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The Meaning of Lancaster County's Two Hundred Years of History. 1710-1910

By H. Frank Eshleman, Esq., Lancaster, Pa.

Delivered September 8, 1910, at Willow Street, Lancaster County, Pa., on the occasion of observance of the 200th anniversary of the first settlement in Lancaster County.

Lancaster County was conceived in Godliness and honest toil. Her foundation was laid upon the two great bed-rocks of religion and agriculture. Uppermost in the minds of her earliest pioneers were these two noble activities. To practice these, they came to the virgin forests of the Pequea and of the Conestoga 200 years ago. And these virtues are our best possessions today. Exponent of free religion and fertile farms, this county has remained their most vigorous nursery in America, ever since—their most thriving center through two centuries.

THE RELIGIOUS MEANING

What has been the religious meaning of our 200 years? Religious fervor, transplanted here, flowered out into religious freedom—religious love, ripened into religious liberty. Bruised by the barbarous iron heel of an arrogant state church—filled with the horrors of religious bigotry—satiate with, and stung by the memory of the traditions and trials and turmoils and torments and the tortures, suffered by themselves and their ancestors for centuries. For conscience' sake, these pious pioneers would not deny to any other soul, an equal freedom with their own, to worship God. And thus all creeds took root, at once, and flourished here. An English visitor to our country in its infancy in 1744 wrote, "The religions that pervail here are hardly to be numbered" (An. Susq., p. 344).

The Mennonites planted their religion here in 1710—the Presbyterians, Quakers and Episcopalians theirs in 1719—the Reformed theirs in 1722 at Heller's—the Ephrata Dunkers, theirs in 1726—the Amish, theirs in 1733—the Catholics, theirs in 1740—(9 L., 213 et. seq.); the Jews, theirs in 1742, (3 L., 165)—the Moravians, theirs the same year (9 L., 226)—Dunkards and Baptists, theirs equally early as most these—the Methodists, theirs some time afterwards—the United Brethren, the Reformed Mennonites, the Evangelical, United Evangelical, the Church of God, the Swedenborgian, and a score of others, theirs in quick succession, until in modern times three dozen dif-
ferent creeds flourish here. And all, from the beginning, prospered and now prosper in peace and harmony together.

From first to last, ours have been a reverential, religious people. And thus today within this county's confines there is a higher percentage of communicants than in any other section of America and a far greater number of active religious creeds and sects than in any other equal area on the face of the earth. While in our country as a whole, about one-third of the population are churchmen—in this county the proportion is nearly half. While in all America there are 186 religious denominations, Lancaster County alone has 33 of them (U. S. Bulletin of Religions, 1906). Those whose views did not and do not now coincide with the creeds of established churches quickly and freely invented and now invent creeds of their own—deeply religious, their religious craving must be satisfied. Thus practically all here, "belong to church".

From their earliest days the religious forces of this county have made themselves a center of Gospel radiation to other fields—a motherland of church power and influence throughout wide regions. The Mennonites quickly spread their faith and creed across the Susquehanna into the Cumberland and down the Shenandoah; and before the Revolution established the Virginia church. In the early days of the nineteenth century, from this county they went and planted their standard in Ohio, Indiana and Illinois and over wide fields in Canada; and after the Civil War, established their phase of the doctrine of peace in Kansas and the West.

The Presbyterians of Donegal early carried the Gospel beyond the Alleghenies—the Presbyterians of Octoraro planted their banners in Catholic Maryland—the Presbyterians of Pequea flanked out to Leacock and Little Britain and became the field where Rev. Robert Smith in his 42 years of preaching and teaching became the theological giant and the first great peer of Presbyterianism in this region of America. Through Robert Smith, "Old Pequea" sent forth a score of Presbyterian preachers, east and west, among them Waddell, McMillan and the junior Smiths, who also preached and taught and developed religious schools and laid the foundations of Jefferson, Sydney, Union and Princeton Colleges, (9 L. 252).

The Reformed and Lutherans, long before the Revolution founded different German religious schools, made scores of ministers and by that means laid the foundation on which to erect, at the close of that war, Franklin, and later Marshall College, the busy breeder of a yearly score or two of powerful preachers throughout more than a century, bringing the bread of life to thousands throughout Eastern America.

The Moravians missionized whites and Indians alike from the earliest days. Other churches also flung out their powers far and wide beyond the county. Thus through all her history Lancaster County has stood in conspicuous pre-eminence for religious activity and earnestness—religious radiation and energy.

Of religious Lancaster County as a whole we may observe that, the great body of its Christians were and are today believers in the literal meaning of the Bible; accept in simplicity its humble, homely teachings and give no ear to the "new thought", the higher criticism or the higher cults and culture. They have never tried to explain away the Gospel or make a pleasant or only probable Hell.

Again observe that practically the whole of our people are still wedded to the belief not only that religion is part of the common law of the land, but that God ought to be in all our political constitutions and that belief in the Savior ought to be one of the qualifications in all who hold public office and discharge public trusts as in
the ancient times of Penn. It is not the law today. But Lancaster County would vote that it should be the law, seeing the onslaught made against the Gospel in the schools and the lowering by the law of the religious qualifications, in those to whom the people delegate high trusts.

And again observe, in all our numerous religious sects that while Lutherans, Reformed, Catholics, Mennonites were enemies of one another in Switzerland and Germany and some of them delighted in the blood and torture of others there, the moment they landed here they all dwelt in peace and ever since have so dwelt. Toleration rules on every hand; and its brightening dawn, pace is growing toward the coming rising sun-burst of a universal church.

Then, too, a great tenet of our early pioneers was that religion should be free from any sort of governmental interference—that church must be separate from state. So determined were they in this that they even held for a time that a true churchman may not take part in affairs of state. They had seen and felt the horrors of the state favoring one church and punishing another and they would have none of it. They would not agree that any but God should be obeyed in religious affairs. This belief they have held through nearly 400 years, from the time their remote ancestors in Switzerland in 1532 asserted it against the government, 250 years before the doctrine appeared in our Federal and State Constitutions. (Ernst Müller's Bernischen Täuffer, p. 34).

Finally meditate upon the marvel that the despised doctrine of nonresistance, a corner stone of the belief of four great rural Lancaster County churches, for centuries thought to be a doctrine 100 years behind the times, is now recognized as an ideal 50 years ahead of the times and the glorious goal toward which all the giant nations of our world are bending their most conscientious and anxious energies today.

Such is the religious meaning of Lancaster County's history.

THE AGRICULTURAL MEANING

Our country has held on to agriculture. The first settlers did not take up little lots of gardens and cultivate them; they took up great tracts and made them huge gardens—a community of them took up whole valleys—they made the horizon their boundary line. The Swiss and Germans quickly took up the good land of Lancaster County—the Irish-Scotch were too busy holding the frontier and holding office. In the first four years 60,000 acres or nearly 100 square miles of land were surveyed for applicants on the Pequea and the Conestoga (Taylor Papers, 3,323); and in 1719 before the end of ten years the proprietary surveyors reported that there was very little land left on the Conestoga and Pequea (Do. 2,920 and 2,932). Swiss and Germans came to Lancaster regions thick and fast. By 1724 there were over 1,200 in the Conestoga section alone. (9 L., 151). So many of these transforming farmers came here that by 1718 the Quaker authorities at Philadelphia were jealous and fearful of them overwhelming all others and carrying the province away from England and putting it under the dominion of the German empire (2 V., 217 and 220).

Our county for about 150 years has been known as the garden spot of America. Eighty odd years ago a careful writer declared that this country was even then "proverbial in Pennsylvania for fertility of soil and excellence of tillage," (4 H., p. 30). All thanks to the careful early German farmer.

Agricultural development by 1781 had brought the assessed value of Lancaster County about $700,000 (2 H., 78), to $6,700,000 in 1814. (2 H., 12), and to $28,700,000 (Gord. Gaz.) in 1839, or double that of Bucks County, more than double that of Chester, three times
that of Montgomery or four times that of York at the same time (Do.). It was valued that year at one-sixth of all Pennsylvania exclusive of Philadelphia, at over one-half of the state west of the Susquehanna and was equal to all of the state west of that river, excepting York, Adams, Huntingdon, Fayette, Westmoreland and Washington Counties (Do.). And finally in 1830 Lancaster County having one-fiftieth of the area of Pennsylvania, and one-sixteenth of the population excluding Philadelphia) had one-sixth of the wealth of the entire state omitting Philadelphia (Do.). This wealth was largely cultivated land and this is largely true today. Therefore, our imperial county, through all this time has been supreme mistress of agriculture in America, excelling all other counties today in that particular.

In her agricultural crops and dairy products in our modern day this country holds the banner, standing first in amount and variety in all America with an annual value of over $17,000,000, of which her tobacco is worth over three million dollars, her corn four millions and her wheat nearly half as much. And this monumental year of 1910 her crop is nearly $20,000,000 on her $73,250,000 rural land and live stock valuation; a gross income of 27 per cent. (Assessment for 1910). Her produce market is the most famous in any rural section of our nation and has been so since the days of Witham Marshe in 1744. Her cattle market ranks next only to those of Baltimore, Philadelphia, Buffalo and New York in all Eastern United States.

Our county stands for ownership of farms as against the tenant system. This alone will maintain the dignity of farming. Yet that love of the native acres of our childhood, that patriotism for the homestead, has lately suffered here in common with the general trend of agrarian tenancy, so general in the South, and so growing in the West. We are far behind New England farmers in their tenacious hold and their happy homing upon, and their loving hope for the land upon which they were born and upon whose bosom they expect to die. But nowhere, in the New England or any other section have we stronger love of and fidelity to the ancestral home than here on this remarkable ten square miles of land making up the original settlement, which we celebrate today. And this ancient patrimony of the pioneers belting five miles across two townships, sending from one side of its civilization a blazing beam of advice and example today like a mighty search light to us on the other side across 200 years of experience, of toil and of progress, should renew in us our love and determination to hold, possess and pass on to our line and kin, the acres that come to us from goodly Godly ancestors.

Three-fifths of our farms in Lancaster County are yet farmed by the owners who live on them. This still ranks higher than in the central states where more than half of the farms are in tenants' hands, or in the South where less than one-third of them are farmed by owners. When the West and South shall be as old as Lancaster County, at the rate tenants are now taking hold in those states, they will not be able to show a record of nearly two-thirds of their farms operated by the owners as we do now. But while our county has a large percentage of her farms in tenants' hands, it wisely has only 12 per cent. rented out to tenants for money rent, who pay the rent and then frequently ruin the farm by robbing it; while the counties of Berks and Bucks and Chester and Montgomery and Delaware have respectively 16, 18, 22, 28 and 36 per cent. of their farms let out on money rent—the system that gives the tenant no incentive to stay very long on a farm and care for it and keep it up; but rather to rob it and go—to skin it and skip. (Census of 1900).

As to tenant farming our county stands for that more provident system
of tenancies (or in many cases only employment of a manager) on shares, thus giving the owner voice in the control and care of the farm and the tenant an incentive to remain upon it for a term of years and keep or build it up.

For this our county has stood in agriculture. And from the early days of the last century until a decade or two ago the ideal of the patriarch farmer was to secure a farm for each of his boys to live and work and spend their lives upon; and marry his daughters to sons of other farmers who had the same purposes for their boys.

THE PATRIOTIC MEANING

Lancaster County's patriotism, through 200 years can only be understood, its meaning can only be known after thorough study—its quality can only be appreciated when the deeper springs of human action are explored.

In the earliest days family was its unit—the large family its charm, and glory—the home community its ultimate object. Family love was its center—community love its circumstance. The pious pioneer Teutons loved the family, the community—they loved the land whereon the family, the community dwelt. They would not be tenants on that beloved land—they would own the land. And they did. Their patriotism was devotion to their families, faith and honest among neighbors—duty towards rulers—to Caesar what was Caesar's and to God what was God's. They believed that these ideals sincerely lived were better patriotism than wild, extravagant and often empty public eulogies on the flag, by those who froth and foam and shout, but who are not fit for a political trust, who would take advantage of a neighbor or cheat the public. And they were right.

National glory did not appeal to our pioneers. "Our Country" to them was:

"The little world of sights and sounds, Whose girdle was the parish bounds".

But they were not disloyal. Not that they loved Mother Britain or even Pennsylvania less, but Pequea and Conestoga more. That was the keynote character of their patriotism. They did not fight in war; but they never shirked a tax. They never built forts nor entered armies; but they furnished the strongest sinews a state can use in war—great granaries of food; and they provided the guarantees of a people's prosperity in peace—bounteous material wealth and strength and resource. And while the Swiss and German and Quaker farmers plowed, the gallant Scotchman stood armored on the frontier and protected the homes and herds of the valleys. That was his patriotism.

But neither the German, Swiss, Scotch nor English sons of Lancaster County were wanting in national spirit and patriotism when the needs of the English empire, their nation, demanded it, even though it was only the adopted and not the native nation of the Swiss and Germans. When Spain and France began to war on Mother England, the valley of the Conestoga was the first spot in the province to rouse herself; and in 1744 raise and officer a company of soldiers to defend against the French. In Earltown, in the heart of a German settlement. Thomas Edwards this year was captain to raise the first company of associates (5th A-1-3). Of the 400 men demanded by the king from Pennsylvania in 1746 to join in reducing the French in Canada, Lancaster County led all other sections in numbers (Do. 6 to 16). In the associates of 1748 when our county had less than 4,000 men (5 H., 115) two regiments with a total of 33 companies organized themselves for the defense of home and of Britain (5th A-1-22 & 25), a mass of perhaps 2,000 associates. In the French and Indian wars, beginning in 1754 when there were perhaps 4,500 men in the county (5 H., 115), she furnished thirteen companies and their company and regimental officers (5th
A-1-57); and also scores of teams and hundreds of wagon loads of provisions. During the Revolutionary war when there were about 5,500 men in the county (4 H., 12), there were 30 companies of soldiers, large numbers of whom saw service and most of whom volunteered in the beginning of the war—about 2,500 men (E. & E, 33-69); and the first life given in battle for independence by Pennsylvania was that of William Smith, of Lancaster County (Do., 40). And in the Civil war this county furnished about 12,000 soldiers to help to teach the world that a republic cannot be dismembered and that a slave was not a chattel, but that God also “breathed into his nostrils the breath of life and he became a living soul”.

Going back again to the Revolutionary war, no more numerous or enthusiastic meetings were held anywhere than in our county, against British barbarity, which stirred Lancaster County patriotism to its bottom. All shades of feeling were represented here; the meaning of the Revolution was studied by all and in all its aspects.

All must admit that in its character and essence the war for Independence was insurrection, rebellion, secession; but it was justified by the abuse and tyranny of the British government. Thus it was not treason, because Britain declared us outlaws and public enemies, and herself thereby broke the compact which bound us to her as part of the nation. This view the leaders for independence held. But there were other views. Independence thus, was early, the hope of some, the dream of many and the fear and regret of others.

Allegiance to government also wore a different hue to different elements of our county in the time of the Revolutionary war. Each was attracted by his own particular favorite part of the spectrum. In that spectrum the important tint to one class was the purple of royalty and empire—to another class, the blue of truth and loyalty to the established government; while to others the warm enthusiastic red of freedom and independence appeared.

The German’s sense of duty long prevented many of his race from rising in rebellion against the established government. Though he was not native born, but only an adopted son of the British empire, he felt that she had accepted him on the honor of his promised allegiance; and he stood by her while her own native Scotch and English sons—scions of a race for hundreds of years, bred and taught under her laws, protected by her majestic arm, bone of her bone and flesh of her flesh—were waging a war of rebellion and secession against her throne. The German believed that “the powers that be, are ordained of God” (Rom., 13-1). He knew that in the French and Indian war he was fighting his government’s enemies; but in the Revolutionary war he must fight against his own adopted government.

But we are considering Lancaster County’s patriotism as a whole. Thus considered she did notable and noble services in the cause of independence. We have stated the number of soldiers she lent to the cause.

One of the first pledges which thousands of our county’s citizens approved and subscribed to, right after Lexington was the pledge, “We do most solemnly agree and associate under the deepest sense of our duty to God and country, ourselves and our posterity—to defend and protect the religious and civil rights of this and our sister colonies, with our lives and our fortunes against any power to deprive us of them”.

Lancaster County companies were among the first in the field. They took part in the Long Island campaign—in New York and in New Jersey and in the battles of Brandywine, Germantown and Monmouth.

July 11, 1775, our county furnished two companies of expert riflemen out of nine in the entire province (E. & E.,
39) and they joined Washington at Cambridge. She sent a company up the Kennebec to Canada (Do., 40 & 41)—a company in the Pennsylvania line with Wayne to Georgia (Do.)—she sent the Lancaster Rifle company under Captain Ross to Cambridge—in addition to Smith and Ross’ companies she had Hamilton and Henry Miller’s companies at Battle of Long Island (Do., 47)—she had five companies in Colonel De Haas’ Battalion (Do., 48)—she had one company, that of Captain Brisbon of Leacock in the second battalion under Colonel Arthur St. Clair, who saw service at Three Rivers, Crown Point and Ticonderoga (Do., 49)—she had Captain Hubley’s company in the Third regiment under Col. Shee, who fought in the Battle of Long Island and were largely taken prisoners at Fort Washington.

When the “Flying Camp” of 10,000 men was ordered raised and 13,800 militia from New York, Pennsylvania and Maryland—in a meeting at Lancaster, eleven battalions of associators were raised in our county. Our county also furnished two companies amounting to 200 men in Samuel Atlee’s Musketry battalion (Do., 54). It furnished Grubb’s Lancaster County Company of about 100 men in Miles’ regiment (Do., 54) and many men in two more companies of the regiment, a fair number of whom were Germans. These were in the battles of Marcus Hook and Long Island. It furnished the Lancaster County Independent Company to guard prisoners. (Do., 56). In the 10th regiment we had Captain Weaver’s company. (Do., 56).

In the 12th regiment we had two companies under Captains Chambers and Herbert, (Do., 57). And in the New 11th regiment Lancaster County had one company (Do., 58). This, as we have said before, aggregates 30 companies, making 2,000 to 2,500 men, or over one-third of the men of the county at that time.

In the Civil War not less than 12,000 Lancaster County men enlisted in the cause of preserving the Union and destroying slavery—and German, English, Irish, Scotch and all won equal glory.

But the patriotism of peace is more beautiful than the patriotism of war, and in this patriotism our county has no superior on earth. It is shown in its love of the land itself whereon we were reared and how we care for and cultivate it—how we stick to it and refuse to roam to other spheres. It is shown in the sense of duty to the home township and the home county; and the willingness to discharge that duty faithfully. It is a patriotism bred of justice and not of jingoism—animated by justice, and fed and nurtured by justice.

THE POLITICAL MEANING

In its infant years this county always stood politically with the country party of the province and against the proprietary or city party. Our earliest county politics, too, largely followed the cleavage of nationality, the alignment being Germans and Quakers against Scotch Irish and English. This remained true a hundred years. Scotch and English signed the petition for the erection of the county and the two petitions opposing it were, likely, almost entirely signed by Germans.

In the beginning the Germans took very little political interest in the county affairs. They were not naturalized and at first did not care to be naturalized. But a little later they became very active. In 1732 a body of them were charged with disloyalty to the county and with a friendliness toward an invasion by Maryland.

A few years later no party could have been more politically patriotic to our county than they. They were a power in politics then.

In 1737 by their help the highest successful candidate for the Assembly here received 755 votes. (A. W. M., October 6, 1737), and in 1738 he received 1,016 votes. (Do., October 5, 1739). Our Germans joined forces with the Quakers about this time (4
and stood firmly with them for years against the Scotch Irish and English. With the Quakers they formed the anti-war party against Governor Thomas and they polled a majority vote here in 1739 (A. W. M., October 4, 1739). In 1742 they threw all their strength into the field and helped the Quakers to defeat Governor Thomas' new war party in this county by a vote of 1,480 to 362 (Penna. Gaz., October 7, 1742). And in 1749 the Germans of this county, under the leadership of Christian Herr, assisted by the Quakers, entirely controlled the election that fall, (4 V., 122); and they were so zealous in exercising the franchise as to succeed in getting 2,300 tickets in the ballot box, though during the day there were not over 1,000 different voters at the polls, according to witnesses. This "repeating", however, many witnesses also denied. But while they took this interest in politics they could not or did not desire to hold office themselves during some years to come, except certain township officers.

Then came on the French and Indian wars and party politics was forgotten. When peace was restored political feeling against the proprietary grew stronger in Lancaster County. Then came on the Stamp Act, the Boston Port Bill and the preliminaries of the Revolutionary war and this again made political partisan matters unimportant.

When party lines reappeared in Lancaster County at the close of the Revolutionary war, those lately most zealous in the war, having extravagant notions of and hopes for unrestrained liberty, and detesting federal interference with local or state affairs as a tyranny like that of England, whose galling bonds they had just broken, gradually gathered into one political party; and those who were conservative, who feared that the new liberty might insidiously lead to license and disintegration, unless restrained by strong central federal power, gravitated into an opposite party. And these two political views were held in our county throughout the years of the Confederation during the period of adopting the National Constitution and during a decade afterwards.

These reasons have made it a political paradox in our county that the element in it, which today largely take no part in politics, one hundred and twenty-five years ago, by taking an active part, made the county, first a Federal, then an Anti-Masonic, then a Whig, and ever since a Republican stronghold. The same German race in Berks County, adhering to opposite principles and to a different church, made that county Democratic during more than a century. Early Lutherans and Reformed, took active part in the Revolutionary war and opposed the Federal Constitution of 1787 because they felt it did not give enough of the freedom they fought for and would be oppressive as British rule had been; while the Mennonites of Lancaster County favored a conservative position, did not see nor fear any danger of tyranny in the new constitution and voted numerously with the Federalists to support it.

Thus Lancaster County remained a "Federal" county down to 1800 inclusive, electing a Federalist congressman by 400 majority that autumn, while the state electors voted strongly for Jefferson for president at the same time, and while the state was strongly Democratic from the beginning. Only from 1801 to 1804, inclusive, when the state was from three-fourths to nine-tenths Democratic or "Jefferson", did Lancaster County yield from 200 to 600 Democratic majority (Intelligencer). In 1805 the county went back to the Federal, now called locally the Federal Constitution party by nearly 1,700 majority and remained there with two insignificant exceptions in 1810 and 1811 until the suspension of the Federalist party in the times of anti-Masonry in 1829, varv-
ing in its Federalist strength from a small majority to two-thirds at times, while the state was from 60 to 75 per cent. Democratic; and in 1811, 1824 and 1826 respectively, 93, 90 and 98 per cent. Democratic (Smull). From 1828 to 1835 our county was anti-Masonic by large majorities (Intelligence and Smull) while the state, except in 1828, remained Democratic. The commonwealth remained in the Democratic column, with the exception of the small Whig majorities of 400 and 1,400 respectively in 40 and 48, and the large "Know Nothing" majority of 12,000 in '55 until the slavery agitation in 1855 brought it permanently (with exceptions), into the Republican ranks. But the county in all this time (without exception) remained the firm opponent of Democracy, generally by large majorities, either under the political party name of Federalist, anti-Masonic, Whig or Know-Nothing party, where it has remained by great majorities invariably ever since, reaching its high-water mark of Republicanism in the majorities of 17,000 for McKinley in 1896 and of 19,000 for Roosevelt in 1904, the state also being strong Republican, except in the few modern well-known instances of 1862-67-74-77-82-90 and 1906.

As to popular interest in politics here at home two observations are pertinent. First, from the beginning until now one-fourth of our people never have and do not now, exercise the right to vote nor take any other interest in political concerns. In the early days of 1737 and 8, when there were about 2,600 men entitled to vote in our county (5 H., 115), the successful candidate in the first year received 755 votes (A. M. W., October 6, 1736 and October 5, 1738) and the opposition did not poll 400 votes either year, so that only about half of the voters voted. In 1742 when there were fully 3,000 voters in Lancaster County, the successful candidate received 1,480 votes and his opponent 362, a total of about 1,800 votes or three-fifths, leaving two-fifths not voting, even though that fight was one of the hottest known in years (Pa. Gaz. October 7, 1742). In 1749, while about 2,300 ballots were cast, witnesses affirmed that only 1,000 persons voted out of a list of 4,600 voters in the county, (4 V., 122 and 126). Even if 2,000 were present at the polls and voted that was less than half. In 1795 under the date of September 9th, our "Lancaster Journal" laments that the people show a very little interest in suffrage and political affairs generally. And in our modern days in only the most strenuous elections do three-fourths of our now 46,000 voters go out and vote.

Second, from the earliest days to the present time our people as a whole have been and are inclined to be politically very contented and to place great faith and confidence in political leaders. This is the condition in all nationalities represented in our county. It seems also to exist alike in the rank and file of both dominant and minority political parties locally. There is not now and seldom has been much questioning and revolting from the choice of candidates which such leaders make, nearly all classes of our people having been and being now willing to trust the political fortunes of the county to political specialists—a county leader and various local statesmen. We are and have been thus a people easily managed politically and in this are in strong contrast with many counties where the plebiscite is suspicious, not inclined to accept that in which they took no part; and where the people are more generally given to the same independent political thought that a sagacious man exercises in business.

This is not a truly healthy political attitude, and our county has been surprisingly fortunate in escaping as many of the political evils as we have escaped which this lethargy freely breeds. The local press over one hundred years ago complained that, "For
several years an inexcusable neglect to vote has been shown and the result has been shown that a few have hitherto directed elections and the voice of the people is not generally heard (Lancaster Journal, September 9, 1795).

The truth of history compels us to state that the non-resistant churchmen, made up of four distinct sects in our county (or some of them) took part in politics and in voting in earlier times to an extent that surprises us today. While from the first the Germans took part in politics to the extent of voting they did not hold important offices until about 1750, when Emanuel Zimmerman led off in this departure. But since the Germans entered upon office holding in earnest, after the close of the Revolution, they have held on to all of them ever since. About 1755 the proprietor ordered that the Scotch-Irish shall henceforth go to the Cumberland and the Germans hold forth here (15 H., 71).

To sum up the political meaning of our county in its 200 years we may say: our earliest generations of the county believed in plain simple agrarian government, of few officers and of economical fees and salaries—they stood against military exploitation—they believed in the principle of laissez faire, and tenaciously hold to it today—in the days of the Revolution a certain portion of our people believed in political preservation as far as consistent with the gospel of peace—but the masses were very zealous for independence—they have believed and voted that liberty should be exercised conservatively under a strong federal government, which individuals and states should gladly recognize as supreme as the necessary strong protector of all—later generations stood consistently for stimulation of home industry against cheaper foreign labor by a tariff—and in this present day she is still firmly anchored to that political principle by which she aims to keep her agricultural wealth the great basis on which to develop her industries, by the protective tariff.

INDUSTRIAL AND FINANCIAL MEANING

Four words sum up our county's industrial history—variety, excellence, energy and honesty. And four words also sum up the quality of our financial history—conservative, safe, sane and sound. Of the industries, we have discussed agriculture, and we now turn our thoughts to other branches.

The earliest manufacture was that of meal and flour, Christopher Schlegel having a mill on Little Conestoga in 1714 (12 L., 20). And Atkinson's, Graeff's, Stehman's and Taylor's mills quickly followed. Minerals were reported about Conestoga in 1707 (2 C., 403 & 5) and John Cartlidge, of that place, found iron ore near there also in 1721 (12 L., 20). In 1722 a deposit of copper also was said to be found in Lancaster County (3 C., 160) the nickel mines of the Mine Ridge and the silver mines of the Pequea and the iron mines in many parts were opened before the Revolutionary war. The Elizabeth furnace was started in 1730 by John Huber, a German, the first one in Lancaster County (Swank, "Iron & Steel" for 1883, p. 23). Martic Forge began in 1755 and Windsor about the same time. Flax and hemp stock and even cordage were manufactured here as early as 1732 and shipped to Philadelphia (A. W. M.). Glass was manufactured by Stiegel and also by the American Flint Glass Manufactory, of Manheim, in this county, in 1772 and some time before, (Pa. Gaz., March 17, 1773). Saddles, pack saddles and guns were made before 1754 in Lancaster, which was described by a traveler at that time as a town of 500 houses, 2,000 people, who were making money (6 H., 20). The Octoraro was early lined with mills, trip hammers, etc.

In 1770 and before, an elaborate textile manufacture was carried on here by our industrious German mothers, God bless them. In the year, May 1st, 1769, to May 1, 1770, cotton, woolen
and linen goods, consisting of clothing, bed clothing, curtains, etc., of thirteen varieties, made by the women of Lancaster, reached 28,000 yards reported, with materials in the looms for 8,000 yards more and many yards more not reported at all, as the Germans feared it was sought for taxation. One good mother alone, while at the same time she was proprietor of one of the principal hotels in the town wove 600 yards herself (Pa. Gaz., June 14, 1770).

RAW SILK PRODUCTION

And in silk production in 1772 in Pennsylvania for the greatest number of cocoons and best reeled silk, Lancaster County led the entire state, (Philadelphia City included) in quantities and quality, Widow Stoner herself having raised 72,800 cocoons. Caspar Falkney 22,845 cocoons and Catharine Steiner 21,800 cocoons, all of them Germans living in this county. Chester and Philadelphia County and City fell far behind (Pa. Gaz., March 17, 1773).

In 1780 according to the assessment list there were in Lancaster, then a town of 3,000 people, 35 different kinds of manufactures, including woolen, silk, cotton and flax weaving. In the Revolutionary war we manufactured the most famous and farthest-carrying rifles in the world. In 1830, there were hundreds of manufactures in the county, among which 7 furnaces, 14 forges, 183 distilleries, 45 tan yards, 32 fulling mills, 164 grist mills, 8 hemp mills, 87 saw mills, 9 breweries, 5 oil mills, 5 clover mills, 3 cotton factories, 3 potteries, 6 carding engines. 3 paper mills, 1 snuff mill, 7 tilt hammers, 6 rolling mills and one or more nail factories (Gord. Gaz., p. 230). And thus it has gone on increasing until a few years ago, on the ideal of small factories, and many of them in which many men of small capital gave employment each to a score of his neighbors.

Small factories until lately were humming by the thousands in our county and large ones by the score. But sad to relate, as to the small industries, the relentless hand of giant monopolies has crushed and broken most of the small concerns to pieces, and in their stead has established branches of corporations. This has exchanged an independent for a dependent industrialism in our county. Through all its ages and stages of manufacture until this last decade, the county stood for and splendidly exemplified the small industrial business man employing his happy contented neighbors, turning out honest homemade goods, in which it took an honest delight and pride.

Her industries have always been steady and stable; and in prosperity and panic she has marched onward not flinching before the shock of financial disaster. throughout the land that in many other towns and counties, have laid proud industries in the dust. Her watches are found throughout all the lands—there is not a people who do not smoke her cigars and hardly a spot on the earth where her umbrellas do not protect from storm. Her confectionery runs annually upward of a million dollars in value—her watches over a million—her cigars and smoking and chewing tobacco two millions and a half and her umbrellas nearly four million dollars a year. Her silk, cotton and iron manufactures are vast important industries. Our little city of 41,000 people ten years ago increased her industrial strength from 1890 to 1900, from 599 manufacturing plants to 738—with capital increased from $8,000,000 to $10,000,000. Wage earners from 7,300 to 9,300—wages paid from $2,000,000 to $3,000,000 and product value from $11,500,000 to $16,500,000. And in these last ten years there has been a corresponding increase.

A SHIP FROM LANCASTER

In commerce as early as 1731 there is mention of a ship from Lancaster arriving at New York with goods likely laboriously taken down Conestoga and Susquehanna then loaded on ships. (Pa. Gaz., January 5, 1731). Our
county did her part in 1792 to 1794 in building the first turnpike to Philadelphia at a cost of $465,000 (Gordon, p. 229), the first turnpike in America; and from 1775 to 1860 she built her share of the system of canals and turnpikes that in that day were the best in the world. And now she is well in the van again with the greatest rural trolley system in the state. These were her efforts in commerce and transportation.

In finances the progress of her Germans and their growing competence attracted the jealous English eyes of the government at Philadelphia before their valleys felt the spell of German agriculture a score of years. (C R. & V.). By 1830 when they had brought the county’s land to be worth $24,000,000 this county’s citizens had $4,000,000 of money at interest, while Chester and Bucks Counties each fifty years older had respectively only $400,000 and $250,000 of money at interest. And our county stood as a fair second to Philadelphia itself. She had more money at interest, even at that early date than all the rest of Pennsylvania, excepting Philadelphia.

And best of all every cent of our savings was honest; gotten by honest toil and honest methods in agriculture and manufacture and not by speculation in false inflated values, spurious stocks, representing a plant only on paners and in the imagination of oily winders.

And again in our present day the financial strength of this county has grown so that there are returned to the assessors $27,000,000 of money at interest, which omits fully $10,000,000 more. There are many millions in our manufacturing plants. There are 46 banks and trust companies in operation in our county, with assets of over $40,000,000 or perhaps an average of $1,000,000 each. These institutions have increased from $29,000,000 to $40,000,000 in seven years, about 33 per cent. and the stock of several of them sells from 300 to 500 per cent. of par.

THE EDUCATIONAL MEANING

The educational history of our county needs explanation more than defense. Early English writers were accustomed to criticize our county’s education. They forget that in 1734 there was a German school in Lancaster (5 H., 22). From 1745 to 1780 there were parochial and private schools (Riddle, 10). In 1746 the Moravian school was flourishing (Do., 9). In 1748 there was a large school of English, Irish and German pupils here, which continued till 1788, (Do., 10). In 1752 the county had the famous Rock Hall school and also others of importance (Lanc. Gaz., June 29, 1752). Robert Smith had his Presbyterian school in operation then at Pequa and there were similar ones in Southern and Western Lancaster County The Germans had their church schools very early, too, and these prepared the way for Franklin College, in 1787 and afterwards Marshall. Then too, there was and is Yeates school, also started in 1780. About the beginning of the 19th century came on the famous Lancastrian schools, the public school system a decade later and a very progressive system since. There was compulsory public payment for the schooling of poor children as early as 1819 (4 H., 205), and under it (before the days of the regular common school system), Lancaster County paid annually $6,500 as a contribution (3 H., 165).

One thing is evident: Lancaster County from the beginning was concerned about two qualities in the education it gave to its sons and daughters—that it should be practical and that it should be moral and indeed religious. They were wiser than we, in that the moral culture which true education should give, we make inferior to the purely intellectual; and the religious we are absolutely afraid of.

Their education was practical. The primary popular end of education as we see it today everywhere is to enable the children to succeed well in life, to gain a competence, a standing,
an estate, a large estate, a million, if possible. We may boast that modern education has aims higher than these sordid ones; but it is not true as a practical condition. So too, 150 or 200 years ago our pioneers gave themselves that kind of education which conditions demanded—an education that enabled them to succeed. And they did succeed. They cleared their farms and by 1830 had $4,000,000 at interest. None of the older and alleged more intellectual counties could show more than one-tenth of that result. Their education in the country was necessarily, a study of the soil and how to make it crop well—a study of how to turn the crops into the best market—the cultivation of strong reliable judgment and how to meet duty as it comes to them. In this they had the best kind of education. In the town the education must be that of trade and manufacture and the early town of Lancaster showed marvelous results in that line.

The education of our county's pioneer ancestors was deeply moral and religious. They did not try to make brilliant scoundrels, but noble men. They would have a man that you could trust, one who had moral backbone, to stand against the temptation of dishonesty and cupidity. They preferred to make a man rather than a scholar. We make the mistake in modern days of giving the pupil storage capacity at the sacrifice of strength; we make the children bins instead of bulwarks. Our remote ancestors never made that mistake. They saw that children should be taught moral back-bone as well as mathematics—goodness as well as geography—honor and honesty, as well as history and Godliness as well as grammar.

The two great text books of our grandfathers' and our great-grandfathers' times were the Bible and the newspaper. There is no better source in all the universe of an education than these.

Our county has had about 275 newspapers in her time, 175 in the town and later city and about 100 in the country. This record exceeds any similar community of 160,000 people, anywhere in the world. These papers began as early as 1743, and they became numerous at once, and even before the year 1800 there were over a score of them printed. Who can say in the face of this that our county was not an early educated county? All read the papers and the papers contained the most practical knowledge to be had. It was the education suited to their needs and it made our county early a great prosperous people. Every modern student of the early newspapers of Colonial time knows they contained much home and foreign geography, history, finance, philosophy and other learning.

Our forefathers feared not a stern morality and rigid rectitude in their courses of study. In the schools of those days, the Bible was taught as one of the text-books. And they taught it Gospels and all too. It is only lately that we found out that teaching boys and girls to love the Savior of the world is opposed to American liberty. God bless the brave old forefathers. They remembered that it was their Christian forefathers who colonized America, fought for it and handed it down to them. They remembered that Christianity did more for America than the Constitution and the law ever did. And what men the rod and the Bible made in our grandfathers' time! To steal a cent was as wicked to them as to steal a hundred thousand dollars. You could have put anyone of them into a bank as president or cashier and he would never have thought of robbing it and going to Canada. He would never have taken it to gamble in stocks. You never would have found one of them form monopolies and crush out weaker men. Nay, thus strong they stood as proof against the waves of the hammering sea.
Men gravitated to them with all their troubles and had them settled by the simple rule of right, from which they never appealed. Why was this so? Because in their schools the chief branch of their curriculum was character-building, and the products of their commencements were men rather than scholars weak in moral manhood and bravery.

The genius and spirit of a free government may be against the Bible or religious training in schools; but our forefathers did not think so. They studied the Bible and in doing so the government gained vastly more in good, noble patriotic men than it ever could have gained by any other means.

Let us reflect, when we incline to ridicule our county's lack of polite education in primitive days, that, taking it all in all their education may have been better and truer and of more real service to God and man than our own. I for one, unalterably stand for moral and religious culture in the common schools, even at the sacrifice of some of the purely intellectual, because it is that kind of education that will make better heads of families, better neighbors, better citizens. And that, in the last analysis, is the supreme object of every state.

EXPLANATION
An. Susq. means Annals of the Susquehannocks, etc.
9 L., etc., means Vol. 9. Lancaster County Historical society Proceedings, etc.
2 Y., means Vol. 2 Votes of Assembly, etc.
4 H., etc., means Vol. 4. Hazard's Register, etc.
E. & E. etc., means Evans & Ellis History of Lancaster county.
A. W. M., means American Weekly Mercury.
4 St. L., etc., means Vol. 4. Statutes at Large.
Smull means Smull's Handbook.
2 C., etc., means 2 Colonial Records, etc.

"As a further illustration of the progress of the English language in some parts of Pennsylvania thirty years ago, as well as of the progress in reform, we here give a copy of the action adopted at a temperance meeting held in one of the townships of Lancaster County December, 1851, and now on file in the Quarter Sessions office at Lancaster, Pa.

"Consideration of the Neberhood of township, Lancaster County, December 26th, 1851, about morality temperense & Religions,

"1. Resol'n that made an application for a publig Hous in our neberhood for instans we have five publig housses on our small township an one in the neberhood, three on the Swamp and travelers is very few of Strengers.

"2. Resol'n that the aplicand is near the church and meting hous and it was alrety drunken feller on meetings and made Disturbens and the taverns is about one meil of.

"3. Resol'n that about eighteen years back we hat a publick Hous very near by the Abllicant and it was a great trubel for the neberhood about trunkers and Disturbens.

"4. Resol'n that we understand that the Aplitand has a back patition we know there is many single men and with families in the patition. Some will suner go to the tavern as to mill, wife and chilter has no bred.''

(From Appel's "The Beginnings of the Theological Seminary of the Reformed Church in the United States", page 77, 1886.)
ANY a time and oft” during the latter half of my life, when I have listened to a pioneer relating some of the experiences of his early years, I have felt a keen regret that he did not take the trouble to commit them to paper. What a chasm lies between us and a hundred, even fifty years ago! This statement is not only true of our own country, but of almost every civilized and uncivilized land. History is nothing more than the intertwined biography of many individuals. Hardly any man was so insignificant that he did not contribute something to the forward movements that have distinguished the last two generations from all that have preceded. What would some of us epigoni not give if we could obtain a minute record of the conditions out of which our remote ancestors migrated in the old country and of the immediate causes that led them to turn their backs forever upon the land that gave them birth! There can not be many of us who are without an eager curiosity to know the particulars of the journey on terra firma on the other side and on this; the vexations and hardships of the voyage in the slow-going sailing vessels; the feelings of the immigrants as they contrasted the conditions of a thickly settled and highly cultivated country with the regions in which the inhabitants were few and the farm-houses still fewer. If they were strangers to the language as well as to the people, there is an added interest to their thoughts and feelings. Such reflections and other of a like kind have engendered in me the desire to do unto others, in this respect, what I earnestly wish they had done unto me. As we are all pioneers, in a sense, of those who shall, in the course of human vicissitudes, come after us, I have endeavored to rescue from utter oblivion the men and the affairs of a community that I learned to know more intimately than any other. While we find here some traits that are exhibited in the earliest historic records there are other primitive characters that were almost entirely obliterated. Perhaps the most marked of the latter, to him who compares the old world with the new was the disposition to ignore ancestry and nationality. The fusion of races was so complete that only once in a while one might hear a faint echo of the all-pervading primitive belief that a man’s social status and individual merit should be judged by that of his father or grandfather. Here were excellent opportunities for seeing the process by which the American type has been evolved through the commingling of many different European nationalities. The young man was most esteemed who had “made good”, no matter whether his forebears had come from Germany, or England, or Ireland, or Scotland. During the last three or four decades our cities have become the principal alembic in which this transformation has been wrought. But up to this period the rural regions played no inconspicuous part in the process of fusion. I am fully persuaded that I have written without prejudice for or against any individual, sect or party. If I have fallen into minor errors, it has been because I was not able to divest myself of the limitations which are the heritage, to a greater or
less extent, of all who wear the human form. So much by way of prelimi-
naries.

There is much good sense in the philosophy of a friend who expressed himself in this wise: "I have no pride of ancestry although I can trace my family record back through nearly seven generations. And while it con-
tains no prominent names it is per-
haps as clear of deeds that I should wish to have undone as that of many persons who make larger pretensions. Why should a man be 'puffed up' about a matter over which he has no control? If his forebears have been rep-
utable people and have performed their part in life's drama creditably, it is all the more reason why he should endeavor to surpass them in deserving well of his generation. If, on the con-
trary, they have been nobodies, so much the better for him if he succeeds in making himself somebody." It de-
tracts much from the value of a his-
tory or a biography if it is written un-
der either a personal or a national bias. Albeit, such books are far more popular than those written from the strictly judicial standpoint. Let every man be judged by what he is, not by the nation to which he belongs or the ancestors from whom he descended.

I

If we wish to ascertain the contents of a man's mind we must study his thoughts as expressed in words and actions. If we desire to gain a like knowledge of a group of individuals we have to examine their modes of speech; their social, political, and re-
ligious organization. But as every group in every civilized country is part of a larger whole many of the minor-group impulses are not free to develop without coming into conflict with larger ones. Certain modifications of the psyche of these groups necessarily take place owing to exter-
nal pressure so that it is not at liberty to pass into tangible results. There is hardly a phase of mental activity in which this does not occur to a greater or less extent. What we call civiliza-
tion is an unending series of compro-
misses. For instance, a law that makes education compulsory does not always compel; very frequently it does not. Similarly a prohibition statute is not equally effective over the whole terri-
tory where it is in force. To say, there-
fore, that no ardent spirits are drunk in a certain community because none of its members has a craving for it, would in almost all cases be erroneous. The historian, the publicist, and even the ethnologist, deal with larger masses as homogeneous; the scientist who scrutinizes more closely finds a good deal of diversity. Where the political organization, under which a community lives is of such a character to allow free play among its individ-
uals and groups constituting it, it fre-
cently happens that several groups cooperate at one time for the purpose of attaining certain ends, but oppose one another at other times when other ends are sought. Hence an equally powerful psychic force may produce important results, or it may produce no results. A psychic like a physical energy may augment another or nullify it. A history of civilization is there-
fore nothing more than a setting-forth of the results of cooperating and con-
fllicting forces and energies. A com-

II

It was my destiny to spend about a score of years in a rural community in southcentral Pennsylvania. There was no incorporated village within easy reach; and as two country "stores" with a post-office attachment supplied the local needs in purchasable articles as well as furnished a medium of com-
munication with the outside world, the town population was something apart. Many of my father’s neighbors knew as little of urban life as if they had dwelt in a desert. To live in town was, in a sense, to live in another sphere of existence, while those whose daily avocation was trade were frequently designated by epithets that were neither elegant nor complimentary. When in later years I set myself to analyze the psyche of these people in the light of my reminiscences, I formed some curious and perhaps not uninteresting conclusions. To set forth the salient facts in some sort of order and to interperse them with an occasional reflection is the purpose of the present booklet.

Similar conditions have within recent years been dealt with to a considerable extent in works of fiction. Fiction, however, in order to be readable, must bring upon the stage extremes rather than average types. The writer of fiction is under constant temptation to follow the lead of the imagination into paths where fact dare not accompany him. Besides the domain of fiction is limitless while the realm of fact is comparatively circumscribed. A dozen writers of fiction, when dealing with the same conditions, may represent them under a dozen different phases. On the other hand, no matter how many scientific observers labor in the same field their conclusions must be reciprocally corroborative. the only difference being such as arises from the difference in the perspicacity of the observers. The principal characters of carefully constructed novels are a composite of the salient traits of a number of different persons. The men and women of real life are rarely so good or so bad as the dramatic persons of fiction. It is the extremes that are interesting; to make his work entertaining and therefore popular is the chief aim of the novelist. This statement holds good not only of novels, but of the drama and of poetry. The overwhelming majority of mankind belong to the commonplace class; they therefore rarely exhibit traits that attract attention. But the very fact that they are so numerous makes them important to the student of men as he meets them at least three hundred and sixty four days in the year.

III

In the days of my boyhood I learned little about the early life of my grandparents although I was with my grandfather almost every day for several years. Persons of limited education are never continuously and coherently communicative, and I never thought of asking the questions that would have given me the information I should have welcomed so heartily in later years. I was no wiser than my age: why should I be? Life with most people is a thing of course as well as its environment. Few persons except the mature student of manners and customs give such matters any thought. The historian can not offer us much light because he can not obtain the indispensable data. So it remains for the writer of fiction to fill out as best he may the framework constructed by the historian. The diary of one soldier who spent the gloomy winter of ’77-8 at Valley Forge would give us more insight into the prevailing conditions, the thoughts and feeling that filled the breasts and engaged the attention of the privates, than all the records that have thus far been made public. Perhaps it has been because we know so little of the common man that the world has hitherto made such slow progress. He is submerged for the reason that he does not insist in putting his head above the current of everyday life and making a loud as well as a persistent noise. It is a curious and paradoxical fact that although all civilization rests upon the tiller of the soil he is the last to profit thereby and gets the smallest part of the gains. Be the cause what it may, he is usually stolid, indifferent, conservative—whatever you choose to call his most prominent traits. Nowhere has he elevated
himself. When his condition has been bettered it has been due to pressure or encouragement from without. Most of my father's neighbors were content if at the end of the year they found themselves no worse off than they were at the beginning; if it found them materially better off they were elated. Yet I am sure they got as much out of life—and probably a great deal more, subjectively—than ninety-nine out of a hundred of the millionaires which our era has produced by thousands. I do not recall the names of more than one or two men who were chronic pessimists. A misfortune might now and then temporarily depress one here, another there; but its effects were generally transient. Nor can I recall any old person who objected to being reminded of the fact. On the contrary, persons sometimes spoke of themselves as old, who were hardly entitled to the predicate, for the same reason that the "knightly Nestor of Gerenia" was frequently prompted to remind his hearers that he had reigned over three generations of men, consequently was wiser than all of them. It was taken for granted that youth was an era of indiscretion and, in a sense, of expiration that must be passed through as a sort of earthly purgatory. I never heard any one excuse the peccadillos of youth by quoting the maxim that "boys will be boys"; certainly no one ever thought of saying "girls will be girls".

IV

My memory has preserved with varying distinctness reminiscences of three generations: that which was, roughly speaking, contemporary with my grandfather; that which was about the age of my father; and that which, more or less intimately, constituted my own associates. I shall designate them respectively as One, Two and Three. Number One embraced a few pioneers born in the eighteenth century, inured to the hardships and privations of first settlers. They were for the most part wholly illiterate, rough in manner and coarse in speech, not so much from innate vulgarity, though some of them were vulgar enough, as from ignorance. Not unfrequently their limited vocabulary furnished but one name for a thing and that was usually the most expressive term. They called a spade a spade because to call it an agricultural implement would have been a phrase outside of the range of their vocabulary; if used by any one else and then it led to ambiguity. There were for the most part very poor, having managed to gain a bare livelihood. Their farms had to be paid for whole or in part by their children with whom they passed their declining years. The houses they lived in were usually rough log structures; such a thing as personal comfort was unknown. It needs to be kept in mind, however, that "comfort" is both a relative and modern term. Millions of people live in comparative comfort under conditions which to others would be intolerable. The domestic environment of Englishmen in the days when their country is said to have earned the epithet "merry" was of such a character that it would now be considered only for semi-barbarians. There is hardly a laboring man in any German country today that does not have command more of those things now regarded as indispensable than the noblemen of a few centuries ago. When any of their number died he was just likely as not to be laid to rest in the corner of some field where the plow-share or bushes and brambles would before many years obliterate all traces of the little mound above his remains or the perishable mark placed upon it. Much of the country was still covered with woods while agriculture was carried on in a primitive fashion. Nothing was grown for sale or indeed could be saved cereals and live stock except on special occasions when butter, eggs, and perhaps a few other commodities might be disposed of at a ridiculously low price. Such indispensable articles as salt had to be brought a long dis-
tance. Some of these old-time farmers had not even a wheeled conveyance, but hauled their grain from the fields on sleds. Number Two had not been upon the stage of action long before considerable improvement was evident. They cleared much additional land, gradually paid for their farms, some of them even accumulating a little money. They were less illiterate, most of them being able at least to read if not to write. It must be confessed however that not a few of those who could read did not find the printed page a source of much enlightenment, still less of pleasure. I remember one man who was elected to membership in a school-board who could not even write his name. Yet he was a man of a good deal of general information.

It is probable that his lack of this particular qualification was known to but few of the voters. With the women the case was much worse; many of them were entirely illiterate. Upon this generation fell the responsibility of administering the public school system which now began to be more widely extended. It was however done in a perfunctory way with slight comprehension of the interests involved. It was regarded as of more importance that the teacher should be a stern ruler than an efficient instructor. Brawn counted for much more than brain. He who "licked" oftenest and hardest was accounted as the most capable by many of the patrons. I should however be unjust to some of the young men who taught the schools of our neighborhood if I did not declare my belief that they were quite the equals in attainments and pedagogical skill of many who have "in these last days" taken the places once occupied by them. There were, moreover, no schools in our community that had a bad reputation. Children were to be kept in the schoolroom six full hours each day, a recess being regarded as a loss of time, engaged in reading, writing, and ciphering. No schoolhouse had a playground. Why should it have? Children were not sent to school to find amusement. Most of them fooled away too much time in play at home. Although not all parents were uncompromising believers in the necessity of stifling the play-in- stincts of children, the suppressionists were considerably in the majority.

V

Most of the dwelling-houses were erected near a spring, although in some cases the water was supplied from a well by means of a pump or windlass and bucket. Not a few houses were located in the most absurd and out-of-the-way places. They had hardly a yard of level ground about them. Their inhabitants did not seem to care whether they lived or merely existed. It has often been remarked that the idea of comfort is modern, that we do not find it even today in the lower strata of civilization anywhere. This fact was substantiated by many of my father's neighbors. The schoolhouses were never built with a view to convenience in getting water and were always without any sort of outbuildings. However, the pupils were never worried about the difficulty of obtaining something to drink. The farther they had to go for it the better they liked it. Most of them seemed to think that all the time they could filch from school hours and lessons was clear gain. While this assertion does not hold good of all, it is true of at least five out of six. I have not the slightest doubt that all the pupils except the very dullest could have learned all there was to be learned in these country schools between the age of six and fourteen, or in about thirty-two months; some even in less. I have often wondered to what extent, if any, most of these people who could neither read nor write, or who at least lacked the latter accomplishment, would have been benefitted by it. It would have been a convenience—hardly more. A majority of those who could read had too little general knowledge to discriminate between what was probable and what was man-
ifestly false. They were in the same condition with the Irishman who declared that a statement he had just made was true because he had seen it in print. These illiterates, however, like all of their kith that I have since met with were generally careful to conceal their ignorance; or they employed a sort of euphemism when they could not help admitting it. I distinctly recall one man who was a typical specimen, about the age of my father. He was a skillful undertaker, and a much-sought auctioneer on account of his ready wit, shrewdness, suave manner, and honesty. After doing some business with him at different times I went to him for his bill. Upon my asking for a receipt he replied: "You write the receipt. I don't sign my name; I just make my mark". And he did not live on a farm either. If he had said squarely: "I can't write" there would not have been any need of more words. What the people read rarely brought into their lives any knowledge that changed their opinions in the slightest degree. As to the women, few of them felt the necessity of writing anything urgently enough to overcome the inconvenience to which they were almost certain to be put. When once in a while a few lines were to be written or a signature affixed to a document, there was usually a search for pen and ink, sometimes also for paper. When found, the former was scarcely usable and the latter almost any color except the desired one. Most of the denizens of the region doubtless had relations elsewhere, as they were not aborigines; but those who were so distant that they could not be visited in a day or two were few in number. If relatives lived so far away that they had to be communicated with by letter the ocean might as well have rolled between them except for the cost of the epistle, as more than one a year rarely passed back and forth. The first generation and a large proportion of the second possessed the virtue of patience, if patience be a virtue under all circumstances; if not, that asinine quality which we call stolidity. Few aspired beyond the sphere of their present activities. They sought to better their condition, in a way, but not to move out of their sphere. In summer they rose with the birds and retired when they retired. As there were no birds in winter to set them an example their work-day was somewhat extended into the darkness of the evening, but rarely farther than eight o'clock. Thus the days and the years passed monotonously away until one here and another there was laid to his final rest. Sometimes his or her place remained vacant; sometimes another appeared on the scene who could fill it.

VI

When I was about ten years old my father started me to school in the Fall with a Kirkham's Grammar in my hands, the study of which he desired me to begin. I felt very much embarrassed to be seen with such a book as I knew the older boys would make fun of me for my presumption. This subject was supposed to be proper for mature pupils only, although even of these a very small number cared to "waste" their time upon it. The event proved that my fears were well founded: my untimely choice, although it was not really my choice, was the butt of many malicious remarks. Four months of twenty-two days constituted the usual winter term, school being kept on alternate Saturdays. The wages paid, so far as I can recollect, was about twenty-five dollars per month. This was considerably more than the prevailing rate in many parts of the State. There were more benighted regions than ours. To be able to spell well was considered the greatest accomplishment. That the expert did not know the meaning of half the words he could spell correctly and could not write a grammatical sentence except by accident did not detract from its supposed value. When the six directors in couples made their usual round of the schools, as they
generally did once each winter, they inspected the copy-books, heard the more advanced pupils spell,—voila tout. The great winter events of this and most other communities in our part of the world were the spelling-school, except when they were eclipsed by an occasional revival. Among other things they gave the young people far and near an excuse for coming together. There could be more social intercourse because there was less constraint than at a preaching service. What is the psychology of the spelling-school? There must be some reason for its existence from its social features. Perhaps this is the explanation. The rural school was assumed to stand for intellectual development; but his development was confined within very narrow limits. Grammar, as I have said, was hardly studied at all. Reading and writing were supposed to be necessary only to a limited extent; there could moreover be acquired in a comparatively short time. Besides none of these subjects afforded scope for a contest and could be judged by experts only. But every one knew when a word was correctly spelled or could easily find out. So the institution was developed as a sort of natural outgrowth of existing conditions, intellectual and social. Skill in spelling was taken to be the basis of elementary education. As the drill was conducted it led to nothing; but the exercise had some inherent interest and so was kept up. The best speller was regarded as the best scholar, and vice versa. This was generally the case, but not always. Moreover, the ability to spell was regarded as a gift, not something to be gained by industry or systematic effort. It will thus be seen if there was any intellectual activity at all it could hardly move any other direction than it did. Nobody seems to have taken the trouble to consider whether the game was worth the chase, but there was no other game within the preserve. As dictionaries were virtually unknown, nobody missed them. Then too even a small one cost a dollar and its purchase entitled needless expense, or at least expense that could be avoided. Accordingly, if a word was not defined in the Speller or Reader, no one knew what it meant. Once in a while there was a little dancing during recess, although only in the form of a cotillion. This brought down the wrath of the older members of the community on the teacher who had permitted it. It has often struck me as singular that this kind of amusement was so vigorously and universally condemned. So far as I know this attitude is not shared by the native Germans. At any rate in Germany almost all the young people dance and are passionately fond of it. Evidently Puritan rigorism had completely overslaughted the sentiments which the Teutonic immigrants must have brought with them. Dancing was deliberate frivolity, and for this reason seems to have been particularly obnoxious. Herein, as also in the keeping of the Sabbath, New England influence was paramount. No farmer, whatever might be his private views, would have risked his reputation by doing any work on Sunday, even under stress of the most pressing necessity. This state of mind was fostered by the current devotional literature and by the school-books in use although it was not generated by them. New England Puritanism, perhaps supported somewhat by German Pietism, held the mastery over men's minds. I do not think Quaker influence was felt in the slightest degree, although the locality is not much more than a hundred miles west of Philadelphia.

VII

When I began to attend the public school a series of Readers was just coming into vogue. Some of the older pupils still read from any volume that could be picked up about the premises, the New Testament being perhaps the most common. In the other text-books there was no uniformity. In arithmetic every scholar used
what he had or the teacher could induce him to borrow or buy. But this lack of uniformity made little difference. Each individual worked by himself and called upon the "master" to aid him in solving such problems as were too tough for him. Not a few of our neighbors regarded the public school as an unnecessary burden. It compelled them to pay taxes for something they did not want and for which they saw no use. Nevertheless, the attendance, at least in midwinter, was tolerably regular. If, as happened now and then, a school teacher boarded with a family he was expected to spend his evenings with the rest of the household in the general living-room, that being usually the only one in which there was a fire. He was not supposed to have any lessons to prepare, it being assumed that when he received his certificate he had learned all that was necessary for him to know. In fact he often thought so himself. It rarely occurred to any one that an ambitious boy might want to enlarge his knowledge in order to fit himself for some higher vocation than his present humble one. Of course, the boarder was also expected to take his part in the usual platitudes that were the order of the evening in such a group. I am often amused when I think of the importance attached to the position of teacher by the community in general. That he had frequently been an older pupil in the school he afterward taught did not detract from his dignity. In truth outsiders from a distance were not looked upon with much favor. When once installed in his office of master he was to be implicitly obeyed. If he failed to assert himself with sufficient vigor he might not be employed the following winter, but I do not recall that any one was dismissed before the end of term as was sometimes done in other localities. The proverbial English respect for law was deeply ingrained in the mind of our community. As the teacher had been hired by the direc-

he had the law on his side. I should also add that I never heard a board of directors accused of yielding to improper influences, especially of a pecuniary kind. Their judgment was sometimes impugned, their honesty never.

VIII

There are few things upon which many members of this community placed a lower value than upon a book. Even schoolbooks must be kept at the lowest numerical limit although the cost might be a mere trifle. This point of view was well exemplified by a remark I once heard a young farmer make. Something was said in his presence about books. Thereupon he exclaimed, half to himself, half to the bystanders, that he had read his book two or three times and believed he would buy another. I was a small boy and had no right to ask questions under such circumstances; but I have often wished since that I knew what that particular book was. Most of the young people, but especially the girls, supposed that their education was completed about the time they became eighteen or twenty years of age. To assume that they still had something to learn was a reflection upon them that could not be endured and must be resented. The round of domestic activities had been gone through many times ere this age was attained and there was neither room for nor need of innovations. A young woman had made her reputation, good, indifferent, or bad, by the time she became of age and all desire for progress ceased. That a task might be better, or more neatly or more expeditiously performed in some other way than the accustomed routine was not to be admitted. While the young men were generally speaking, less adverse to new ideas and new ways of doing things, many did take kindly to them. To make the environment conform to its human center was too much like trying to make one's self grow so as to fit his clothes rather than to make the clothes
much the young people of my times were expected to do, and that they nevertheless managed to find time for what to them was recreation, I realize how strong is the play-instinct in youth. It may be true in a measure that all work and no play makes Jack a dull boy; the probability is that Jack is naturally dull if he does not find time for play. We often worked almost "from sun to sun" six days in the week, then walked two, three, or even five miles, to a Sunday School or a preaching service in order to make a break in the monotony of our weekday routine. If two or three boys got together by accident or design there was probably some kind of a ball game, or a wrestling match, or something of the sort. There was in vogue such a variety of ways of playing ball that two boys or any larger number could get up a game. At spelling-school or at a "singing" there was usually a recess of an hour, or nearly so. Then the company always got "mixed". If the night was favorable there might be a "tig-ring" out of doors. If not, there was usually some sort of game indoors in which all could take part. I have already mentioned that once in a while there might be a little dancing and what its effect was sure to be. The music was always some ditty that was sung, it being assumed that if no fiddle was used the harm was not quite so serious because the performance did not show deliberate trespass and premeditated perversity. Although the life of the community was serious enough, not all the young people took it so at all times. As almost the only opportunities for young people of opposite sex to become acquainted with each other were singing and spelling schools or preaching services these gatherings were the chief promoters of love-matches. If a young man took a fancy to a young lady of the neighborhood he usually asked her permission to escort her home from some evening meeting. If she accepted his company two or three times in succession he was regarded as her "feller". Under such circumstances it was held to be no small achievement if some other fellow could "cut out" a rival, that is, take the accustomed place of the party of the first part in escorting the fair maiden home. It was not regarded as good form for a young lady even to receive these slight remarks of favor from more than one young man at a time. When she with her escort arrived at the parental domicile she was expected to invite him in. If she did not, it was to be taken as a hint that his future civilities were not desired. Sometimes she might refuse in public to receive his attentions, in which case the victim was said to "get a sack". If a young man's attentions to their daughter were agreeable to her parents they permitted the young people to have a room to themselves. In such cases he might remain until late at night, or even until early morning, without causing unfavorable comment. If a young man visited a young woman at stated times, or accompanied her both to and from any evening performance, it was regarded as an admission of an engagement, although engagements were rarely announced in any formal or public manner until the wedding day was set. Divorces and separations were virtually unknown. One married couple that had lived together for more than a quarter of a century and had brought up a large family decided that their incompatibility made it necessary for them to separate. My father learned of the critical condition of affairs and visited the hostile couple. After talking with both parties almost an entire day he succeeded in persuading them to reconsider their decision. secured some pledges from each party as to the future, and the matter ended. They lived together until death parted them. It was the only case of the kind that came to my notice.
Traits and Characteristics

NOTE.—The following extracts constitute about one-fourth of the matter in a series of papers which appeared in the Germantown Independent-Gazette last September and October. We regret that lack of space forbids our giving the articles in full.

We believe, with one of the correspondents in this issue, that “Affirmation, negation, discussion, solution; these are the means of gaining or attaining TRUTH.” For this reason the pages of THE PENNSYLVANIA-GERMAN are open for the frank expression of thought by our readers and we cheerfully make room for this and similar articles, responsibility for contents resting on the author and not on the magazine.—Editor.

CONSIDERABLE comment, both commendatory and condemnatory, has greeted a recent article on the Pennsylvania German dialect, appearing originally in the Book News Monthly and then reprinted in the Independent-Gazette.

The article aroused the literary critic of the Pennsylvania German, a magazine published in Lititz. The critic declares that the article deals in generalities and that the writer doesn’t know what he is talking about—or words to that effect.

In taking up so comprehensive a subject as the Pennsylvania German dialect and attempting to cover it in about 3000 words, it might be expected that the article would be somewhat general and would deal with the most conspicuous tendencies rather than with exceptions to the rule.

The critic quotes exceptions to discredit the generalities. This is painfully apparent, for in nearly every instance that he attempts to make a correction he cites from the history and customs of the Schwenkfelders.

* * * *

The interest shown in the article on the Pennsylvania German dialect leads to the belief that it might be worth while to write something further in this and succeeding issues of the Independent-Gazette, about the traits and peculiarities of this people. They have been the subject of some adverse criticism in recent years.

* * * *

Thrift is the dominating motive of life in the land of the Pennsylvania Germans.

It was their thrift that led the German immigrants of the eighteenth century to seek out the fertile farmlands of interior Pennsylvania, where their descendants have since dwelt. Their thrift kept the Pennsylvania-Germans isolated from English-speaking neighbors, resented the introduction of innovations that might tend toward extravagance, preserved their ancient customs and their distinctive dialect, made poverty almost impossible in their communities and gave them a reputation not only for conservatism, but also for probity.

There are few idlers in the land of the Pennsylvania Germans.

The seal of ancient Germantown, the first German settlement in America, shows a clover leaf on the three lobes of which are symbols of three industries—a cluster of grapes, a distaff of flax and a weaver’s reel. The Pennsylvania Germans long ago forsook Germantown, but in their settlements further up the State they still pay homage to the multiform guiding spirit of industry.

On the farms there is work for everyone from sunrise until long after sunset. The men till the fields and care for the live stock. The women cook, bake, wash and mend, not only for the members of the family, but for several hired men as well, and they also attend to the milking, the care of the poultry and the cultivation of a kitchen garden.

In the small towns a similar unceasing round of industry prevails. Often husband and wife and every child old enough to escape the requirement of the compulsory education law,
are employed in a cigar factory, a silk mill or at some other work.

* * * *

The proprietor of a big butchering establishment in one of the Pennsylvania German boroughs—burgess of the town and a typically "prominent citizen"—had a son, an interesting lad of 15, who one day was accidentally killed by the discharge of a rifle with which he was shooting rats in the slaughter house. When the coroner and the newspaper man visited the home there were tearful scenes. The father, amidst sobs, told how fine a boy the lad was. But the feature upon which he seemed to lay most stress was this: "Why he was my best sausage maker. He could turn out more sausage than any of the regular butchers."

The tragedy was heartrending, but the light in which the father viewed the lost son—chiefly as a help in making money—was the saddest part of the tragedy. Nevertheless it was typical of the Pennsylvania German attitude toward children.

* * * *

The importance of education as an aid to thrift is recognized, and comfortable, well-built school houses are common. Good teachers are sought who can give an adequate return for the salary paid them. The members of the school board may not know a Latin root from an isosceles triangle, and they may conduct their official deliberations in a dialect which scarcely can be written, but they are shrewd enough not to permit an incompetent man or woman to teach their children.

Pennsylvania Germans understand that education has a money value. Dr. Nathan C. Schaeffer, State Superintendent of Public Instruction, and himself a Pennsylvania German, frequently has delivered an address before teachers' institutes and at commencements showing by statistics just what an education is worth in dollars and cents to a young man starting out in life.

So many a lad from the farms "works his way" through one of the colleges of the German counties—Muhlenberg, in Allentown; Ursinus, in Collegeville; Franklin and Marshall, in Lancaster; Pennsylvania, in Gettysburg, or Susquehanna, in Selinsgrove.

* * * *

In attempting to refute the charge of unprogressiveness, the defenders of the Pennsylvania Germans are wont to cite certain Germans and descendants of Germans in Pennsylvania, who attained distinction in various fields of human activity. It has been asserted, however, in these controversies that no Pennsylvania German ever rose to national eminence either in politics, science, art or any profession or business. Certainly there is no Pennsylvania German who can be placed alongside of Carl Schurz, the foreign-born German.

* * * *

If the Pennsylvania Germans of today could produce a Muhlenberg, a Pastorius or a Steuben, doubtless they would be less subjected to adverse criticism.

* * * *

Their predominant trait of thrift is strikingly apparent in the church life of the Pennsylvania Germans.

They are religious and few families have not at least nominal membership in some church. On Sunday the churches, particularly in rural parishes, are crowded. Yet congregations that independently support a minister are the exception. Two to six congregations constitute the charge of a clergyman, and each has a membership no smaller than that of the average self-sustaining congregation of the cities. Only when the membership of a rural church approaches one thousand in numbers is it deemed advisable to constitute it into an independent parish.

Moreover many congregations are unwilling to fix a stated salary for their pastor. They give him "was fall"—
“what falls.” That is, collections are taken twice or four times during the year for the pastor, and he is expected to be content with “what falls”.

Naturally clergymen are reluctant to respond to a call accompanied by a financial arrangement of that kind. A Lehigh County Lutheran parish of several congregations where the “was fallt” rule prevailed had been unable to find a pastor for a long time. Finally the president of the conference attended a meeting of the church council and urged the members to agree upon a salary for the pastor. But the president of the council responded thus in German:

“We think our way is better. When the Lord gives us a good harvest, then we give a good collection; and when the harvests are poor, then we must give less.”

“Yes,” responded the conference president, “but look how your pastor is handicapped. You are dealing with the kind Father in heaven, but your pastor is dealing with a lot of hard-fisted, stingy Pennsylvania Dutchmen.”

One of the most valued privileges connected with church membership is that of having the church bell rung at death and of obtaining burial in the churchyard. In these communities it is a disgrace to be buried without the tolling of the bell, and the preaching of a long discourse in the church. Indeed so many persons contribute a dollar or two to a church yearly just to assure themselves of honorable burial that the clergymen allude to this class of church members as “graveyard Christians.”

This privilege is cherished so highly that church members moving to the large cities where churches have no burial grounds are reluctant to connect themselves with those churches; and even though there be a church of their own faith but a few minutes’ walk from their home they refuse to join it, because it is a city church, and they do not think it is worth the magazine required to have a pew.

Clergymen are reluctant to charge a privilege for this reason, and the country to attend communion services and contribute a small sum to maintain membership in the church of their childhood.

Of the thousand members of a Reformed congregation in the Perkiomen Valley, one hundred live in Philadelphia, forty-five miles away; and a Lutheran congregation in the same region has so many members in Philadelphia that the pastor formerly held a special communion annually in the city for these long-distance parishioners.

The funeral is an occasion when the Pennsylvania German’s thrift is not overtly manifested. Indeed sometimes it seems as though a lifetime had been spent in skimping and saving merely for the sake of culminating in a splendid funeral.

Funerals are the principal social events in most of the rural districts. They afford the best and often the only occasion for a reunion of relatives widely separated, and they give everyone in the community an opportunity to become better acquainted with one another and to partake of one of those feasts for which the Pennsylvania German housewives are famous.

As soon as the church sexton is notified of a death he tolls the bell. Most churches have a code of bell ringing whereby the number of strokes indicates the sex of the person who has died. Then the age is tolled. Possessed of these facts, the listener, who generally knows of everyone in the vicinity who is sick, is readily able to guess for whom the bell is ringing.

The funeral takes place about a week after death, not only that all friends living at a distance may arrange to be present, but also because it is considered disrespectful to the dead to “hurry him underground.”

Traditions and superstition are important factors in the life of the people of Pennsylvania German communities,
to thrift. Customs that helped the fore-
fathers to lead happy and contented 
lives it is felt, ought to serve the same 
purpose for their descendants. Super-
natural powers exercise potent influ-
ence over the weal and the woe of the 
people; therefore the supernatural 
should be heeded and studied. 

Since the success of the farmer de-

pends to such a great degree upon the 
weather, much stress is laid upon 
weather predictions, and curious meth-
ods of prognostication, coupling keen 
observation of nature with abject 
superstition, have gained acceptance. 
Every community has its weather 
prophet, who is looked upon as an 
oracle and is consulted in regard to the 
planting of crops and the favorable 
dates for holding church festivals, pic-

nics and country fairs. His only rival 
in foretelling the weather is the al-
manac, long accepted as an infallible 
household guide. 

Faith in a multitude of weather 
"signs" abides, though often they are 
contradictory. If the breastbone of 
the goose be dark, indicating a severe 
winter, while at the same time angle 
worms remain near the surface of the 
earth, portending a mild winter, a 
charitable excuse is made for one or 
the other; and if the almanac happens 
to miss it occasionally in its "about 
this time" department, the trustful 
ones say, "There are exceptions to all 
rules," and go on believing. 

Pennsylvania Germans demand thrift 
in government. Andrew Jackson is 
their political ideal, and it is an exag-
geration based on the true feelings of 
the people which asserts that in Berks 
County many votes are still cast for 
"Old Hickory" at every Presidential 
election. 

Their influence in politics was much 
more pronounced early in the nine-
teenth century than now. At that time 
they elected a succession of Govern-
ors; and though Francis Parkman de-
scribed them as "dull, Dutch Govern-
ors," they were firm advocates of pub-
lic education at a time when the estab-
lishment of common schools was the 
foremost issue. 

Through their thrift these sturdy 
Pennsylvania Germans have contrib-
uted not a little to the material pros-
perity of the State wherein they live. 
It is not their inclination to bask in 
the glamour of public admiration. On 
the contrary there is a tendency among 
them to remain secluded in their rural 
communities and to avoid using the 
common speech of the country. 

So long as this propensity dominates 
them, their influence upon the life of 
the world is of little consequence. But 
from their towns and villages many 
boys have gone forth to the large cities; 
and when contact with varied phases of 
humanity has overcome the ancestral 
clannishness, then the sterling honesty 
and the rugged common sense that are 
their heritage have equipped them to 
become leaders in many walks of life.
The Pennsylvania Germans Once More

By E. Schultz Gerhard, Trenton, N. J.

The writer of "A Defiant Dialect: Pennsylvania German in Fiction," first published in "The Book News Monthly" and reprinted in several other publications, took exceptions to the remarks made about the article by the present writer in the September issue of this magazine. The writer referred to happens to be, so we are told, associate editor of the "Independent-Gazette" (Phila.). In a series of articles or sketches in this paper about the Pennsylvania Germans he replies to the criticisms to which reference has been made.

Seemingly he does not refute the criticisms made by the reviewer who accused him of making unwarranted assumptions and sweeping statements that are not true. But he seems to take exceptions to the fact that the present writer happens to be a Schwenkfelder, and that he quotes from Schwenkfelder history and custom, and accuses him of basing "his estimate of the race upon his own people", which accusation is unwarranted. These people were not used to disprove these statements because they are Schwenkfelders, but because they are Pennsylvania Germans.

This editor thinks Pennsylvania-Germandom is so large that the few Schwenkfelders do not count. If that is true, then why does he mention them at all? But Pennsylvania-Germandom is not so large and the Schwenkfelders are not so few in number that they can be treated as a negligible quantity. It has been estimated that the Pennsylvania Germans comprise only one-third of the State's populaton; if so, then these people are not so few that they can needs be ignored. And when it comes to proving or disproving the truthfulness of general statements, they cannot be ignored. What is not true of a part cannot be said of the whole. If his sweeping statements are disproved by quoting Schwenkfelder history and custom, they are disproved, and that is all there is to it. Instances from other sects might be cited were it deemed necessary. And when he claims "that in taking up so comprehensive a subject as the Pennsylvania German dialect and attempting to cover it in about 3,000 words it might be expected that the article would be somewhat general, he begs the question. No logical process is known whereby the truthfulness of the statement made is established by the length of the article.

But it is not only a matter of proving or disproving a statement but of saying what is true and what is not true. If he has been to the Schwenkfelder church services and seemingly knows all about them, why does he say the dialect is still the prevailing speech" in the church service when it is not? And there are a great many churches regardless of denominations where no German is used at all. He thinks "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": but it is rather a poor criterion that would judge a people's attainments by their ability to read the words to the music they sing.

We will say nothing more about the schools established by the Schwenkfelders or by other denominations; but we should like to refer the writer to the November issue of this magazine for 1907 and to the educational numbers of 1907.

The publishing of "A Defiant Dialect: Pennsylvania German in Fiction" induced its author to write in the "Independent-Gazette" something more about the traits and peculiarities
of these people. They have been the subject of some adverse criticism of recent years". True, but what he himself writes about them will hardly serve as a vindication.

In showing that "thrift is the dominant motive of the life in the land of the Pennsylvania-Germans", he tells how on a certain occasion (one still recalls the incident) a butcher's son, in one of the Pennsylvania German boroughs shot himself accidentally while shooting rats in the slaughterhouse. We are told that the father's chief lament was that his boy was "his best sausage maker", and that "he could turn out more sausages than any of the regular butchers". Such a remark is deplorable, likewise the attitude that provoked it. But when the writer goes on to say that such an attitude is "typical of the Pennsylvania German attitude toward children", our commiseration turns into uncompromising resentment.

In writing about these people this writer commits the same unpardonable fault that scores of other writers commit. An example of some questionable act or attitude of mind is held up before the world as being "typical" of these people. Sweeping generalities embodying the charge are applied to the whole people when there is no truth in the matter. We wish to state for the benefit of this city editor that a wise man said over a hundred years ago that he did "not know the method of drawing up an indictment against a whole people". But he may not be aware of that. The fact is that you can prowl around in any corner of any class of people in any community of this big country and find situations, traits, types, peculiarities, and customs that are just as ludicrous, as eccentric and as unpleasant as anything ever found among these people.

And here is a case in point. A few years ago a farmer in Iowa (and he is not a Pennsylvania German) came to the village bank a few days after he had buried his wife. One of the clerks (known personally to the writer) spoke consolingly to him about his bereavement. "Yes", said the farmer, "I would rather have lost my best cow". It will of course be said that it is not necessary to go to far-off Iowa to find a solitary incident to discredit anything said about the Pennsylvania-Germans. But it shows that not all the foolish things are said and done by these people; the incident from Iowa is but one of many that could be cited were it necessary. And in the second place we insist that it would be every bit as fair, as just, and as reasonable to say that the farmers of Iowa think more of their cows than of their wives as it is to accuse these people of using and treating their children like chattel, like sausage machines because this man made such a remark. To say that this butcher's remark is "typical" of the Pennsylvania German attitude toward children is uncalled for and unjust—it is an insult.

If it were universally true, as this writer tries to tell us, that these people use their children only as machines, as "hewers of wood and drawers of water", that they think of them only in mercenary terms, for the money that is in them, then why is it that they have been foremost in educational affairs, that they established one of the first public school systems, and have founded and are maintaining the various educational institutions mentioned in "A Defiant Dialect"? Thanks to these noble-minded people, they do not seem as narrow-minded as some of the writers who pen some mean and "measly" account of them.

He laments the fact that there are no longer men, as he thinks, like Pastorius, Muhlenberg, and Steuben; if the Pennsylvania-Germans of today could produce men like these "doubtless they would be less subject to adverse criticism". Just how and why we are not told.

Have these people ceased to make progress because of the lack of men like they? We are told that they
of the men mentioned and that is what has made two of them at least conspicuous, there are a Custer, a Hart- ranft, and a Beaver, of these later days whose services have been equally valiant, and of whose record the Commonwealth may well be proud. And as for Steuben, with due respect and appreciation for what he did for the American Cause, one can hardly see why the Pennsylvania Germans of today should be pitted against him any more than against a thousand other Germans in American history. Steuben was in no sense a Pennsylvania German and had no affiliations with them. The charge is unjust.

It would be equally fair to accuse the Pennsylvania Germans for not producing any other notable character in history: a Plato, a Caesar, a Napoleon, a Locke or a Newton, or who not. Why does the writer in the "Independent-Gazette" not castigate the age for not producing more great men? In fact where are the great men of the day, who stand head and shoulder above the common mass? Where are the great poets and men of letters, the great philosophers, scientists and statesmen, such as graced the closing decades of the previous century? If it is true, as has been said, that the twentieth century has dawned upon a mediocre race, then presumably the Pennsylvania-German is to blame!

Did the Pennsylvania German governors, some of whom were highly educated, who were influential in bringing the Public School System to a successful issue, and who ruled the Commonwealth for half a century, not accomplish anything? even though Parkman calls them the "dull Dutch Governors"? And by the way, it is not necessary to try to take a sort of umbrage behind New England opinion regarding the Pennsylvania Germans; even New England has a few things to learn from the "dumb Dutch". We will refer the writer and reader to former issues of this magazine for accounts of scientists and other noted men among these people. To come to more recent times, do men like Dr. Schaeffer, Dr. Brumbaugh, and Rev. Dr. Kriebel (if it is permissible to mention a Schwenkfelder) stand for anything?

If this man would look around a little he would find that Dr. Schaeffer, State Superintendent of Public Instruction and one time president of the National Educational Association, has no superior as State Superintendent, and that he is considered "one of the great educators of the world today". He would find that Dr. Brumbaugh stands in the foremost rank as City Superintendent; and that a leading County Superintendent has said that Dr. Kriebel of Perkiomen Seminary "has aroused all south-eastern Pennsylvania to greater activity in the cause of education". Numerous instances could be cited, but the foregoing is deemed sufficient to correct wrong impressions.

Of course, no one can write about the Pennsylvania Germans without saying something about superstition, witchcraft, pow-wowing, and whatever else has to do with the supernatural: Nearly every superstition that is laid to the charge of these people can be traced to customs in vogue in the old country centuries ago; in fact many are embodied in the folklore of the Teutonic race and are traceable to the Druids of old. They are characteristic of the Teutonic race whether English or German, and not at all necessarily Pennsylvania German. And as to the foretelling of the weather, why, the world is full of "ground hogs" and "goose bones", and the number of people who foretell the weather thereby is legion. These facts are common property; it is not necessary to hold these people up as a spectacle.

And as for the pow-wowing, well, anything will do for the "Pennsylvania Dutch"; otherwise the practice is termed Christian Science, this sounds bigger. Christian Science! it is neither Christian nor scientific. It
reminds one of Bryce's "Holy Roman Empire", which, it has been said, is neither holy, nor Roman, nor an empire.

It seems, however, that this writer overreached himself when he writes, "Tradition and superstition are important factors in the life of the people of Pennsylvania German communities, for both are esteemed to be conductive to thrift..... Supernatural powers exercise potent influences over the weal and woe of the people; therefore the supernatural should be heeded and studied"; and "Hex or witch doctors and men and women who pow-wow to cure various ailments flourish in some rural districts and also in the cities, though they are not more numerous in proportion to the population than fortune tellers and similar charlatans elsewhere".

It was said once before that the writer who wrote what is quoted above did not know what he was writing about; the charge may stand and the reader may form his own conclusions. It is the greatest wonder that they have not yet been accused of having brought about the Salem Witchcraft! From such an account one might form the idea that all the credulous and superstitious people, all the witch doctors, charlatans, and all those who are in league with the Prince of Darkness are found among the Pennsylvania German people; and that there is not a single, clear, clean, hallowed thought among them!

He has much to say about the thriftiness of the people, and impudes some sinister motives to them because of it. Even when mentioning their interest in education he is anxious to have it understood that it is done chiefly for the money that is in it. We are expressly informed that Dr. Schäeffer "frequently has delivered an address before teachers' institutes and at commencements showing by statistics just what an education is worth in dollars and cents to a young man starting out in life". This may all be true; but it need not be dwelt upon what special emphasis as being a sort of sinister motive. Are these the only people who realize the money value of an education that they need to be branded with the dollar mark? Is it the only thing they see in it, as he would like to have it understood? Has he never heard anyone but a Pennsylvania German bring out the money value of an education? Is it not the money value of an education, the bread and butter theory, that is foremost everywhere, where even the Pennsylvania German is entirely unknown? Of course no one sees the money value in any project and strives for it but the Pennsylvania German! If he tries to save a dollar or to earn one he is mean, "close", stingy and sordid! Why may he not be allowed to earn a dollar or save one without bringing a lot of opprobrious terms upon himself? Nothing is said of the scheming scoundrel who amasses his means by unprincipled methods, who robs a bank (polite termed embezzling!) who steals a railroad or a city's franchises, and carries the manhood of his fellow citizens in his vestpocket. This fellow is a privileged character, and the state is honored in spending some more money on him.

It might be well if lawless, flippant and indifferent young America were taught a few things in regard to honesty, sobriety, and thrift; taught some respect for the domestic virtues, the beauty of family life and hallowedness of the home, and a reverence for things sacred. The Pennsylvania German's honesty, frugality and contentment stand out in noble contrast to the social pollution, scandal and discontentment; just so many sores in the life of the nation. "The State owes much", to quote from a different writer, "to the solid character of this element in her population, who.... have illustrated in their lives the development of an uncommon respect for law, the establishment of ideal homes, the adornment of every sphere of private and public service, and...."
up and perpetuating of a system of 
husbandry that has drawn from the 
depth of earth's mighty productivity a 
steady and luxuriant return that has 
not only enriched the State and pro-
moted the general welfare, but beauti-
ified her broad acres until it may be 
said, they blossom as the rose." It is 
worth while for penny-newspaper 
scribblers to sneer at her thrift.

In speaking of innovations, an inci-
dent is cited from the Perkiomen Val-
ley where some members of a congre-
gation wished to place a bathtub in the 
parsonage during the pastor's absence 
on vacation. The majority of the mem-
bers objected and the project failed. 
It is given to understand, of course 
that it was because of their thrift 
and unwillingness to incur seemingly 
unnecessary expenses. The cleanliness 
of these people will not permit of im-
peachment; and if the writer in the 
"Gazette" will look around he will find 
just as many bathtubs, hot and cold 
water conveniences, and steam and hot 
wake heating in the rural communities 
of these people as anywhere else.

Just what the writer meant by say-
ing, "Andrew Jackson is their political 
ideal" is not quite certain; except, prob-
ably that some Pennsylvania-Germans 
are democratic and that thus their 
political god is Jackson. At any rate 
it is an old historical expression for-
merly applied to Berks County, but 
now without significance or applica-
tion. Whoever would wish to know 
why Lancaster County is strongly re-
publican and Berks County strongly 
democratic, while the Pennsylvania 
German element in each is in the 
majority will do well to read Mr. Esh-
leman's address at the 200th Anniver-
sary of the arrival of the Swiss Menno-
mites in Lancaster County.

Nor does he convince the reader that 
the Pennsylvania Germans are more 
indifferent to political matters than 
formerly when he says: "Their influ-
ence in politics was much more pro-
nounced early in the nineteenth cen-
tury than now. At that time they 
elected a succession of governors." They have elected governors since. 
And at the last election they surely 
were alive when they came out for re-
form with their independent vote, but 
which was snowed under by the politi-
cal fraud of Philadelphia and Pitts-
burg.

Some of the points taken up by the 
writer in the "Gazette" are almost too 
small to be made a matter of further 
comment, but there has been too much 
of this of late. This sort of thing has 
been growing the last ten or fifteen 
years. Every now and then some 
writer thinks he is acting "smart" if he 
can make these people seem ridiculous. 
More than one writer is "doing" these 
people by exposing their weaknesses 
and peculiarities at the expense of 
their virtues and redeeming qualities, 
and by catering to the morbid curi-
osity of a spectacular-loving American 
public that delights in over-drawn and 
grotesque scenes, because he knows it 
"takes".

The statements made by the writer 
in the "Independent-Gazette" are in 
the main true; but they are false, abso-
lutely false, because of what is left un-
said. He has not credited these 
people with a single noble commend-
able trait without besmirching it and 
trailing it in the mud. There is a lack 
of proportion which a fairminded and 
unprejudiced writer would obviate. 
These people have their weaknesses 
and faults; they are not better than 
other people, but they are as good and 
deserve to be treated as such, but 
which treatment was not accorded 
them in the "Independent-Gazette". 
And through it all there is a tendency 
 to belittle and even to ridicule that is 
uncalled for.
Frederick William Henry Ferdinand von Steuben

NOTE.—Address of C. J. Hexamer, Ph. D., LL. D., President of the National German Alliance. Unveiling of the Steuben Statue, Washington, D. C., December 7th, 1910.

The second half of the eighteenth century was especially significant and important in the political and cultural development of mankind. Its momentous events occurring in rapid succession, its great men, its bloody wars, its heroes from the Frederick the Great on a throne down to the lowest ranks of the common people, and its scientists, scholars and thinkers of all nationalities formed in vast array the advent of a new era. The portending signs and events found their culmination in the French Revolution, that gigantic broom that swept the cobwebs from the brains of men and removed by one fell stroke the accumulated rubbish of many centuries. The Zeitgeist breathed the equality of man, equal rights and liberty for all. The seeds of coming nations were then sown and a new order of things was evolved.

The events leading to the revolution of the American Colonies, and finally culminating in the founding of our republic were some of the many influences which gave rise to the social upheaval in Europe. On the other hand the excesses of the Reign of Terror exerted a beneficial influence in moderating opinions in our young republic: people learned that liberty did not mean license and that our constitution stands for a masterful expression of the will of a free people under salutary self-control.

Among the many valuable services of Benjamin Franklin and the “Father of his Country”, must be mentioned that they recommended Baron von Steuben to Congress. The genius of Washington, with his knowledge of men and things intuitively grasped the true spirit of military discipline, not only would it become a great help to the army and its officers, and enable him to win battles, but also felt that its influence would reach far into the future, when, after laying aside their arms, soldiers would again go about their peaceful pursuit, and the golden lessons of fidelity and discipline where every part works for the benefit of the whole, would finally spread throughout the broadest strata of the nation. This was achieved, and was due in a great measure to “Washington’s Right Arm”, Baron von Steuben.

How deep the sympathies of the best of the German people were at the time for the American colonists in their struggle for freedom, can be gleaned from Schiller’s newspaper articles, and his “Kabale und Liebe” scourges the utter rottenness of the system whereby German princelings sold their soldiers as mercenaries to England.

Franklin, when he met Steuben in France, immediately recognized that he had before him an officer who not only followed the struggle of the American Colonies with keen interest, but who also prayed for their success. The best proof of Steuben’s sentiments is contained in the letter which he addressed, from Portsmouth, to the Congress of the United States, in which he states that the only motive bringing him to this hemisphere is his desire to serve a people making such a noble fight for their rights and freedom. He does not crave titles nor money. His only ambition, in entering our ranks as a volunteer, is to acquire the confidence of the Commanding General of our armies and to accompany him through all his campaigns, as he did the King of Prussia during the Seven Years’ War. He would like to attain with his life’s blood the honor that at some future day his name may be enrolled among the defenders of our liberty.
Though it is to be presumed that Steuben's biography is well-known, I feel it my duty to limn by a few sketches the career of this extraordinary man.

Among European officers of our War of Independence Frederick William Henry Ferdinand von Steuben is undoubtedly the foremost in military knowledge. He rendered services to our nation which for actual value leave those of others far behind, although fought throughout the Seven-Years' War. At Kunersdorf he was again wounded and taken prisoner. He became adjutant to General von Hülsen. Fighting at one time against the French, at another against the Russians and Austrians, and so distinguished himself that in 1762 he became captain of the staff and personal adjutant of the King. Later he commanded a cavalry regiment. He resigned his commission in 1763.

After several years of service as court marshal to the Prince of Hohenzollern-Hechingen, while a general in the army of the Markgrave of Baden, he again met, on a visit to Paris, in December, 1777 his friend St. Germain, French Minister of War. The latter advised him to go to America. Benjamin Franklin at that time our ambassador to France, did likewise, and rejoiced when he found that it did not require much persuasion. Steuben was considered an authority on military matters. As a member of the staff of Frederick the Great he had actively and carefully studied the commissary departments. He had seen how to provision and keep armies in an efficient state of health, and knew how to handle large military bodies. In short, he was "A past master of all the sciences of war, had acquired his knowledge at the most famous high school of those times, and what was more, he had proved himself worthy and distinguished".

He no doubt felt that among the American patriots he would find excellent raw material. "Free men fighting for liberty, willing and capable of enduring every hardship that would lead them to victory". The masses of recruits needed vigorous measures to make them valuable. And in Steuben lived the enthusiasm of the creator, the master, whose heart and soul was in his work. We can in truth call him the "Father of the American Army". Like a father he rejoiced in the progress of his men. He started his work with a number of picked men, and in

STATUE OF GEN. VON STEUBEN
Unveiled Dec. 7, 1910
COURTESY OF GAELIC AMERICAN

some may be better known to our people through the glamour of romance and deeds of a more spectacular display.

He was born on November 15, 1730, at Magdeburg, the son of the Prussian Captain von Steuben, a descendant of an old and noble family, which for generations had produced famous soldiers. He entered the Prussian Army at the early age of 14, was wounded at the Battle of Prag, serving in the Volunteer Battalion of von Mayr, and
a fortnight his company knew how to bear arms and had a military air, knew how to march, and to form in columns, to deploy and execute manoeuvres with excellent precision.

Well could the Secretary of War at the time write that all congratulated themselves on the arrival of such a man, experienced in military matters. His services were the more valuable because the want of discipline and internal order in our army was generally felt and greatly regretted. The general state of affairs on the arrival of Steuben can be gleaned from Steuben's notes, which are preserved in the archives of the Historical Society of New York.

The army was divided into divisions, brigades and regiments, commanded by major-generals, brigadier-generals and colonels. Congress had stipulated the number of soldiers for a regiment and a company; but the constant flood and tide of men having enlisted for 6 or 9 months, made the condition of a regiment or a company problematical. The words company, regiment, brigade or division meant nothing, as they certainly offered no standard for figuring the strength of a corps or of the army. The number of men in them was so changeable that it was impossible to arrange a manoeuvre. Often a regiment was stronger than a brigade; Steuben saw a regiment of 30 men and a company which consisted of a corporal. Records were badly kept, reliable reports were impossible, and conclusive evidence could not be gained where the men were and whether the money due them had been actually paid. Officers employed two and some even four soldiers as body servants.

Military discipline did not exist. Regiments were made up at random, some had 3 others 5, 8 and 9 sub-divisions; the Canadian regiment even had 21.

Every colonel used the system he personally preferred, one used the English, another the French, and a third the Prussian regulations. Only on the march unanimity of system reigned: "They all used the single file march of the Indians'.

Furloughs and discharges were granted without the knowledge of higher officers. When the troops were in camp, the officers did not stay with them, but lived apart, sometimes several miles away, and in winter went to their homes. Often but four officers remained with a regiment. The officers thought that their duties consisted in attending guard mount and to head their troops in battle.

Soldiers did not know how to use their weapons, had no confidence in them, and used their bayonets as spits to broil their food, when they had any. Uniforms could easily be described because the troops were almost naked. The few officers who had military coats at all, had them of any kind, color and cut. Steuben states that at a "dress parade" he saw officers in sleeping gowns, which had been made from old woollen blankets and bed-spreads.

Such a thing as the proper administration of a regiment none knew. The consequence was that chaotic disorder reigned everywhere and the results obtained were ludicrously inadequate in proportion to the sums expended.

Just as little as the officers knew the numbers of men at their command, as little did they know about the weapons, ammunition and equipment of their troops. No one kept records or accounts, except the army contractors who supplied the different articles.

A terrible scarcity of money reigned all over the country. The British had put large quantities of counterfeit paper money in circulation, which brought with it an enormous devaluation: 400 to 600 dollars were asked for a pair of shoes, and it took a "month's pay of a common soldier to buy a square meal".

We must recall these facts in order to estimate at its full value Steuben's great sacrifice in remaining at his post.
One not of the moral calibre of Steuben would have precipitately fled from the service, for neither pecuniary nor social advantages were to be gained by serving the colonies.

The horrors of the camp of Valley Forge, where he was first sent, are known to every school child. Steuben showed himself worthy of the trust imposed in him. Washington had appointed him Inspector General, and soon Steuben showed the stuff he was made of, bringing order out of chaos, introducing an excellent system of accounts and strict military discipline. He could not speak English well, but in spite of this handicap he succeeded in the difficult task for a foreigner, of making himself beloved with all classes. He introduced like systematic regulations, held daily reviews, personally inspected everything and made himself familiar with every detail.

Droll incidents, of course, took place, the men made mistakes in manoeuvring, the Baron made bad breaks in English, his volleys of French and German were in vain, and though he swore in three languages that did not help matters, but soon Steuben’s good common sense and generous heart would assert itself and he would call his adjutant to scold these dunces (“Dummköpfe”), in reality to explain in plain English what he wanted the men to do. It was his big and generous heart which soon made him a universal favorite, for he not only enforced strict discipline, but he also scrupulously looked after the welfare of every soldier. He investigated everything, the reports of physicians, the condition of the sick, the treatment the men received by their officers, the quarters and provisions given to his men, and finally he was always with them. Up at break of day, always active, never tiring, he accompanied his men to their marches and participated in their hardships and in camp he arranged their amusements. His tact and sound judgment were apparent everywhere, the military tactics of the school of Frederick the Great were applied to the conditions of the American troops and their surroundings. He was not a blind follower of military customs and superannuated formulas, as one might have easily been led to expect. His instructions were fitted to local conditions and, therefore, were appreciated; the officers strove zealously to emulate his example. Soon raw recruits were transformed into active and able parts of Washington’s war machine.

Thus Steuben in spirit as well as in fact became “the drill master of the Continental Army”, an unselfish and faithful helper. Esteemed by Washington, who well knew that Steuben was worthy the order of merit and faithfulness his former master had bestowed upon him.

Steuben was not a stickler for forms, not a mere “drill sergeant”, but a broad-minded man, head and shoulders above most of those of his time who had taken up the “art of war” as a profession.

He possessed the genius of a great military organizer, creating armies out of nothing, “stamping them out of the ground”. Thus in Virginia, in the winter of 1780 and 1781, after the unfortunate battle of Camden. S. C., Steuben was sent with General Greene “to create an army”. In spite of great difficulties, such as demoralization, ignorance of military discipline and the pervading tendency to “plunder” he succeeded so well, that Arnold’s marauding invasion was halted and Lafayette could score successes. With a strong hand, by hard personal application, he broke the prejudice of officers who thought it beneath them to personally teach common soldiers. This born aristocrat showed his fellow officers how democratic he was at heart, working to achieve results, and knowing no social barriers to accomplish them. His example was contagious, and jealous opponents were silenced by the excellent results of Steuben’s methods.

General Steuben wrote to Sullivan that Baron Steuben sets all a truly
noble example. He is a past master in everything, from the big manoeuvre down to the smallest detail of the service. Officers and soldiers alike admire him a distinguished man who held a prominent place under the great Russian monarch, and who now, notwithstanding this fact, condescends with a grace wholly his own, to drill a small body of 10 or 12 men as a "drill master". Under his leadership extraordinary progress had been made towards order and discipline within the whole army. The great change which became everywhere apparent, caused Washington to report to Congress that he would not be doing his duty if he should longer keep silent in regard to the high merits of Baron von Steuben. His ability and knowledge, the never tiring zeal with which he labored since he entered his office, constituted an important gain for the army.

The results of Steuben's "drilling" were forcibly shown at the Battle of Monmouth, when Lee's lines, through incompetence or treachery, were breaking in confusion and defeat seemed certain, then Steuben, by Washington's command, brought the impeding flight to a standstill and led the re-united lines against the fire of the enemy. A splendid example of discipline and mutual confidence between leader and troops. Alexander Hamilton, an eye witness, declared that he then for the first time became aware of the overwhelming importance of military training and discipline. Discipline and drill had saved the day for the cause of liberty and had proved to the American army that it was able to cope on an equal footing with the drilled armies of the enemy.

That Steuben was a master of military science using his own ideas, is clearly shown by the rules and regulations he issued under extraordinary difficulties during the winter campaign of 1778 and 1779. He was the inventor of the formation of light infantry, a lesson to be learned even by his former master, Frederick the Great, who studied the American war closely and adopted the system in his own army, then the model of the world, blindly followed by all the armies of Europe.

Steuben's regulations were used for generations after his death, until new inventions and conditions made changes necessary.

In Washington's council of war Steuben's word was of great influence and often heeded. In the archives of the Historical Society of New York his carefully drawn plans of campaign are still to be found.

At the siege of Yorktown he was the only American general who had previously participated at sieges, at Prag and Schweidnitz, and so it happened that he was in command, his troops occupying the most advanced trenches, when Cornwallis raised the white flag of surrender. Washington, in the army order of the next day specially mentions that to brave Steuben belonged a great part of the credit of victory.

After peace had been declared and the army was disbanded, Washington commended, in his own handwriting, the extraordinary services which General Steuben had rendered the American cause.

Washington was the moving spirit, the soul of the great fight for freedom, but to Steuben must be awarded the credit of having been the power which supplied that master spirit with the means. Clear-sighted historians do not hesitate to designate Steuben as the most valuable man Europe gave America in our fight for freedom.

As has been said, "His system of reviews, reports and inspections gave efficiency to the soldiers, confidence to the commander, and saved the treasury not less than $600,000".

Congress considered Steuben's services too valuable to discharge him after peace was declared, and it was Steuben who worked out the plans for the establishment of our small standing army and the foundation of our military academy. In spite of strong
opposition his recommendations received the support of Washington, and Congress adopted them. The military academy he suggested is today none other than the nation’s famous Military Academy at West Point. Steuben’s plans included professorships of history, geography, international law, oratory, the fine arts, etc. He held that an officer should have a liberal education, and the best moral and physical training obtainable.

When in 1784 the place of Secretary of War became vacant, Steuben applied for it, believing that he could serve his country well. Political cliques and intrigues shelved his aspirations, the thread-bare excuse for the want of a better one, that he was a “foreigner” to whom such an important post should not be entrusted, was put forward; such was the gratitude of our republic after a great war, in which Steuben had so forcibly proved his fidelity and force of character.

He keenly took this disappointment to heart, and in March, 1784 tendered his resignation. Congress accepted it on August 15th, with the resolutions that the thanks of the United States be expressed to him for the great zeal and the efficiency he had displayed in every position entrusted to him, and presented him with a gold-handled sword, as a sign of high appreciation of his character and merits. The States of New York, New Jersey, Pennsylvania and Virginia made him grants of land.

In trying to procure reimbursements for the large sums he had advanced during the war he, however, experienced endless trouble and annoyances. Other men had come to the front and supported the claims of generals they favored. Finally, at a session, when some opponents even argued in favor of repudiating the contracts made in good faith, Representative Page arose and told how Steuben had offered us his sword under generous terms, and had rendered us such essential services that one should blush for Congress, if the views of certain members were adopted. That it was unworthy of Congress to split hairs about the meaning of the terms of contracts, and that he did not weigh them according to the amount of money involved, for he considered the services of the distinguished veteran more valuable than the highest sum, which could possibly be awarded him.

Returning into private life Steuben became a public-spirited citizen of the highest type. He probably gave the first impulse to the founding of the “Order of the Cincinnati”, and was one of the original members of this patriotic society. He was elected a regent of the University of New York, and at all times kept in touch with all questions, civil or military. The German Society of New York reveres in him one of its founders, and he was its president until his death. This society had been founded in 1784, to aid German immigrants on similar lines as the German Society of Pennsylvania founded 20 years before.

Steuben could enjoy but a short time the annual pension of $2500, finally granted him in 1790, and the land grant of the State of New York. He had retired to his farm in the summer of 1794; as usual he went to spend the hot season under the oak trees that shaded his simple hut, occupying his time with agricultural pursuits and scientific studies, when he was suddenly stricken. The brave warrior and noble citizen was never fully to recover. He died shortly after his 64th birthday, on November 28th, 1794.

On Oneida’s heights, deep within an old forest reservation, we find a massive monument of gray stones on which the mosses and lichens fondly cling. Here rest the mortal remains of Steuben, the father of the American Army.

We honor ourselves in honoring the memory of our great dead!

The great oaks about his grave will fall in the course of time, time will also crumble this statue into dust, but as long as the American Nation exists the memory of Steuben will endure!
Indian Chiefs of Pennsylvania
By Cyrus H. Williston, B. S., Shamokin, Pa.

CAPTAIN NEW-CASTLE KANUKUSY

The trail of fire and blood, spread by the Delawares and other Indians, through the fertile valley of the Minisink, was the direct outcome of fraud perpetrated upon them by the whites.

One of the most notorious of these frauds was the famous "Walking Purchase", which has been referred to before in these sketches. It will be necessary to refer again briefly to it.

The treaty upon which this "purchase" was based, was the so-called treaty of 1686. Such a treaty has never been found and perhaps never existed.

The whites however claimed that by virtue of such a treaty, they had settled upon the lands in eastern Pennsylvania.

The famous "walk" had its origin in the fact that the boundaries of this land had never been determined, and at this time they wished to settle this much disputed question.

There had been councils held at Durham in 1734; at Pennsbury in 1735 and at Philadelphia in 1737, at which places treaties had been made.

By these treaties it was agreed that the boundaries should be determined by white-men, walking a day and a half in a northwestern direction, starting from a tree in Wright's-town, upon the bank of the Delaware River.

While the negotiations were in progress, the Proprietaries were busy making a preliminary survey to see how far it would be possible to go in a day and a half.

In this experimental "walk" the best course was selected and the trees blazed, so that no time would be lost in seeking a trail.

Three men noted for their great endurance were selected; Edward Marshall, James Yates, and Solomon Jennings.

The actual walk can best be described in the words of Thomas Furniss, who was a spectator.

"When the walkers started I was a little behind, but was informed that they proceeded from a chestnut tree, near the turning out of the road from Durham to John Chapman's, and being on horseback overtook them before they reached Buckingham, and kept company for some distance beyond the Blue Mountains, though not quite to the end of the journey".

"Two Indians attended whom I considered, as deputies, appointed by the Delawares, to see the walk honestly performed".

"One of them repeatedly expressed his dissatisfaction therewith".

"The first day of the 'walk' before we reached Durham Creek where we dined with one Wilson a trader, the Indian said the 'walk' was to have been made up the river, and complaining of the unfitness of his shoe-packs for traveling, said he expected Thomas Penn would have made him a present of some shoe."

"After this some of us that had horses, and let the Indians ride by turn; yet in the afternoon of the same day, and some hours before sunset, the Indians left us, after often calling to Marshall and forbid him to run."

"At parting they appeared dissatisfied and said they would go no farther with us, for as they saw that the walkers would pass all the good land, they did not care how far they went."

"It was said we traveled twelve hours the first day, and it being in the latter end of September, or the beginning of October, to complete the time, were obliged to walk in the twilight."

"Timothy Smith, then Sheriff of Bucks, held his watch for some min-
utes before we stopped, and the walkers having a piece of the rising ground to ascend, he called out to them, and bid them pull up."

"Immediately upon hearing that the time was out Marshall clasped his hands about a saplin to support himself. The Sheriff asked him what was the matter, and he said, that if he had gone a few poles farther, he must have fallen."

"On our return home we were conscious that the Indians were dissatisfied with the walk, a thing which the whole company seemed to be sensible of and frequently expressed themselves to that purpose. And indeed the unfairness practiced in the walk, both in regard to the way where, and the manner how it was performed, and the dissatisfaction of the Indians concerning it, were the main topic of conversation in our neighborhood for some considerable time after it was done."

"At twelve o'clock the second day the 'walk' was ended."

The "walkers" crossed the Lehigh River at Jone's Island, a mile below Bethlehem, passed the Blue Mountains at Smith's Gap in Moore Township, Northampton County.

It had been agreed that a line should be drawn to the Delaware at the end of the "walk".

The Indians claimed, and justly, that it should be drawn to the nearest point, which was nearly opposite Belvidere, New Jersey.

The Proprietaries claimed that the line should be drawn at right angles to the line of "walk". The whites had their way and the boundary reached the Delaware River at Port Jervis, N. Y.

The end of these affairs was war, which ended in the Delawares being driven westward, and they joined the French against the English. This and other frauds so embittered the Delawares, that they were eager to take up the hatchet against the English.

Teedyuscung, puffed up by the French, and having the welfare of his nation at heart, made them a willing leader.

After the fall of Braddock the smouldering wrath of the Indians burst forth in all its fury; so bitterly and desperately did they fight for their wigwams and hunting grounds that it was impossible for the whites to find any one to approach them in the capacity of messenger.

Paxinos, at the instigation of the whites, had tried to stem the tide of battle; but in vain.

The Delawares told him that if he tried again to interfere they would "knock him on the head", a threat which he knew they meant, because he sent word to the whites that he could do nothing more to help end the struggle.

The Indians favored the French more than they did the English, principally, because the French wished only to trade with them, and to Christianize them, while on the other hand, the English settlers, built towns; turned the hunting grounds into farms, and crowded out the Native hunters.

Hostilities broke out first in the neighborhood of Fort Cumberland, where the Delawares and Shawanese ravaged both sides of the Potomac.

At this time several persons were murdered and scalped at Mahanoy or Penn's Creek. Then the enemy crossed the Susquehanna and killed many people from Thomas McKee's down to Hunter's Mill. After this, about the first week in November Great Cove was reduced to ashes and numbers murdered or taken prisoners.

Ravages followed in Northampton County, laying waste the country to within twenty miles of Easton.

To meet barbarity with barbarity the Lieutenant-Governor obtained an offer from Commissioners Fox, Hamilton, Morgan to offer a reward for the scalps of male Indians over ten years of age, $130.00, for the scalp of every Indian woman $50.00, while for every male prisoner $150.00; for every female prisoner $130.00.
Matters had now reached such a stage that the whites were willing to hold a parley with the red-men, but they could find no one willing to act as messenger.

Some one must be found willing to risk life itself, that negotiations might be begun.

It is at this point that the name of Newcastle appears in history.

In the memorials of the Moravian Church we read of "Kanuksusy a native of the Six Nations acting in the capacity of messenger to the dissatisfied Indians in the war of 1756.

"When a child he had been presented to William Penn, by his parents at Newcastle."

This young Indian boy had been educated by Penn, as if he had been his own child, and as the sequel will show he amply justified the hopes of his adopted parents.

August 1755, Governor Morris publicly conferred upon him the name of Newcastle addressing him as follows: "In token of our affection for your parents, and in the expectation of your being a useful man in these perilous times, I do, in the most solemn manner, adopt you by the name of "Newcastle", and order you to be hereafter called that name".

In April 14th 1756, Newcastle accompanied by Jagrea, a Mohawk; William Laquis, a Delaware, and Augustus, alias George Rex, a Moravian Indian, undertook an embassy to Wyoming, bearing these words to the Indians there: "If you will lay down your arms, and come to terms; we, the English, will not farther prosecute the war".

In June, 1756 Newcastle in company with John Pompshire, Thomas Stores, and Joseph Michty, was sent by the Governor, with an invitation to the Delawares, Shawnees, Monseys and Mohicans, to meet him in a conference.

Newcastle and his friends arrived at Bethlehem June 12th, where they were detained by the news that certain Indians had left New Jersey on a raid.

This dangerous mission to Diahoga (Tioga) was successful, and brought about a meeting between the Governor and Teedyuscong at Easton, following July.

After his return from Diahoga (Tioga), Newcastle spoke to the Governor July 18th, 1756, as follows:

"Brothers, the Governor and Council. As I have been entrusted by you, with matters of the very highest concern I now declare to you, that I have used all my abilities in management of them, and that, with the greatest cheerfulness. I tell you, in general, matters look well. I shall not go into particulars. Teedyuscong will do this at a public meeting, which he hopes will be soon.

The times are dangerous; numbers of enemies are in your borders the swords are drawn and glitter all around you.

I beseech you, therefore, not to delay in this important affair; say where the council is to be kindled; come to a conclusion at once; let us not waste a moment, lest what has been done prove ineffectual".

"Brothers the times are very precarious, not a moment is to be lost without the utmost danger to the good cause we are engaged in"

The Delaware King (Teedyuscong) wants to hear from your own mouths the assurance of peace and good-will, given him, by me in your name; he comes well disposed to make you the same declarations. The Forks (Easton) is supposed to be the place of meeting; what need of any alteration? Let us tarry not, but hasten to him."

In reply the Governor thanked him for his advice, and assured him that they would hasten with all possible speed to the Forks, at the same time expressing to Newcastle the obligations which they felt toward him, on account of the delicate mission, which had just successfully ended.

From time to time, in the evolution of the human race, great men appear, do their work, then depart to that
"bourne" from which no traveler returns.

The life of Newcastle was such a life. When his work as intermediary between the blood-thirsty Teedyusccong and his white foes, was finished, he contracted the small-pox.

During the council of November 17th, 1756, the news came that Newcastle was dead. The man, who by his bravery and tact, had stopped the ravages of the death-dealing savages, had himself fallen a victim to death.

The news was received by the council with consternation. Governor Denny arose and addressed the members as follows, "Since I set out I have heard of the death of several of our Indian friends by smallpox, and in particular of the death of Captain Newcastle. He was very instrumental in carrying forward this work for peace.

"I wipe away your tears; I take the grief from your hearts; I cover the graves, eternal rest be with their spirits."

After the condolence made on Captain Newcastle's death, Teedyusccong made an address, as is usual, to the other Indians, on this mournful occasion; they continued silent for some time, then one of the oldest arose and made a funeral oration, after which, Teedyusccong expressed to the Governor the great satisfaction it gave him, at his condoling the death of Captain Newcastle, who he said was a good man, and had promoted the work of peace with great care. His death had put him in mind of his own duty, as it should all of us.

The illness of Captain Newcastle was of three weeks' duration, he having been taken sick about October 29th and died about November 17th, 1756.

Public Inns and Modern Hotels

The Gazette, York, Pa., of December 6, contained an interesting article by George R. Prowell under the above heading from which we quote the following:

THE GREEN TREE

The Green Tree, later known as States Union, was one of the famous hostelries of York during the early days of wagoning to the west and south. It stood upon the site of the City hotel on West Market street, between Newberry and Penn streets. This hotel was opened in 1820. The best known proprietor was Charles Strine, who conducted it for many years. On one side of the sign, which hung on a post in front of the tavern, was the painting of a green tree. On the other side was a team of six horses, drawing a large Conestoga wagon. Few places were better known to wagoners during the first half of the last century than this tavern. Farmers from a distance, who took their grain and produce to Philadelphia and Baltimore, brought with them, on their return, goods and merchandise which were unloaded and stored in a warehouse adjoining this tavern, under the supervision of Charles Strine.

In the yard to the rear of the building, and on the street in front, large numbers of covered wagons could be seen at the close of each day. Some farmers and regular teamsters in those days wagoned as a business from Philadelphia to Baltimore to Pittsburg, Wheeling and other points along the navigable Ohio river. Each wagoner had with him his "bunk" on which he slept. In winter this was spread out on the floors of the hotel, which was then full of lodgers. In the summer they slept in their wagons in the open air, in the barn or in the house. Their horses were tied to the rear or sides of the wagon during the night, and ate out of the feed box, a necessary appendage to every wagon. The teamster had with him feed for his horses. All he had to buy was what he ate. An economical teamster would go from York to Baltimore with a team of four horses and return after having spent only fifteen shillings or about $2 in Pennsylvania money. He stopped by the wayside to ask the time of day, if he wished to know it, and used a hickory stick for a cane, as he trod beside his faithful horses.

The scenes and incidents here described occurred before the time of railroads, for it was then that the Green Tree Inn, under Charles Strine, was known far and wide. The goods stored in his warehouse were loaded on other wagons and conveyed westward to waiting merchants.
A Petition by the Moravians During the American Revolution

The following "Petition and Representation" was copied from a manuscript found in a Schwenkfelder home, in all probability made over a hundred years ago. The fact that it was thus preserved shows interest in the subject and illustrates the community of interest that existed between the Schwenkfelders and the Moravians during the Revolutionary War. The following note by Mr. A. R. Beck, historian, of Lititz, Pa., throws light on the petition:

This is a petition presented in 1778 by Bishop Ettwein to congress in session at York, and to the Assembly of Pennsylvania, at Lancaster asking to have the Moravians excepted from the requirements of the Test Act of 1777. Perhaps you would like to add the following extract from the Diary of the Lititz Moravian Church? December 4th, 1778: With joy and thankfulness we learn from the Philadelphia newspapers that the severity of the formed Test Act has been mitigated, and that our memorial has been granted by the Assembly; namely, that we need not take the Oath, nor pay the penalty of non-conforming—but we are denied the right of suffrage and cannot hold office or serve on a jury—all of which privileges we never troubled ourselves about."

TO THE HONORABLE THE REPRESENTATIVES OF THE FREEMEN OF THE UNITED STATES OF AMERICA.

THE PETITION AND REPRESENTATION OF THE UNITED BRETHREN SETTLED IN THIS STATE AT BETHLEHEM, NAZARETH, LITITZ, EMAUS, GNADENHUTTEN AND OTHERS IN UNION WITH THEM.

HUMBLY SHEWETH

That the United Brethren settled in Pennsylvania with no other view but to propagate the Gospel among the Heathen, to enjoy full Liberty of Conscience, and to lead under the mild Laws of this Land a quiet and peaceable Life in all Godliness and Honesty.

When about thirty years ago the Brethren Church received several invitations to settle in some other parts of the English domains, particularly in North Carolina, they found it necessary, to apply by their Deputies to the King and Parliament of Great Britain to grant unto the Brethren's Church the same Privileges in the other Parts of the Realm as they enjoyed in Pennsylvania viz., that their Affirmation might be taken instead of an Oath, and that they might be free from all personal Service in War. After a full and strict Enquiry about the Origin, Doctrine and Praxis or Discipline of said Church, an Act of Parliament passed in the Year 1749, to encourage the United Brethren to settle more in America, in which both of the said Privileges were under certain Regulations granted and secured unto them.

Encouraged by the Charter of the Province & by said Act of Parliament most of the United Brethren now on this Continent came from Germany to enjoy these Favours with their Children and Childrens Children considering them as a Precious Pearl and Inheritance of greater Worth than any other Thing or Things they had.

For LIBERTY OF CONSCIENCE, many of them have suffered Persecution in other countries, many have left their Houses and Homes, their dearest Relations and many other Blessings on Account of it; here they lived very quiet and happy in their several Settlements under the English Government until the breaking out of the present unhappy War.

As they could and would not act against their peaceable Principles and would not join the Associators in learning the Use of Arms, their Peace has been quite disturbed, and they have been treated very unfriendly, being excluded from the Rights of Freemen, disqualified for Elections, denied Justice against Thieves and Robbers, for no other Reason but for insisting, not to give up their Privi-
ledges or the Exercise of their Liberty of Conscience. They were fined and fined again, for not exercising in the Use of Arms. They have been enrolled, drafted with the several Classes, and in Northampton County exorbitant Fines exacted from them, and no Disability of Estate accepted: The Justice of the Peace signed Warrants to commit their Bodies to the common Gaol if they did not pay the Fines; Their Houses, Workshops and other Property was invaded, and they to their great Loss and Damage turned out of their Trades.

All this and more they bore with Patience as a Part of publick Calamity, for the sake of Peace, and not to give Offense or to make more trouble to the Government.

But as lately a Number of their Society have been carried to Prison without Law and for no other Reason but their Unwillingness to take the Test. And as by an Act of Assembly all of the Brethren, who conscientiously scruple to take the prescribed Oath, find themselves subjected to the same treatment, and to be dealt with as Enemies of the Country; We thought it our Duty to break Silence and to make a true Representation of our Case Praying for Patience and Forbearance with us; as we are not free in our Heart and Mind to abjure the King, his Heirs & Successors for several weighty Reasons, but particularly on Account of our Union and Connexion with the Brethren’s Church and her Calling to propagate the Gospel among the Heathen: a great many of the Brethren don’t know how soon one or the other may be called into the Service of a Mission under the English Government, for our Settlements have originally that Destination to be Nurseries of Missionaries.

We have the highest Awe and Veneration for an Oath or Affirmation be Yea what is Yea, and No what is No. If our Mouths should say Yea and the Heart Nay, we should be Hypocrites and give false Witness.

And tho’ every one of us shall give Account of himself to God, and we are not to judge one another yet to him that esteemeth any Thing to be unclean, to him it is unclean, and Charity obliges us, not to offend one of our Brethren for whom Christ died.

Now as the greater Part of the United Brethren cannot and will not take the prescribed Oath, why should You deny unto them Constitutional Liberty of Conscience? why should they be punished for it with Imprisonment, Fines, and Confiscation of other Estates? before you find them guilty of treasonable Practices against this or the other States: which by the Mercy of God will never be the case; for they hold themselves in Conscience bound to seek the Good of the Land where they sojourn, and are willing to do it in every honest Way. And none will scruple solemnly to promise: “That he will not do any Thing injurious to this State or the United States of America, and that he will not give any Intelligence, Aid or Assistance to the British Officers or Forces as War with this and the other States.”

If one singly or several jointly act or do anything against this declaration, let him be tried and punished as others who have taken the Test.

We will by the Grace of God seek the Wellfare of this Country as long as we live in it.

But it is our humble Request. That you may protect our Persons and Property against all Violence and Oppression: to let us have the Benefit of the Law: to grant us also Relief in Regard to the Execution of the Militia Law, and not to force any of us to act against our Conscience and Moral Obligations.

Let us continue quiet and peaceable in the Places where Providence has placed us, which are dedicated to God for the Advancement of Religion and Virtue, and which have been such approved Testimonies of the Brethren being industrious useful members of Society; permit us to serve the Public.
in our useful Callings unmolested.

If you have your Reasons to exclude us from the Rights of Freemen of this State, grant us to enjoy a Tolerance as peaceable Taxes laid upon us.

We have no Arms and will bear none against this State or the other states; We desire no Posts of Profit or Honour; we never refused to pay Taxes laid upon us.

If we have no Right, we pray for indulgence and Mercy. Blessed are the Merciful, for they shall receive Mercy.

If we are not heard, and any one of the United Brethren, by the Operation of Your Laws, suffers Imprisonment or the Loss of his Property, we declare before God and Men: That we do not suffer as headstrong willful or disobedient Persons and Evildoers, but for Conscience Sake, and must leave our Cause to the righteous Judge over all.

We the Subscribers, Bishops and Elders of the United Brethren settled in Pennsylvania beg Leave to recommend this Petition and Humble Representation unto a kind and serious Consideration, and to grant to us and our People such Relief as the House finds, meet and consistent with Justice and Mercy, and your Petitioners will ever pray.

French Soldiers in Revolutionary War

The article entitled "French Soldiers in Revolutionary War", by "Historicus", in the December issue of your valuable magazine, calls for a correction on my part as well as further discussion to prevent your readers from getting a wrong impression or conception of the number of French soldiers and sailors who took part in the American struggle for freedom from the English yoke.

My inquiry concerning this list was based on a newspaper article published at about the time of the unveiling of the statue of Washington in France in the summer of this year (1910). It was stated in this article that a copy of the list was placed in the plinth of the pedestal of this statue.

When I asked you concerning this list I said: "List of 46,000 names of French soldiers who came to America with Lafayette." I did not intend to convey the idea that all of these came to America at the same time or in company with Lafayette, but meant the entire number of French subjects who participated in the Revolution.

If "Historicus" will procure from the Superintendent of Documents, "Senate Document No. 77", 58th Congress, he will revise or change his opinion that it is extremely improbable that such a list is in existence. Furthermore, if he considers the findings and endorsement of this list by such a representative and authoritative body as The National Society Sons of the American Revolution sufficient, he will not consider this list, which has been reprinted by the United States Government, "as fictitious and unreal as the feast of the Barmecide", and "so singular a piece of misinformation".

This Society caused to be submitted to the Ministry of Foreign Affairs the text of the following resolution which had been passed at one of its meetings:

"Whereas in consequence of resolution adopted by the National Society Sons of the American Revolution at its annual congress in New York City on May 1, 1900, on the proposition made by the Illinois State society on the initiative of Judge Paul Wentworth Linebarger and M. Henri Merou, a report has been made to the general board of managers and the executive committee of the National Society, which shows that an exceedingly advantageous and effective work has been accomplished in France in ascertaining the names and services of the many thousands of French sailors and soldiers who assisted the colonists in the war of the American Revolution. Therefore, be it

A PETITION BY THE MORAVIANS 45
"Resolved, That the national executive committee of the Society of the Sons of the American Revolution hereby tender its appreciative congratulations and warm thanks for their uniring efforts in the direction stated, to

'THE MINISTRIES FOR FOREIGN AFFAIRS, OF WAR, AND OF PUBLIC INSTRUCTION of the French Republic;

'To His Excellency Jules Cambon, ambassador of the French Republic at Washington;

'To His Excellency Gen. Horace Porter, ambassador of the United States in Paris;

'To M. Leon Bourgeois, deputy, former premier minister of the French Republic;

'To the Franco-American Commission, Hon. Henri Merou, president, honorary member of the Illinois Society Sons of the American Revolution, upon whose initiative the work was undertaken;

' Hon. Edward MacLean, United States vice-consul in Paris; Col. Chaille-Long, and Major Huntingdon, appointed, on the proposition of His Excellency General Porter, by His Excellency M. Delcasse, minister for Foreign affairs of the French Republic;

'To M. Blade, consul-general of France, sous-directeur at the Ministry for Foreign affairs at Paris;

'To M. F. Clement-Simon, attaché at the Ministry for Foreign affairs at Paris;

'To Judge Paul Wentworth Linebarger, member of the Illinois Society Sons of the American Revolution;

'To Capt. Samuel Eberly Gross, secretary-general of the National Society of the Sons of the American Revolution;

'To the members of the committee of publication, M. Lacour-Gayet, professor of history at the Superior School of the Navy of Paris, and M. Henri Breal, advocate of the court of appeals of Paris, and to all others who have co-operated in forwarding the excellent work accomplished."

The alphabetical index of names appended to this list comprises pp. 361-453 of the document, each page averaging over 500 names. Therefore "this myth of 40,000 Frenchmen coming to this country" becomes a significant fact, although, as previously stated, they did not all come at the same time Lafayette did.

Even this authentic list of approximately 40,000 names is incomplete. In the Introduction to this document it is stated:

"* * * before placing the work of the commission under the eyes of readers, it is not without utility to remark how incomplete is the list. In the first place, all the docu-

ments which should figure here were not found; our lists, those of the fleets, contain nearly all the sailors who had effectually taken part in that campaign, but those of the infantry comprise only about one-half of those who actually fought in the United States; the documents about the troops garrisoned on each ship notably have not been established in an absolute manner and are not included in this work, and each ship of d'Estaing's fleet, as that of de Grasse, had on board 100 to 150 infantry men; also the documents concerning the legion Lauzun, companies of artillery and engineers, and the company of the regiment Grenoble, have not been found.

These researches deal only with the direct and official participation of France in the American war. On the one side the rolls of the French ministerial departments from which the lists have been taken exclusively, and which will be found in this volume, give no indication of volunteer inscriptions, nevertheless numerous, which preceded governmental interference; on the other hand, it is not only the French fleets which have figured in American waters, nor only the French armies which fought on American soil, which have contributed to the enfranchisement of America, but all the French fleets and armies which struggled against England at the heart of the Atlantic. The exploits of Suffren, for example, in the Indian Ocean, contributed, perhaps, as much as those of which the Chesapeake was the theater, to achieve the final result. Also, at the same time that d'Estaing had set sail for America the French fleet sustained on the coast of Europe against English fleets splendid combats, of which the duel of the Belle Poule and the Arethusa and the combat at Ouessant remain famous episodes, and which, in weakening Great Britain, gave great aid to the colonies in their efforts for liberty.

In our desire to include in this publication only troops which have fought either in the waters or on the soil of America, we have excluded the fleet of Count de Guichen, who fought in the Antilles and was there in constant contact with the fleets whose operations were being carried on on the other side of the Atlantic. The names of all the French soldiers and sailors engaged in that war would have been given here if we had not been obliged to circumscribe the limits."

And it is to France we are indebted for the preservation of documents containing these names, for it is further stated in the Introduction: "A search made at the War Department at Washington disclosed the fact that that Department did not possess any
document containing any special or individual indication concerning the French sailors or soldiers who had taken part in the war.

It is also to France that thanks are due for our realization of emancipation from England's misrule, even though, in our present-day strength and "holier-than-thou" attitudes, we sometimes forget that this was made possible only by the help and loyalty of that nation and her more than 50,000 liberty-loving subjects.

The raison d'être for the compilation of this list, as well as a concise historical sketch of France's alliance and participation in the war for American independence could, I believe, be best accomplished and presented to the readers of The Pennsylvania-German by the reprint, in its entirety, of the Introduction to this List ("Les Combattants Francais de la Guerra Americaine, 1778-1783"). "Lest we forget", I would suggest that, sometime when you are "short" on "copy", give us an installment of it. I firmly believe that a reading of this Introduction would bring about in the mind of the reader a truer conception and fuller realization of the great debt we owe to France in the great stride America made toward Liberty, Equality and Fraternity when England was conquered, and that it would again revive the latent "spirit of '76" in many prone to neglect things historical, genealogical, etc. in the strife for more material matters.

To "Historicus" I would say that this is not written in a controversial spirit. I give him due credit for "calling" me and the Magazine in the interests of Truth. Men are brought together, it is said, first to differ, and then to agree. Affirmation, negation, discussion, solution; these are the means of gaining or attaining Truth.

Yours respectfully,
A. E. BACHERT.

Wagner's Dogs

Wagner, the great musical composer, had several dog friends. At one time, in Vienna, he had a dog named Pol, and, at another time, one called Leo, whom he had saved from starvation. But his greatest dog friend was "Peps" who was his companion for thirteen years.

Wagner used to say that Peps helped him to compose his famous opera, "Tannhäuser".

He said that while he was at the piano singing, Peps, whose place was generally at his master's feet, would sometimes spring on the table and howl piteously, and then the musician would say to him, "What, it does not suit you?" and then, shaking the dog's paw, he would say, quoting Puck, "Well, I will do thy bidding gently".

If Wagner stayed too long at his work, Peps would remind him that it was time for a walk. He writes in one of his letters, "I am done up, and must get into the open air. Peps won't leave me in peace any longer."

At the time when almost all the musical world had turned against him, he would sometimes, in his walks with the dog, declaim aloud against his foes. Then the dog would rush backwards and forwards, barking and snapping as if helping his master to defeat his enemies.

When Wagner returned home from an excursion to some other city, Peps would always receive a present as well as the other members of the family.

"Peps received me joyfully," he writes to a friend, after one of these excursions. "But then I have bought him a beautiful collar, with his name engraved on it."

When the time can for the little life to be ended, Wagner scarcely left the dying dog's side. He even put off two days an important journey, because of Peps' illness and death.

He writes afterwards to his friend, Praeger:

"He died in my arms on the night of the ninth, passing away without a sound, quietly and peacefully. On the morrow we buried him in the garden beside the house. I cried much, and since then I have felt bitter pain and sorrow for the dear friend of the past thirteen years, who even worked and walked with me—and yet there are those who would scoff at our feeling in such a matter."

—Our Dumb Animals.
Early Berks County Tombstone Inscriptions

By Louis Richards, Esq., Reading, Pa.

Pres. Berks County Historical Society

Berks County, Pa., settled over two centuries ago, is one of the oldest counties of the state, standing seventh in order of date of erection, (1752) and remaining unchanged in territory since 1811 when Schuylkill was formed out of Berks and Northampton counties. Its pioneer families and their posterity have played a not unimportant part in our country's history, the details of which are gradually being brought to light. In this study the marriage, the birth and death records are of great value, not the least of which are the tombstone inscriptions, supplying data in many cases not otherwise obtainable.

Mr. Richards, beginning the work some thirty years ago, rendered an invaluable service to the cause of history by transcribing, preserving and preparing for the press, transcripts of the oldest tombstone inscriptions of practically all the burying grounds of the county. Whilst the list as here presented is not exhaustive, but only partial without definite circumscribing limits, it serves as a unique index to the names of the pioneer families of the whole county, by preserving many inscriptions that if not now will soon be illegible, and becomes for the genealogical student a rich mine of family history.

If any of our readers are in position to give definite information respecting the burying grounds noted in this transcript of inscriptions they will confer a great favor by letting us know in what condition these grounds are at this time and whether there is extant a transcript of all the inscriptions, and if so where obtainable. We will also be glad to be informed of the location of all other burial grounds in the county not included in this list.

We can not forbear quoting here what Mr. Richards said in the January 1909 issue of "The Pennsylvania-German", "I have frequently suggested to our country clergy that they would be rendering an important service to their people by inducing a few young men of their congregations to undertake the work of copying the more ancient tombstone inscriptions in the church burial grounds for the purpose of having them transcribed into the church records. Though the suggestion was invariably approved. I have yet to hear of a single instance in which it has been carried into effect." If any such transcripts have been made we would like to be so informed.—Editor.

ALBANY TOWNSHIP

Old Burying Ground near Wessnersville

Kleick, Johannes, b. 29 Oct 1713; d. 23 March 1781. Magdalena, wife of, b. 23 April 1724; d. 23 April 1790.

Zimmerman, Henry, b. 22 Horning 1722; d. 14 Dec. 1789.

Wessner, Johannes, b. 8 May 1723; d. 23 Aug. 1794.

Reinhard, Johan, b. 9 April 1719; d. 7 Dec. 1759; 80 y. 9 m. Magdalena, wife of, b. 13 May 1723; d. 21 Feb. 1802; 78 y. 9 m. 25 d.

Ley, Matthias, b. 22 Feb. 1706; d. 26 Aug. 1785. Ley, Maria, b. 27 Feb. 1711; d. 14 Dec. 1786. Leyrin, Susanna Berndheis, d. 25 June 1774; 10 y. 11 m. 6 d.

Wasener, Thomas, d. 27 May 1805; 63 y. 3 m. 2 d.

Glick, Henry, b. 1755; d. 1804.

Braucher, Christian, b. 1 July 1744; d. 10 Feb. 1822; 78 y. 7 m. 7 d.

Kistler, William, b. 30 April 1757; d. 26 Dec. 1821. Christena, wife of, born Schollenberger, b. 4 April 1773; d. 18 Dec. 1838.

Church between Wessnersville and Fetterolfsville

Steirwald, Andreas, b. in Fleishbach, Hanau, 20 Feb. 1766; d. 4 Feb. 1822.

Federolf, Jacob, b. 16 Feb. 1742; d. 6 April 1823; 81 y. 1 m. 21 d. Catharine, wife of, b. 12 May, 1760; d. 10 Jan. 1849; 88 y. 7 m. 28 d.

Opp, Conrad, b. 2 Feb. 1770; d. 1 Jan. 1843; 72 y. 10 m. 30 d.

Brobst, Matthias, b. Mar. 1736; d. Dec. 1792; 56 y. 8 m.

Church above Union Iron Works

Reichel, Heinrich, b. 26 Oct. 1718; d. 10 June 1800; 83 y. 4 m. 2 d.

Reichel, Catharine, b. 1727; d. 1793.

Reichel, Michael, b. 13 Horning 1749; d. 28 Horning 1822; 73 y. 13 d.

Correll, John, b. 1 Nov. 1758; d. 27 March 1807; 88 y. 3 m. 26 d.

Petri, Jacob, son of Valentin, b. 28 March 1754; d. 1 May 1826; 72 y. 1 m. 3 d.

Kunst, Anna Marciarettia, b. 1722; d. 1790.

Schmidt, Johan Heinrich, b. 1774; d. 1777. Anna Maria, b. 1719; d. 1767. Catharine, b. 1728; d. 1748.

Rally, David, b. Aug. 1761; d. 11 Aug. 1828; 67 y.

Shoemaker, Henry, b. 5 Nov. 1771; d. 5 March 1822.

Kreitz, John Adam, b. 13 Sept. 1737; d. 2 March 1816; 79 y. 7 m. 27 d.
EARLY BERKS COUNTY TOMBSTONE INSCRIPTIONS

Schmidt, Jacob; b. 11 Jan. 1741; d. 17 Aug. 1811.
Leinart, Jacob, b. 1792; d. 1825.
Schmidt, Michael, b. 29 March 1771; d. 13 July 1825.
Correll, Paul, b. in Nov. 1745; d. 19 July 1825; 80 y. 8 m.
Benkel, Samuel, b. 12 Jan. 1742; d. 7 Dec. 1831; 89 y. 10 m. 25 d.
Reinhart, Andreas, b. 18 March 1756; d. 10 May 1837; 81 y. 1 m. 23 d.
Schmidt, John, b. 27 Feb. 1767; d. 15 Nov. 1859; 72 y. 8 m. 17 d.
Reagan, Amelia, wife of George W.; b. Jan. 29, 1840; d. July 11, 1863; 23 y. 5 m. 12 d.
Kelly, Sarah, d. Nov. 26, 1838; 77 y.
Reagan, Mary, wife of George W., b. 23 May 1793; d. 4 Dec. 1864.
Faust, Rebecca, wife of Isaac, b. 10 Feb. 1827; d. 17 Sept. 1882; 55 y. 7 m. 7 d.
Levan, Benjamin, b. Feb. 27, 1813; d. Nov. 17, 1878; 65 y. 8 m. 21 d.

ALSACE TOWNSHIP

Shalters' Church Ground
Shilt, Christian, b. 27 Oct. 1779; m. 1803
Elizabeth Schmehl, d. 2 June 1861; 81 y. 7 m. 6 d.
Bettelman, Dietrick, b. June 1709; d. 16 Feb. 1793; 83 y. 8 m.

Speiss' Church
Hassler, John, d. Jan. 10, 1826; 41 y. 12 d.
Susanna Hassler, wife of, b. Oct. 11, 1787; d. June 20, 1858; 70 y. 8 m. 19 d.
Schluglof, George, b. 29 March 1749; d. 29 June 1815; 66 y. 3 m.
Gensler, John, b. 27 Dec. 1755; d. 6 March 1841; 83 y. 2 m. 9 d.
Kemmer, Ludvig, b. 16 April 1655; d. 16 March 1824.
Snyder, Jacob, b. 12 Oct. 1717; d. 17 April 1823.
Babb, George, b. 29 March, 1741; d. 6 April 1814.
Babb, Sophia, b. 9 June 1735; d. 6 Nov. 1809.
Hill, Johan Jacob, b. 21 May 1750; d. 9 Feb. 1809; 58 y. 8 m. 19 d.
Bar, Paul, b. 6 May 1747; d. 4 Dec. 1822; 75 y. 6 m. 22 d.
Knabb, Johannes, b. 26 Jan. 1779; d. 29 Sept 1814; 35 y. 8 m. 3 d.
Becker, Magdalene, b. 15 Dec. 1750; d. 12 Nov. 1823; 72 y. 8 m. 27 d.
Mary, wife of John Dehart, b. 24 Apr. 1778; d. 2 Dec. 1859; 81 y. 7 m. 9 d.
Feger, Theobold, b. 25 Oct. 1769; d. 17 July 1790.
Feger, Paul, b. 22 Jan. 1737; d. 6 July 1790.
Muller, Mathews, b. 31 May 1778; d. 23 April 1867; 88 y. 11 m. 22 d.
Leinbach, Daniel, Sr., b. 19 Jan. 1746; d. 8 April 1817; 71 y. 2 m. 2d. 5 d.
Leinbach, Maria Magdalena, wife of; b. 29 Dec. 1769; d. 3 Dec. 1837; 67 y. 11 m. 5 d.
Hoch, Joseph, b. 24 Sept. 1770; d. 6 Sept. 1855; 64 y. 11 m. 13 d.
Christian, John, b. 1 Jan. 1739; d. 3 Aug. 1817.

AMITY TOWNSHIP

St. Paul's Church Ground, Amityville
Ludwig, Michael, d. 15 March 1806; 61 y. 1 m. 10 d. Susanna, wife of, d. 5 July 1818; 67 y. 11 m. 12 d.
Ludwig, Michael, d. 5 July 1818; 67 y. 11 m. 12 d.
Kahn, Ann, wife of Jacob, b. 12 Dec. 1798; d. 24 Oct. 1866; 67 y. 10 m. 12 d.
Stepleton, Johannes, b. 29 Sept. 1751; d. 17 May 1820; 65 y. 7 m. 19 d.
Kline, Jacob, b. 4 May 1734; d. 29 Dec. 1814; 80 y. 7 m. 25 d.
Rhodes, John, d. 19 Oct. 1767.
Wommelsdorf, Daniel, d. 6 Nov. 1759; 58 y. 6 m.
Sandt, Othniel, d. 2 Sept. 1831; 75 y. 5 m. 8 d.
Greiner, Philip, b. 14 Dec. 1754; d. 26 Sept. 1823; 68 y. 9 m. 12 d.
Kern, Michael, “Revolutionary patriot”, b. 4 May 1757; d. 11 Feb. 1850; 92 y. 9 m. 7 d.
Lorah, George, Esq., b. 1745; d. 1 Aug. 1823; 78 y.
Motzer, Johannes, b. 2 Jan. 1716; d. 27 June 1793; 77 y. 5 m. 3 w. 5 d.
Boyer, Henry, b. 24 Aug. 1791; d. 20 Oct. 1878; 87 y. 1 m. 26 d.
Baum, Dr. John F., d. 28 Jan. 1850; 58 y. 8 m. 17 d.
Darrah, Mark, M. D., son of Thomas and Eleviah Darrah, d. May 7, 1850; 50 y.
Morlaton Church Ground, Douglassville
Robeson, Andrew, d. 19 Feb. 1719-20; 66.
Robeson, Moses, d. 19 Oct. 1792; 71 y. 3 m. 14 d.
Christiana Robeson, wife of, d. 5 March 1800, 73 y. 1 m. 27 d.
Robeson, Samuel, b. 9 Dec. 1765; d. 11 Oct. 1821; 55 y. 10 m. 2 d. Hannah Robeson, wife of, b. 8 Oct. 1775; d. 8 March 1824; 48 y. 5 d.
Kelso, John, b. in Donegal, Ireland, May 1779; d. 6 Nov. 1877; in 98 y.
Isabella, wife of, d. 13 May 1886; 82 y. 2 m. 5 d.
Kelso, George, d. 19 May 1870; 70 y.
Jones, Peter, d. 1739; 45 y.
Hulings, Marsen, d. 2 April 1757; 70 y.
Hulings, Peter, son of Marcus and Mariagretta Hulings; d. 17 Aug. 1739; 18 y.
Finey, John, d. 3 Sept. 1734; 21 y.
Fined, Joseph, d. 17 March 1730; 11 y.
Warren, James, d. 7 April 1776.
Warren, Hannah, d. 26 Dec. 1782.
Wamback, Jacob, d. 25 Dec. 1797; d. 27 Aug. 1850; 61 y. 8 m. 2 d.
Hannah, wife of, b. 12 Oct. 1794; d. 3 April 1857; 62 y. 5 m. 21 d.
Kerlin, William, b. 13 Aug. 1783; d. 27 Sept. 1868.
Jones, William, M. D., d. 2 May 1858; 51 y. 1 m. 22 d.
Bannan, Benjamin, b. 15 March 1770; d. Oct. 1816.
Sarah Bannan, wife of, d. 5 April, 1762; d. 17 Nov. 1825.
May, Dr. Thomas, son of James and Bridget May, d. 28 Aug. 1829; 42 y. 1 m. 13 d.
May, Thomas, b. 28 Dec. 1811; d. 10 April 1839.
Jones, Jonas, Jr., d. 23 April 1799; 65 y.
Jones, Jonas, Sr., d. 27 Jan. 1777; 77 y.
Ingles, Joseph, b. 14 Feb. 1767; d. 17 April 1833; 66 y. 2 m. 3 d.
Ingles, John, d. 19 Dec. 1803; 53 y.
Ingles, Elizabeth, d. 21 Sept. 1819.
Douglas, George, b. 14 Feb. 1767; d. 17 April 1833; 66 y. 2 m. 3 d.
Mary Douglas, wife of, b. 25 Dec. 1773; d. 24 Sept. 1818; 74 y. 8 m. 29 d.
Douglas, George, b. 25 Feb. 1726; d. 10 March, 1799; 73 y. 13 d.
Douglas, Mary B., b. 25 Aug. 1730; d. 12 Oct. 1798; 68 y. 1 m. 18 d.
Schunke, Johannes, d. 20 April 1827; 69 y. 11 m. 20 d.
Elisabeth Schunke, wife of, d. 28 March 1826; 66 y. 17 d. (Parents of Gov. Shunk.)
Rahn, Jacob, b. 8 Oct. 1790; d. 17 Sept. 1864; 73 y. 11 m. 9 d.
Rahn, Jacob, d. 3 Dec. 1823; 59 y. Cath. wife of, d. 26 March 1845; 79 y. 7 m. 7 d.
Yocon, Peter, d. 13 July 1794; 76 y.
Tena, Richard, b. 1732; d. 1809; 77th y.
Tena, Ann, d. in 68th y.
Birck, William, Esq., d. 16 Nov. 1762; 55 y.
Birck, James, d. 21 Aug. 1780; in 21 y.
John, Philip, d. 22 Oct. 1741; 38 y.
Umstead, John, d. 1815; 83 y.
Ludwig, Michael, M. D., b. 23 Jan. 1793; d. 1 June 1857; 64 y. 4 m. 8 d.
Mary Ludwig, wife of, b. 19 Jan. 1800; d. 31 Aug. 1822; 23 y. 7 d. 12 m.
McKenty, Henry, son of Hugh and Ann McKenty, b. 24 Oct. 1795; d. 18 June 1868; 72 y. 7 m. 24 d.
Eleanor, wife of Henry McKenty, b. 15 Jan. 1801; d. 18 Feb. 1884; 83 y. 1 m. 13 d.
McKenty, Jacob Kerlin, son of Henry and Eleanor, b. Jan. 19, 1827; d. 3 Jan. 1866.
West, Ruth, b. Sept. 12, 1786; d. Sept. 12, 1857; 7 y.
Leif, George L., b. April 18, 1806; d. Aug. 19, 1838.
Douglass, Amelia, wife of, b. Oct. 8, 1804; d. 4 June 1883.
Bell, Hannah, wife of John, b. 29 July 1784; d. 13 Nov. 1838; 87 y. 3 m. 14 d.
Walton, Albertson, b. in Byberry Twp., Bucks Co., 2 Feb. 1780; d. 24 Jan. 1855; 88 y. 11 m. 2 d.
Kate Walton, wife of, d. 17 May 1794; 89 y. 12 d.
Umstead, John, b. 16 Nov. 1799; d. 16 Sept. 1858; 59 y.
Hannah, wife of, d. Oct. 24, 1871; 61 y. 7 m. 2 d.
Umstead, Abraham, b. 21 Oct. 1770; d. 2 Oct. 1826; 56 y.
Umsted, Elizabeth, d. 24 Aug. 1834; 34 y.
Umstead, Elizabeth, d. 24 Aug. 1834; 34 y.
Kerlin, Jacob, b. 10 Jan. 1777; d. 24 Aug. 1850; 73 y. 11 m. 23 d.
Hannah, wife of, d. 27 March 1776; d. 31 March 1853; 77 y. 4 d.
Kerlin, John, d. 24 March 1821; 65 y. 2 m. 29 d.
Eleanor, wife of, d. 31 Aug. 1823; 67 y. 3 m. 15 d.
Kerlin, John, d. 19 March 1812; abt. 90 y.
Elizabeth, wife of, d. Oct. 1822 in 94th y.
Stuard, Daniel, b. 14 April 1794; d. 8 April 1854; 59 y. 11 m. 25 d.
Stanley, Susannah, b. 8 July 1800; d. 25 June 1853.
Russell, Joseph, b. 8 Feb. 1787; d. 7 May 1862.
Elizabeth, wife of, and dau. of Peter and Cath. Reifsneider, b. 6 May 1788; d. 17 Dec. 1855.
Yocum, Jonas, b. 15 Oct. 1793; d. 27 Oct. 1834.
Anna, wife of, b. 19 April 1796; d. 17 March 1881; 85 y.
Allison, Catharine, b. 1789; d. 20 Jan. 1882 in 94th year.
Roth, Maria Esther, b. 25 Feb. 1765; d. 17 July 1765; 6 m. 3 w. 2 d.
Levergood, John, d. 1 Aug. 1805; 56 y.
Levergood, Christiana, b. Nov. 18, 1755; d. 23 Dec. 1832; 77 y. 1 m. 15 d.
Leopold, Charles, b. 5 Aug. 1801; d. 19 Dec. 1874.
Leopold, Lydia, b. 29 March 1806; d. 10 March 1884.
Elizabeth, dau. of William and Mary Lake, d. 2 March 1788; 20 d.
Samuel, son of William and Elizabeth Lake, d. 18 March 1778; 16 y. 7 m.
Umstead, John, d. 24 June 1815; 86 y.
Elizaheth, wife of, d. 6 Sept. 1811; 76 y.
Kirst, George, b. 24 June 1753; d. 16 Oct. 1807; 72 y. 3 m. 22 d.
Elizabeth, wife of, d. 7 March 1741; d. 12 Nov. 1809; 68 y. 8 m. 5 d.
Kerst, Samuel, son of George and Mary Kerst, b. 13 Jan. 1798; d. 8 May, 1859; 61 y. 3 m. 22 d.
Kerst, Samuel, d. 11 Dec. 1825; 46 y. 3 m.
Long, William, d. 7 May 1825 in 47th y.
Jones, Peter, b. 10 Oct. 1749; d. 24 Nov. 1809; 60 y. 1 m. 14 d.
Margaret, wife of Nicholas Bunn, d. 4 Nov. 1801; 77 y.
Yocom, John, d. 14 Oct. 1823; 73 y. 19 d.
Hannah, wife of, d. 1 May 1794; 44 y. 11 m.
Yocom, Mary, d. 27 Dec. 1794; 75 y.
Yocom, Peter, d. 13 July 1794; 76 y.
Yocom, Moses, b. 14 June 1733; d. 12 Feb. 1824; 71 y. 7 m. 28 d.
Yocom, Susanna, b. 15 Nov. 1757; d. 15 Jan. 1833; 76 y. 2 m.
Yocom, John, b. 6 Aug. 1799; d. 6 May 1869; 69 y. 9 m.
Yocom, Elizabeth, b. 5 Feb. 1806; d. 3 Jan. 1882; 75 y. 10 m. 28 d.
Jones, Samuel, b. 3 Jan. 1782; d. 26 Sept. 1864; 82 y. 8 m. 23 d.
Elizabeth, wife of, b. 25 Feb. 1789; d. 19 Jan. 1849; 53 y. 10 m. 10 d.
Brower, Abraham, b. 7 May 1783; d. 5 Nov. 1821; 51 y. 5 m. 28 d.
Brower, Mary, b. 6 April 1785; d. 30 Oct. 1839; 49 y. 6 m. 20 d.
Kerlin, John, b. 22 July 1792; d. 31 May 1832; 40 y. 10 m. 8 d.
Lear, Henry, d. 17 Oct. 1816; 77 y. 6 m. 22 d.
Lear, Catharine, d. 31 July 1807; 73 y. 2 m. 5 d.
Bunn, Mary, wife of Jacob, and dau. of Henry and Catharine Lear, b. 11 Oct. 1761; d. 16 July 1836; 74 y. 9 m. 5 d.
Jones, Mary, wife of Jonas, d. 11 Sept. 1772; 65 y.
Jones, Susannah, d. 20 July 1824; 94 y.
Jones, Phoebe, b. 27 Oct. 1826; 86 y.
Jones, Mary, d. 30 Sept. 1805; 78 y.
Jones, Jonathan, son of Nicholas and Rachel, b. 2 March 1778; d. 23 April 1840; 62 y. 1 m. 21 d.
Hannah, wife of, and dau. of Peter and Cath. Jones, b. 9 Sept. 1759; d. 29 Dec. 1851; 81 y. 3 m. 20 d.
Jones, Nicholas, d. 28 March 1829; 41 y.
Jones, Nicholas, d. 15 Oct. 1826; 90 y.
Kirkhoff, Margaret, wife of Jacob H., b. 19 May 1794; d. 10 June 1855; 91 y. 22 d.
Lord, Joseph, d. 21 Nov. 1860 in 67th y.
Lord, Mary, b. 24 March 1783; d. 13 Sept. 1858; 75 y. 5 m. 19 d.
Fair, Elizabeth, b. 22 Dec. 1800; d. 25 Aug. 1878; 71 y. 8 m. 9 d.
Jones, David, b. 1 March 1786; d. 4 Nov. 1829.
Moser, John, d. 14 Sept. 1832; 52 y.
Fisher, Nicholas, d. 5 Dec. 1856; 61 y. 11 d.
Warren, Elizabeth, wife of Jacob, b. 16 July 1773; d. 24 Aug. 1855; 82 y. 1 m. 5 d.
Turner, Peter, b. 18 Aug. 1797; d. 20 May 1841; 43 y. 9 m. 12 d.
Jones, Ezekiel, b. 2 April 1792; d. 27 May 1876; 84 y. 1 m. 25 d.
Jones, Eleanor, b. 5 Sept. 1797; d. 18 June 1876; 78 y. 9 m. 13 d.
Kerlin, William, b. 13 Aug. 1782; d. 27 Sept. 1863.
Kerlin, Catharine, b. 12 Oct. 1785; d. 4 Oct. 1881.
Krouse, Henry, 1797-1862. Mary, wife of, 1802-1869.
Yocom, Samuel, d. 7 Jan. 1885; 81 y. 9 m. 27 d.
Ann Yocom, wife of, d. 20 May 1889; 84 y. 8 m. 22 d.
Yocom, Daniel, b. 13 May 1755; d. 30 March 1861; 65 y. 10 m. 13 d.
Magdalena Yocom, wife of, b. 16 June 1780; d. 26 July 1856; 76 y. 1 m. 10 d.

BERN TOWNSHIP
Bern Church Ground
Hiester, Johan Christian, son of John and Catharine, b. 18 Sept. 1798; d. 7 Nov. 1867; 69 y. 1 m. 19 d. Jost son of same, b. 11 Dec. 1785; d. 10 Nov. 1851; 75 y. 10 m. 29 d.
Hiester, Daniel, b. 14 Jan. 1759; d. 27 March 1862; 73 y. 2 m. 15 d.
Hiester, Daniel, b. 1 Jan. 1712; d. 7 June 1795; 82 y. 5 m. 7 d.
Catharine, wife of, b. 17 Aug. 1789; 72 y. 11 m. 7 d.
Hiester, Jacob Baumsman, son of Gabriel and Elizabeth, b. 28 Nov. 1785; d. 17 May 1817; 33 y. 6 m. 11 d.
Hiester, William, Esq., b. 10 June 1757; d. 13 July 1822; 65 y. 1 m. 3 d.
Hiester, Anna Maria, wife of, b. 28 Dec. 1758; d. 4 Oct. 1881; 63 y. 9 m. 6 d.
Staudt, Abraham, b. 25 Jan. 1737; d. 9 Oct. 1824.
Seydel, Michael, b. 25 Oct. 1761; d. 24 Feb. 1837; 75 y. 3 m. 26 d.
Stammen, Nicholas, b. 22 April 1762; d. 6 Oct. 1828.
Stammen, Frederick, b. 18 Sept. 1759; d. 9 Dec. 1827.
Reber, Thomas, b. 1746; d. 27 Aug. 1825; 77 y.
Kaufman, Jacob, b. 1777; d. 1822.
Stammen, Werner, b. 1728; d. 4 Oct. 1812; 84 y.
Kerschner, Philip, b. 31 Aug. 1766; d. 7 Dec. 1831.
Althouse, Daniel, b. 25 July 1742; d. 7 Oct. 1812; 70 y. 14 d.

Kirschner, Peter, b. 17 April 1747; d. 11 Sept. 1809; 62 y. 5 m.

Bentzel, John George, b. 8 Oct. 1740; d. 2 Jan. 1802.

Klein, Johannes, b. 16 Jan. 1734; d. 16 Jan. 1795; 61 y.

Staudt, Mathias, b. 1772; d. 1802.

Dondor, Jacob, b. 25 July 1720; d. 12 May 1789.

Gernant, George, b. 10 June 1716; d. 17 Jan. 1793; 78 y. 5 m. 7 d.

Ermentrout, Maria Margareta, b. 1 June 1744; d. 1 June 1754; 40 y.

Rieser, Jacob, b. 1755; d. 1815.

Fiecher, Michael, b. 1708; d. 13 June 1812.

Miesse, John Daniel, b. 28 Jan. 1743; d. 3 April 1818; 75 y. 2 m. 5 d.

Eckert, John, b. 27 June 1754; d. 27 Nov. 1826; 72 y. 5 m. Barbara (born Gernant) wife of, b. 26 March 1754; d. 30 Sept. 1823.

Hiester, John, b. 23 Sept. 1754; d. 17 Nov. 1821.

Hiester, Capt. Johann, b. 15 July 1783; d. 12 March 1851; 87 y. 7 m. 28 d.

Schnelde, Conrad, b. 22 June 1722; d. 4 Dec. 1811; 89 y. 10 m.

Epler's Church Ground

Kücker, Heturich, b. 21 May 1722; d. 10 April 1810; 87 y. 10 m. 21 d.

Margareta, wife of (born Steiner) b. 29 Sept. 1725; d. 29 Oct. 1808.

Graff, Frederick, b. 30 Dec. 1782; d. 7 March 1813; 50 y. 2 m. 16 d.

Fiecher, Michael, b. 27 Feb. 1776; d. 12 Dec. 1818.

Althaus, Peter, b. 3 Feb. 1755; d. 23 March 1829.

Moser, Weyerle, b. 1731; d. 1810.

Staudt, Michael, b. 11 Nov. 1742; d. 14 Aug. 1807.

Mellor, George, b. 3 Feb. 1724; d. 5 Jan. 1795.

Herbein, Peter, b. 1747; d. 1821.

Emrich, John Leonard, b. 16 June 1751; d. 8 May 1816; 64 y. 10 m. 22 d.

Zacharias, Daniel, b. 24 Feb. 1734; d. 15 Oct. 1800; 66 y. 9 m. 15 d.

Hohom, Philip Jacob, b. 6 Sept. 1739; d. 9 Jan. 1815.

BERN UPPER

Klein Family Burying Ground

Becker, Johannes, b. 4 Oct. 1785; d. 10 March 1854, Elizabeth, wife of, b. 24 Aug. 1775; d. 22 Sept. 1838.

Klein, Abraham, b. 4 March 1783; d. 20 April 1853; 70 y. 1 m. 16 d. Barbara, wife of, b. 27 Oct. 1784; d. 22 March 1861; 76 y. 1 m. 26 d.

Saint Michael’s Church

Schneiderin, Elizabeth, b. 5 Aug. 1758; d. Aug 1766, “durch ein donnerschlag”.

Kelchner, John, b. 25 Nov. 1736; d. 28 Dec. 1801; 65 y. 1 m. 3 d.

Faust, Ludwig, b. 12 Jan. 1760; d. 27 April 1806.

Schlappig, Daniel, b. 22 Nov. 1723; d. 29 June 1794; 70 y. 2 m.

Schulte, Johann, b. 17 Jan. 1738; d. 5 July 1800; 61 y. 5 m. 18 d.

Henne, Joh. Conrad, b. 10 Oct. 1731; d. 21 Jan. 1820; 88 y. 3 m. 11 d.

Kaufman, Adam, b. 1764; d. 1824.

Wagner, Christoph, b. 1735; d. 1799.

Althaus, Joseph, b. 1757.

Bernville Church


Adam, George, b. 1725; d. 1784.

Brossman, Johan, b. 9 Aug. 1768; d. 10 April 1830.

Flihert, Johannes, b. 26 April 1781; d. 8 Jan. 1811.

Winter, Christoph, b. 25 Dec. 1759; d. 2 Aug. 1808.

Bellemann George, b. 28 Oct. 1739; d. 2 Feb. 1813.

FiegeI, Melchoir, b. July 1754; d. 26 July 1822.

Haas, Johan George, b. 9 July 1758; d. 2 Jan. 1845; 86 y. 5 m. 23 d.


Haas, John Peter, b. 4 March 1750; d. 12 July 1816.

Strauss, Albrecht, b. 16 July 1760; d. 7 April 1832.

BETHEL TOWNSHIP

Millsburg Church

Wagner, John Geo., b. 5 Jan. 1770; d. 5 Oct. 1833; 63 y. 9 m.

Umberger, Franz, b. 23 Oct. 1751; d. 31 March 1812.

Levick, Elizabeth, wife of Samuel, b. 29 June 1798; d. 7 May 1866.

Bordner, Jacob, b. 15 Nov. 1754; d. 6 Jan. 1837.

Sehuy, Johannes, b. 18 Sept. 1780; d. 13 Sept. 1835.
ON DER LUMPA PARTY

(A. C. W.)

(No. 2)

Doh brings noh die Dolly cider,
Frisch fum Uncle Dilly Schneider;
Hen 'n g'schmottz un noh g'drunka,
Mit m mauleck noch g'wunka.
Noh geht's ob os wie fun forna,
Botza's maal un aw de dorna.

"Well, ich mehn s'waer iurvedriva,
S'macht em nerfich, meliner sivva."
Mehut die Leis tryverm schonida
Om 'a schick so alter seida,
"Alles lawft boll uff d' schtrcressa,
Alta, Junga, klehna, grohsa.
Deh-lie wolla saef ferkawfa,
Sin schun morgets frie am lawfa;
Deh hen nohdda, patent schnollal,
Weschbloh, schipla. schwohwafolla.

Brackets, hofta, schmier, m'nilla,
Droppa, liniment un pilla,
Ye-hders will sich ebbe kriega—
Glawb bei henk os dehli noh ilega,
Ehns het gaern so 'fancy dishes',
Ehns 'n rug—ken fiesz-obwische—
Des 'n 'lounge' un sel 'n rocker',
'Smacht em nerfich, so 'n g'tzocker,
Denk der Jim must aw ons lawfa.
Phosphat udder gips ferkawfa.

Paris-grie deh av daih nemma,
Meiner sex, waer's net fer's schemma
Genet ich selwer mohl ans trotha,
Deh ferleicht doch ebbe botta,
Kennt sel geld noh tohma schpaara
Fer a bissel trolley fahra.

"Denk mohl drah die Peggy Wisman
Kummt doh yetz tsum dockt'r Kisman.
Hut so patent bloshceter g'hotta,
'Swar so, waschtt, uff muslin-blotta,
Deh't on alles, scheh explaina
Deh't sich ehns im rick ferschtraina,
Wan ehns kalt het uff d' nierai,
Wut's em nargets recht borrlera;
Rummadis un dieka ohra'dra.

Yah, 'z'wiss, es tzigt ken bloh'dra,
Waeschtt, mir waernt's aerscht g't am feier,
Besser nemutsch dehli, 'skummt net deier.'

"Snapperlott! was mehncht don, Peggy?
Bloscheter kawfa! Peif'm Jecky!'"
Fonst der dockt'r aw mit lacha,
"Des sin mohl so weisbleit soca,
Doh kunnts helsa: El, Ken wunner.
Dockt'r, nemm die schind'l runner,
Now huscht tezeit die leis tz's scherra
Won die weisbleit dockt'r werra!
Well, wie fiel huscht ausg'pedelt,
Huscht schun's township ausg'tzetzelt?"

'Neh', sawght noh die Peggy drivver,
Schmeist die awga ritver, nivver,
'Hob ge'mehnt doh aw tz' fonga,
War net weitez rum noch goonga.
Deh't der dockt'r aw dehli nemma
Deh'ts em hefsa bei de fremma;
'S'deht em bissel courage gevva
Fer's tz' recommenda evva!
Wut mir's gonsa ding fertzehla,
Net'n ehntzich wort ferfaehla
Kennt mir' aw noch mehner sawga
Wie sie g'flucht hut—so im mawga—
Wie der dockt'r nix g'numma
Un g'lacht hut: Won's yuschts krumma
Beh un bickel graud kennt tzega
Noh war's aw d'wert's tzu kriega'.
Ivver dem war's middaw warra.
Yah, un's aergscht is noch, der porra
War uff b'such ong dockt'r's kumma
Hut's gons wehsa eig'numma.
Hut noch helta g'schposs tz' macha
Ivver'm essa fer tz' lacha
Won't heem kaemt tzu deh alta—
Meiner sex! ich het die folta
Aus'm schortz mir' raus'biisa—
Well, mir' sut auf besser wissa
Os wie patent bloshceter peddi'a,
Noch bei'm dockt'r, sel dehts settia!

"Well", mehnnt noh die kieh Malinda.
'S'wara ken so grohsa sinda,
'S'kumt druffaw wie's aw tz' fonga
Wie's on's Ditza leicht is gensa:
'Gut g'mehnt is net fersindicht,
Oberg'duh neta uff'kindicht'.

Hen, waeschtt, kranka kinner g'hotta,
Ehns war nix meh wie so'n schotta,
Hen g'mehnt es deht'na schterwa
Wara bang, ferleicht deht's arwa,
Hen paar weisbleit g'foogzt fer Kocha.
Buhwa b'schellt far's grawb tz'mo cha.
Notice g'schickt tsum pora Walda
Fer die leichnt um mittwoch holta.
Noh wert's kind uff ehmol besser.
Lacht schun wie der lawdamesser
Kumma is fer noch'm gucka—
Well, er hut mohl g'schaupt so drucka:
'Leicht an's Ditza'. Leichnt an' Ditza'
Des soll yoh der hund awschpritz!

Dreisch yohr schun leit b'grahwa.
Muss mir' ebbes so noch stahwa,' 
'Liehwer drocht, wie kom'ts wissa',
Hut die Alt noh heila missa.
'Well', mehnnt noh der lawdamesser.
'Sis wie's is, mir' wehs net besser,
Oberg'duh net uff'kindicht'.

(To be continued)
NOTE.—The following lines, written by L. A. Wollenweber more than forty years ago, will serve as a sample of the dialect at that time.—Editor.

WIE MER SEI FRA PROBIRT

Net weit fun Ephrata in Lancaster County wo der Weg noch Schönhau un Reinholds ville zugeht, do wohnh e Bauer, der schon ziem lich viel Johr uf em Buckel hot, der war sel lebelang e spassiger Dingerich un hot in der Schul schun manch Kepers gamsacht. Seller Bauer hot in der Notcherschaft die Margereth F. gespärkt, un wie er uf Aelt war, un die Margereth net lang for's heire meh warte wollt, musst der junge Kerl, for die Margereth net zu verliere, zum Parre Friedrich gein, un ihn bestelle, dasz er die junge Leut zusamme schmied.

Er wär gern noch e Zeitlang ledig ge bliebe, weil er die Margereth in ihrem Wesen noch net so recht gekennt hot, ob sie a Lelben neu nu, dann er hot immer ge hört, dass es lange Zeit nemmt, for e Weslmensch recht kenne zu lerne. Was wollt er aber mache, die Margereth hot ebe ihren Kopf ufgesetzt un gesagt, "Wann du jetzt ke Anstalt machst for zu heire, da magst du von mir bleibe".

Well, sie ghein am e schöne Samstag Obed zum Parre, der schun for sie präpert (vor bereitet) war, weil er gedenkt hot, do gebe's emol ebbes Rechtes, hab so e schlechte Be lohnung for mei viele Mühlen, dann in manche gegende in Pennsylvanien wore die Parre schlecht bezahlt, was egschnt e Schand ischt, un do freie sie sich, wenn also emol e Hochzeit kummt un e fünf Daler Not fallt. Er hot sei Stub ufgefixt die Biewel un die Lithurgie zerrechter gelegt, un war fertig, for des Heirathsbliznis abzumache. Der Henn un der Margereth habe a net lang uf sich warte losse, sie ware in der rech te Zeit do, un der Parre hot gleich angefangen un sei Sach besser gemacht als sei Lebtsg.

Wie Alles fertig, un der Henn un der Mer gereth Mann un Fra ware, geit der Henn for sei Lohn e fest zusammen gewickeltes Papier bedankt sich un sagt dem geistliche Herr goodby.

Wie die Hochzeitlent fort ware, geht der Parre gleich an's ufwickel, er wickelt uf un wie er alles ufwickelt hot, find er in dem Bundel e Elfpensstück un e Zettel, do war druf geschriene: "Wann's gut geht komm ich s' nächst Johr wieder." Daz der arme Parre, der fünf Daller erwagt hot, unwilligworre ischt, kann sich Jeder leicht denken, un er ischt mit schwer em Herze in's Bett.

Grad war e Johr verflosse un die säm Stund, wo der Henn un die Margereth, getraut worre sin, do klopts am Parre seiner Thür. Er macht uf un vor ihm steht e junger Baure-Kerl mit einem Bärl vom beste Lan caster County Meh. Er sagt: "Guten Abend, Herr Parre, do bring ich e Fasch Flour un e Brief, goodbyen". Der Parre rollt 's Fasch in de Hausgang geht an's Licht un macht de Brief uf, um zu sehe, wer der gute Christ ischt, der ihm das Mehl schickt. Wie er de Brief ufmaacht, da rollt e 2½ Dollar Gold stück heraus, was de arme Mann ganz zit terisch gemacht hot. Er hebt's uf es war ganz neu, un er hot net gut genug gucke kenne, danne e Landparre un e Gold stück die komme net oft zusamme. Jetzt fangt er aber an zu lese, un in Brief steht:

"Lieber Parre!

Do schick ich Euch e 2½ Dollarstück un e Bärl vom beste Flour. Mei Margereth ischt meh werth wie en Elfpens, un wann se so fort macht komm ich s' nächst Johr wieder. Mein Herr.

Wer war troher als der arme Parre Fried rich? Wie in der Welt die Zeit so schnell vergeht, war des Johr a bald herun un der Parre hot die Zeit gewactscht un ischt der hem gebliebe. Es was grad die Stund, wo er die junge Leut getraut, do hört er e Fuhrwerk, er macht's Fenster uf, do steht der säm junger Bauer mit dem Mehlbärl un a mit dem Brief. Im Brief war desmol a Fünf daler Not un zu lese war:

"Lieber Parre!

Ich bin recht zutriefde in meiner Haus halts, es schät Alles gut. Do schick ich Euch a Fünfdaler Not, weil mei Fra die Margreth viel werth ischt: wär sie niitzungt geworde, do wär des Elfpensstück zu viel for sie gewese, dass ich Euch in so viel Papierecher gewickelt, nach der Trauung ge gebe hab."

Im dritte Johr war's säm Ding, fünf Daller un e Bärl Meh, un der Henn hät fortge macht bis uf de heutige Tag, wann der Parre Friedrich net gestorbe war. Der Henn ischt jezt ener vun de wohlhabigste Bauern in Cocalico: er hot sechs Buwe die sehn als wollte sie Bäm ausreisze, un sei drei Mäd, die mache seines Margereth, die dick un fett ischt, viel Fred.
Ex-Governor Pennypacker has gathered nineteen of his historical papers and addresses together into one volume, issued by William J. Campbell, Philadelphia. Some of the addresses are published here for the first time, while others were previously printed in the Pennsylvania Magazine of History.

He is an alert historian, deeply versed in the antique lore of his native state; no one is better qualified to defend her proud position. No matter what the object may be it is always the greatness of the Commonwealth that is uppermost in his mind. The volume is aptly titled "Pennsylvania in American History".

The addresses on the Pennsylvania Germans should go far to remove the prejudice that has been heaped upon these people and should serve as a just vindication of their commendable traits.


A number of books bearing on the short story appeared during the last two years, and not the least significant among them is "The Art of the Short Story". One of its commendable traits, and it has many, is its condensation.

The writer traces the beginnings of this form of literary art from Boccaccio and Chaucer to the present day, as found among French, English, and American writers. This part of the book may be merely a sketch and not an elaborate discussion, but the essentials are all brought out, and a due sense of proportion is maintained. The writer then passes on to a discussion of the main elements of this modern literary product: plot, human interest, character, dramatic intensity, and theme. The discussion of these principles constitutes the main part of the book, a chapter being devoted to each one of them. He is also the first one to point out that these principles were developed in an almost chronological order. It is a thought-provoking book; it contains the writer’s own opinions and convictions upon literary matters.

The book is the outcome of a course of lectures, but it is not for that reason either academic or technical, but rather popular and practical; but it is not popular without being scholarly. It is suggestive both to the reader and to the writer of short stories. It is written in a clear, terse, style. It shows a comprehensive understanding of the essentials of the short story, and a not common quality of discrimination and analysis. It closes with an inspired prophecy as to the future of the short story in America.


This is a charming story about Louis XIV, King of France. It is arranged and written for boys and girls, but it has a great deal of fascination for "grown-ups", for it tells of royalty in the making, and that there is an intensely human side to the world’s great rulers. It also affords an insight into the extravagant and luxurious life at court that brought on the "deluge" after the King’s death.

The boy Louis XIV is the hero of the story; the royal lad is observed from all sides. Some of the adventures picture him as a dignified royal character, and others show him as a plain every-day boy without his crown and robes of office. The person nearest and dearest to him is Sweet Mam’selle, his affectionate nurse. They have many a jolly time, and they also have their sorrows together. It is when he has laid his crown aside and steals out for a romp with his nurse that he is at his best. Children who have never seen a king, and may never will, may feel decidedly intimate and friendly with "Fourteen", as one of the little girls in the street called him. There are amusing incidents, and others are so pathetic that they arouse the feelings of the young people to a remarkable degree. It is an admirable book for boys and girls.


This is a charming book about God’s great out-of-doors, written by one who
knows the out-of-doors not from books but from observing nature.

The author divides the subject into seasons, and these into the corresponding months; and then he describes the thousand and one things found in forest, field and glen. He shows their purpose in nature, and how they happened to be what they are and as they are. Some remarkable facts are found here: facts which only the keen observer and interpreter of nature knows—why apples have a core; that bees are the only insects attracted by blue flowers; how the white walnut should be eaten; what is a berry? etc.

There are also a few things which the reader may be inclined to question. One of them is that squirrels are becoming more numerous. This statement will hardly be borne out by the reports of gunners, and by the fact that the forests are disappearing so rapidly. And it is not quite certain whether the idea is a mistaken one that claims that a person with a sensitive skin need only pass to leeward of poisonous ivy wet with dew, or on a foggy, sultry day, in order to be poisoned, results obtained from the physiological laboratory notwithstanding. Personal experience tells many people differently; but lack of space will not allow the giving an account of them here. The book is written in a pleasant, fresh style. It will be read by both lovers of books and lovers of nature. It will be enjoyed indoors as well as out-of-doors by all who have an interest in things under the open sky. It might just as well be termed a classic as Burroughs' "Birds and Bees".

It is illustrated with a number of beautiful full-page and marginal pictures by the wife of the author. The publishing house has also shown artistic taste in the makeup of the book, especially in presenting the open pages as a unit and in binding the book in such a fresh-looking cover.


Here is a new sort of mystery story, a detective novel of a new type. It has for its base the "third degree as it is actually practiced". It is hoped, however, that the instance described in the book is an exceptional one, for it is virtually unconceivable that such should be the cruel and corrupt practice in police courts everywhere. It is only fair to say that the great majority of policemen are brave and honest fellows; they are kind and considerate enough when they start in on the work; but it tends to make them hard and brutal.

It is also strange that the law and the police force should work with a different object in view. The law presumes a criminal innocent until he is proved guilty, while the police presume he is guilty until he is proved innocent. And the latter in order to bring about his admission of guilt through confession will resort to all sorts of torture to extort a confession; hence the so-called "third degree".

The evil practices resulting from this "sweating" an accused person have brought this method into disrepute. A Senate committee was appointed to investigate it. Some of the states have passed bills to abolish it; and the American Academy of Political and Social Science has undertaken to probe it. The police departments of the cities deny the existence of such a process. The police commissioner of a large city says "this third degree system is an imaginary something derived from the brain of some bright news writer......there is absolutely no torture nor punishment, physical or mental, and nothing except clever arguments and the presentation of facts or correct impressions". And yet there are men who have passed through the degree that say that they would rather hang than pass through again. If the book presents the "system" as it actually exists then there is reason for doubting the remarks of the commissioner quoted above. And again, the book seems to show that the provision of the law which states that the accused cannot be compelled to testify against himself is a dead letter in many police courts.

The story is one of thrilling mystery and incredible brutality. The mystery, the killing of Hartley, is well sustained until the end. The reader is not only surprised but even shocked to find that Kern, the hero, a reporter of fine journalistic abilities through whose efforts the doomed man is acquitted, is himself the slayer of Hartley for vengeance sake because he ruined his (Kern's) father. At first this seems to mar the artistic treatment of the story, and yet it may be in keeping with the title: "The, Scales of Justice", which are not always balanced, in police courts or elsewhere.

Mr. Knapp is a newspaper man from Denver; he has written his story in the unaffected vernacular of the prairie newspaper. He holds his pen well in restraint and frequently spares the feelings of the reader. There is a cleverness and snap to the style that distinguishes the experienced journalist. The book should go far in winning recruits to a movement for abolishing the "third degree".
NOTE.—This Department should have notes from the various "Historical Societies" in Pennsylvania. Will not our readers who are members of such societies see to it that news items are sent us regularly of their stated meetings, etc.

"Stories of Old Stumpstown"

This is the title of a book of 152 pages by Dr. E. Grumbine, the President of the Lebanon County Historical Society, which has just been issued from the press. It was originally written for the Society, but the writer has had a limited number of copies printed as an Author's Edition, which contain besides the historical portions, a "Story of the Early Settlers of Monroe Valley", a letter descriptive of his visit to Strassburg and Paris, and also some poetry in both the English language and the Pennsylvania German vernacular.

The little volume is finely embellished with pictures of places, preachers, schoolmasters, and others, who had part in the life of the village of Fredericksburg in the "olden time".

A kind reviewer has spoken of the book in the following language: "It certainly is a mine of information and a treasure-house of entertainment for all who have, or have had, any interest in Fredericksburg. It is beautifully written, and the illustrations are not the least valuable feature of the volume."

Any person desiring a copy will have it sent postpaid by remitting One Dollar and a quarter ($1.25) to

DR. E. GRUMBINE,
Mt. Zion, Pa.

The Steamboat "Wyoming" on the Upper Susquehanna

NOTE.—The Wyalusing Rocket of Oct. 26, 1910, contained an article by Edward Welles, Esq., on Isaac Dewel, "a picturesque character, a gentle and conscientious, but somewhat crack-brained thinker", from which we quote the following:

"Some of your readers may remember the famous steamboat "Wyoming", built at Tunkhannock somewhere in the early fifties, and commanded by Captain Converse, for the navigation of the upper Susquehanna. Now the steamer was all right, and the captain the right man to pilot her where there was any moisture; but good mother Nature, her right intent being conceded, had made the grand mistake of omitting the water, where she had made the waterway. Generations of men, from Richard Caton of Baltimore at the end of the eighteenth century, up or down to Colonel Wright, the Luzerne congressman, in the last quarter of the nineteenth, had determined that the Susquehanna was and should be, a navigable stream. The one had lands upon her banks that he wished to sell; the other had constituents whose votes were desirable. And so, on paper, the river became a navigable waterway; and Congress paid the bills.

But in the case of the steamer "Wyoming" it was found, greatly to the surprise of those who had come to say chagrin—of her sanguine projector, that she obstinately declined to sail up the rapids, where the bed-gravel was dry. Here was Isaac's opportunity. Captain Converse was in his eyes a hero, a man of exalted position; nevertheless he resolved to bear the lion in his den; but to do it with due reverence, and the greater safety to himself, he committed his thoughts carefully to paper, and the United States mails. Did the Captain think that the mere lack of water in a riffle should be allowed to put a check upon the majestic up-stream progress of the great stern-wheeler WYOMING, able to stem the tide with a cargo of no less than fifty tons? Let the poor inventor give the great navigator a quiet hint. Simply lengthen the radial arms of the great paddle-wheel by a matter of six or eight inches beyond the blades, and there you are! When the water in the riffles is too shallow, or too rapid, the projecting arms will take claw-hold of the gravel as the wheel revolves, and up she goes, let the channel be wet or dry! How very simple a matter, when you are brought to think of it! Isaac's letter was well indcted and well-written; for he was not illiterate, and wrote a fair hand. He showed me his letter and the Captain's reply. This was carefully and considerately framed to avoid injury to the inventor's feelings. But of course he could give the absurd scheme no encouragement; and so poor Isaac lost one of his few life-chances for gathering fame."

Mixed Blood

A. E. Bachert, Tyrone, Pa., has in his veins Danish, French, Swiss, German, Scotch and American Indian blood, all, of which he shows in his bookplate, a singular combination of heraldic devices designed by himself and reproduced with description in the New England Craftsman of December, 1910.
QUERY 1
Family of Jacob Kline
Jacob Klein, living near Lincoln, Lancaster County, Pa., died about 1812 or 1815 leaving several children. The undersigned would like to know place of burial and get data about the wife and descendants of said deceased.
A. S. KLEIN, 
Hamburg, Pa.

QUERY 2
Where Did Henry Weidner Live?
Henry Weidner, born 1717, the founder of the Penna.-German settlement on the South Fork Valley, N. C., lived for a time in either Berks or Lancaster County. He was married to Mary Mull who had brothers named John, Peter and Abram, the last of whom married Mary Paff. The undersigned is desirous of learning Weidner's place of residence in Pennsylvania.
G. M. YODER, 
Hickory, N. C.

QUERY 3
Eight Generations of Fluke-Fluck Family
One of our readers, Lee M. Fluck, stands fifth in the following line of Flucks of Hilltown, Bucks County, Pa. Johann Fluke (migrated from the Palatinate 1730), Frederick, John (Fluck) Tobias, Lee M., Hiram M., Henry, Norman. Who can give us a list of nine or ten American generations of a German immigrant?

(In answer to Queries in December number.)

Kline Family
Doorthea Kline, executrix of Michael Kline of Warwick Township. Deed signed by her and
George, wife of Christiana.
Leonard, wife of Barbara.
Frenla, wife of Michael Quigell.
Catharine, wife of Geo. Will.

Among the few Indian relics in Pennsylvania was a large flat stone on a farm in Washington County, upon which had been carved various curious Indian hieroglyphics that had attracted wide attention from Revolutionary times. This stone was blown recently with dynamite by the owner of the farm to rid himself of the annoyance caused by so many visitors to the stone. With the fragments he built a smoke house.
—From Swank's Progressive Pennsylvania.

Magdalena, wife of Adam Reist.
Margaret, wife of George Bowman.
Dorothea, wife of John Bowman.
Susanna, wife of John Brown.
Barbara, wife of Geo. Giger.
Nicholas, David, Michael, Jacob.
Land granted by Patent Nov. 14, 1763.
Recorded Nov. 16, 1781.

P. 235. Will of Michael Kline of Lancaster.
Wife, Mary.
Children:
Mary, wife of John Landis.
George, Jacob, Henry, Charles.
Elizbeth, wife of Robert McClure.
Margaret, deceased wife of John Leonard.
Michael, deceased, one daughter, Mary Eliza.
Will signed Aug. 1, 1827.
Proved Sept. 2, 1828.

Roth Family
Wife, Maria Margaretha.
Children:
John, Jacob, Philip, Henry, George.
Catharine, wife of David Ream.
Maria.
Susanna, wife of Martin Bowman.
Will signed July 3, 1785.
Proved Feb. 5, 1797.

Wife, Thoratene.
Children:
Daniel, Jacob, Margratha, Mary, Sara, Friedig, Lodwig.
Dated May 21, 1782.
Not signed. Offered for probate Aug. 16, 1782.

Recorder's Office. Q. 3, page 746.
George Roth and Susanna his wife of Lancaster sell a house in the borough March 17, 1804.
M. N. ROBINSON.
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 that purpose.

63. SUMNEY

The original English surname was SUM-MONER, which was applied to the Sheriff or other county officer who summoned the posse, the jurymen, etc. This name was corrupted in speech and in spelling to SUM-NER and this was modified to SUMNEY by the use of the genitive ending to denote the son.

64. BEST

BEST is one of the comparatively few complimentary English surnames. It was applied to him who was considered in every respect best. Its etymology is interesting. Derived from the verb BEAT it was originally spelled BEATEST and indicated the man who could beat all others. The best fighter was at that time considered the best man but later the surname was given a wider connotation.

65. EVERLY

EVERLY is believed to be a corruption of EVER and LICH. LICH means like and EVER is derived from the Latin of VERRES meaning a pig. The primary meaning of EVERLY was undoubtedly somewhat complimentary. "Strong as a boar pig." Later however it was also applied as a nickname meaning a man who is like a swine.

Acknowledgment

We have the honor to acknowledge receipt from a Tennessee correspondent of two copyrighted cards gotten up by the "King's Daughters of Memphis". The one booms Memphis; the other notes the historic fact that Dan Emmet's "Dixie" was made famous by Herman F. Arnold, living in Memphis today, who on the suggestion of his wife orchestrated it for a band to be played at the inauguration of Jefferson Davis. The latter card gives pictures of Mr. and Mrs. Arnold in 1859 and today, of Jefferson Davis and of the original manuscript of "Dixie". Address will be furnished on application.

Making Drafts, Fascinating

M. A. Gruber, Washington, D. C., is devoting his spare time to "the preparation of a draft of the original tracts of land taken up by the first settlers in the townships of Heidelberg and North Heidelberg, Berks County, Pa. and of adjoining properties". He says, "It is an extremely fascinating occupation for those interested in genealogy and local history".

Magazine Exchange

For ten cents each per issue we will insert under this head notices by subscribers respecting back numbers of The Pennsylvania-German under "Wanted" and "For Sale". In answering state price and condition of copies.


Value of the Dialect

One of our subscribers who came as a stranger on business into a Penna.-German community writes as follows about his experience:

"After my first 'Volley' of 'Penna.-Dutch' my reputation was made among them and I was met with handshakes, kindly invitations and expressions, such as, 'Mere wissa does du all recht bischt, weel du schwedsch und huscht actions gerade wie unser leit', etc., etc., I surely 'felt at home' among them."

A Rare Relic

W. H. Calhoun, a Sunbury jeweler, has on exhibition in his window one of the finest relics of the Susquehanna valley. The relic is a necklace of two strands of opalescent beads and a bronze medallion and is the property of Rev. E. M. Gearhart. The necklace was dug up on Blue Hill, opposite Sunbury, and corresponds exactly to the description of one of the treaty necklaces given by the British to Chief Shikel-limy. The owner however does not claim this to be the necklace in question in as much as Shikellimy's visiting card does not accompany the relic, but authorities both of state and national reputation who have examined the necklace and medallion are of the unbiased opinion that this is in reality the necklace of which British history tells.

—Middleburg Post.
The German in Evidence

Leslie’s Weekly of November 17 made reference to the following—Chicago’s Tribute to a German Poet, the superb monument of Goethe; the Isthmian Commission; Lieut. Col. W. L. Sibert, Col. G. W. Goethals, Col. W. C. Gorgas; Prof. Reinhard A. Wetzel of the College of the City of New York who weighed the world and wants to weigh a sunbeam; Rear Admiral Schley; Stellan Hammerstein; Judge Peter S. Grosscup; General Zollikoffer; John S. Huyler; the Baron Steuben Monument.

An Old Subscriber Writes

“I wish I could send you some subscribers for your very good magazine, but in this country that is almost impossible. I enclose a few names—the best that I know—but even these will not likely take your paper. They have been weaned away from the old state with its language and customs.”

Query. Who has been doing the weaning? Should not an effort be made to win back in affection—if not in body—our sons and daughters?

A Subscriber’s Poetic Testimonial

The Pennsylvania-German
Is the magazine I read.
I close scan its pages
Relating many a heroic deed,
Of the early German fathers
Who struggled and who toiled,
To make a home for those they loved;
Whose aim could not be foiled.
The Irish, Scotch and English
Despised the thrifty race,
Who made their acres blossom
Supported by God’s grace.

MARK HENRY.

The “Caterpillar” Prophet

Henry Hershey, of near Spring Grove, predicts that the people can look for a cold spell of weather, with much snow and ice from now until the latter part of February. After that a mild condition will prevail all through March and the forepart of April, and then another short snap of cold weather before summer opens.

He bases his calculations on the large gray, woolly caterpillars, which can be seen crawling in the late fall along public roads and railroad tracks, and says that their condition in color is an almost infallible sign. This year the caterpillars are black from the head beyond the middle, then they are light in color for a short distance and end with a black spot over the tail. Last year the black spot over the tail was much larger, and a similar weather condition may be looked for as last winter, with the exception that the cold will not be so prolonged into the late spring.—Hanover Record-Herald.

Last of Historic Toll Road

At a stockholders’ meeting held at the offices of the Lehigh Valley Transit Company, in Allentown it was unanimously voted to dissolve the famous old Chestnut Hill & Spring House Road Company. This company, chartered by a special act of the Legislature in 1804, thus died a natural and unregretted death, its disease being modern progress. It extends through Springfield and White Marsh townships, this county, and had rights of way through Ambler, Flourtown and Fort Washington.

In looking over the old records it was found that the road had originally been chartered to be 60 feet wide and was bound to have 32 feet of macadam. Even as far back as 1804 the cost of construction was $1,000, and a glance at the minutes showed that during the 106 years of its existence upward of $525,000 had been expended in maintenance.—Register.

No Race Suicide

Recently there were laid to rest near Macungie, Pa., the remains of Catharine, widow of Enoch Rohrbach, aged 95 years, 2 months and 10 days. Deceased was a daughter of Martin Miller and his wife Elizabeth, and was born in Berks County. Five children preceeded her in death. There survive the following: Seven children—Sophia Kemerer, of Powder Valley; Elizabeth Eschbach, of Dale; Mary Ann Nuss, of Sigmund; Jeremiah, of Griesemerville; James, of Sigmund; George, of Macungie; Alfred, of Sigmund.—besides the 12 children she had 78 grandchildren, 15 great-grandchildren and 17 great-great-grandchildren, or 259 descendants.

The greatest mother in the world, perhaps, is Mrs. Jane Morris, 86 years old, residing in Jackson County, near the foothills of the Cumberland mountains, in Kentucky. Mrs. Morris was born and reared in the mountains, has little education and, until a few years ago, had never been outside of her immediate vicinity, there being up to that time no railroad in Jackson County.

Mrs. Morris’ claim to greatness lies in the fact that she can boast of a total of 518 descendants, nearly all of whom are living and none of whom ever has been accused of crime.

Aunt Jane, as she is called, is now very feeble.—Baltimore Sun.
The Kaiser in the Making

The German "gymnasium" is not very unlike the ordinary type of public schools in America and Scotland, so writes Mr. Sydney Brooks in McClure's Magazine. In the gymnasium at Cassel the German Kaiser spent three years of his boyhood, a diligent but not a brilliant pupil, ranking tenth among seventeen candidates for the university.

Many tales are told of this period of his life, and one of them, at least, is illuminating.

A professor, it is said, wishing to curry favor with his royal pupil, informed him overnight of the chapter in Xenophon that was to be made the subject of the next day's lesson.

The young prince did what many boys would not have done. As soon as the classroom was opened on the following morning, he entered and wrote conspicuously on the blackboard the information that had been given him.

One may say unhesitatingly that a boy capable of such an action has the root of a fine character in him, possesses that chivalrous sense of fair play which is the nearest thing to a religion that may be looked for at that age, hates meanness and favoritism, and will, wherever possible, expose them. There is in him a fundamental bent toward what is clean, manly and aboveboard.

Boyhood Dreams of Judge Grosscup

Mark Twain is authority for the statement that you cannot tell how far a frog can jump by looking at him.

Neither can you forecast the future of a boy by his appearance.

A biographer of Judge Peter Grosscup, the distinguished federal judge of Chicago, tells some interesting things concerning the life of the judge.

Wild pigeons were very numerous when Penn first visited his province. Janney quotes the following account of them: "The wild pigeons came in such numbers that the air was sometimes darkened by their flight, and flying low those that had no other means to take them sometimes supplied themselves by throwing at them as they flew and salting up what they could not eat; they served them for bread and meat in one. They were thus supplied, at times, for the first two or three years, by which time they had raised sufficient out of the ground by their own labor." Proud says that the wild pigeons were knocked down with long poles in the hands of men and boys. Wollenweber gives a humorous account of the commotion caused in Berks County about the middle of the last century by an immense flock of wild pigeons. The pigeons created "a dreadful noise" just before daylight which greatly excited the fears of the superstitious, who believed that a great calamity was impending.

—From Swank's Progressive Pennsylvania.
The Pennsylvania-German
(Founded by Rev. Dr. P. C. Croll, 1860.)
H. W. KRIEBEL, Editor and Publisher
THE EXPRESS PRINTING COMPANY, Printers
LITITZ, PENN.
Editor of Review Department, Prof. E. S. GERHARD, Trenton, N. J.

The Pennsylvania-German is the only popular, illustrated, monthly magazine of biography, genealogy, man and Swiss settlers in Pennsylvania and other history, folklore, literature, devoted to the early German states and their descendants. It encourages a re-study of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it unearths, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributors and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry, to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philological study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

HINTS TO AUTHORS. Condense closely. Write plainly on one side only of uniform paper. Do not cram, interline, scrawl, abbreviate (except words to be abbreviated), roll manuscript, or send incomplete copy. Spell, capitalize, punctuate and paragraph carefully and uniformly. Verify quotations, references, dates, proper names, foreign words and technical terms.

CONTRIBUTIONS. Articles on topics connected with our field are always welcome. Readers of the magazine are invited to contribute items of interest and thus help to enhance the value of its pages. Responsibility for contents of articles is assumed by contributors. It is taken for granted that names of contributors may be given in connection with articles when withholding is not requested. MSS, etc., will be returned only on request, accompanied by stamps to pay postage. Corrections of misprints of facts are welcomed; these will be printed and at the end of the year indexed.

Volume Twelve

The current issue marks the beginning of Volume Twelve of the magazine. We count ourselves fortunate in being able to give our readers such good things as a first course. We hope to make all the following courses equally rich.

The Special Dialect Department

Our "Announcement for 1911" calls for a special "Dialect Department" edited by Prof. E. M. Fogel of the University of Pennsylvania in which the dialect will be treated scientifically from a literary and historic standpoint, and a phonetic notation will be used. The following lines from Professor Fogel account for the non-appearance of the initial article of the department in the January number. We anticipate interesting and valuable discussions.

"I shall have to prepare a paper for the annual meeting of the Modern Language Association, to be held in December in my city and another for the annual meeting of the American
Folk Lore Society two days later in Providence, R. I., so that I shall have no time before Jan. 1 to write anything definite for the P.-G. I hope after that to be able to have a little more time and thus do something for you. It will do no harm to delay a month or so, will it? I am going to take up the phonetic notation again, during the Xmas holidays.

Yours,
E. M. FOGEL.

Variations in Use of Dialect

It is very desirable to record in The Pennsylvania-German dialect variations coming to the notice of our readers. To facilitate such work it is respectfully suggested that all who can, make note of the differences observed by them in the dialect articles appearing in this department and submit the results for compilation. That such variations exist becomes very evident to those who change their place of residence as the Editor did. If all who are interested in the history of the dialect will act on this suggestion interesting and valuable results can be secured. Those who do so will confer a favor by notifying us.

Our Mail Bag

Our mail bag has been particularly interesting of late—checks, greetings, manuscripts, exchanges, discontinuance notices being our daily fare. Our list of "subscriptions received" indicates in part how widely scattered our family is. A fellow editor expresses his feelings about the magazine in these words:

"I enjoy every number of your valuable publication. It is full of interest to me, valuable and meaty."

A genealogist and warm friend of the magazine gives utterance to her good wishes in words of cheer—

"I send you the season's greetings and the best of wishes for the coming year to the magazine and to you. Here's health and happiness, comfort and peace, success and usefulness in full measure and running over."

A prominent lawyer writes:
"I have been a subscriber for your magazine for some time and have enjoyed it very much."

Words like these are a great reward and inspiration to contributors and friends who help so nobly in the up-building of the magazine. They should incite all to do still better work this year.

Sinking into Oblivion

According to newspaper report the worthy Superintendent of Public Instruction of Pennsylvania, Nathan C. Schaeffer, said at a teachers' institute:

"Roosevelt, in a recent work, said that the Pennsylvania Germans during the Revolutionary period who forged to the front dropped their dialect. Those who retained it sank into oblivion."

We are unable to verify the statement at present, but it is so wide of the mark that we can not believe that the language has been reported correctly. Oblivion is the state of being blotted out from memory. To maintain that all the Pennsylvania German families of the Revolutionary period who did not drop their dialect have been blotted out from memory is so perposterous, unfounded and manifestly unjust to a large class of prominent citizens of our country that a refutation becomes unnecessary. The statement, like an empty bag, can not stand on its own base and we are not ready to believe that our own President would attempt to bolster it up. Should we call a roll of worthies of our Nation of the past fifty years we would doubtless find a goodly number of "immortals" who themselves or whose parents and grandparents spoke the dialect. As we write, the names of Governors, Ministers, Professors, Missionaries, Physicians, Judges, School Superintendents, Principals and Presidents of Educational Institutions come to mind. Perikomen Seminary may be
cited as an example in this connection. It is located in a Pennsylvania German community, was founded by men who spoke the dialect, is presided over by a Board of Trustees who can use the dialect, has always had teachers and pupils conversant with the dialect. The work done there, as in many other educational institutions in Eastern Pennsylvania, will save the names of many of its participants from oblivion. Our ex-President probably did not say what is attributed to him; if he did he should not have done so, and should either prove the statement or withdraw it.

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Editor and Publisher, H. W. Kriebel, Lititz, Pa.

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H. MEYER tells us in his *Deutsche Volkskunde* that in Germany the lot of the aged who are no longer able to render any service is often a hard one and that they sometimes take the harsh treatment they receive at the hands of their children as perfectly natural, since one who can not work is of no use. I never saw any ill-feeling of this kind. If parents were regarded as burdensome and vexatious by their children the circumstance was carefully concealed or only manifested itself on occasions of extreme provocation. The aged were almost without exception treated with kindness and consideration. The young and middle aged seemed to realize unconsciously that the same fate was in store for many of them and that in treating those far advanced in life considerably they were doing as they would be done by. It was one of the amiable traits of these people and one in which there was no difference in nationality. So generally was the claim of a parent to just treatment recognized that if a suspicion arose that there was an exception, it soon became the talk of the neighborhood and the adverse comments were always severe. Nor did it make any difference whether the parents left any property to their children or not. In the case of renters, or even of those who owned small farms the unavoidable mode of living from hand to mouth made it impossible to accumulate anything worth while for old age. Sometimes parents made advance provision for their unproductive years by assigning all or most of their property to one of their children with the proviso that they were to be supported as long as they lived.

While thus portraying number Two I have unavoidably invaded the realm of number Three. I therefore go back a generation again. It is somewhat curious that several score of families holding such diverse opinions on many things cooperated harmoniously in political administration. They possessed in a high degree the instinct for government. Bitterly as the war between the States was opposed by about half the people I heard really treasonable sentiments expressed by one young man only. He declared that if he were drafted into the army he would not go; that the
South could never be conquered, and therefore he might as well be killed at home. Some members of number Two could not speak English, while to some German was an unknown tongue. The ethnology of this region was characterized by a conglomeration of Pennsylvania Germans and Scotch-Irish in nearly equal numbers, the former slightly predominating. There were a few families of native Germans, but I believe no native Scotch or Irish. Although in politics the Democrats were the most numerous there were a good many Whigs and later more Republicans. Fremont had some adherents. Knownothingism made some stir and had a few friends but more enemies. It was not simply the younger men who were attracted by the new political doctrines, but some who were no longer young. It would be interesting to know what motives led to the acceptance of the new ideas that were in a sense in the air. It was certainly no mercenary one, for the last thing everybody thought of was to make profit out of his political opinions. That the adherents of the various factions and parties were very hostile towards each other goes without saying. When two men holding opposing views came together the subject that was uppermost in each one’s mind was generally not mentioned. Every man read only what favored his own views; to put into his hands arguments from the other side was tantamount to a direct insult. When the war of secession was impending, petty acts of violence were here and there committed as the result of conflicting opinions. To some the war meant the forcible deprivation of the South of its slaves to which the people of that region had as good a right as those of the North had to their horses. Does not the constitution of the United States affirm and confirm this fact? But it was in matters of religious belief that the greatest diversity obtained. There were some so-called Seceders who, though comparatively few in numbers, were somewhat important on account of their social standing and their comparative intelligence. They had no church edifice within the region I now have in my mind’s eye. When there was occasional preaching in one several miles distant none of the faithful were absent though they might have a long journey to make. Sometimes they held services in a schoolhouse. In fact these buildings were called into requisition for many different purposes, and were freely opened to any one who wanted to use them. No member of this denomination would listen to a sermon by a preacher of any other. If any of them attended the funeral of a neighbor he remained outside of the house, no matter how inclement the weather, while the preaching was in progress, if there was any. At their services only versified psalms were sung while both their sermons and their prayers were inordinately long. Yet the hearts of these stern sectarians were more tender than their heads; their practice was kindlier than their creed. They were good neighbors, always ready to help those in distress without regard to religious belief. It remains to be said that their church has long since gone to ruin, nothing now being left except the stone walls. I doubt whether one member remains in the community. Then there were Lutherans of the Old School and Lutherans of the New who disliked each other as much as they disliked outsiders. The former, as well as those known by the name of Reformed, were likewise exclusive in their church attendance. When a preacher of the New School conducted revival services after the fashion of the Methodists he was bitterly denounced by his older coreligionists. It was almost an unheard of event for a member of the Old School Lutherans or of the Reformed denomination to enter a building where any other preacher than one of their own was holding forth. Albeit not one of their number probably, could have given a reason for the exclusiveness. In this respect the Seceders were
somewhat better informed. But these conditions too passed gradually away. The emotional side of religion was represented by the United Brethren and the Evangelical Association, the latter having a church edifice near my home, although subsequently the Lutherans erected one still nearer; it was however intended to be somewhat of a union affair. They emphasized instantaneous conversion which they held to be the only condition for entrance into the kingdom of grace. By means of their fervent appeals they not unfrequently received accession from the younger members of families that were very hostile to their methods of procedure. Both these organizations, for the most part, derided an educated ministry, holding that the sole requisite was a "call". I remember however one man who began to preach in response to what he believed to be a divine inspiration. He did not continue long, although he had for some time a considerable number of adherents. Some of his irreverent neighbors declared that he must have answered a call intended for some one else. There were persons, on the other hand, who could not see why a young man should seek an education unless he purposed to enter the ministry. The immersionists were represented by the Dunkers and the Winebrennerians. Neither saw any merit in an educated ministry. In fact the preachers of the former were all farmers. They built no churches and held their services in schoolhouses and barns. I recall one minister who boasted of his lack of education. He told his auditors, among other things, that he never studied a sermon; that the Lord directed him what to say upon any text he might happen to select. Religious services were generally well attended, notwithstanding the exclusiveness of some of the farmers and the indifference of others. It was an occasion on which the older people could meet together and exchange views with one another. If the services were held in the evening or in a grove, the young people had a particular incentive for attending. Once in a while in winter there were long continued revival services. The occasion when people could meet each other besides preaching and prayer-meetings in private houses, were the not unfrequent raising of a dwelling house or barn, the repairing of roads, and for the women a "quilting". Perhaps the fact that in this community the nationalities as well as the creeds were so much mixed had the effect of toning down the salient features of each whether for good or evil.

XI.

Many of the farmers of German extraction were incredibly superstitious. They believed in omens and charms; they saw nightly visions, "spooks" as they called them. They heard mysterious voices. They would neither plow, nor reap, nor plant, nor sow, nor cut down a tree, nor even build a pig sty when the moon was unpropitious. Friday was especially tabooed; in that day nothing must be done that could be left undone; above all, no new work or enterprise must be entered upon. They beheld men without heads and dogs that were headless. They believed in amulets and other prophylactics against ill-luck. When their cattle fell sick some one who could "pow-wow" was usually the first person sent for. If one killed a cat it meant the death of a cow. They believed in witchcraft although I do not recall any person who had the reputation of being a confirmed, or professional witch or wizard. Perhaps every one was credited with the ability to practice the malign art when so disposed. I ought to add that I never heard a man express a belief in witchcraft and only a few very ignorant women. Even with these it was rather the faint echo of an old-time tradition than a firmly held creed. That this represented a stage of progress beyond that reached by the old world and portions of the new is evident when we recall that in 1793 a woman was executed in Posen for be-
ing a witch and that so late as 1836 a reputed witch was drowned near Dantzig. In Mexico a witch was burned in 1860 and another in 1873, probably the last victim in the whole world. It is however well known that the peasants of continental Europe have not quite shaken off the belief in the malevolent influence and diabolical power of some old women. They refused absolutely to bring any of their beliefs and superstitions to the test of experiment or to submit their theories to investigation. "What my father believed I believe" always put an end to the discussion. I remember that one woman in particular was reputed to be potential in powwowing for "wild fire" (ervsipelas). I do not know whether she ever cured a patient, but it was believed she could do so. Doubtless if the remedy failed to produce the desired effect it was owing to some counter charm that nullified it like the one mentioned in Eckmann-Chatian's Waterloo. When Joseph Bertha was summoned to report for the draft, aunt Greidel clandestinely slipped a piece of cord into his pocket. When in spite of it he drew a fatal number she declared that his enemy Pinnacle was responsible for the failure of the spell to work. Perhaps the most terrifying omen was the howl of a dog at night without any apparent cause. It was supposed to be an infallible portent of a death in the family. The stoutest heart was not altogether proof against an uncanny feeling. The source of this blind credulity is not far to seek. These conservatives were simply a relic of the Middle Ages transferred to the nineteenth century. They read no books even if they could read, except once in a while a manual of devotion or an almanac. They knew very little English and were thus cut off from all sources of knowledge through that medium. In this respect as in many others their knowledge was scarcely distinguishable from ignorance. They could only half understand a sermon when preached by an educated German. They had not the slightest desire to learn English beyond the merest smattering because it served no particular purpose, entailed unnecessary exertion and brought in no money. They went to preaching to listen if not to understand. If any one in their presence broached a subject that might be called scientific they turned away as if insulted. Almost the only American ideas they had imbibed were political; but how they came by them they could not tell unless it was by inheritance. A question was usually disposed of by reference to a few catch phrases that meant nothing when taken out of their connection. To change an opinion once entertained was a crime of which few cared to be guilty. Ears had they but they heard not; eyes had they but they saw not. To affirm that the world is a sphere was to fly in the face of the evidence of one's senses. Lightning rods must not be placed upon buildings since if God wished to send a bolt of destruction his will must not be thwarted. Life insurance was for the same reason not to be thought of. It was even a question whether it was not sacrilege to insure a house or a barn. It should be added however that these ideas were held by comparatively few persons. Furthermore, a careful study of the conditions prevailing in parts of the Keystone State nearer the eastern boundary than the region I am now considering has convinced me that the people were a good deal more benighted, or at least that there were more people of the benighted class. If the data were not easily accessible to substantiate the fact one would be prompted to declare that it would be impossible for the inhabitants of one of the most fertile regions of the earth to remain stationary intellectually for almost one hundred and fifty years. I doubt whether one can find such conservatism, to us a mild term, anywhere else in a region surrounded by an active commercial and business life and on a fertile soil. The French Canadians are somewhat akin; but they have long
been almost shut off from the rest of the world, live on a comparatively barren soil and have against them a rigorous climate. With most of these people to be economical was the one essential of life. The Will to save was as strong a psychic force as the Will to live. With increasing prosperity they might build a better house or a more commodious barn; but it never entered into their heads that the things of the mind had any claims upon them. The impulse to save dominated all their actions; what they were saving for did not for the most part, influence their conduct, if indeed it ever occupied their thoughts. Very few of them had any object in life except to acquire as much as possible and to spend less. They had no philosophy of life, nor any conception of duty toward themselves as rational beings. While their gains were relatively small, the amount made no difference. They saw no use in reading a newspaper or a book once in a while, if they could read at all. The idea of self-development never entered their heads. If they built a larger barn, it was a matter of profit since their cattle and the necessary provender could be better cared for. The farmers almost without exception treated their livestock well especially their horses. When they did otherwise it was due to scarcity of provender caused by drouth. There was only one farmer in our community who maltreated his horses by overworking and underfeeding them. At that time no law existed against such acts or it would probably have been invoked against him. In the olden time the horned cattle with a few sheep that browsed with them, were often turned loose in summer to shift for themselves. Sometimes they strayed so far into the woods that they failed to return in the evening; then some boy about the premises was dispatched to hunt them up. If they could leave a little more property to their children than they themselves started with in the world they believed their duty done. If some of the rising generation aspired to sufficient education to enable them to teach a country school the ambition was to be commended, yet for no other reason than because it brought in a little ready money.

XII.

The social organization of the community was thoroughly democratic. If some of the younger members of the family, whether male or female, could not be profitably employed at home they solicited or accepted employment with a neighboring farmer who needed their help. They usually dressed as well and were just as intelligent as their new environment. Not unfrequently a young farmer married a "hired girl"; and while parents who were somewhat better supplied with this world's goods might not exactly like such a choice they usually made no serious objections. If a young woman had the reputation of being a good housekeeper it covered a multitude of sins both of omission and commission, except a bad character. Acerbity of disposition and uncertainty of temper were secondary considerations. If on the other hand, she was reputed to be a "slomp", untidy in person and menage, she was considered an all-round failure. No looks however attractive and no disposition however vivacious could atone for shiftlessness. The ability and the will to make a dime go farther than anybody else was the largest mantle of charity that was known in the neighborhood. There was usually one room in the dwelling-house that was regarded as a sort of holy of holies. Almost the only outsider admitted was the preacher when he happened to make an occasional visit. But he did not visit all the families. No ray of sunshine must be left in, and woe to the inconsiderate fly that found its erratic way into it. Yet this chamber was as regularly cleaned and dusted as if it were occupied by the entire family day in and day out; that was at least twice a year. The
toilet-room was usually an outer kitchen or annex. Family and visitors alike were provided with a tin basin and directed to this annex or an open porch where they could make their toilet undisturbed, provided no one else wanted the place or the movable property. If there was a pump, water could be had on the coldest day in which there was no ice. But as wood was the only fuel used, the fires all went out during the night, if indeed there was more than one, and in cold weather all the water in the house froze. Thus it was often necessary to break the ice in order to get at the liquid underneath. Any one who hesitated to apply this frosty element was ridiculed as effeminate, without regard to sex. The family towel was at everybody's disposal; sometimes the family comb as well. Men, women and children were all treated alike. The regular occupants of the house having been accustomed to this method of procedure from infancy made no objections; the occasional visitor from town sometimes found the situation a little too refreshing. It must be said, however, that no one was ever known to be the worse for performing his ablutions in ice-water, or from never having worn under-clothing, or from having got out of bed into a heavy sprinkling of snow that had fallen in the night and been blown through the chinks in the roof or walls. Men do not miss what they never possessed, or envy, those living under conditions of which they know nothing.

XIII.

One of the institutions much in vogue with number Two was the singing-school. Young men and maidens with a sprinkling of old men and children met once a week in the winter for the purpose of practicing psalmody. This was eventually superseded by the spelling-school, although both flourished together for a while. As few could spell well and almost everybody could sing a little or thought he could, the opportunity to do so was eagerly welcomed. A very small number could sing independently; the rest followed as best they might. Besides, the ability to sing lent interest to the church services. Few even of the best qualified were competent to read a tune at sight with the notes before them. To render the task easier and to preclude the necessity of too much mental exertion the so-called buckwheat notes were for the most part used. That so many devices were invented for the purpose of enabling singers to avoid the necessity of learning the oval notes is evidence that this accomplishment was generally considered a difficult one. One innovator introduced a system in which the tones of the scale were represented by Arabic numerals strung along a horizontal line. Another taught political geography by singing. In the buckwheat system each of the seven tones of the scale was designated by a peculiar character to indicate its pitch and thus to make it easier to read. This system had displaced an older in which there were only four different characters, the first and the fourth, the second and the fifth, the third and the sixth tones of the scale being indicated by the same sign. The seventh was not duplicated. There lies before me as I write a small volume entitled The Social Lyrist in which but four musical characters were employed. It was published in Harrisburg. I have never seen another copy. A person who could sing the oval or round notes, as they were called, was regarded as something out of the ordinary. Although there was a good deal of singing musical knowledge was confined within very narrow limits. Not a hymn-book with tunes was used in our neighborhood by any member of number One or Two. A new melody was introduced once in a while at a revival service, but it was learned by rote. The use of the "round" notes came in mainly with melodeons and cabinet organs. I well remember when a farmer living near us purchased the first instrument of
this class in our neighborhood. This epoch-making event took place early in the "fifties". Several persons played one or more smaller instruments, especially the "fiddle", but it was generally by sound. I recall that a young fellow once asked me whether I supposed the angel Gabriel played by note.

XIV.

Although the Protestants were greatly at variance with one another, the Betz noir to all of them was a Roman Catholic. As no Catholic service has been held in the county to this day, so far as I know, and as few of the natives had ever seen a member of that denomination, they would probably have been surprised to discover, if the opportunity had occurred, that he had neither horns nor cloven feet, and was in all respects like other human beings. When this religion was mentioned in a Sunday School book, it was always in terms of the deepest abhorrence; those who did not read got their prejudices where they got the rest of their opinions. After the winter term of the public school closed, a Sunday School was usually begun in the school houses. A number of the farmers met, elected the necessary officers who selected the teachers. A few dollars were subscribed with which to purchase the indispensable books and a modicum of other supplies; then the enterprise was ready to be set in motion. The conservatives opposed this institution also, partly because it cost a little money, partly because their fathers did not have Sunday Schools. Almost the only instruction book used was the Bible which was read continuously beginning with the first chapter of Genesis. Of course not even the Pentateuch could be completed before the season was over; so the next year a fresh start would be made. Rewards were offered to the pupils who learned by heart the greatest number of verses from any part of the Sacred Book. As these had to be consecutive, diligent search was made for the chapters that had the largest number of short verses. This memorizing would be condemned by modern pedagogy. Albeit, we gained a valuable possession that we could not have got in any other way and did it with little effort. I doubt whether modern Sunday School methods do as much. It is true, however, that only a small section of the scholars took the trouble to learn verses. The recitation preceded the regular reading and with one or more classes took up a large part of the hour. Even within this little realm there was some rivalry, or at least emulation; the citizen who was elected superintendent felt duly honored. Here too fame was the last infirmity of noble minds, or of some other kind. The most devout Roman Catholic could not have believed more firmly that outside the pale of his church there is no salvation than some of these most devoted Christians believed that the man who had not been miraculously converted, who had not received the internal evidence of his conversion, that is the witness of the spirit, was doomed to be lost. Yet these same people whatever might be their creed, for the most part lived together amicably at least as amicably as if no gulf of religious difference separated them. After all there are very few people who are not more seriously concerned about their own salvation than that of their fellow men, even of their nearest friends. Not many men are able to realize that the peril which threatens the soul is as much to be feared and provided against as that which threatens the life. The mediaeval idea that it is often an act of mercy to take a man's life even with excruciating torments, had no place in the thoughts of the most sanguinary or the most merciful sectary of the nineteenth century. To some of these people the unpardonable sin was pride, or rather what they called by this name. One of my father's nearest neighbors withdrew entirely from active participation in church affairs al-
though he professed to be deeply religious, for the alleged reason that members were becoming too proud. One could hardly discuss a sermon with him for five minutes that he did not add: “But the preacher did not say anything against pride.” If a man had attended a religious service bare-foot and wearing a ten cent hat this man would have regarded it as a sign of humility. If he had worn patent leather shoes, a silk hat and gloves this censor would have considered him as a candidate marked for perdition. While others were less outspoken they were hardly less severe in their denunciations. What such men would have said if they had looked upon a fashionable congregation addressed by a minister in broadcloth, served by a choir and an organ can easily be imagined. No doubt would have entered their minds that the whole company was “hovering on the brink of everlasting woe”. On the other hand, I remember to have listened more than once to discussions on this fertile theme in which some of the participants maintained that to wear good clothes was not necessarily a sign of a proud disposition, and that a man might be just as ostentatious in rags as with the finest “toggery”.

XV.

There is little occasion for wonder that almost all of these farmers were fundamentally religious, however indifferent they might be to the doctrines of the churches. Religion is after all a mental attitude toward those mysterious forces that surround us on every side rather than a formulated belief. The dweller in the country being in almost constant contact with what it usually called nature is compelled to think along certain lines whether he will or not. Some of these lines concern his very existence, others his prosperity. Having little conception of what to the scientist are physical and psychic forces he perceives God everywhere, Forest and stream, valley and hill and mountain, but above all the phenomena of the heavens, fill him with wonder. The nightly sky impresses him most deeply. Although he has no conception of time and space, the thought sometimes enters his mind that the celestial bodies moved across the firmament long before he was born and will continue so to move after he has departed from earth. It is however in the presence of the tempest that he feels his weakness most keenly, or at least has the most practical realization of it. Although a house or a barn is rarely struck by lightning, the solitary tree is not so fortunate. There is hardly a farm on which there is not at least one such mute monument of the lightning’s power to blast. Not unfrequently hail or a downpour partly destroys his crop or ruins his garden. Yet he can only stand and look on in dismay. An unseasonable drouth may discount his hopes of a bountiful harvest; an untimely spell of wet weather may almost at the last moment diminish the value of his grain. To the educated man the sun is the profoundest mystery of the heavens. Not so to the rustic. He sees it only in the daytime when other objects engross his attention and divert his thoughts from this incalculable source of light and life. Unlike the dweller in city and town, he has constantly before him the miracle of growth and decaying vegetation, of blossom and fruit and falling leaves. They remind him day by day that he too is subject to the same vicissitudes of growth, of maturity and of decay. The intense stillness of the solitary farm-house at night has about it something uncanny. That it is occasionally in summer broken by the bark of a dog, or the noise of some animal in the barn, or the hoot of an owl, or the peculiar note of the whippoorwill, only makes the solitude more impressive. In the winter when the snow is falling or the cold intense the silence is like that of the grave. The denizen of the most out-of-the-way farmhouse is however rarely quite alone; there are almost
always about him the members of his own family. But the nightly wayfarer over field, or through woods, or even along the public highway has not even this company. It is then that he feels himself alone with his Maker, or it may be with incorporeal beings that are more likely to harm than to help him. Boys are said sometimes to whistle to keep their courage up. I never heard a boy or a man resort to this stimulus in the late hours of the night. The rustic is usually so still that the breaking of a twig under his footsteps may give him a momentary start. In such circumstances it is no wonder that this tense imagination sometimes sees objects that do not exist except in the realm where they are created. While it should not be said that these farmers were by temperament gloomy or morose, they were almost without exception serious-minded. As they never came together except for some useful purpose there was little time for merry-making except chaff and frivolous conversation. The employers of the older generation generally passed the bottle to their laborers who were also their neighbors. On such an occasion a man of bibulous proclivities occasionally "put himself outside" of more fire-water than was conducive to clearness of vision or steadiness of gait. But shortly after the middle of the century the custom had passed into desuetude and almost everybody had become thoroughly sober. After young people had married they were expected to settle down at once with their minds made up to face the practical realities of life. Their religion too had a somber cast. That the goodness of God called men to repentance was a theme rarely dealt with or dwelt upon by preachers. Almost without exception they warned the people to flee from the wrath to come. A few trusted in the good providence of God and a still smaller number occasionally became "shouting happy". With the progress of intelligence such violent demonstrations be-

came fewer and eventually died out almost entirely.

XVI.

So far as I had the means of knowing, the men of German ancestry were rather loth to admit it. Probably many of them were the descendants of redemptioners and dim tradition of their lowly origin almost unconsciously led them to wish to forget it. The semi-bondmen who came to this country had slender reason for remembering the fact; they certainly could not do so with feeling of satisfaction. Yet it is to their credit that they took the only, although desperate, means to free themselves from the shackles of a government that were almost unendurable. "Dutchman" was generally used as a term of disparagement. In this case neither poverty nor riches was the determining factor, for on the whole the Teutonic element was fully as well-to-do as any other. I do not recall a Pennsylvania German who boasted of his nationality. I remember, on the other hand, that one of our neighbors was proud of being a "raw Irishman", although he was not raw. In view of the circumstance that the English language furnished a bond however slight with the British Isles while the German was no bond with anywhere it is no wonder that to the Teuton "Germany" hardly meant more than did Mexico or Cuba. Albeit, nobody had a good word to say for the British and many had a large allowance of bad ones. The proverbial "honest Dutchman" was not always in evidence even among his own. While not a few of the Pennsylvania Germans were thoroughly trustworthy and reliable, there were others who needed watching. They were as ready and as eager to drive sharp bargains as anybody, the despised trade Jew for example. Some were radically dishonest and would take advantage in a business transaction by understatement or overstatement. Deliberate lies were not unheard of. They carried bad eggs to market; once in a while put a stone in
the butter; made false returns to the assessor (where isn't this done?) and did other things of the sort. Common rumor accurately represented the public diagnosis in the current sayings: "A is honest and B is dishonest", or at least "needs watching". These winged words had no connection with race or language, and were no respecter of persons. I do not recall ever to have seen or heard, among these third or fourth remove Germans, anything that might be called sentiment. It is well known that the German peasant in his native soil, possesses a wealth of nursery rimes, and even lyric poems of high merit. My father's neighbor had lost all connection with the fatherland in this regard as in every other. The young people sang their ditties in their games and amusements; they recited verses of unknown provenance which sometimes made sense and sometimes nonsense; but they were all English. When we reflect that at the utmost not more than four generations lay between the dates when the ancestors of these Germans were still on the other side of the Atlantic, and note that their speech was to all intents and purposes German, mutilated and limited in vocabulary as it was, it seems incredible that all traditions had completely perished. In some respects they were less matter-of-fact and less plain spoken than the German peasant of today in his habitat. I suppose they would not have presented a young couple, on their wedding day, with articles for the nursery, as is often done beyond-sea; but in almost every other respect they kept close to the firm ground of reality.5

XVII.

I believe it to be no exaggeration to say that the most conspicuous characteristic of the members of this community was stoicism. It seems to have been tacitly although unconsciously regarded as a sign of weakness, especially in a man, to exhibit any feelings, either of affection or grief. With the older women the case was not widely different. This is not a Teutonic trait; it may be the trait of a peasant. The Germans in their native land exhibit a good deal of vivacity and no small degree of affection for the members of their own family whether they feel it or not. The Puritan was the proverbial stoic, as we may learn not only from hundreds of biographies but from thousands of novels dealing with them. The typical Englishman is almost as imperturbable as a statue. He possesses a good deal of the ancient Roman gravitas and seldom loses control of himself. It would seem, therefore, that the circumstances we have been considering transferred or extended this trait from the English and Scotch settlers to the whole community. Take what comes and make the best of it. Never let any person suspect that you have feelings, at least feelings of the finer sort. Don't care. You can be expected, of course, to get angry sometimes and to give utterance to your emotions; but that is another matter; somebody has ill treated or cheated you or taken advantage of you in some way. You might have done the same thing under similar circumstances. That is however no reason why you should be slack in resenting it. This appears to have been the unconsciously formed rule of life according to which most of them lived and died. An aged woman once said to me: "When people are dead I think they ought to be buried and forgotten". "Never forget that it is possible to be at the same time a divine man, and a man unknown to all the world", wrote the Stoic Seneca.

XVIII.

The amount of labor performed by the average housewife was prodigious. With or without help she had the care of the dwelling from cellar to garret. She superintended all the marketing. She milked the cows twice a day; no member of the male sex ever performed this ceremony since it was regarded as essentially woman's work. She made her own, her husband's and
her children's clothing until the latter were grown up. She managed the garden, and in harvest time occasionally assisted in the fields. She did all the cooking, which though generally plain was usually well done. She saw to it that the table was liberally supplied with staple food. She did the washing and ironing. Besides these things there were every day a great many other things that did not fall under the usual routine but which nevertheless required her attention. Although Sunday was generally observed as a day of rest it was not always one for her; a neighboring family might chance to make her a visit, then there was extra cooking to do. A well set table, which was rarely lacking, was an index of the cordiality of the welcome. Yet those women, fully as often as those who have an easier time, lived to a good old age, in the enjoyment of a fair degree of health through life. The doctor was so rare a visitor that when he passed along the road in his sulky everybody wondered where he was going. He was never sent for except in cases of extreme necessity. Although very few of these farmers were sufficiently well-to-do to provide for themselves even minor luxuries, no one found the burden of life so heavy as to be unbearable. Many years before my time a man hanged himself in a deep wood a few miles from my home. Nobody could give me any light on the cause. The spot was reputed to be haunted. Although I crossed over it at all hours of the night I never heard or saw anything exceptional. It is true once when in deep darkness I was passing near the place a dead twig struck me on the mouth and gave me a momentary fright. In an instant however I recognized the cause of the mishap and my fright left me almost as quickly as it came. A man about my father's age who lived several miles from us committed suicide or at least was reported to have done so. Whether the deed of self-destruction was clearly established I do not know as I never learned much about the case. Some years after I had left the locality a former schoolmate hanged himself in his barn in a fit of mental aberration, but not owing to world-weariness. People do not become tired of life because of what they do not possess but because of what they want in vain. I believe it is a truth of universal validity that suicide is rare among the dwellers in the country, so greatly is rural life conducive to vigorous physical if not to vigorous intellectual life. Another fact of general import is that people who live in comparative isolation and in constant contact with mother earth are less emotional than dwellers in cities. The stir and bustle and noise, the fierce struggle of every one with every one else, have a tendency to make the nerves unduly sensitive. The early history of Rome proves this. Her citizens were essentially agricultural. The same is true of Sparta. Gravitas was a peculiarly Roman trait which later developed into philosophical Stoicism. The Ionians, on the other hand, who were chiefly dwellers in cities were more irritable, more sensitive to external influences and to internal motives.

3In 1860 Lincoln had a majority in the county over all his opponents, but in 1864 McClellan carried it by a majority of about a hundred.

4It may be remarked here that this superstition, like many others, seems to be as widespread and as old as the human race. Sir Richard Burton found it in Central Arabia, a region that had not been visited by half a dozen Europeans before him. He says: "Most people believe that when an animal howls without apparent cause in the neighborhood of a house, it forebodes the death of one of the inmates; for the dog, they say, can distinguish the awful form of Azzrail, the Angel of Death, hovering over the doomed abode, whereas man's spiritual sight is dull and dim by reason of his sins."

5My own observations were curiously confirmed by the testimony of a friend a short time ago. He said: "My stepmother is a Pennsylvanian. One day she asked me whether I could detect any trace of German in her speech. I said I could. She has not yet forgiven me although the conversation occurred more than a dozen years ago."

6Since the above was written I have come across the following passage in Brehm's "Success among Nations. Since it is in exact accord with my own observations I transcribe it. "The German Reuter has retained much of the poetry of the old days; he has clung tenaciously to a thousand quaint customs, and has still that wealth of fantastic and poetical imagination which has left so profound a mark on German literature: he is still the repository of stories, legends and fairy tales, which he has refused to forget under the grindsone of a matter-of-fact, prosaic age."
Fort Augusta

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

NE of the strongest and most important of the fortifications, of the period, bordering on the French and Indian war, was Fort Augusta, at Shamokin, (now Sunbury) Pa.

The following description accompanies a copy of the original drawing deposited in the Geographical and Topographical collection in the British Museum:

"Fort Augusta stands at about forty yards distance from the river (Susquehanna), on a bank twenty-four feet high. On the side which fronts the river, is a strong pallisado, the bases of the logs being sunk four feet into the earth: the tops holed and spiked into strong ribbands which run transversely, and are morticed into several logs, at a distance of twelve feet from each other, which are longer and higher than the rest. The joints between each pallisado broke with firm logs well fitted on the inside, and supported by the platform. The three sides are formed of logs laid horizontally, neatly done, dove-tailed and trunnelled down. They are squared, some of the lower ends being five feet in diameter: the least from two and one-half to one and one-half feet thick, and mostly of white oak. There are six four inch cannon mounted. The woods are cleared a distance of three hundred yards, and some progress made in cutting the bank of the river into a glacia."

This is the only trustworthy account we have of the fort as it stood, completed.

The causes which led to the building of a fort at Shamokin, were the defeat of Braddock and the massacre of the Penn Creek settlers.

The French and Indian war now being in full swing, the Provincial Government perceived that some steps would have to be taken to protect the frontier from the ravages of the savage foesmen.

It was brought to their attention that in the latter part of October, 1756, a body of 1,500 French and Indians had left the Ohio, of whom forty were to be sent against Shamokin, for the purpose of seizing it and building a fort there.

At a conference held Feb. 22, 1756, the friendly Indians expressed themselves as follows to Governor Morris: "We strongly advise you to build a fort at Shamokin, and we entreat you not to delay in so doing. It will strengthen your interests very much to have a strong house there."

At a conference held in Philadelphia, April 8th, the Governor informed the Indians: "Agreeable to your request I am going to build a fort at Shamokin."

In spite of his promise to the Indians the Governor took no further steps to build the fort.

Again April 10th, 1756, another petition was presented by the Indians, asking for a fort.

The chief objection to the building of the fort seems to have been the difficulty of making arrangements, fear of the enemy, and want of consent on the part of the commissioners.

It was not until the 16th of April, 1756, that the Governor directed Colonel William Clapham to rendezvous his regiment near Hunter's mill, where a number of canoes were to collect and be fitted to transport stores to Shamokin.

The Governor himself went to Harris' Ferry to aid in forwarding the expedition.

All at last being in readiness, instructions were sent to Colonel Clapham. These instructions included two plans for the proposed fort; directions to build it on the east side of the Susquehanna; also directions for clearing the ground around the fort, and making openings to the river. Log houses were to be built outside the fort for the friendly Indians.

The march to Shamokin began in July, 1756. After a hard march in which the command was exposed to the danger from lurking savages, the
men to the number of four hundred reached their destination.

It was indeed a beautiful and rugged spot. Blue Hill from its majestic heights, looked down, as if in pity, upon the puny band of men, who had braved the terrors of the wilderness, to establish what in the future became a city.

Beneath their feet the great Susquehanna rolled silently toward the sea. In the shadow of the forest, savage men, watched their every move, for sign of weakness.

Once on the ground Colonel Clapham ordered earth-works to be thrown up, and preparations were made to erect the fort. Sad to relate, however, much dissatisfaction existed among the men, on account of back pay, and a desire on their part to return home. This state of affairs reached a climax July 13th, when the men called a council to consider what should be done.

James Young who seems to have been a pay-master in the service of the Provincial government, reached Shamokin about this time and found even the officers on the verge of mutiny. On the 18th of July 1756, Young wrote to Governor Morris, giving him a graphic account of existing affairs, and states that he "doubts the wisdom of building a fort at this place".

At this period, money and provisions were scarce. This is no doubt the reason the Governor turned a deaf ear to the complaints from Fort Augusta. In spite of his opposition from the Indians and discouragement from the Provincial authorities, the work of building the fort continued.

On the 14th of August, Colonel Clapham writes to Governor Morris, that his wants were still unsupplied, and powder was scarce. He also states that Lieutenant Plunkett has been put under arrest for mutiny.

On September seventh the Colonel recommended that the fort be made cannon proof by doubling it with another case of logs.

On September 14th, Peter Bard notified the governor that "the fort is almost finished and a fine one it is". Colonel Clapham, himself, wrote to Benjamin Franklin, that in his opinion, the fort was of the utmost importance to the province.

The first report of Commissary Peter Bard, made September 1756, shows the supplies of the fort to have been as follows:

46 lbs. beef and pork, 9 lbs. flour, 5 lbs. pears, 1 bullock, 1 cwt. powder, 6 cwt. lead, 92 pr. shoes, 1 stock lock, 27 bags flour, 12 carpenter's compasses, 4 quires cartridge paper, some match rope (poor), 4 lanterns, 1301 grape shot, 46 hand grenades, 52 cannon balls, 50 blankets, 4 brass kettle, 6 falling axes, 11 frying pans, 1 lump chalk, 4 iron squares, 1 ream writing paper, 33 head cattle.

The fort was built under great difficulties; not only were the supplies meagre, but Indians lurked in every thicket, constantly watching for an opportunity to cut off the unwary straggler. On August 23rd an express carrier, on his way up the river from Harris' Ferry, was killed and scalped and the soldiers themselves were not immune as the following incident will show.

In the summer of 1756, Colonel Mills was nearly taken prisoner by the Indians. At a distance of about half a mile from the fort stood a plum tree that bore excellent fruit. This tree stood in an open circle of ground, near what is now called Bloody Spring. Lieutenant Atlee and Colonel Mills while walking near this tree were ambushed by a party of Indians who lay a short distance from them, concealed in a thicket. The Indians had nearly succeeded in getting between them and the fort, when a soldier belonging to the bullock guard, came to the spring to drink. The Indians were thereby in danger of being discovered, consequently they fired upon and killed the soldier; Colonel Mills and Lieutenant Atlee escaping to the fort.

A party of soldiers immediately salved from the fort, but the Indians after scalping the soldier escaped.
On August 20th, 1756, Colonel Clapham wrote a congratulatory note from Fort Augusta to Governor Denny who had succeeded Governor Morris. From Harris' Ferry Oct. 13, 1756, he wrote again, informing the Governor of the condition of the fort.

On the 18th of October, a conference was held at Fort Augusta with the friendly Indians, who informed the officers that a large body of French and Indians were on their way from Duquesne to attack the fort. On receiving this news the garrison was reinforced by 59 men, the whole number being 306.

November 8th, 1756, Colonel Clapham informed Governor Denny, that fifty miles up the West branch, was located an Indian town, containing ten families whence marauding parties came to pick off sentinels and kill and scalp stragglers. Captain John Hambright was sent on a secret expedition against this village, but we have no record of the result.

Near the close of the year, 1756, Colonel Clapham was relieved from duty at Fort Augusta.

He was not by any means a popular commander, and many harsh criticisms have been made of the way in which he filled his office. It is true that he had many undesirable traits in his character; yet to him and his untiring energy we owe much. Many a frontier family was saved from death and worse, by this man who afterward fell a victim to the very foes he had labored so hard to defeat. He was killed by the Wolf Kikyusung and two other Indians, at Swickley Creek, near where West Newton now stands, on the 28th of May, 1763, about 3 p.m.

He was followed in command by Colonel James Burd, who held command until he departed to join the Bouquet expedition, in October 1757. His journal may be found in the Pennsylvania Archives, Vol. 2—745-820.

On the 6th of May, 1758, Captain Gordon, an engineer, recommended that a magazine be constructed in the South Bastion, 12x20 feet, in the clear. This magazine was built according to his suggestion, and today is in a good state of preservation, being the only evidence left of the existence of the fort. A small mound of earth surmounted by a monument, erected by Mrs. Amelia Hancock Gross, marks the historic spot.

Access to the magazine is made by twelve four-inch steps, leading down. The ground space is 10x12 feet. It is 8 feet from the floor to the apex of the arched ceiling. The arch is of brick, made in England. They were transported from Philadelphia to Harris' Ferry and then up the river by bateau. It has been stated that there was an underground passage leading from the magazine to the river, but the evidence favoring such a view is negative. To suppose that the inhabitants of the fort would construct a passage way to the river which would be the side from which the Indians could most easily approach, is about as reasonable as the man would be, who would lock all the doors on the upper floor of his house, to keep thieves out of the lower floor.

On June 2nd, 1758, Colonel Lewis Trump took command. He reported 189 men in the garrison. That year and the following one, 1759, was a quiet one at the fort, owing to the operations of the provincial forces on the western frontier.

At a visit of Colonel Burd in 1760 we find Lieutenant Graydon in command, with a garrison of 36 men, and few stores and tools, everything much out of order.

About this time the question of abandoning the fort was brought up. The people of the Susquehanna valley, however, opposed this step. They still had a lively remembrance of Indian sorties in the past and feared a duplication of them if the fort was dismantled.

The party surrounding the Governor finally prevailing, on the 30th of March 1765 the Assembly resolved to evacuate Fort Augusta. The final evacuation however was delayed, and after
the Revolution began the fort became
the headquarters of what might be
called, The Department of the Upper
Susquehanna. Colonel Hunter was ap-
pointed County Lieutenant and had
control until after the war. Colonel
Hartley was stationed here for a time
during 1777-8.

On the outbreak of the Indians, those
settlements which had furnished
the main body of men bearing arms in
the Continental Army, cried loudly for
aid. After the battle of the Brandy-
wine, General Washington consoli-
dated the Twelfth Pennsylvania Regi-
ment with the Third and Sixth: mustered
out the officers, and sent
them home to help the people organize
for defense. Capt. John Brady; Capt.
Hawkins Boone and Capt. Samuel
Daugherty being among the number.
A system of forts was decided upon
to cover the settlements.

A few of these were fortified in the
spring of 1777 and some in 1778.

The Massacre of Wyoming deluged
Fort Augusta with the destitute and
distressed; already overloaded, they
were now overwhelmed. The most of
these poor people soon passed on down
the river, and most of the garrison at
Fort Augusta was withdrawn, but unti-
lar the end of the war, the West Branch
of the Susquehanna presented a pitiful
spectacle; destitute families on every
side, many of them without father or
brother to minister to their wants. The
"God of War" had stalked like a pesti-
lence through the land and left noth-
ing but misery in his train.

It has been claimed by some that at
the time of the "Big Runaway"
Colonel Hunter lost his head and pre-
cipitated matters by withdrawing the
garrisons of the forts on the West
Branch. Such however was not the
case. He could not very well do other-
wise. Without means of defence:
menaced by a powerful foe; his only
course was an honorable retreat. The
interests of the people were his own.
He had spent twenty years of his life
among them, and in their service. In
1784 he died and was buried by the
side of the fort he had so nobly and
ably defended, among the people
whom he had loved so ardently.

The general work of dismantling the
fort was continued in 1788, and the
ground on which it stood, passed into
the hands of Mrs. Elizabeth Billington
and Miss Mary Hunter, two sisters,
about 1855-56 (it being a part of the
Hunter estate, received by grant). It
was purchased by Benjamin Hen-
dricks, who sold the property to
Joseph Cake in 1855-66. Joseph Cake
cut his purchase up into town lots, a
parcel of which was bought by Mrs.
Amelia Lucas Hancock Gross, in May
1880 at a Sheriff's sale, the present
owner of Fort Augusta, who was born
April 11, 1849, at Balzey, Cornwall,
England.

To the energy and patriotism of this
remarkable woman we owe the fact
that today Fort Augusta is not a mass
of crumbling ruins. On the apex of
the mound marking the site of the
magazine, she caused to be erected a
monument of concrete. A concrete
wall, four by thirty-two feet, facing the
river, on which in raised letters is the
following inscription:

"Fort Augusta, 1756"

has also been built by this energetic
woman.

Today in the great Commonwealth
of Pennsylvania, one of the most im-
portant forts in its early history is
owned by a subject of King George of
England. Is this as it should be? I
leave it to posterity to answer.

On the side of the fort fronting the
river, is a boulder, surmounted by a
granite slab on which the following in-
scription is found:

"Site of Fort Augusta, built 1756.
This boulder and tablet was erected
by the Sunbury Chapter of the D. A.
R., 1906."

Of the cannon which once frowned
from the walls of this old fort, only
one is known to be in existence. This
relic is owned by Fire Engine House
No. 1, of Sunbury. It is securely
fastened and carefully guarded. It is
supposed that it was thrown into the river at the time of the "Great Runaway," of 1778 after being spiked. In 1798 it was reclaimed from its watery grave, by George and Jacob Shoop. After they had heated it by burning several cords of wood, they succeeded in drilling out the spiked hole. It has had quite a checkered career, being stolen from one place to another, to serve different political parties; between times being hidden in convenient places. In 1834 Dr. R. H. Awl and ten young men of Sunbury made a raid on Selinsgrove at night, securing the coveted relic. Sunbury has retained it ever since. The cannon is of English make, weighs about one thousand pounds, and had a three and one-half inch bore. A drunken negro sledged off the ring on the muzzle, in 1838. At the height of its power, Fort Augusta was armed with twelve cannon and two swivels.

In John Blair Linn's Annals of the Buffalo Valley, we find mention of two brothers of the present owner of the fort who enlisted and fought under Beach C. Ammons, Co. E Fifty Third Regiment, Richard and William Hancock.

The principal facts regarding Fort Augusta having been given, the old Indian Burying Ground deserves a passing mention, especially so, when the statement that it was the burying place of the noble Shikellemy, has been disputed. In the light of this dispute it may be interesting to know what history records about the subject. It has been claimed that Shikellemy was buried near Lewisburg, Pa., probably at Shikellemy's old town which was located on the farm of the Hon. George Miller, at the mouth of Sinking Run, at the old ferry, one mile below Milton, on the Union County side.

In the annals of the Buffalo Valley we find the following account of the death of Shikellemy: "Shikellemy after Conrad Weiser's visit, removed to Sunbury (Shamokin) as a more convenient place for intercourse with the proprietary governors."

On the 9th of October 1747, Conrad Weiser relates that he was at Shamokin and that "Shikellemy was sick with fever. He was hardly able to stretch for his hand."

Loskiel writes as follows: "After the return of Shikellemy to Shamokin the grace of God was made manifest and bestowed on him. In this state of mind he was taken ill, was attended by brother Zeisberger, and in his presence fell asleep in the Lord, in the full assurance of obtaining eternal life, through the merits of Christ Jesus." (All this occurred at Shamokin.)

In the Journal of Cammerhoff and Joseph Powell is stated the following: "A short time before Shikellemy died he turned to Zeisberger and looked him beseechingly in the face, and signified as though he would speak to him, but could not. He reached out his hand and made another effort, but without avail, and as a bright smile illuminated his countenance, his spirit quietly took its flight. Zeisberger and Henry Fry made him a coffin which was carried to the grave by three Moravians. (Post, Loesch and Schmidt) and a young Indian."

The Indian Burying Ground associated with Fort Augusta, lies about midway between the bridge, across to Packar's island, and the south point of the island. The evidence as it stands is all in favor of Shamokin (Sunbury) being the last resting place of the famous Shikellemy. In the words of Dr. J. J. John, of Shamokin, "there is no doubt but this is the resting place of Shikellemy."

Bibliography:
Colonial Records; Vol. 6, 7.
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I wish to express my thanks to Dr. J. J. John of Shamokin, Mr. M. L. Hendricks and Mrs. Amelia Gross of Sunbury for assistance given in securing the facts regarding Fort Augusta.
Ethnical Origin of the Pennsylvania Germans

By Prof. Oscar Kuhns, Middletown, Conn.

Read at the celebration of the 200th Anniversary of First Permanent White Settlement in Lancaster County, Sept. 8, 1910.

It is strange how little the Pennsylvania Germans know about their own origin. They know, in general, that for about two hundred years they and their ancestors have lived in America, that they have taken their share in the development of the country, have shed their blood during the Revolution and the Civil War, and that in every respect they are true born Americans, in blood, in spirit and in truth. Yet the only thing they know about their ancestors is that they came from Germany and Switzerland. This is not so with the other ethnical elements of the American people. The English have practically monopolized the whole field, and we hear Americans called on general terms Anglo-Saxons. This term designates exactly the racial antecedents of the English people, and refers to those two branches of the great Teutonic race that, fifteen hundred years ago, overran and conquered Great Britain, the Angles and the Saxons. So, too, the expression “Dutch of New York” suggests at once the Holland people, who are the descendants of another Low German race, or, rather, mixture, for the Hollanders are racially a mingling of Low Frankish with Saxon and Frisian elements.

It is not our place here to speak of the other elements of the American nation, the Scotch-Irish and the French Huguenots. It is of interest, however, to inquire into the question, just what racial elements the Pennsylvania German belongs to. To discuss this fully we must go back to the beginning of things.

The Pennsylvania Germans belong to the great Aryan or Indo-European race. This race was once supposed to have its original seat in India, and to have gradually spread east and west; although it is not certain now where the original seat was. The race included, however, the Persians and Hindus in the east, and in the west, or Europe, the various branches of Greeks and Romans, Celts, Slavs and Germans. The Germans were divided originally into the following groups: The East German groups (including Goths, Burgundians and Vandals); the North German group (including Danes, Swedes and Norwegians); the West German group (including the Belgians, Frisians and Franks). In addition to these there were two other groups, one having its seat about the mouth of the Elbe, and consisting largely of Saxons, Angles and Cimbri.

The last group, and the one of the most importance for us, is the Central or Swabian group. In this are included the Semnones, the Alemani and the Suevi, and their various subdivisions. One of these subdivisions is that of the Marcomanni, who having settled in the territory once occupied by the Boii, a Slavic race, having since been called Bavarian. Another division is that of the Lombards, who settled south of the Alps, and from whom have come the inhabitants of Italian Switzerland and Northern Italy (Lombardy).

Everybody knows how the modern nations have come into existence; how the Roman Empire gradually fell before the repeated assaults of the Northern Barbarians, as the old Germans were called by the Romans; how early in the fifth century after Christ the frontiers of the empire were broken down; how the Visigoths and Suevi conquered Spain and formed the basis of the Spanish and Portuguese of today; how the Franks overran the Roman province of Gaul, and formed the French nation of today; how the Angles and Saxons conquered Great
Britain and formed the English nation; how the Scandinavians laid the foundation of Sweden, Denmark and Norway; how the Saxons grew to a great people, now the kingdom of Saxony. Thus the great territory of Germany, as we have seen, was composed of a number of these ethnical elements, the Saxons, the Swabians, the Bavarians, the Prussians (a later term), the Hessians, and to the west the Frisians and Holland Dutch.

It is time now for us to investigate the question, which of these elements have formed the origin of the Pennsylvania Germans?

If we read the story of the early German immigration to Pennsylvania, we shall see at once that almost entirely they came from South Germany, especially from the banks of the Rhine and from Switzerland. Hardly any of the north German people came over then. This is due to historical causes which we have not time to discuss here. Enough to say that the Pennsylvania Germans came almost entirely from South Germany and Switzerland. The largest number came from the so-called Palatinate, lying on the banks of the Rhine; so that, indeed, the generic name of the German immigrants in the early eighteenth century was "Palatines". Hence, if we are to trace the ethnical origin of the Pennsylvania Germans back to the sources we must find out what races founded the Palatinate in Switzerland. This is a very simple matter, for it is a well-known fact that the German-Swiss are of the purest Alemannic blood, while the Palatines are a mixture of Alemannic and Frankish blood. Whence, then, were the Alemanis, and who were the Franks? We have already seen that the Alemanis belonged to the group of the Suevi. The name Alemanis is given to a number of lesser tribes which gathered around the Semnones, and thus formed a new and important nation. Their earliest seat was near the middle region of the river Elbe. From here they spread south and west, broke through the Roman limes (wall) and took possession of the fine lands between the Upper Rhine and the Danube. As early as the third century after Christ, we hear of their wars with the Romans. In 357 A.D., the Emperor Julian fought a terrible battle against them, near Strasbourg. From 260 to 369 A.D., the Emperor Valentinian I. carried on war against them. The result of these wars, as we have seen, was the final victory of the Alemanis and their possession of the lands across the Rhine. This brings us to the fifth century, and to the epoch-making contest between the Franks and the Alemanis.

As we have seen, the Franks belonged to the West German group. The name is of later origin, and indicates that they were "free-men". They spread over France, and form the basic element of the French people of today. But they were not content to remain on the banks of the Lower Rhine and in France, but sought for universal conquest. Spreading along the banks of the Upper Rhine, they came in conflict with the Alemanis, and a world-shaking contest for supremacy arose between these two mighty peoples. At that time Clovis was king of the Franks. His wife was a Christian, but he was not. He made an oath that if the God of his wife would give him the victory over the Alemanis, he would become a Christian. A terrible battle took place at Tolbiac, near Cologne, in 496, in which Clovis came off victor. He was baptized on Christmas Day at Rheims, and from that time on the Franks were Christians.

The result was the swallowing up of the Alemanis by the Franks. Those who would not yield retired beyond the Alps and formed the modern Swiss nation. Those who remained on the Rhine were under Frankish rule, and gradually the two people mingled together, the places left by the Alemanis who fled to Switzerland being taken by Frankish colonists.

Thus we see that the two elements that make up the Pennsylvania Ger-
mans belong to the most famous branches of the Teutonic race; and we have as much reason to be proud of our Frankish-Alemannic blood as the English of their much-boasted Anglo-Saxon blood. We are told that the ancient Alemanni were independent, and insisted on being no man's underling; and the motto of the whole race might have been that of the Swiss Paracelsus (whom Browning made the subject of one of his noblest poems): Eines andern Knecht soll niemand sein, Der für sich selbst kann bleiben allein.

We are told that the Alemanni held their women and the family life far higher than their neighbors; that they loved their homes and yet at the same time were wanderlustig; that they had a deep inner life, and were intensely religious—a fact that explains the number of sects, not only in Switzerland, but in Pennsylvania itself, and has brought it about that it was among the modern Alemanni that Pietism had its root, whence came the recently-formed denominations of the Methodists and the United Brethren.

And yet, at the same time, the Alemanni have always had a tendency to cheerful company, and were marked by native wit and a tendency to gentle humor. The Franks added to this an element of quickness, readiness, skill in art, and all those qualities which mark the French today.

Both Franks and Alemanni were industrious and hard-working. The task before them fifteen hundred years ago was not unlike that of our ancestors two hundred years ago. They entered into a wild, unbroken wilderness. They had to root out great forests, make the ground fruitful, and to this day place or family names ending in Ruti, Brand and Schwand (i. e., land cleared by fire) show the work they had to do. It was the Franks, however, that possessed the greatest skill and talent in agriculture, as can be seen when we compare Switzerland with the Palatinate (or, indeed, France) in this respect. They have made the Palatinate the Garden of Germany. As Riehl says: "The Franks have made the ground on the banks of the Middle and Lower Rhine and in the Palatinate more fruitful than any other German soil."

There is a strange resemblance in this respect between the farmers of Lancaster County and the Palatinate. Both have made their farms the finest in their respective countries; both are rich and flourishing; both grow even the same crops, for tobacco is today the chief element of wealth in the Palatinate as well as in Lancaster County. Nay, both are alike in that the richest farms belong to the Mennonites; as Riehl says of the Palatinate, "Wo der Pflug durch Goldene Auen geht, da schlägt auch der Mennonit sein Bethaus auf." So much for the ethnical elements of the Pennsylvania Germans in general. And now a closing word concerning that branch of them who first came to Lancaster County.

We have met today to celebrate the coming of our ancestors from Switzerland to this country, two hundred years ago. Let every man who is descended from these ancient Swiss be proud of his ancestral fatherland. What more beautiful country can you find in the world than this land of freedom and of beauty, with its snow-covered Alps piercing the blue sky; with its rivers of ice and it vast fields of snow?

Where the white mists forever Are spread and upfurled. In the stir of the forces Whence issued the world.

What lover of freedom is there whose heart does not thrill at the name of Arnold Winkelried and William Tell? They are long since dead, but their memory remains a treasure and an inspiration in the hearts of their countrymen today. As the poet sings.

The patriot Three that met of yore Beneath the midnight sky, And leagued their hearts on the Grütli In the name of liberty! shore.
How silently they sleep
   Amidst the hills they freed.
But their rest is only deep,
   Till their country's hour of need,
For the Kuhreihen's notes must never sound
   In a land that wears the chain,
And the vines on Freedom's holy ground
   Untrampled must remain!
And the yellow harvests wave
For no stranger's hand to reap,
While within their silent cave
   The men of Grüti sleep.

And shall we not keep in like grateful remembrance those lovers of religious liberty, who rather than give up their freedom of conscience left the hills and valleys of their native Switzerland, and, crossing the ocean, settled in this place two hundred years ago? What sternness of conscience, what courage and strength it required to do this, is hard for us to understand. To leave the lovely valley of the Emmental, with its green fields and flourishing hamlets, or the shores of Lake Zurich, stretching like a continuous garden on both sides of the lake, to go to an unknown land, a wilderness unbroken, whose only inhabitants were the savage men; what can you and I know of such courage as this? Many a time as I have walked through the Emmental, or sailed along the shores of Lake Zurich, I have thought to myself, "how could these ancestors of mine leave these wonderful scenes for the dangers and uncertainties of the new world!"

Yes, let us glory in our ancestral fatherland; let us glory in such men as Tell and Winkelried; but let us still more glory in our ancestors, the Herrs, the Kendigs, the Groffs and all the rest, who gave up all for freedom to serve God in their own way, and according to their own conscience.

Not as the conqueror comes,
   They, the true-hearted, came;
Not with the roll of stirring drums,
   And the trumpet that sings of fame;

Not as the flying come,
   In silence, and in fear;
They shook the depth of the desert gloom
   With hymns of lofty cheer.

Amidst the storm they sang;
   Till the stars heard, and the sea;
And the sounding aisles of the dim wood rang
   To the anthem of the free.

There were men with hoary hair
   Amidst that pilgrim band;
Why had they come to wither there,
   Away from childhood's land?

There was woman's fearless eye,
   Lit by her deep love's truth;
There was manhood's brow serenely high,
   And the fiery heart of youth.

What sought they thus afar?
   Bright jewels of the mine?
The wealth of seas? The spoils of war?
   No—twas a faith's pure shrine.

Yes, call that holy ground,
   Which first their brave feet trod!
They left unstained what here they found,—
   Freedom to worship God.
A Recent Visit to Kriegsheim
By Ralph Haswell Lutz, Ph. D., Seattle, Wash.

Of the numerous villages of the Palatinate, none is more closely connected with the early history of German emigration to Pennsylvania than Kriegsheim on the Pfim, where the Mennonite movement acquired prominence early in the seventeenth century. Ten miles westward from the ancient city of Worms lies the large village of Monsheim and just a mile to the northeast on the north bank of the Pfim, a small stream which flows eastward into the Rhine, is Kriegsheim. Clustered at the foot of one of the small hills, which here border the western plain of the Rhine, the venerable village still preserves much of its mediaeval appearance and has probably changed but little since Penn first visited it in 1761.

To reach the village, one crosses an old stone bridge near a mill race and enters the principal street, which runs east and west. The low-lying whitewashed houses with their ancient yards and high stone walls form a striking contrast with the modern shops and inns near the town hall. On the hill to the northeast of the village stands the Evangelical Church, whose severe stonework is quite in harmony with the weathered gravestones in the surrounding churchyard. Farther to the west and higher up on the slope of the hill is the more modern Catholic Church, which is erected over the ancient Mennonite graveyard.

Kriegsheim was one of the first estates of the cathedral chapter of Worms. In the chronicles of that cathedral it is mentioned that Buggo II., bishop of Worms, enfeoffed his chapter with the estate of Crigisheim for the betterment of its prebends. Little more is known however of the early history of the village. Even the name seems to have varied. Kreiensheim and Kreikusheim were both used at different periods. On an ancient court seal, the name Geriesheim occurs. As is the case with most villages of the Palatinate the early church records have been lost. Those of Kriegsheim only go back to 1748.

The first record of the Mennonites of Kriegsheim is found in the Chronik des Ortes Kriegsheim. An official report to the government of the Palatinate, dated February 14, 1608, states: "The village officers of Wolfsheim surprised the Anabaptists the thirteenth of August between eleven and twelve o'clock at night and took the three elders to the magistracy of Alzei". The report further suggests that according to paragraph ten of the Landesordnung the estates of the Anabaptists should be confiscated and their supplies employed in pios usus.

The dreaded word of Anabaptist was sufficient to cause Frederick IV. of the Palatinate to order a closer investigation of the religious disturbances near Kriegsheim. It was during the minority of this Prince that the Palatinate had changed from Lutheranism to the Reformed faith. The ambition of Frederick's life was to form a union of all the Protestant Princes of Germany, which he finally accomplished May 14, 1668. In view of this policy it is not surprising that his government should have been strongly opposed to the growth of any radical sects within the Palatinate.

The second report to the electrical prince stated: "In accordance with the enclosed Actis Decretum No. 10, we have summoned the pastor of Kriegsheim, Nicolaus Maurer, before us and asked him why he still, ex curiositate and in spite of the decrees, visits with his confederate, the schoolmaster, the nightly conventici of the Anabaptists; whereupon he gave answer that neither he nor the schoolmaster had visited them but the fourteen or fifteen year old son of the schoolmaster." The
report denounced the Anabaptists for despising all government and the exercitio militari; as well as for allowing unbaptized children to attend their meetings. The village pastor, having been cleared of the charge of visiting the Anabaptists, sent the following list of members of the sect in Kriegsheim to the government:

"Leonhard Stroh; his wife Katharina. He is their Elder and a gluer. A clever and sarcastic man. Three children of the father's sort.

Hanns Zunich; his wife Maria. He is now an architect in the community. Six children.

Hanns Moroldt; his wife Margaretha; no children.

Hanns Meyer; his wife Ottilie. Architect; no children with them.

Hanns Schmidt; his wife Elisabeth, daughter of the above named (Meyer). Three children.

Nicolaus Tabach; his wife Anna, daughter of the above named architect. One young child.

Phillip Scherer: is still single; went over with Tabach 1606; a linen-weaver. His father has an anabaptistic maid. Common rumor has it, that he is accustomed to come to her nocturna conventica.

Hanns Bidinger; a glazier; his wife Barbara. Four children and an anabaptistical maid.

Hanns Herstein; a cobbler, a wicked scoffer; his wife Sara, a bad woman. He has four sons and one daughter.

Georg Beckher; his wife Margaretha. He has seven children and is a wine merchant.

Feliz Metzger; his wife Ottilie. They have no children.

Maria Hanns Brohams; Gemeinsmann; his wife an Anabaptist.

Paul Bischoff; his wife Dorothea. He is a field-guard. Two children by his first wife.

"These are now the anabaptistic brethren with us, stiff-necked, enthusiastic, despisers of God and the Holy Sacraments; they revile since they know nothing, and the government they scorn. Of them one may well sing with Luther:

Sie sagen schliesslich nit recht
Und haben nit gelesen.

Dated Kriegsheim, August 23, 1608.

NICOLAUS MAURER,
pastor ibidem."

Later in the year Frederick IV. wrote to his dear faithful people of Kriegsheim that he had been fully informed concerning the Anabaptists of Kriegsheim through the report of the burgrave and that he had ordered the punishment in specie of Phillip Scherer's father. The latter was very probably the only one of the Mennonites who were imprisoned.

During the seventeenth century the Mennonite church in Kriegsheim continued to increase. In 1655 William Ames established a Quaker community there. When Penn visited Kriegsheim in 1677, he found Peter Schumacher, Friedrich Cassel and others who lived according to Quaker ideas. According to a report sent to Heidelberg, June 21, 1683, there were eighty Anabaptists and Quakers in Kriegsheim.

The tradition of Penn's visit has been kept alive in the little village. Several of the old people are still familiar with the story as it was related to them when they were children. The present Mennonite church is not in Kriegsheim but is located about a mile away near the larger village of Monsheim. There are at present three hundred and ten members in the congregation.
Early Berks County Tombstone Inscriptions
By Louis Richards, Esq., Reading, Pa.
Pres. Berks County Historical Society

(continued from January issue)

BRECKnock
Allegeny Church

Kohl, George, b. 10 Jan 1759; d. 28 Feb. 1824; 65 y. 1 m. 17 d.
Ludwig, Johannes Christian, (Schaffer), b. 17 March 1729 in Heidelberg, Deutschland; d. 10 March 1814 in Camru twp.; 85 y. less 7 d.
Rudge, Johannes, b. 1752; d. 10 May 1817; 65 y.
Grimes, Christian, b. 30 Jan. 1751; d. 30 Nov. 1823; 65 y. 10 m. 1 d.
Lösch, Nicholas, b. 15 Dec. 1759; d. 8 March 1830; 70 y. 2 m. 24 d.
Trostel, George, b. 5 July 1730; d. 11 Sept. 1804; 74 y. 2 m. 4 d.
Hoschar, Johan Peter, b. 17 March 1729; d. 15 Dec. 1801; 72 y. 9 m.

CAERNARVON
St. Thomas P. E. Church

Kurtz, Jacob, d. 11 June 1868; 77 y. 4 m. 5 d.
Evans, William, d. 7 May 1856; 63 y.
Culbertson, James, d. 21 Jan. 1850; 78 y.
Gilmer, Robert, d. 4 Aug. 1849; 48 y. 7 m. 27 d.
Welsh, George, d. 8 Feb. 1881; 77 y. 11 d.
Jones, John, b. 22 Jan. 1778; d. 24 Nov. 1864; 86 y. 10 m. 2 d.
Sarah Jones, wife of, d. 10 May 1857; in 76 y.
Gordon, Ephraim, d. 23 Sept. 1873 in 73rd year.
Talbot, Benjamin, Esq., d. 3 June 1838; 73 y. 1 m.
Hamilton, James, d. 28 Dec. 1858; 76 y. 2 m.
Roberts, John E., b. 31 Oct. 1797; d. 21 Dec. 1864; 67 y. 1 m. 21 d. Margaret Roberts, wife of, b. 27 June 1803; d. 23 Nov. 1879; 76 y. 5 m. 1 d.
Mangel, Henry, b. 14 March 1786; d. 27 July 1861; 75 y. 4 m. 13 d.
Harnes, John, d. 23 Oct. 1810; 83 y.
Sarah Harnes, wife of, d. 31 May 1815; 49 y.
Evans, William, d. 5 June 1831; 78 y. 13 d.
Ann Evans, wife of, d. 18 Oct. 1838; 76 y. 13 d.
Roberts, John, d. 25 June 1812 in 54th y.
Lincoln, Mordecai, d. 4 Dec. 1855, in 54th y.
Lincoln, John, b. 5 April 1795; d. 17 July 1867; 72 y. 3 m. 12 d.
Brinley, John, b. 31 Jan. 1781; d. 8 March 1855; 74 y. 1 m. 8 d.
Morris, William, d. 27 March 1847; 72 y. 11 m. 23 d.

Laverty, Paul, d. 24 Nov. 1824; 80 y. 9 m.
Mary Laverty, wife of, d. 19 May 1832, in 77th y.
Laverty, Alexander, d. 1794; 52 y.
Laverty, William, d. 20 Sept. 1803; 71 y.
Otenkirk, John, d. 26 Sept. 1804; 46 y.
Otenkirk, Ann, d. 20 Feb. 1866; in 94th y.
Ross, William, d. 9 Feb. 1815; 45 y. 3 m. 25 d.
Clymer, Ann, d. 8 Aug. 1852; 70 y.
Millard, Rebecca, d. 29 April 1827; 83 y. 7 m.
Dampman, Peter, b. 12 Aug. 1754; d. 29 June 1804; 50 y. less 12 d.
Teeter, John, d. 27 Oct. 1825; 84 y.
Gault, William, d. 20 Aug. 1845; 76 y. 10 m. 5 d.
Lewis, Mordecai, d. 19 Feb. 1845, in 73rd year.
Hughes, Elizabeth, d. 13 Sept. 1826; 84 y.
Morgan, Francis, d. Aug. 1818; in 49th y.
Morgan, Joseph, d. 8 Oct. 1870; 20 y.
Morgan, David, Esq., d. 19 Aug. 1852; 64 y.
Morgan, Elizabeth, d. 30 Dec. 1830; 75 y. 7 m. 19 d.
Morgan, John, d. 27 Oct. 1820, in 49th y.
Morgan, Jacob, Esq., d. 11 Nov. 1792; 76 y.
Rachel Morgan, wife of, d. 19 Dec. 1791; 68 y.
Morgan, David, Sr., b. 15 Oct. 1783; d. 11 Feb. 1857; 73 y. 3 m. 26 d.
Jane Morgan, wife of, d. 23 Jan. 1872; 65 y.
Dehavenc, James, d. 25 Aug. 1860; 75 y. 4 m. 20 d.
Ann Dehaven, wife of, d. 2 March 1876; 94 y. 2 m. 6 d.
Jones, Caleb, b. 19 Dec. 1805; d. 9 April 1871; 65 y. 3 m. 21 d.
Sands, James, d. 11 Oct. 1855; 84 y.

Harmony M. E. Church Ground
Morris, Cadwallader, d. 17 Aug. 1850; 81 y. 10 m. 26 d.
Sample, Sarah B., wife of Matthew Sample, d. 15 Oct. 1877; 79 y. 9 m. 10 d.
Richard, William, d. 21 Jan. 1866; 66 y. 4 m. 15 d.
Evans, Evan, Esq., d. 23 May 1857; 75 y. 6 m. 14 d.
Watson, William, d. 26 Sept. 1867; 75 y. 4 m.
Kelley, Robert, d. 1 March 1853; 81 y.
Sample, Matthew, d. 15 Sept. 1833; 75 y. 7 m.
Sample, Jane, d. 24 April 1830; 70 y.
McMichael, Susanna, d. 30 May 1822; 44 y.
Wells, James E., b. 11 Nov. 1808; d. 29 April 1879; 70 y. 5 m. 18 d.
Robison, John, d. 30 Dec. 1819; in 80th y.
Robison, Isaac, d. 8 Feb. 1846; 68 y. 6 m.
12 d.
Robison, George, d. 28 Nov. 1822; 51 y. 11
m. 1d.
Robinson, John, b. 4 Nov. 1776; d. 26 Nov.
1846.

CENTRE TOWNSHIP
Belleman's Church

Faust, Johannes, b. 3 March 1739; d. 6 May
1792; 55 y. 2 m. 3 da.
Phillips, Johann Adam, b. 3 Sept. 1734; d.
2 April 1791; 56 y. 7 m. 19 d.
Grue, David, b. 26 March 1726; d. 4 June
1790; 64 y. 2 m. 8 da.
Sendel, Matheas, b. Aug. 1763; d. 29
March 1822.
Leimeister, Jacob, b. 30 Nov. 1766; d. 9
Jan. 1827.
Michael, Valentin, b. 22 Jan. 1758; d. 23
April 1830.
Noecker, Peter, b. 23 April 1760; d. 23
Nov. 1823.
Siefe, Yost, b. 6 April 1732; d. 8 Nov. 1816.
Leimeister, Wilhelm, b. 10 June 1741; d.
20 June 1817.
Ludwig, George, b. 8 March 1733; d. 8
March 1806; 71 y.
Ludwig, John Peter, b. 23 March 1762; d.
4 April 1843.
Runkel, Jacob, b. 12 April 1749; d. 21
July 1813.
Kerschner, Antony, b. 1 July 1746; d. 4
April 1809.
Koch, Adam, b. 16 Mar. 1758; d. 26 April
1816.
Himmelberger, Valentine, b. 9 Dec. 1709;
d. 3 March 1787; 78 y. 3 m.
Elizabeth, wf. of do. b. 6 Nov. 1713; d. 1
June 1788; 49 y.

CUMRUS
Seltzing Buruing Ground

Lewis, David, d. 14 April 1754: 50 y.
Adams, Bernhart, b. 1731; d. 1796.
Anna Margaret, wife of do. b. 1 Aug. 1727;
d. 27 May 1792.
Adams, Johannes, b. 22 Sept. 1730; d.
Oct. 1792.
Schwartz, John, b. 1769; d. 1807.
Rachel, b. Adams, wf. of do. b. 1769; d.
1816.
Adams, John, b. 15 Dec. 1778; d. 3 June
1868.
Adams, Bernhart, b. 1778; d. 19 Aug. 1862.

Schwartz's Cemetery

Lewis, David, d. 14 April 1754: 50 y.
Fisher, John H., b. 25 March 1801; d. 7
Sept. 1849.
Barbara, wife of do. b. 22 Feb., 1799; d.
11 Oct. 1845.
Miller, John, b. 6 Feb. 1781; d. 20 April
1850.
Catharine, wife of do. b. 16 Nov. 1791; d.
14 Nov. 1857.

Evans, Philip, b. 10 July 1770; d. 26 Sept.
1835; 65 y. 2 m. 16 d.
Elizabeth, wife of do., b. 29 Sept. 1778; d.
18 July 1853; 74 y. 9 m. 19 d.
Adam, John, b. 22 Sept. 1730; d. 25 Oct.
1792; 62 y. 1 mo. 3 d.
Adam, Maria Margaretha, b. 14 July 1769;
d. 27 June 1841; 80 y. 11 m. 13 d.
Bechtel, Sarah, wife of David B. Bechtel,
b. 8 Nov. 1797; d. 23 April 1851.
Schwartz, John, b. 11 Jan. 1769; d. 10
Aug. 1807; 38 y. 5 m.
Rachel, wife of do. and dau. of Bernhard
Adam, b. 4 July 1769; d. 2 July 1851; 82 y.
Wobenschmidt, Casper, b. 25 March 1772;
d. 23 Oct. 1823; 56 y. 6 m. 25 d.
Margaretha, wife of do., b. Phillips, b.
1772; d. 25 March 1813.
Phillips, Margaretha, b. 1743; d. 1776.
Ringler, Susanna, wife of Jacob Ringler,
b. 27 July 1791; d. 21 Feb. 1859.
Gerber, Anna Maria, wife of John Gerber,
b. Mayer, b. 12 March 1784; d. 8 April 1817.
Adam, Bernhardt, b. Jan. 1731; d. 18 Aug.
1810.
Margaretha, wife of do. b. Aug. 1727; d.
27 May 1792.
Adam, Anna Maria, wife of John Adam, b.
31 Aug. 1734; d. 5 Jan. 1803.

DOUGLASS
Fritz's Burying Ground

Gresh, Catharine, wife of George Gresh,
b. 10 Oct. 1797; d. 20 Dec. 1823.
Albrecht, Johannes, b. 7 Nov. 1758; d. 19
July 1828; 66 y. 8 m. 12 d.
Honmutter, Bernhart, b. 17 Oct. 1735; d. 12
Oct. 1823.
Kiehy, Elisabeth, b. 1721; d. 1786.
Lubold, Maria, dau. of Valentine and
Elizabeth Keely, b. 8 July 1753; d. 16 March
1832; 79 y. 8 m. 8 d.
Kiehy, Johannes, b. 5 Dec. 1742; d. 22
Jan. 1822; 79 y. 11 m. 17 d.
Hanselmann, Johannes Geo.
Gresh, George, b. 16 Oct. 1767; d. 3 Nov.
1825; 56 y. 17 d.
Nagel, Joachim, b. 21 February 1706; d.
26 July 1795; 59 y. 5 m. 3 w.
Gresh, Johann Geor., b. 18 Oct. 1724; d.
29 Oct. 1788; 64 y. 11 d.
Gresch, Esther, wife of do. b. 22 Sept.
1738; d. 31 Jan. 1827; 88 y. 4 m. 9 d.
Branner, George, b. 23 April 1755; d. 6
Dec. 1845; 91 y. 7 m. 13 d.
Branner Elizabeth, wife of do. b. 19
March 1762; d. 29 Sept. 1836.
Hatfield, Jacob, b. 6 March 1758; d. 21
May 1874; 86 y. 2 m. 15 d.
Honmutter, Peter, b. 1757; d. 1827.
Romiez, Christian, b. 13 Jan. 1766; d. 5
March 1844; 78 y. 1 m. 22 d.
Reissneider, Samuel, b. 25 Aug. 1783; d.
2 Oct. 1871; 88 y. 1 m. 8 d.
Reissneider, Maria Anna, wife of do. b.
31 May 1789; d. 24 Jan. 1869; 79 y. 7 m. 24
d.
Heppenhaemern, Jacob, son of David Heppenhaemern; b. 17 Dec. 1762; d. 9 March 1832; 69 y. 2 m. 22 d.

Handwerck, Nickolaus, b. 16 Aug. 1716 in Hettenhausen, Interlaken; d. 9 March 1795; 78 y. 6 m. 21 d.

Albertine, wife of do. ———.

Fegley, Bernard, b. 26 March 1757; d. 8 March 1844; 66 y. 11 m. 12 d.

EXETER TOWNSHIP
Private Ground, one mile west of Oley line

Esterly, Daniel, b. 27 Aug. 1758; d. 27 Sept. 1822; 64 y. 1 m.

Susanna, wife of do. born Hechler, b. 10 Jan. 1766; d. 3 Sept. 1841; 75 y. 7 m. 22 d.

Hechler, Christian, b. 24 Dec. 1764; d. 25 Jan. 1810; 45 y. 1 m. 1 d.

Barbara, born Ritter, wife of same, b. 5 Feb. 1775; d. 9 Jan. 1840; 66 y. 11 m. 4 d.

Hechler, Jacob, b. 7 June 1757; d. 10 Oct. 1823; 66 y. 4 m. 3 d.

Hechler, Maria, b. 14 Sept. 1752; d. 26 Aug. 1826; 73 y. 11 m. 12 d.

Schwartzwald L. and R. Ground

Huet, John, b. 30 Oct. 1763; d. 27 Nov. 1825; 62 y. 27 d.

Hewett, Jacob, b. 23 April 1732; d. 2 April 1802.

Ritter, Maria Elizabeth, b. 11 Dec. 1744; d. 13 Jan. 1766; 21 y. 4 w. 3 d.

Deturk, Samuel, b. 17 March 1789; d. 6 Oct. 1838.

Guthart, Frederick, b 20 Nov. 1767; d. 7 June 1827.

Coricer, Hans Martin (or Goriger), d. 1 May 1757, in 55th y.

Christ, Michael, b. Oct. 1730; d. 27 Sept. 1804; 74 y.

Lorah, Michael, b. 30 Oct. 1782; d. 18 Sept. 1856.

Huyett, Heinrich, b. 28 April 1759; d. 17 Nov. 1816.

Nelkirch, Johannes, b. 10 March 1743; d. 25 Dec. 1813; 70 y. 9 m. 15 d.

Fabr, John, b. 26 Oct. 1788; d. 9 April 1870; 81 y. 5 m. 13 d.

Bechtel, John Teter, b. 4 March 1772; d. 70 y. 4 m. 23 d.

Housam, Frances, wife of do., b. 3 April 1769; d. 10 Aug. 1846; 77 y. 4 m. 7 d.

Wagner, Elias, b. 1745; d. 20 Oct. 1831; 83 y.

Schneider, Thomas, b. 17 April 1795; d. 3 Feb. 1871; 75 y. 9 m. 16 d.

Gilbert, Henry, b. 15 Jan. 1777; d. 28 Jan. 1851; 74 y. 13 d.

Bechtel, John Teter, b. 4 March 1772; d. 10 April 1854; 82 y. 1 m. 6 d.

Levan, Jacob K., b. 1 Jan. 1784; d. 1 Jan. 1852; 68 y.

Vogel, Susanna, b. Hoch, wife of Andreas Vogel, b. 20 March 1755; d. 20 Feb. 1829; 75 y. 11 m.

Questro, Ari, b. 29 March 1755; d. 30 April 1826; 71 y. 1 m. 1 d.

Helena, wife of do. b. 13 Aug. 1767; d. 14 April 1856; 88 y. 8 m. 1 d.

Rose, Henry, son of John Berthold Rose and Cath. his wife, b. 29 Sept. 1747; d. 17 July 1830; 82 y. 9 m. 18 d.

Christian Jacob, b. 15 Sept. 1766; d. 25 May 1842; 75 y. 8 m. 19 d.

Guldin, Daniel, b. 23 June 1764; d. 13 Jan. 1855; 80 y. 6 m. 20 d.

Esterly, John, son of Daniel and Susan (Hechler) Esterly, b. 9 June 1759; d. 14 Nov. 1874; 85 y. 5 m. 5 d.

Schneider, Daniel K., b. 27 Dec. 1788; d. 4 March 1872; 83 y. 2 m. 7 d.

Schneider, Joseph K., b. 29 Nov. 1809; d. 9 March 1870; 69 y. 3 m. 19 d.

Ritter, Franz, b. 26 Aug. 1741; d. 24 July 1823; 83 y. 10 m. 25 d.

Ritter, Barbara, b. Schneider, wife of do. b. 9 Oct. 1745; d. 12 Jan. 1816; 70 y. 3 m. 3 d.

Reiter, Daniel, b. 8 Sept. 1788; d. 14 Jan. 1859; 80 y. 4 m. 6 d.

Jackson, Jacob, b. 22 April 1793; d. 19 Feb. 1853; 69 y. 9 m. 27 d.

Boone, Susanna, wife of Judah Boone and dau. of Ari and Helena Questro, b. 19 Aug. 1804; d. 11 July 1879; 74 y. 10 m. 22 d.

Schneider, Gideon, b. 24 Jan. 1894; d. 25 May 1873; 69 y. 4 m. 1 d.

Brumbach, Jacob, b. 8 Jan. 1789; d. 13 May 1873; 85 y. 7 m. 5 d.

Levan, Abraham, b. 20 May 1764; d. 21 Oct. 1837; 73 y. 5 m.

Levan, Jacob, b. Nov. 1797; d. 13 Sept. 1876; in 79 y.

Joseph Levan, b. 9 June 1803; d. 10 Dec. 1872; 69 y. 6 m. 1 d.

Ritter, Daniel, b. 9 Feb. 1776; d. 15 July 1853; 77 y. 4 m. 6 d.

GREENWICH TOWNSHIP
Dunkel's Church

Leiby, Frederick, b. 7 May 1735; d. 28 March 1817.

Susanna, wife of same b. 15 Feb. 1740; d. 28 Nov. 1805.

Heinly David, b. 17 Oct. 1725; d. 3 Oct. 1784.

Laughin, Sarah, b. 27 July 1720; d. 2 July 1791.

Hollenberger, Lorenz, b. 26 Aug. 1760; d. 7 March 1800.

Linn, Johan Nicholas, b. 29 Nov. 1727; d. aged 75.

Maria Catharina, wife of same, born Hokin, b. 1741; d. 1786.

Breuning, Johannes, b. 1735; d. 11 Feb. 1796.

Fischer, Valentine, b. in Douglass twp. 20 Feb. 1750; d. 21 Feb. 1833; 83 y. 1 d.

Anna Maria, wife of same, b. Sept. 1740; d. 12 March 1824; 83 y. 6 m. 1 d.

Heinly David, b. 27 June 1765; d. 20 May 1825; 59 y. 10 m. 29 d.

Maria Maude, wife of same, b. Diner, b. 25 Oct. 1770; d. 29 Jan. 1863; 92 y. 3 m. 4 d.
Stamp, Johannes, b. 1763; d. 1839; 75 y. 16 m. 13 d.
Leiby, Peter, b. 6 April 1761; d. 11 Sept. 1829.
Leiby, Jacob, b. 22 July 1746; d. 24 March 1797.
Moyer, Johannes, b. 1752; d. 1796.
Greenawalt, Jacob, b. 18 Feb. 1751; d. 18 Nov. 1839; 88 y. 9 m.
George, J. Jacob, b. 18 June 1790; d. 14 May 1858; 88 y. 10 m. 26 d.
Kline, Peter, Esq., b. 16 Aug. 1784; d. 18 Oct. 1860; 76 y. 2 m. 2 d.
Elizabeth, b. Altenderfer, wife of same, b. 30 May 1791; d. 15 Oct. 1844.
Kline, Peter, Esq., b. 15 Feb. 1760; d. 27 Nov. 1836.
Reinhart, Catharine, b. Dunkel, wife of Henry Reinhart, b. 4 Feb. 1758; d. 18 Dec. 1859; 101 y. 10 m. 14 d.
Schaefter, Maria Eva, b. Focht, wife of John Schaeffer, b. 10 April 1783; d. 29 Jan. 1884; 100 y. 9 m. 19 d.

Grimsville Church
Kohler, Henry, b. 1751; d. 1830.
Christ, Daniel, son of Valentine and Catharine, b. 15 April 1776; d. 25 Oct. 1822.
Dietrich, Hans Adam, b. 11 Dec. 1765; d. 19 Aug. 1823.
Christ, Johann Jacob, son of Valentim, b. 20 July 1766; d. 26 Aug. 1811.
Gottschalk, Nicholas, b. 1714; d. 3 June 1783.
Merkel, George, b. 1714.
Christ, Valentim, b. 19 Feb. 1742; d. 3 Feb. 1813.
Stiger, Ann Georgina, b. 3 Dec. 1738; d. 3 Nov. 1796.
Grabar, Simon, b. 1750; d. 1815.
Braucher, Jacob, son of Michael, b. 1799; d. 1817.
Henninger, George, b. in Deutschland, 13 April 1737; d. 14 July 1815.
Arnold, Jacob, b. 1757; d. 1805.

Hamburg
St. John's Church Ground
Shomo, John, b. 1 May 1752; d. 5 May 1836; 84 y. 4 d.
Rishell, Leonard, b. 29 Dec. 1753; d. 20 March 1858; 84 y. 2 m. 21 d.
Sheilley, Daniel, (soldier of 1812) d. 27 July 1867; 74 y.
Lebo, Daniel, b. 21 June 1884.
Lebo, Daniel, b. 28 Nov. 1766; d. 7 March 1841; 74 y. 3 m. 9 d.
Anna Maria, wife of same, dau. of Peter and Catharine Bright, b. 10 April 1744; d. 25 Jan. 1831; 86 y. 9 m. 15 d.
Shollenberger, Jacob, b. Aug. 12, 1793; d. 21 June 1867.
Siegfried, Daniel B., b. 20 Dec. 1767; d. 14 Nov. 1843.
Derr, John, b. 11 April 1774; d. 24 May 1827; 53 y. 4 m. 13 d.
Kern, Peter, b. 1748; d. 28 May 1821; 73 y.
Catharine, wife of, b. 1751; d. 11 Feb. 1825; 74 y.
Heinly, Heinrich, b. 1775; d. 1845; 69 y. 10 m. 11 d.
Lawers, Henry, b. 6 Oct. 1755; d. 8 Nov. 1852.
Bailey, Abraham, b. 24 Oct. 1761; d. 1 Feb. 1822; 60 y. 3 m. 8 d. Anna Maria, wife of, b. 17 Dec. 1761; m. 1784; d. 4 June 1837; 75 y. 5 m. 18 d.
Scott, Robert, son of John Scott of Ireland; d. 24 Feb. 1837; 72 y. 6 m. 4 d.
Smith, Andrew, b. 10 May 1761; d. 16 May 1836; 75 y. 6 d.
Wolf, Andrew, b. 1769; d. 1826; 57 y. 13 d.
Fister, Henry, b. 20 Jan. 1772; d. 7 Feb. 1853; 81 y. 18 d.
Grohs, Sarah, wife of Henry; b. 28 May 1734; d. May 1806.
Beitenman, Jacob, son of Frederick and Maria; b. 17 May 1784; d. 11 April 1827.
Everhard, John, b. 17 Sept. 1758; d. 30 July 1828.
Thielin, Susanna, wife of Casper, and dau. of Geo. and Cath. Gernand; b. 1762; d. 31 Jan. 1792.
Stitzel, Jacob, son of John and Christina Elizabeth; b. Aug. 1759; d. 4 Sept. 1834; 75 y.
Kercher, Martin, b. 1718; d. 1787.
Kercher, Anna Elizabeth, b. 7 July 1726; d. Feb. 1802; 7 sons, 6 dau.; 75 y. 7 m. 4 d.
Ludmuth, John Jacob, b. 24 Aug. 1766; d. 17 Sept. 1839; 73 y. 25 d.
Miller, Peter d. 10 Sept. 1851; 65 y. 7 m. 1 d.
Miller, George, b. 2 Aug. 1754; d. 10 April 1815; 62 y. 8 m. 8 d. Susan, wife of, b. 31 Dec. 1763; d. 19 March 1821; 58 y. 2 m. 8 d.
Seipel, Gottfried, b. 1736; d. 28 July 1815; 77 y.
Gordner, John Geo., b. 11 Nov. 1794; d. 31 May 1858; 63 y. 6 m. 26 d. Mary Heffley, wife of, b. 8 Nov. 1793; d. 31 Oct. 1857; 63 y. 11 m. 23 d.
Reifschneider, Mary, dau. of Dr. Frederick Beitenman, and wife Maria, b. 9 Aug. 1779; d. 19 May 1857; 77 y. 9 m. 10 d.
Bailey, John, b. 29 July 1785; d. 15 May 1874. Sarah, wife of, b. 27 Nov. 1782; d. 6 May 1802; 79 y. 5 m. 9 d.
Johnny Appleseed

NOTE.—The following sketch of one of the most conspicuous among the early settlers of Ashland County, Ohio, was collated from Knapp's "History of Ashland County" (Lippincott 1863), by J. B. Haag, Lititz, Pa.

MONG those whose names stand conspicuous in the memorials of the early settlers in Ashland County, Ohio, is that of Jonathan Chapman, but more usually known as Johnny Appleseed. Few were more widely known or more extensively useful to the pioneers than this blameless and benevolent man. The evil that he did, if any, appears not to have been known; the good that he accomplished was not "interred with his bones," but "lives after him," and bears its annual fruit over a surface of over a hundred thousand square miles—extending from the Ohio River to the Northern chain of the great lakes. Few men, as unpretending, have been more useful to their race in their day and generation. Many of the best orchards now in Ashland County are of trees which had their first growth in his forest environs. He had one where Lei-digh's Mill now stands, from which the early fruit growers of Orange, Montgomery, and Clearfield obtained their principal supply of trees. The orchards of Mr. Ekey and of Mr. Aton, in Clearcreek, one mile and a quarter east of Ashland, were from seed planted by him in the nursery above mentioned. He also had a nursery between the present town of Perrysville and the old Indian Green Town; another between Charles' mill, in Mifflin Township, and Mansfield; and another on the farm owned by the late John Oliver in Green Township, northwest of Loudonville, on the Perrysville road, and, another in Mansfield. He doubtless had other nurseries besides those mentioned.

A letter from Hon. John H. James, of Urbana, Ohio, dated June 11, 1862, says: "The account of Johnny Appleseed, about which you inquire, is contained in a series of letters addressed to the Cincinnati Horticultural Society at their request, on 'Early Gardening in the West.' These letters have been usually printed in the Cincinnati daily papers, as a part of the Society proceedings. That letter was republished in the Logan Gazette, of which I am able to send you a copy this mail."

The following is a part of the communication referred to by Mr. James:

"The growing of apple trees from seeds gave employment to a man who came hither before this was a State. I first saw him in 1826, and have since learned something of his history. He came to my office in Urbana, bearing a letter from the late Alexander Kimmont. The letter spoke of him as a man generally known by the name of Johnny Appleseed, and that he might desire some counsel about a nursery he had in Champaign County. His case was this: Some years before, he had planted a nursery on the land of a person who gave him leave to do so, and he was told that the land had been sold, and was now in other hands, and that the present owner might not recognize his right to the trees. He did not seem very anxious about it, and continued walking to and fro as he talked, and at the same time continued eating nuts. Having advised him to go and see the person, and that on stating his case he might have no difficulty, the conversation turned. I asked him about his nursery, and whether the trees were grafted. He answered no, rather decidedly, and said that the proper and natural mode was to raise fruit from the seed.

"He seemed to know much about my wife's family, and whence they came, and this was on account of their church. He did not ask to see them, and on being asked whether he would like to do so, he declined, referring to his dress, that he was not fit, and he must yet go some miles on his way.
He was of moderate height, very coarsely clad, and his costume was carelessly worn. His name, as I afterward learned was Jonathan Chapman. "In 1801 he came into the territory with a horse load of apple seeds, gathered from the cider presses in Western Pennsylvania. The seeds were contained in leather bags, which were better suited to his journey than linen sacks, and, besides, linen could not be spared for such a purpose. He came first to Licking County, and selected a fertile spot on the bank of Licking Creek, where he planted his seeds. I am able to say that it was on the farm of Isaac Stadden. In this instance, as in others afterward, he would clear a spot for his purpose, and make some slight inclosure about his plantation—only a slight one was needed, for there were no cattle roaming about to disturb it. He would then return for more seeds, and select other sites for new nurseries. When the trees were ready for sale, he left them in charge of some one to sell for him, at a low price, which was seldom or never paid in money, for that was a thing the settler rarely possessed. If people were too poor to purchase trees, they got them without pay. He was at a little expense, for he was ever welcome at the settlers' houses. "In the use of food he was very abstemious, and one of my informants thinks that he used only vegetable diet. At night he slept, of choice, in some adjoining grove. "He was a zealous propagator of the doctrines of Emanuel Swedenborg, and he possessed some very old and much-worn copies of his works, which he continually lent where he could find persons to read them. It is said that he even divided some of his books into pieces of a few sheets each, and would leave fragments at different places in succession, and would diligently supply the parts, as if his books were in serial numbers. "Nearly all the early orchards in Licking County were planted from his nursery. He also had nurseries in Knox, in Richland, and in Wayne counties. As new counties opened, he moved westward, and he was seen in Crawford County in 1832, after which I traced him no further, until I learned of his death, at Fort Wayne. The physician who attended him in his last illness, and was present at his death, was heard to inquire what was Johnny Appleseed's religion—he would like to know, for he had never seen a man in so placid a state at the approach of death, and so ready to go into another life." The accomplished pen of Miss Rosella Rice contributes the following agreeable sketch of the old man: "He was born in Boston, Massachusetts, in the year 1775. No one knows why Johnny was so eccentric. Some people thought he had been crossed in love, and others, that his passion for growing fruit trees and planting orchards in those early perilous times had absorbed all tender and domestic nature to mankind. An old uncle of ours tells us, the first time he ever saw Johnny was in 1866, in Jefferson County, Ohio. He had two canoes lashed together, and was taking a lot of apple seeds down the Ohio River. About that time he planted sixteen bushels of seeds on one acre of that grand old farm on the Wallingford River, known as the Butler farm. "All up and down the Ohio and Muskingum, and their wild and pretty tributaries, did poor Johnny glide along, alone, with his rich freight of seeds, stopping here and there to plant nurseries. He always selected rich, secluded spots of ground. One of them we remember now, and even still it is picturesque and beautiful and primal. He cleared the ground himself, a quiet nook over which the tall sycamores reached out their bony arms as if in protection. Those who are nurserymen now, should compare their facilities with those of poor Johnny, going about with a load in a canoe, and, when occasion demanded, a great load on his back. To those who could af-
ford to buy, he always sold on very fair terms; to those who couldn’t, he always gave or made some accommodating trade, or took a note payable—sometimes—and rarely did that time ever come.

“Among his many eccentricities was one of bearing pain like an undaunted Indian warrior. He gloried in suffering.

“Very often he would thrust pins and needles into his flesh without a tremor or a quiver; and if he had a cut or a sore, the first thing he did was to scar it with a red hot iron, and treat it as a burn.

“He hardly ever wore shoes, except in winter; but, if traveling in the summer time, and the rough roads hurt his feet, he would wear sandals, and a big hat that he made himself, out of pastebord, with one side very large and wide, and bent down to keep the heat from his face.

“No matter how oddly he was dressed or how funny he looked, we children never laughed at him, because our parents all loved and revered him as a good old man, a friend, and a benefactor.

“Almost the first thing he would do when he entered a house, and was weary, was to lie down on the floor, with his knapsack for a pillow, and his head toward the light of a door or window, when he would say, ‘Will you have some fresh news right from Heaven? and carefully take out his worn old books, a testament, and two or three others, the exponents of the beautiful religion that Johnny so zealously lived out—the Swedenborgian doctrine.

“We can hear him read now, just as he did that summer day when we were quite busy quilting up stairs, and he lay near the door, his voice rising denunciatory and thrilling—strong and loud as the roar of waves and winds, then soft and soothing as the balmy airs that stirred and quivered the morning-glory leaves about his gray head.

“His was a strange, deep eloquence at times. His language was good and well chosen, and he was undoubtedly a man of genius.

“Sometimes in speaking of fruit, his eyes would sparkle, and his countenance grow animated and really beautiful, and if he was at table his knife and fork would be forgotten. In describing apples, we could see them just as he, the word-painter, pictured them—large, lush, creamy-tinted ones, or rich, fragrant, and yellow, with a peachy tint on the sunshiny side, or crimson red, with the cool juice ready to burst through the tender rind.

“Johnny had one sister, Persis Broom, of Indiana. She was not at all like him; a very ordinary woman, talkative, and free in her frequent. ‘says she’s’ and ‘says I’s’.

“He died near Fort Wayne, Indiana, in 1846 or 1848, a stranger among strangers, who kindly cared for him. He died the death of the righteous, calmly and peacefully, and with little suffering or pain.

“So long as his memory lives will a grateful people say: ‘He went about doing good.’”

In the “Ohio Historical Collections”, by Henry Howe, p. 432, occurs the following notice of Johnny Appleseed, which generally confirms the statements from other sources:

“He had imbibed a remarkable passion for the rearing and cultivation of apple-trees from the seed. He first made his appearance in Western Pennsylva

“ny, and from thence made his way into Ohio, keeping on the outskirts of the settlements, and following his favorite pursuit. He was accustomed to clear spots in the loamy lands on the banks of the streams, plant his seeds, inclose the ground, and then leave the lace until the trees had in a measure grown. When the settlers began to flock in and open their ‘clearings’, Johnny was ready for them with his young trees, which he either gave away or sold for some trifle, as an old coat, or any article of which he could make use. Thus he proceeded for many
years, until the whole country was, in a measure, settled and supplied with apple-trees, deriving self-satisfaction amounting to almost delight, in the indulgence of his engrossing passion. About twenty years since he removed to the far West, there to enact over again the same career of humble usefulness.

"His personal appearance was as singular as his character. He was a small 'chunked' man, quick and restless in his motions and conversation; his beard, though not long, was unshaven, and his hair was long and dark, and his eye black and sparkling. He lived the roughest life, and often slept in the woods. His clothing was mostly old, being generally given to him in exchange for apple-trees. He went bare-footed, and often traveled miles through snow in that way. In doctrine he was a follower of Swedenborg, leading a moral, blameless life, likening himself to the primitive Christian, literally taking no thought for the morrow. Wherever he went he circulated Swedenborgian works, and if short of them, would tear a book in two and give each part to different persons. He was careful not to injure any animal, and thought hunting morally wrong. He was welcome everywhere among the settlers, and treated with great kindness, even by the Indians. We give a few anecdotes, illustrative of his character and eccentricities.

"One cool autumnal night, while lying by his camp-fire in the woods, he observed mosquitoes flew in the blaze and were burned. Johnny, who wore on his head a tin utensil which answered both as a cap and a mush pot, filled it with water and quenched the fire, and afterward remarked, 'God forbid that I should build a fire for my comfort, that should be the means of destroying any of his creatures.' Another time he made his camp-fire at the end of a hollow log in which he intended to pass the night, but finding it occupied by a bear and her cubs, he removed his fire to the other end, and slept on the snow in the open air, rather than to disturb the bear. He was one morning in a prairie, and was bitten by a rattlesnake. Sometime after, a friend inquired of him about the matter. He drew a long sigh and replied, 'Poor fellow! he only touched me, when I, in an ungodly passion, put the heel of my scythe on him and went home. Some time after I went there for my scythe, and there lay the poor fellow dead.' He bought a coffee bag, made a hole in the bottom, through which he thrust his head and-ware it as a cloak, saying it was as good as anything. An itinerant preacher was holding forth on the public square in Mansfield, and exclaimed, 'Where is the bare-footed Christian traveling to heaven?' Johnny, who was lying on his back on some timber, taking the question in its literal sense, raised his bare feet in the air, and vociferated 'Here he is!'

In a November month, and when the weather was unusually rigorous, Chapman was in Ashland, wearing a pair of shoes so dilapidated that they afforded no protection against the snow and mud. The late Elias Slocum, having a pair of shoes that he could not wear, and that were suitable to the feet of Mr. Chapman, presented them to the latter. A few days after this occurrence, Mr. Slocum met the old man in Mansfield, walking the snow-covered streets in bare feet. In reply to the inquiry as to the reason he did not wear his shoes, Chapman replied that he had found a poor, bare-footed family moving westward, who were in much greater need of clothing than himself, and that he had made the man a present of them.

He declined repeatedly, invitations to take food with the elder members of the family at the first table,—and it was not until he became fully assured that there would be an abundant supply of food for the children who had remained waiting, that he would partake of the proffered hospitality.

He was never known to have slept in a bed—his habit being either to
“camp out” in the woods, or, if sleeping in a house, to occupy the floor. He placed very little value upon money. His cash receipts from sales of fruit trees were invested in objects of charity, or in the purchase of books illustrating his peculiar religious faith. On a morning after he had slept on Mr. Slocum’s floor, Mr. Slocum found a five-dollar bank-note in the room near the place where Chapman had passed the night. Being well persuaded on the point of ownership, he left his house in search of Mr. Chapman, and as he was yet in town, soon came up with him and inquired whether he had not lost a five-dollar note. Upon examination of his pockets, Mr. Chapman concluded he had, and receiving the note, remonstrated with Mr. Slocum against incurring so much trouble on his account.

Willard Hickox, of Mansfield, whose boyhood was passed in Green and Hanover townships, and who well remembers Chapman, relates an incident illustrating a trait of character which could be cultivated with profit by the “fast people” of this day. Calling at the cabin of a farmer, Chapman discovered near the doorway a bucket of “slops” which the housewife had probably designed for the pigs, and upon the surface of which were floating some fragments of bread. He at once employed himself in removing these pieces from the bucket, and while thus engaged, the woman of the house appeared. He greeted her with a gentle rebuke of her extravagance—urging upon her the sinfulness of waste—and that it was wickedness, and an abuse of the gifts of a merciful God, to suffer the smallest quantity of anything which was designated to minister to the wants of mankind to be diverted from its purpose.

He never purchased covering for his feet. When he used anything in the form of boots or shoes, they were cast-off things, or generally unmated, which he would gather up, however dilapidated they might appear—always insisting that it was a sin to throw aside a boot or a shoe until it had become so thoroughly worn out as to be unable to adhere to a human foot.

His Swedenborgian books were as before stated, ever-present companions. Mr. Josiah Thomas inquired of Johnny whether, in traveling on bare feet through forests abounding in venomous snakes, he did not entertain fears of being bitten. “This book,” replied the old man, “is an infallible protection against all danger, here and hereafter.”

We have thus given such incidents as are deemed from authentic sources, designed to impress upon the mind of the reader the characteristics of this eccentric and remarkable man, whose simple habits, unostentatious charities, and life of self-denial, consecrated to the relief of suffering humanity and the amelioration of all God’s creatures, are embalmed in the memory of all the early settlers.

It is a striking fact that New England has been one of the most prolific fields for the cultivation of metaphysical, social and sexual fads. Papers in Boston have more advertisements of mysterious powers than in any other city of similar size in the country. Witchcraft flourished there in the early days as nowhere else in the United States except among the Indians and Negroes. Millerism ran through New England like a fire in 1843, and later in 1854. Spiritualism, Shakerism and Quakerism in an almost crazy form had a long run. The “free love” aspect of Spiritualism took root there in many places; and “Mother” Eddy found a genial soil in and about Boston. Mormonism also caught a large number of people in its drag net.—The Christian Advocate.
Traits and Characteristics of Pennsylvania Germans

By J. H. A. Lacher, Waukesha, Wis.

I. THO not of Pennsylvania German stock, I am greatly interested in the discussion in your valued magazine of the traits and characteristics of that element of our population. Born and reared in the Middle West, common report current in my youth led me to regard the Pennsylvania Dutch as the embodiment of ignorance, superstition and non-progressiveness. Observation of Pennsylvania Germans, settled in the West, whom I met in the course of years, together with an awakened interest in the history of the German element in the United States, modified this opinion materially. Miss Bittinger's and Prof. Kuhn's books, especially, enlightened me and raised my opinion of the Pennsylvania Germans. Yet even then I did not know a tithe of their worth. Not until six years ago, when I had occasion to travel all over the Keystone State, did I learn fully to appreciate the sterling virtues of the Pennsylvania Germans. I had seen fine farms in the West, but when I viewed the country from Harrisburg to Allentown, to Lancaster, and the famous Cumberland Valley, I could understand why John Fiske called them the best farmers in America. The weedless, well-tilled farms, the massive barns, the neat, substantial houses, the pretty gardens enclosed by white fences, everything for miles and miles in spick and span condition, attest the thrift, thoroughness and good sense of the inhabitants.

While at Orwigsburg I saw the school children at play and was struck by the fact that every single child was well and neatly dressed, without a rent, patch, dirty face or soiled garment in evidence anywhere. Kutztown appeared so tidy and clean, with its streets, side-walks, houses, out-buildings, walls, everything, in perfect repair, and looking as if freshly scrubbed or painted, that I dubbed it "Spotless Town", when visiting my friends in the West. I mention these incidents not because they were isolated observations, but because they are typical of the entire region. Schools and churches I saw everywhere; evidences of poverty and inefficiency, nowhere. Surely these are not the signs of niggardliness, the stigma cast upon the Pennsylvania Germans by Mr. Hocker.

Fifteen millions of white Americans, not many of them Pennsylvania Germans, wear amulets of some kind; Friday and number thirteen are regarded as unlucky almost universally, and the majority of people are influenced more or less by superstition; hence it hardly behooves anybody to cast the first stone when it comes to charging any particular national element with being superstitious.

In my travels of 500,000 miles I have covered the entire country and nowhere have I found hotels so uniformly clean, and the food so nourishing and palatable, as in southeastern Pennsylvania. If churches, schools, thrift, cleanliness, abundance of good food, neat, sensible dress, tidiness, substantiality, industry, integrity, general prosperity and absence of poverty, make for civilization, then the Pennsylvania Germans will take high rank. What they have wrought speaks louder than words of mine.

The incident of the butcher's exclamation on the occasion of his son's accidental death is misinterpreted by the critic. We are generous to the dead, and love or respect recalls and emphasizes their predominant merits or achievements. Had the boy been distinguished for musical talent, instead of adeptness at sausage making, the father would, undoubtedly, have referred to that.

Political prominence is not necessarily a mark of true greatness or
merit, the influence wielded by a Wanamaker or a Studebaker being often more beneficial to the country than that of many a politician who may have caught the passing fancy of the public; nevertheless there have been men holding high office in the nation, who were of Pennsylvania German stock and few knew it. Who, for example, knows that Senator Borah of Idaho is of Pennsylvania German ancestry, or that Congressman Tawney, chairman of the great Committee of Appropriations, is of pure Pennsylvania German stock. Yet, I have their word for it that such is the case.

Wherever I have seen districts settled by descendants of Pennsylvania Germans, I have found evidence of the same sterling qualities that characterize their brethren of the mother state. The fairest, thriftiest sections of the South are those settled by descendants of Pennsylvania Germans. Notable among these are northern and southwestern Virginia, the Piedmont region of North Carolina and the Blue Grass region of Kentucky.

About thirty years ago many farmers of southern Minnesota abandoned their deteriorated farms for the virgin soil of Dakota, attributing their failure to raise good crops of grain to an alleged change in climate. After some years one of these emigrants, while on a visit to his former home, was told in my presence that his German successor had been quite successful. "Oh", said he, "A Dutchman will make a living where a white man will starve". Curious to know why the German had succeeded where the other had failed, I learned by inquiry that he had spent all his spare time hauling manure from the neighboring village to his farm, in this manner reclaiming it. His predecessor had never done such menial labor, but had leisurely spent most of his time in the village telling folks how to run the government.

The disparaging remark, quoted above, was formerly almost proverbial among a certain class of natives; hence one is apt to suspect that much of the criticism of the Pennsylvania Germans is due to envy, for anybody acquainted with them knows that they live better, if not so wastefully, than their detractors. To concede the superiority of the Pennsylvania German stock and thereby admit their own inferiority could hardly be expected of them. It is also true that the persistence of foreign speech and customs, aloofness, the broken vernacular, were strange differentiations, which made them seem inferior to their English-speaking neighbors of narrow horizon. For this reason must we regard with some charity, even today, all this defamation of the Pennsylvania Germans. They have their faults, but these are exaggerated to give semblance to the charges preferred against them. The Pennsylvania Germans, the German stock in general, must assert themselves by giving a wide publicity to their preeminence in many spheres and the prominent part they have played in the making of our country. Their indifference, or modesty, has obscured their merits, giving color to the animadversions of their critics, and being the cause that many of their descendants deny their German ancestry. Your magazine is on the right track and is deserving of a hundred thousand subscribers.

My travels in Pennsylvania are among my pleasantest recollections, therefore I gladly pay this tribute to a people whose achievements made my sojourn among them a delightful one.
Pennsylvania German Plant Names

By Wilbur L. King, Allentown, Pa.

The Pennsylvania German housewife, as a rule, is a lover of flowers. The sunny window in her home is frequently a miniature greenhouse and during the winter she tends, with great care, her potted plants. In the summer she has her flower bed as well as her vegetable garden and it is with pride that the delightful “old fashioned” flowers—the fuchsias, begonias, potunias, bachelor buttons and old maids—are shown to her visitors and a few slips of her choice geranium or some other plant is given to be planted for the winter garden.

The husbandman, too, loves plants, else he would not have secured his well deserved reputation as a successful agriculturist. He has acquainted himself not only with the plants he cultivates but with those of the forest as well. For the plants he raised from seed which, with care, the Pennsylvania German immigrant brought from the land of his nativity he also brought the name, as well as for those which came with him, unbidden—our weeds. But many plants previously unknown to him and natives of the new world alone were forced to his attention and for these he had to adopt a name. Through association, plant characteristic or sometimes through the adoption of the English name with the German brogue added, he named them.

Some of the old Pennsylvania German names are now seldom heard as the younger generations are using the English names. That some are decidedly expressive is evident; others perpetuate tradition and of a number the names indicate the human ailments they were supposed to cure.

In collecting these names care must be taken that the High German names, such as the preacher or doctor might use, are not mistaken for Pennsylvania German names. The names for hops in High German is “hopfen” but the Pennsylvania German calls it “huba”. On the other hand a partly anglicised form cannot properly be recorded as a Pennsylvania German name, hence our cinquefoil is not 5-fingergrout but rather “finffinger-grout”.

A number of the plants have several names in Pennsylvania German and a few of the names are applied indiscriminately to various species of plants but this is easily explained by the fact that persons not having made a study of botany are not certain to recognize a difference between closely related or similar plants. The Pennsylvania German name for ferns is “fawron” and although at least fifteen species of ferns are found in this locality the name alone is applied to all of these plants. In the accompanying list the plant common to the locality has been given the Pennsylvania German name which is used indiscriminately for several species in the family. For instance, all the high bush blackberries are known as “blakbera” but in the list the name is shown but once and then in connection with a plant of very common occurrence.

The names recorded have been gathered principally in Lehigh and Northampton counties and from the mouths of numerous persons. Dr. A. R. Horne’s Pennsylvania German Manual has also been freely consulted.
## List of Pennsylvania German Names of Plants and Their Corresponding English and Botanical Names

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<th>Botanical</th>
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<td>Scolopendrium Scolopendrium (L) Karst.</td>
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<td><strong>Pinaceae</strong></td>
<td>White pine</td>
<td>Pinus Strobus L.</td>
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<td>Yellow pine</td>
<td>Pinus echinata Mill.</td>
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<td>Hemlock</td>
<td>Tsuga Canadensis (L) Carr.</td>
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<td>Arbor vitae</td>
<td>Thuja occidentalis L.</td>
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<td>Juniper</td>
<td>Juniperus communis L.</td>
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<td>Red cedar</td>
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<td><strong>Typhaceae</strong></td>
<td>Broad-leaved cat-tail</td>
<td>Typha latifolia L.</td>
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<td><strong>Gramineae</strong></td>
<td>Finger grass</td>
<td>Syntherisma sanguinalis (L) Nash</td>
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<td></td>
<td>Witch grass</td>
<td>Panicum capillare L.</td>
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<td></td>
<td>Yellow foxtail</td>
<td>Ixophorus glaucus (L) Nash</td>
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<td>Timothy</td>
<td>Phleum pratense L.</td>
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<td>Kentucky blue grass</td>
<td>Poa pratensis L.</td>
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<td>Oats</td>
<td>Avena sativa L.</td>
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<td>Chess</td>
<td>Bromus secalinus L.</td>
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<td></td>
<td>Wheat</td>
<td>Triticum sativum Lam.</td>
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<td>Rye</td>
<td>Secale cereale L.</td>
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<td></td>
<td>barley</td>
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<td>Zea Mays L.</td>
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<td><strong>Cyperaceae</strong></td>
<td>Slender cyperus</td>
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<td>Great bulrush</td>
<td>Scirpus lacustris L.</td>
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<td>Stellate sedge</td>
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<tr>
<td><strong>Araceae</strong></td>
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<td></td>
<td>Skunk cabbage</td>
<td>Spathyema foetida (L) Raf.</td>
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<td><strong>Pontederiaceae</strong></td>
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<td><strong>Lilaceae</strong></td>
<td>Chives</td>
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<td>Wild garlic</td>
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<td>Onion</td>
<td>Allium Cepa L.</td>
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<td>Grape hyacinth</td>
<td>Muscari botryoides (L) Mill.</td>
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<td>Hyacinth</td>
<td>Hyacinthus orientalis L.</td>
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<tr>
<td><strong>Convallariaceae</strong></td>
<td>Asparagus</td>
<td>Asparagus officinalis L.</td>
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<td>Lily-of-the-valley</td>
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<td><strong>Amaryllidaceae</strong></td>
<td>Daffodil</td>
<td>Narcissus Pseudo-narcissus L.</td>
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<td>Larger blue flag</td>
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41 Hulsfawron

42 Bob'l
43 Weis bob'l
44 Osha
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46 Henkweida
47 Korbweida

48 Hos'lnus
49 Sesbarka
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43 Butternut

44 Shag-bark hickory

45 Pig-nut hickory

46 Black walnut

47 Weeping willow

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50 American aspen

51 American beech

52 American chestnut

53 Red oak

54 Black oak

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56 White oak

57 Chestnut oak

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62 Red mulberry

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70 Virginia snakeroot

71 Rhubarb

72 Sheep sorrel

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74 Buckwheat

75 Penna Persicaria

76 Knot-grass

77 Beet

78 Wormseed

79 Orache

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81 Beets

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Amaranthaceae
Red amaranth
Amaranthus paniculatus L.

Phytolaccaceae
Poke
Phytolacca decandra L.

Portulacaceae
Purslane
Portulaca oleracea L.

Caryophyllaceae
Corn cockle
Common chickweed
Agrostemma Githago L.

Alisina media L.

Nymphaeaceae
Pond lily
Castalia odorata (Dry) W & W

Crassulaceae
Houseleek
Sempervivum tectorum L.

Saxifragaceae
Early saxifrage
Saxifraga Virginiensis Michx

Ranunculaceae
Christmas rose
Gold-thread
Helleborus niger L.

Coptis trifolia (L) Salisb

Aquilegia Canadensis L.

Delphinium Ajacis L.

Anemone quinquefolia L.

Ranunculus abortivus L.

Ranunculus acris L.

Paeonia officinalis Retz

Menispermaceae
Canada moonseed
Menispermum Canadensis L.

Lauraceae
Sassafras

Sassafras Sassafras (L) Karst

Benzoin Benzoin (L) Coulter

Papaveraceae
Garden poppy

Papaver somniferum L.

Bloodroot
Sanguinaria Canadensis L.

Celandine
Chelidonium majus L.

Bleeding hearts
Dicentra spectabilis DC.

Fumitory
Fumaria officinalis L.

Cruciferae
Hedge mustard

Sisymbrium officinale (L) Scop.

Turnip
Brassica campestris L.

Cabbage
Brassica oleracea L.

Radish
Raphanus sativus L.

Water-cress
Roripa nasturtium (L) Rusby

Horseradish
Roripa Amoracia (L) A. S. H.

Shepherd’s purse
Bursa Bursa-pastoris (L) Brit.

False flax
Camelina sativa (L) Crantz

Grossulariaceae
Garden gooseberry

Ribes Uva-crispa L.

Black currant
Ribes floridum L’Her.

Red currant
Ribes rubrum L.
### Rosaceae

- **Black raspberry**
- **Red raspberry**
- **High bush blackberry**
- **Dewberry**
- **Strawberry**
- **Cinquefoil**
- **Tall hairy agrimony**
- **Salad burnet**
- **Pasture rose**

### Pomaceae

- **Pear**
- **Apple**
- **Hawthorn**
- **Quince**
- **Plum**
- **Apricot**
- **Cherry**
- **Wild black cherry**
- **Peach**

### Papilionaceae

- **Wild indigo**
- **Rabbit-foot clover**
- **Red clover**
- **White clover**
- **Locust**
- **Pea**
- **Peanut**
- **Bean**

### Seraniaceae

- **Indian Cress**

### Oxalidaceae

- **Yellow wood-sorrel**

### Linaceae

- **Flax**
- **Common rue**

### Polygalaceae

- **Seneca snake-root**
- **Euphorbiaceae**
  - **Box tree**
  - **Cypress spurge**
- **Anacardiaceae**
  - **Scarlet sumac**
  - **Aceraceae**
    - **Red maple**
    - **Sugar-maple**
    - **Box elder**
- **Hippocastanaceae**
  - **Horse chestnut**
- **Balsaminaceae**
  - **Jewel-weed**

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Large families of plants with corresponding names in German and Latin:

- **Rosaceae**
- **Pomaceae**
- **Papilionaceae**
- **Seraniaceae**
- **Oxalidaceae**
- **Linaceae**
- **Polygalaceae**
- **Euphorbiaceae**
- **Anacardiaceae**
- **Hippocastanaceae**
- **Balsaminaceae**
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<td>Hunshuls</td>
<td>Cornus florida L.</td>
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<td>178</td>
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<td>Nyssa sylvatica Marsh.</td>
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<td>179</td>
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<td>Chimaphila maculata (L) Pursh.</td>
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<td>180</td>
<td>Wintergreen</td>
<td>Chimaphila umbellata (L) Nutt</td>
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<td>181</td>
<td>Ardshdreiss</td>
<td>Epigaea repens L.</td>
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<td>182</td>
<td>Brusht-ta</td>
<td>Gaultheria procumbens L.</td>
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<td>183</td>
<td>Rod'r hink'ldorm</td>
<td>Anagallis arvensis L.</td>
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<td>Mishbla</td>
<td>Diospyros Virginiana L.</td>
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<td>Pingshdabulum</td>
<td>Syringa vulgaris L.</td>
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<td>Fraxinus Americana L.</td>
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<td>187</td>
<td>Dousendgildagrount</td>
<td>Sabbatia angularis (L) Pursh.</td>
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<td>190</td>
<td>Drech'd'rblum</td>
<td>Morning-glory</td>
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<td>Wina</td>
<td>Bindweed</td>
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<td>Hound's tongue</td>
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<td>195</td>
<td>Borretsch</td>
<td>Comfrey</td>
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<td>196</td>
<td>Uxatsung</td>
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<td>Prunelgrout or</td>
<td>American germander</td>
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<td>Wild'r huba</td>
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<td>Mud'rgrount</td>
<td>Oswego tea</td>
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<td>American Pennyroyal</td>
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<td>Wulgamud</td>
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<td>Mawga bolsom</td>
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<td>Tilesworz'l</td>
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<td>Yudakarsh</td>
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<td>Nochshoda</td>
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<td>Grumber</td>
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<td>218</td>
<td>T'mats</td>
<td>Tomato</td>
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<td>Hexakim'l</td>
<td>Thorn apple</td>
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<td>Duwok</td>
<td>Tobacco</td>
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<td>Wulashdeng'l</td>
<td>Mullen dock</td>
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<td>Hunsblum</td>
<td>Butter-and-eggs</td>
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<td>223</td>
<td>Bronworz'l</td>
<td>Maryland figwort</td>
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<td>Ar'npreis</td>
<td>Common speedwell</td>
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<td>Shbitsawegrich</td>
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<td>227</td>
<td>Hul'rber</td>
<td>Sweet elder</td>
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<td>228</td>
<td>Shofera</td>
<td>Nanny-berry</td>
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<td>229</td>
<td>Shofknut'l</td>
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<td>230</td>
<td>Hunichsuk'l</td>
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<td>Kordadish'l</td>
<td>Common teasel</td>
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- Symphytum officinale L.
- Borago officinalis L.
- Lycopsis arvensis L.

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- Marrubium vulgare L.
- Prunella vulgaris L.
- Nepta Cataria L.
- Lamium amplexicaule L.

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- Monarda didyma L.
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- Origanum vulgare L.
- Origanum Majorana L.
- Thymus serpyllum L.
- Cunila origanoides (L) Brit.
- Mentha spicata L.
- Mentha piperita L.
- Collinsia Canadensis L.

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- Solanum nigrum L.
- Solanum tuberosum L.
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- Nicotiana Tobacum L.

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- Linaria Linaria (L) Karst.
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- Plantago lanceolata L.

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- Viburnum Lentago L.
- Lonicera Japonica Thumb.
- Dipsacus sylvestris Huds.

**Dipsacaceae**
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Saur’s “Kleines Kräuterbuch”

In the “Hoch-Deutsch Americanische Calender” for 1762, Christopher Saur began a series of lessons in botany which were introduced by the following words, set in large type:

"Dem gemeinen Mann zum Dienst wil man die Tugenden und Wirckungen der vornehmsten Kräuter und Wurzelz beschreiben: wann nun einer die Calender zusammen hält, so bekommt er endlich ein kleines Kräuter-Buch vor geringen Kosten und mache den Aufang mit der Aland Wurtzel

These lessons appeared annually until 1778 and must have proved of great value to the users of the almanac. We have before us a collection of these lessons, formed by stitching together the successive issues until a book of more than 125 pages was formed proving a veritable “kurtzgefasseten Kräuterbuch” (Compact Herbal).

In the first installment of the lessons only the German name of the plant
was given; in the others the English, German and Latin names appeared.

In each lesson the name of the plant was given first; a description of its general properties followed and the method of application to the particular sickness and ailments formed the conclusion. By way of illustration of the description of the general properties of the plant we quote the following:

"Der gute Heinrich ist temperirter Natur, hat viel wasserigen Safts benebst ein wenig flüchtig, salpeterischen Salz un etwas öhligten Theilen bey sich, und daher die Eigenschaft zu erdunnen, Schmerzen zu stillen, zu heilen und ein gutes Geblüt zu zeugen."

In a few cases only the physical properties of plants are described, e.g. Eyebright (Augentrost) is said to be a beautiful little plant growing a span high, with white flowers, blue with yellow dots, growing between stem and leaf. The leaves are dark green, small, serrated and somewhat astringent and bitter. It grows in meadows and blossoms in early Fall. Growing on hills it usually has only one stem, but in moist places it has a number of branches.

Want of space does not permit us to attempt an enumeration of the virtues of the different plants as given, nor have we the technical knowledge to pass judgment on the merits of the various remedies. We will content ourselves by noting a few of the minor characteristics of the treatise itself.

The author dwells at some length on the virtues of a salve having Liverwort as a constituent part. He relates how a Doctor Wolfius received from Prince Ludwig of Hesse a fattened ox each year for the recipe and then adds in parenthesis: "Und ich schreibe es so wohlfeil in dem Calendar". (And I give it out so cheap in the Almanac.)

The rubbing of the hand of a dead child over certain parts of the body is said to have curative power.

The following lines would probably not be endorsed by present-day practitioners:

Der berühmte Wundartzt Feliz Würtz schreibt: Wenn man die Liebstöckel-Würtzel grabe, wann die Sonne in dem Widder gehet, und sie anhänget, seye es ein bewährtes Mittel wider Schwinden und abnehmen der Glieder.

The author was not averse to quoting poetry if it served his purpose as for example:

"Für die Geilheit wildes Rasen
Halte Camffer an die Nasen."

"Berthream in dem Mund zerbiszen,
Reinigt das Gehirn von Flüssen."

"Der Fenchel und das Eisenkraut,
Die Roos, das Schellkraut und die Raut,
Sind dienlich dem Gesicht,
Das Dunkelheit anficht;
Hieraus ein Wasser zubereit,
Das bringt den Augen Heiterkeit."

One might almost feel like suspecting the author of currying favor with the young ladies when he tells how a certain plant if used in washing oneself makes the "Angesicht zart, weiss und schön".

Old King Mithridates is given as authority for saying that the use of a preparation of rue is a preventive of evil effects from the use of any poison.

To cure toothache the author advises applying a certain plant to the cheek until it becomes warm and then burying it in a manure pile. The toothache is sure to cease as the plant begins to decay.

In describing the merits of Cats-Mint, the author relates the story of a Swiss executioner who had such a sympathetic heart that he could not enforce the laws. He used to chew this plant and keep it under his tongue and this made him so revengeful and bloodthirsty that he could perform his duty. The author adds in parenthesis in German: "Would that there were a root that would make the unmerciful merciful."

As a method of stopping nose bleeding the reader is told that the placing of the plant Shepherds-Purse in the hand of the patient is efficacious.

Figs are said to be quite nourishing and serviceable therefore in cases of famine "wann man sie hat" (if one has them). The free use of dried figs is said to breed lice.
The author dwells on the evil effects of using too much sugar and adds that this, although the plain truth:

"Wird bey denen verzukerten Weibsleuten schlechten Eingang finden, weil sie wenig darauf sehen, ob etwas gesund ist, wann es nur süß und wohl schmecket."

A little farther on, in condemning the misuse of sugar, the author says:

"Zumalen auch die heutige Welt, und sonderlich das candirte Frauenzimmer, also verschleckt und delicate, dass man ihnen bald keine Arzney mehr einschwatzen kann sie seye dann zu grossem Nachheil ihrer Gesundheit verzuckert."

The following is a list of the names of the plants mentioned in the Almanac. The numbers placed after the names indicate that the plants are probably identical with those of like number in Mr. King's list preceding this article. If additional identifications are established by our readers we shall be pleased to receive and print supplementary lists. The spelling in the Almanac has been followed. Words in italics were supplied by the editor.

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Hamburg Children

A curious and pretty custom is ob-
server every year in the city of Han-
burg to celebrate a famous victory
which was won by little children more
than four hundred years ago. In one
of the numerous sieges, Hamburg was
reduced to the last extremity, when it
was suggested that all the children
should be sent out unprotected into the
camp of the besiegers as the mute
appeal for mercy of the helpless and
innocent. This was done. The rough
soldiery of the investing army saw
with amazement, and then with pity,
a long procession of little ones, clad in
white, come out of the city and march
boldly into their camp.

The sight melted their hearts. They
threw down their arms and, plucking
branches of fruit from the neighboring
orchards, they gave them to the chil-
dren to take back to the city as a token
of peace. This was a great victory,
which has ever since been com-
memorated at Hamburg by a proces-
sion of boys and girls dressed in white
and carrying branches of the cherry
tree in their hands. —Selected.
The Big Runaway

As professor C. H. Williston in his article on Fort Augusta (p. 79) refers to "The Big Runaway", we quote the following lines from the "History of the West Branch Valley" by Megginnes. He tells the story of the Indian Massacre in the neighborhood where Williamsport is located, June 10, 1778, and continues as follows:

"On the intelligence of these murders reaching Colonel Hunter at Fort Augusta, he became alarmed for the safety of those that remained above Fort Muncy, and sent word to Colonel Hepburn to order them to abandon the country and retire below. He was obliged to do this, as there was not a sufficiency of troops to guard the whole frontier, and Congress had taken no action to supply him with men and supplies. Colonel Hepburn had some trouble to get a messenger to carry the order up to Colonel Antes, so panic stricken were the people on account of the ravages of the Indians. At length Robert Covenden, and a young wheelwright in the employ of Andrew Culbertson, volunteered their services and started on the dangerous mission. They crossed the river and ascended Bald Eagle mountain and kept along the summit, till they came to the gap opposite Antes' fort. They cautiously descended at the head of Nippenose Bottom, and proceeded to the fort. It was in the evening, and as they neared the fort, the report of a rifle rang upon their ears. A girl had gone outside to milk a cow, and an Indian being in ambush, fired upon her. The ball, fortunately, passed through her clothes, and she escaped unharmed. The word was passed on up to Horn's fort, and preparations were made for the flight. Great excitement prevailed. Canoes were collected, rafts hastily constructed, and every available craft that would float, pressed into service; and the goods and also the wives and children of the settlers placed on board. The men, armed with their trusty rifles, marched down on each side of the river to guard the convoy. It was indeed a sudden, as well as melancholy flight. They were leaving their homes, their cattle, and their crops, to the mercy of the enemy, and fleeing for their lives. Nothing occurred worthy of note, during the passage to Sunbury, as the Indians did not venture to attack the armed force that marched on shore. It is said that whenever any of their crafts would ground on a bar, the women would jump out, and putting their shoulders against it, launch it into deep water.

The settlements above Muncy were all abandoned, and the Indians had full possession of the country once more. Companies came up as soon as possible to secure and drive away the cattle. They found the Indians burning and destroying. At Antes' Fort they found the mill containing a quantity of wheat and the surrounding buildings, reduced to ashes. As the smouldering embers were not yet extinct the air for some distance around, was tainted with the odor of roasted wheat. They gathered up what cattle they could as soon as possible, and drove them from the scene of desolation.

Fort Muncy, Freeland's Fort and all the intermediate points were abandoned about the same time. Thus was the Valley of the West Branch evacuated. The flight was called by the people of that period the Big Runaway, a name which it bears to this day."
A Suplee Line of Descent

NOTE.—This record gives account of a line of nine generations including the immigrant pioneer. Can any one give us record of ten generations.—Editor.

ANDREAS SOUPILS, progenitor of the Suplee family upon this continent, was born a Huguenot in France, in the year 1634, of patrician blood. He became an officer in his country's army, but religious persecution caused him to migrate to Germany, where he married Gertrude Stiessinger. Learning of this land of promised freedom, this couple landed in Philadelphia early in 1684, became acquainted with Governor Penn, and soon afterward settled in Germantown, where they prospered. In the year 1691 Andris Souplis was Sheriff of the Corporation of Germantown. He died at the age of 92 years in 1726, on his plantation in Kingsessing, Philadelphia County, his wife surviving several years. Five children were born to this couple: Margaret, Ann, Bartholomew, Andrew and Jacob. In the will of Mr. Souplis, dated March 25, 1724, and probated March 20, 1726, he referred to his great age, claimed he was of sound mind and in good health, and that he was then residing on his plantation in the township of Kingsessing, Philadelphia County, Province of Pennsylvania.

Andrew Supplee, the second son of his parents, was born in Germantown, in the year 1688. He was evidently the favorite of his father, who named him executor of his will. Andrew was twice married, first to Miss Anna Stackhouse, and second to Miss Deborah Thomas. There was one child, a son named Hance, by the first wife, and four by the second wife, namely, Jonas, Andrew, John and Sarah. Andrew Supplee purchased a plantation in Upper Merion, Montgomery County, near the village of Matsunk, where he continued to reside the remainder of his life. He died in the year 1747, aged 59 years. His remains are in a vault in Norris City Cemetery, near Norristown.

Hance Supplee, (Andrew, Andris Souplis), was born in Upper Merion, aforesaid on July 14th, 1714. His wife, Miss Madeline Deborah De Haven, was born November 23th, 1716. They were married in the First Presbyterian Church of Philadelphia, August 5th, 1736. Miss De Haven's forbears were Huguenots.

Hance Supplee and wife resided in Upper Merion until about the year 1745, when they purchased a large plantation in Worcester Township, now Montgomery County, and moved to it. In 1747 they erected a substantial and commodious mansion which still exists in good condition, the property of Mr. and Mrs. James H. Cassell. The family product was fourteen children as follows: Andrew, Elizabeth, Sarah, Deborah, Catharine, Peter (Revolutionary soldier), Abraham, Rebecca, Hannah, Rachel, Isaac, Jacob and John (both Revolutionary soldiers), and Mary.

In the year 1770 Mr. Hance Supplee and wife donated a portion of their land for burial purposes, and also for the erection of a meeting house. Strange to say he was first to be buried therein, and his tombstone shows that he died December 16th, 1779, aged 56 years, 5 months and 5 days. His widow, Magdalene, continued to reside in the homestead until her death, which occurred at the age of 85 years, October 5th, 1801. The land donated for a meeting house is now the site of the Bethel M. E. Church.

Peter Supplee, (Hance, Andrew, Andris Souplis), a Revolutionary soldier, was born in the Suplee homestead. Upper Merion, September 2, 1745; his wife Susanna Wagoner, was
born in the year 1750; they were married in 1774, and two children followed, to wit: Rachel, born January 18, 1775, and son Peter. February 8, 1778, fifteen days after the death of his father, in camp, a soldier, at Valley Forge.

After the death of his father, Hance Suplee, Peter became the owner of the Worcester homestead, and Peter and his wife were living there when Washington and the Continental army were facing the British forces under Lord Howe in Chester County. The battle of Brandywine was fought on the 11th day of September, 1777, and on the 12th of that month Peter Suplee enlisted, a volunteer in the Revolutionary army, as per the following testimony:

May 1st, 1901
To whom it may concern:
I hereby certify to the following Revolutionary services of

Peter Suplee,
of Worcester township, Philadelphia county, who was a private in Captain Charles Wilson Peale’s Company of Philadelphia Militia. Volunteered September 12th, 1777. For this reference see Pennsylvania Manuscript Archives.

Very truly yours,
GEORGE EDWARD REED,
State Librarian and
Editor Penna. Archives.

Beyond question, Peter Suplee was attached to the Revolutionary army when it marched from Pennypacker’s Mills to fight the battle of Germantown, said army having encamped upon his plantation going to and returning from that fray, while his home was also occupied by General Washington and his officers. On the 10th of December, 1777, the American army encamped at Valley Forge, and on the 24th of January following Peter Suplee died there, and his remains were conveyed to the Worcester burial ground, and there interred.

About the year 1785, the widow of Peter Suplee, soldier, migrated to the state of New York, settling near Penn Yan. Rachel married, in due time, one Morris Shepherd, and bore him two sons, Charles and George, the descendants of whom possibly are to be found yet in that section of country.

On the 3d day of September, 1904, a reunion of the Suplee family was held at Bethel M. E. Church, in honor of that Revolutionary hero, and also for their participation in the exercises of unveiling a handsome granite monument suitably worded to perpetuate his fame.

Peter Suplee, (Peter⁴, Hance⁴, Andrew⁴, Andris Souplis⁴), was born on the ancestral plantation, February 8, 1778, and lived there to manhood, a comfort no doubt to his mother; without gaining possession of the family homestead.

In the year 1799 he married Miss Hannah Eastburn of Upper Merion, whose age then was seventeen years; and, in that year also he purchased from the estate of James Anderson, who was the first white settler north of the Valley Hill, 300 acres of land (then in Charlestown township, since 1828 in Schuylkill township) and there this happy couple lived engaged in the farming industry, until old age creeping on they retired. For some years they lived at Suplee’s Corners, and finally moved to Norristown, where Peter Suplee died in 1839 aged 81 years, his wife, Hannah Eastburn, following him in 1874 at the ripe age of 92 years.

To this family eleven children were born. viz: Rachel, Samuel, Cadwalader, Benjamin, Horatio, Margaret, Silas, Susan, Peter, Hannah and Abigail Eliza.

Cadwalader Evans Suplee⁵, (Peter⁵, Peter⁶, Hance⁶, Andrew⁶, Andris Souplis⁶), was born July 30, 1804, on the Schuylkill township homestead, where he was reared. At the proper age he learned the trade of blacksmith. He found his wife in Lower Merion, in the person of Miss Catharine Jones, whose ancestor came over the ocean in 1682 on the good ship Welcome, with William Penn, one of her ancestors commanding that vessel. Finding employment at Newtown Square, with his young wife he settled there for a brief
A SÚPLEE LINE OF DESCENT

A story is told in Milwaukee concerning an elderly German who conducted a good sized manufacturing plant on the south side. He had an engineer at his factory who had been with him for fifteen years and the old gentlemen had implicit confidence in him. It was with a profound shock that he discovered finally that the trusted engineer was "grafting" most shamefully.

The proprietor thought it all over for a long while and then sent for the engineer. When that functionary arrived the following dialogue took place:

"Ah, John! Good morning, John. How long have you been working by this place?"

"Fifteen years."

"Ach, so? And vot are your wages?"

"Twenty-five dollars a week."

"M-m-n. Vell, after today it will be $5 a week more."

The engineer thanked his employer profusely and withdrew. A week later the old gentleman sent for him again and the same conversation ensued, ending with another $5 a week raise. The third Saturday he sent for the engineer again, and after the same questions and answers he raised his salary another $5 a week.

On the fourth Saturday the engineer was again summoned before the boss.

"How long have you been working here, John?" asked the proprietor.

"Fifteen years," replied the engineer, who by this time had grown to expect the weekly question and salary raise as a regular thing.

"And how much wages are you getting?"

"Forty dollars a week."

"Ach, so? Vell, you are fired."

"Fired!" exclaimed the engineer, almost fainting. "Why, you have been raising my salary $5 at a clip for the last three weeks."

"Sure I have," roared the Teutonic boss, all his indignation flaring out at once. "And the reason that I did it was that it shall make it harder for you when I fire you, you loafer!"

—Milwaukee Wisconsin.
Swabian Proverbs and Idioms

The following Proverbs appeared in "Zeitschrift für Deutsche Mundarten" 1906, Berlin, Germany. They were collected by Wilhelm Unseld at the places indicated by the letters S., T., U., B.,—S., signifying Stuttgart; T, Tübingen; U., Ulm; B, Blau- beuren.

Readers will confer a great favor, if they will send us a list of the same or similar proverbs in use in their neighborhood referring to this list by number whenever possible.

1. Loible, du muascht Riebale hoisza, Riebale, du muascht g’fressa sei! U.
2. D’r Ebe, und d’r U’be hänt mit-einand’r des loible g’fressa. U.
3. Frisz Dräg, nay wird d’r’s Maul feadrig! U.
4. Dear sauft net no, dear friszt au’ d’zua. U.
5. Dear tuat, wia wenn’s oin fressa wött. U.
6. Gib’m ois aufs Dach! U.
7. I be’ koi’ Schlecker, aber was i net mak, des lasz i schtanda. U.
8. Dau isch brodtrocka. U.
9. I hau’ g’fressa, dasz m’r’s äls waih tuat. U.
10. Jetzt hau’-n-i aber g’fressa, dasz i nemme ka’. U.
11. I hau g’fressa, bis i g’iof’t hau’, i müasz verschnella. U.
12. Dear friszt en Ochsa bis zum Schwa’z. U.
13. Dear friszt a Kalb auf emaul. U.
14. Dear friszt, wia a Scheck. U. (Scheckige Kuh.)
15. Dear ka’ fressa, des ischt nemme schea’. U.
16. Dear schpeit, was’t scho’ vor acht Tag g’fressa hat. U.
17. D’r Mensch muasz im jauhr sieba Pfud Dräg fressa, ob’r will oder net. U.
18. Des Maul gat ’s um da Kopf. U.
19. Dear hat nex z’naget und nex z’beiszet. U.
20. Dia fresset und saufet ällaweil gefürnee’. U. (Auf Pump.)
21. Essa und Trinka hålt Leib und Seel z’säma. U.
22. Narr, dear friszt di’ auf ema Schüble Kraut. U.
23. De guate Bröckala mag dear selb’r. U.
24. Nex Schlecht’s mag dear net. U.
25. Dear woiszt scho’ was guat ischt. U.
26. Ma ka’ net maih tua, also gnuag essa und trinka. U.
29. Des langt net’s Salz an d’ Suppa. U.
30. Dear ka’ au’ maih als Brod essa. U.
31. Dear schlächt au’ koi’ schleachta König. U.
32. Dear ischt au’ bei koi Pfušcher in d’ Lehr ganga. U. (Ein starker Esser.)
33. Bei deam hoiszt’s ällaweil no, Mau was witt? U.
34. Dear denkt da ganzn Tag an nax, wia an’s Fressa und Sauta. U.
35. Bei deam hoiszt’s au’: Mit d’r Gab’l isch e’n-Ah’r, und mit ‘n Löff’l kriagt ma maih. U.
36. Dia hant au’ noh koin Scheff’l Salz miteinand’r g’fressa. U.
37. ’s friszt koi Bau’r üg’salza, ’r keit’s Sach z’airscht in Dräg. U. (Wenn jemand Brot o. drgl. auf den Boden fällt.)
38. Dräg macht foist, wear’s net woiszt. U.
39. Salz und Brod macht Wanga rot. T. S. U. B.
41. G’schenkt Brod schmeckt wohl. T. U.
42. Beim Essa und Trinka ischt dear net links. T. U.
43. Beim Essa und Trinka schtellt dear sein Ma’. U.
44. Dear kriagt Schwroich seh’n. T. U.
45. Dear friszt wia a Hamscht’r. T. U.
46. Der will nex weder Brotes und Baches. S.
47. Dea' mampft, dasz'r nemme. Tapp sagra ka'. U.
48. Dear wurd runm'äszt. U.
49. I mag net no Brüah, i will au' Brocka. U.
50. Dear friszt alles mit Schtump und Schtiel. U.
51. Dear hat alles g'fressa mit Rumpes und Schtumpes. U.
52. Wie friszt oin gauh' no net voll! U. (Wenn man angeschautzt wird.)
53. Deam sott ma Hieb gea' schatt'm Fressa. U.
54. Dea' friszt d'r A'rg'r noh. T. U.
55. Dear friszt en Loib Brod auf emaul, und gucket nach noh maih. U.
56. Des ischt eine leisa Supp. U.
57. Des ischt a g'loib't Kaffee. U. (Aufgewärmter Kaffee.)
58. Wear Wittfraua heiratet, und Kützelfleck friszt, dear därf net lang froga, was drinn g'wesa-n-ischt. S.
59. Dear ischt rauhg'fräsz. U.
60. Dear jammeret mit 'm volla Bauch. U.
61. Dear muasz ma d' Zung schaba, wenn da des net magscht. U.
62. Sei no net so schlauchtig. U. (Gierig beim Essen.)
63. Dear ka' schoppa. U.
64. 's Schumpfa geit koi Loch im Köpf. U.
65. Dear hot a Bauranatur, dear ka' da Schpeck ohne Brod essa. B.
66. Des ischt a reacht'r Suppa-Lalle. U.
67. Der hat se guat rausg'fuaderet. U.
68. Was hascht denn für a Geworgs, isch net guat? U.
69. Was du iszt, des gat in en höhla Zahl'. U.
70. Dear därf desmaul d' Supp ausfressa. U. (Bei Streitigkeiten.)
71. Wenn oim no's Essa und's Trinka schmeckt. U.
72. Di' ka' ma ja mit Oichåla füattera, wid d' Säu. U.
73. Aus isch, und gar isch, und schad isch, dasz 's far ischt. U. (Nach einem guten Essen.)
74. Wenn du net wärscht, und 's täglich Brod, no müszt m'r d' Suppa trinka. T. (Wenn einer übergescheit sein will.)
75. Dear moit 'r háb allla Witz alloi g'fressa. S.
76. Dear ka' au' laih als Brod essa. U. (Mehr als andere Leute.)
77. Du därscht no Tell'r saga, nau leit glei' a Wüscht drauf. U.
78. Bei deam isch über da-n' Appetit num. U.
79. Dear friszt 'm Au'sl. U. (Au'sl-Unsinn.)
80. Ischt a Brockafress'r. U. (Lateinische Brocken, Lateinschüler.)
81. Des hau'-n-i dick, wie mit löffl g'fressa. U.
82. Dui vermag oft's Salz an d' Supp net. U. (Ist unsagbar arm.)
83. I hau' Hunger, wie a Wolf. U.
84. I hau' Hunger, dasz i nex maih sieh. U.
85. I hau' scho' en Gaulshung'r. U.
86. Deam schtecket no ällaweil 's Fressa im Gre't. U. (Im Köpf.)
87. De ischt für dea'a Fressa. U. (Ein gutes Geschäft.)
88. Der hot en Narra an deam g'fressa. S.
89. Dear schtoht guat in Fuatt'r. S.
90. Dear ischt net von Schleckhausa. U.
91. Dau tua ma nex wie Kuaclla und Bacha. U.
92. Dear friszt di' mit Haut und Hoor'. S.
93. Jetzt friszt oin no net vollends. U.
94. I hau' jetzt auguschponn. U. (auguschponna-Hunger haben.)
95. Glücklich ischt, wear friszt, was net zum versaufa-n-ischt. U.
105. Des ischt de rei'scht Kloeschtersupp. U. (Wenn nicht recht erkennbar ist, welche Suppe man iszt.)

106. Was knaschteret denn dear? U.

107. Dear hat an deam en Affg'fressa. U. (Sieht keine Fehler an ihm.)

108. Dear schmazget, wia d' Säu. U.

109. Der soll a Floischbrüah sei? Des ischt 's hell Schpülawasser! U.

110. Dear friszt se noh z'taud. U.

111. Dear hot dea' wüascht auguscheist. S.

112. Dear friszt, wia a Dresch'r. U.

113. Dau ischt Schmalhans Koch. U.

114. Dear ischt mit m'r verwandt, von sieba Suppa a Schnittle U.

115. Was hat denn dear für a Gem'a'sch? U. (Gema'sch-Manger.)

116. So, schuib 'm 's no voll' hinta ne. U.

117. Miar isch ganz schwabbelig. S. (Magenschwach.)

118. Miar fällt fascht d'r Mag aweg. U. (Vor Hunger.)

119. Dear schwätzt aus'm hohla Bauch. U.

120. Dear hamschteret net selecht. U.

121. Dear hot deam d' Supp versalza. S.

122. Des ischt a reacht'r mopfskopf. U.

123. Des ischt a reacht'r Freszode. T.

124. Des ischt a reacht'r Freszsaek. U.

125. Des ischt a reacht'r Woidfresser. U.

126. Diar kochet ma a b'sonders Müasle. U. (Wenn einer stets etwas anderes haben will als andere haben.)

127. Jetzt hau'-n-i's aber maih wia satt. U.

128. Deam gucket d'r Hunger zu de Auga raus. U.

129. D'r We'd o'm koin so en Ranza na'. U.

130. Vom Netessa und Nettrinka kriagt ma koin so en Ranza. U.

131. Kinder, wenn 'r brav sind, no iszt ma heu't im Pfarrahaus z' Nacht. B.

132. Des ischt de rei'scht Schpittel- supp. U. (magere Suppe.)

133. Dear ischt kra'k auf d'r Freszba'k. T.

134. Des hoisz ma's Maul für Narra halta. U.

135. Des ischt d'r Pegerling auf alle Suppa. U.

136. Du bischt a reacht'a Brutt'lsupp. U. (Einer der stets fort schimpft.)

137. Des schmeckt nach no mailh. U.

138. Dear hat d' Weischeit mit Löff'l g'fressa. U.

139. Du schuibscht ja 's Sach unter d'r Näs nei'. U.

140. I muasz ebas Warm's im Maga hau! U.

141. I hau' en ganz blaida Maga. U.

142. Dau ka'scht en langa Maga kriaga. U.

143. Dear hat en Bettziachamaga. U.

144. Des ischt scho' a ganzer Sau- mag. U.

145. Des ischt o'i's, 's kommt alles in oin Maga. U.

146. Des ischt a guat's Maga- pflascht'r. U.

147. Du därscht no saga, Maul was witt? U.

148. Miar isch ganz schlappab. U.

149. Mit ema volla Wampa isch net guat gampa. U.

150. Dear hat dea' net schleacht auguscheist. U. (Abgewiesen.)

151. Hascht Hunger, nau schlupfi in a Gugumer, hascht Du'scht, nau schlupfi in a Wu'scht! U.

152. Leis eine, laut ausze! U. (Beim Linsen essen.)

153. Dau hoiszt's au: Vog'lirisz oder schtirb. U.

154. Fremd Brod schmecket woh. U.

155. Dear friszt da Aerg'r in se nei'. U.

156. Von deam nimmt au' koi' Hu'd a Schtückle Brod. U.

157. Des schmeckt zingerläch. U. (Säurlich.)

158. Dear hat en reacht'a Blöcklesgretl. U.

159. A Rühale gat über a Brueahle. U.

160. Dear wird net fett, und wenn ma'n in en Schmalzhafa schteckt. U.
A Towamencin Tax List

"A Tax

of one penny half penny on the Pound and Four shillings and six pence per head laid on the Freeholders and Inhabitants of the City and County of Philadelphia. To pay the Quotas due to the Loan office and for destroying of Wolves, Foxes and Crows and depriving other expenses of the County the ensuing year. Assessed the 21st day of January 1733.

Towamencin, Jacob Fry, Collector

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<tr>
<th>Name</th>
<th>£</th>
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<tr>
<td>Joseph Morgans</td>
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<td>John Roberts</td>
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<td>Jacob Hill</td>
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<td>Hugh Evans</td>
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Approved 19th February

Rec'd the full contents of the within

 Duplicate this 26th of April 1734

Mary Leich"

Note.—The above copy I made from the original which came to my hands a few months ago. N. B. Grubb.

"It Is Easter Day"

On the frontier of Austria, on a little stream called the Ill, is the town of Fieldkirch. In 1799, when Napoleon was sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the town at the head of eighteen thousand men. It was Easter Day, and the sun as it rose glittered on the weapons of the French at the top of the range of hills. The council assembled to see what was to be done. 'Defense was impossible, and capitulation was talked of. Then the old dean of the church stood up. "It is Easter Day", he said. "We have been reckoning on our own strength, and that fails. It is the day of the Lord's resurrection. Let us ring the bell, and have service as usual, and leave the matter in God's hands. We know only our weaknesses, and not the power of God". The French heard with surprise the sudden clangor of the bells, and concluding that the Austrian army had arrived in the night to relieve the place. Massena suddenly broke up his camp, and before the bells had ceased ringing not a Frenchman was to be seen. Faith in God had saved the little town and all its people.—From the Christian Herald, by Dr. McLaren.
ON DER LUMPA PARTY

(A. C. W.)

(Nos. 3)

Iverdem war's essa redy,
Hen yoh g'schoft so schmart un schteddy,
Hen g'rippt, g'trennt un g'schnittta
Bes die fünger noth g' litta,
Kennie lusst sich tzewh mohl hebisa,
Wop! dert leit des lumpa wehisa.
Yehdrie schtreckt sich aerscht a'biiss'l,
Noh gehts noch der grohsa schiss'l.
Lumpa party un ken essa!
Ebbes so wetter net fertessa,
Net on's Yockel's, schreib sel onna,
Sel war gute g' nunk ferschtonna.
Now look out fer guta socha
Won die weibsleit parties macha.
Doh wet g'schoftt, g'rischt, g' bocka,
Kucha, pie un deitscha wacka',
Werscht un hink'l—nix fun porra
Rrauch m' r doh fer's gravy schtorrsa,
Kaes un latweg, butter, jelly—
S'va arta, grawd wie selie
Wuh sich so mit band ferwick'lt,
Hut g' gueckt wie'n deppich g' schtick'lt—
Doughnuts, pudding, rice un erbisa,
Tzelrich, chow-chow, tzucker-Kerbsa,
Grumbler musch un sahra buhna—
Hoi's der Gucku! will eich schuhna,
S'is yoh grawd wie immer evva
Won die weibsleit parties gevva.

Wunner yuscht wer's aus hut g' funna,
Wunner yuscht wer's aus hut g'sunna,
So fiel scheinna, guta socha
Os die weibsleit immer macha
Wan sie wolla; wels der friedaa!
Duhns ferleichter fer nonner bieda.
Sel, of course. duht nimmond schawda
Duht m' r sich net ieverlawda,
Yuscht s' is immer biss'l g' fæhrlich
Is m' r noch a'biiss'l ehrlich.
Sawg der ovner des is gonga,
So fiel meiler, so fiel wonza.
Aryer noch wie all die sehbra,
Konnsts dea aiga wort net hehbra,
Achtzeh war'a, doh konntscht denka,
Konnsts fer sel aw nimmond henka,
Hen g' lacht, g' plaudtert, gessa,
Hen sich's maal am schortz g'messa,
Ehnie hut mohl huschta missa,
Hut ihr soch net recht g' biss'a
Hut ken tezzl g' hot ivver'm lacha,
Happent evva, was wit macha!
Waer's net fer des happ'na evva
Het's ken hohm im butter gevva.
S' geht wie mit der Fibby Suss'l,
War so ebbes fum'a schuss'l,

War aerscht dreitzeh, war schun g' heiert,
Hut die jungen frieh og' fleiert,
Guckt noch's schensch in kortza frocks,
Geht uff b'such ons Brünnehocka,
Wert noh g' troagt noch den im sellem,
Wie sie akkaent—Gricks der Schellam!
Was sie net schun aerschter Kumma,
Het ken gansle woch g' numma,
Was sie duh wut—s'naeha lerna?
"Neh ich tzieg on's Dohi Kerna
Won der Joe"—"Was! dausch beddl'
"Bischt net g' heiert? So'n yung naaell!"
"Yah, g' wiss, schun wie fiel woacha—"
"Liehwer droscht! Konnstscht wescha,
kocha?
Geh m' r weck, was huts' don gevva?"
Nix obbard'ich, s'happent evva.

Well, dert hen sie g' huckt un gessa,
All so hungrich wie de Hessa
Wuh der George for'n brektesht g' tonga
Wie die hinkle uff de schontga:
Hen don gessa, s' war ken bledes,
S' geht so tzeita nix fun miedes'
Hut's yoh all fersuchha missa.
Het yoh schunscht ken gute g' wissa
Os m' r's all fersucht het g' hotta,
Was deht noh so'n party botta?
Besser gute un kreflich gessa
Os yuscht biss'l g' schortrt am essa;
Womi's belt au rum muss schnollia
Duht's de koch am beshtcha g' rozella.
Was waer's lehwa uhna's essa?
Besser lenzscht im grawb fergessa!
Gute g' kocht un gute g' bocka,
Noh kan ehsn die riehwa hocka.

Alles hut'n schick'tl g' schlosga,
Ebbes brecht am beschafta waga,
Kummt'n tzelt die eppel folia,
Kummt'n tzelt die erbsa knollia,
Kummt'n tzelt—waer's yuscht net's essa—
Dorsch un hunger is fergessa.

Fertich gessa, g' schetzett, g' plaudert,
Wert net lang doh rum g'maudert,
Derk net bord'ich tzelt forliefba.
Missa heem so um die fiehra,
Schofta bis die mounsleit kumma.
Hen so'n fashion, duhn gaern brumma,
Won net alles schoch am pletz'l
Wie die katze bei'm yunga kaetzl'
Bauers-weibsleit sin so evva,
Die duhn nix um's schofta gevva,
Hen ken tzelt fe raps' tz' nemma,
Dehta sich wahrhaftich schemma,
All die tzelt is uff g' numma.
Kan net uff der schtroze rum bumma.
Halwa dawg am schlip'li henka.
Nix wie on der hochmunt denka,
Uffg'dreest im town rum lawfa.

DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.
Chocolat-drops un ice cream kawfa,
Noch dor letscha fashion gucka,
Rechts un links d' kop tz' nucka,
Un ferlecht doch alles schuldich
Won credit un schrief g'dulidich.

WIE ES ALS WAR
By Frank R. Brunner, M. D.

NOTE.—The following was contributed and agreed for publication only a few weeks before the death of the lamented author in the Boyertown Theatre catastrophe, January 14, 1908.

Fer Sechzig John, En lange zeit,
Wars net wie alleweli:
Zu selre zeit sin oft die Leit,
Gefahre mit de Gau.
Und oxe ah, zuweell im joch,
Hen g'schaft im Plug—ich wess sel noch.

Im Kerich hen sie ah guth g'schaft,
Bei zwe ud ah bei Fier;
So schnel das wie der Fuhrman laeft,
Sin sie ferd mit blesier.
En Fifty-six hängt an Ihrm Halsz;
Sie waare als emol ah falsch.

Und fiel Familie hen en Kuh,
Fer milich, wie Ich wees,
Die Mäm hot die als uf gedu,
Fer Butter, Rahm und Käse.
Und Milich Riwel Sup, gar guth;
Brod Brockle ah, wans juscht so suit.

Und äppel Dumplings, dick wie Fäscht,
Noh Süse Milich druf;
Mer war so froh das mer recht gräuscht,
Sin all an der Disch nut.
Die Milich war süs, Frisch und Guth,
Sie halt uns g'sund und schterk im Bluth.

Der Butter kunnt oft net gros raus,
Die Küh hen ken Frucht grickt;
Summers schickt mer sie ins Feld naus,
Dert hen sie Gras gepickt.
Noh hot mer plenti Milich kat,
Die Küh die waare Oweds sadt.

Winters do wars en anre sacht,
Do füder mer juscht Hoy;
Die Milich war als bloh un'd schwach,
Sie drecht gewis ken ov.
Mir waare froh fer wos mer hot;
Hen net gemeent das mer mer wod.

Mir hen en Schwärzte Kuh mol kat,
Wan die alt-melkig war,
Hot es Rahm drehe nix gebat;
Der Butter drin war rahr.
En Bauer hot sie uns akkenk;
Es hot der Päp gar oft gekrenkt.

Wan Ich ans Butter drehe denk,
Und wie lang das es nent;
Mir hen gedreet an sell're Kränk,
Das mer sich oftmois schemt.
Gar oft hen mir ins Fas geguckt;
Gewunnerd ob es net drin schpuckt.

Fun Morgens früh bis oweds schpot,
Wars Butter Fas im gang;
Zu Esse zeit hot es geschtopt,
Sel war net arg lang.
Noh geet es wider—Flip, Flap, Flap,
Bis bedzeit; Sel war als en Tschob.

Und endlich, wan er zammer geet,
Dan war der klumje klei:
Hot net bezahlt fer zeit und müh,
Und Wels war Er wie Schnee.
Nau grickt mer nix meh so ins Haus,
Guth füd're bringt der Butter raus.

Deel Leit hen g'sagt das «unser Küh,
Die weere schur Ferhext;
Seent Juscht mol hie wie derr sin Sie,
Heert wie die Schwärtz dert Krext.
Es hot fer alters Hexe kat,
Und hot ah noch; Sie schwätze Klat.»

Anre hen g'sagt— «Es is im Rahm,
Gewis net in de Kuh;
En alte Frah, Krumbucklich, lahm,
Die laeft do und dert hie.
Sie hot en Buch, sie hots gelernd,
Und sel is uns so fergernd.»

„Nau folgt mir juscht und nemt en Pan,
Und doth fun dem Rahm neii.—
Und schellt sie uf es Feuer, dan—
Werd sie gezegeld sel.
Es is gewis en grosse schland
Das Weilsleit hexe in dem Land.»

Der Päp hot g'sagt— «Nau dreeg juscht ferd,
Es sin ken Hexe drin;
Ich wees, es drehe geet euch herd,
Es schelde is en sin.
Fruht füdere dreibt die Hexe naus,
Und bringt bal Butter zum Fas raus.”

Ich wunner ob es alleweil,
Noch Deitsche Leit so hot;
Die glaawe mer kent Leit, Füh, Gäl,
Ferhexa wan mer wod?
Wans hut dan los sie denke dra,
Dass sie sie sin, ken alte Frah.

Es is gewis bedauerlich.
Das es Heit noch Leit hot,
Die so dum Schwärzte; Schaunderlich.
Und glaawe doch an Gott.
Ihr Christenheit is arg klei,
Und sie zu Blind sie zu ferschtee.
Reginald Wright Kaufmann, author of "What is Socialism?"; "The House of Bondage"; etc. is on a lecture tour of the country in which he will discuss various economic subjects.

JAWCOB STRAUSS and Other Poems. —
By Charles Pollen Adams, illustrated by "Boz". Cloth; illustrated with text and full page illustrations; 311 pp. Price, net, $1.00; postpaid $1.10. Lothrop, Lee & Shepherd, Boston. 1910.

The title of the volume is taken from the first poem, and probably the best known of the author's poems: "Yawcob Strauss", that funny "Leedle Poy"; and through the popularity of this poem the author, Mr. Adams, is frequently called "Yawcob Strauss" by his admiring friends. The poem was first published with a few others, in 1878; it was really this poem that gave the author a start.

Mr. Adams has been known these thirty odd years as a clever versifier in the German-American dialect, especially such as is of a humorous nature. He possesses some poetic power and feeling. Some of the poems in this complete collection of his works have a decided merit. One could wish, however, that he himself had winnowed the chaff from the wheat instead of leaving that task to the reader, as stated in the Preface. The best poems are in the German-American dialect—"Leedle Yawcob Strauss"; "Mine Modder-in-Law"; "Der Oak und der Vine", which poem is a true picture of the existing conditions of many a household where the wife is "der shhturdy oak". And lastly comes "Der Long Handed Dipper, dot hangs py der Sink"; this is written in imitation of "The Old Oaken Bucket" and is really one of the best in the volume. Other good dialect poems are "The Puzzled Dutchman", who does not know whether he is "Hans vot's lifting, or Yawcob vot is tead!" And "Der Spider und der Fly"; and "Der Vater Mill" (The mill will never grind with the water that has passed").

Those written entirely in English have little poetic merit and are rather commonplace. "John Barely-Corn, My Foe" (Temperance) is probably one of the best: equally good may be the "Sequel to the One-Horse Shay". We believe, however, that the author would have done better if he had issued a selection of his poems instead of collection.


Here is something real; it is a love-story true to life. Here is human nature, without pretence, conventionality, and sophistication; but with its humor, laughter, and tears. It is the tale of a humble folk as they live in their quiet and unconcerned way.

The scene is that of a village where everybody knows everybody else, and where gossip is rife and busy. The story is virtually a continuation of the author's "Pa Flickenger's Folks", the readers of which will be glad to meet their old acquaintances again.

The characters are all out of the ordinary, and use expressions that are quaint and original. In the background of the story is the earnest and yet futile attempt of Opal, the heroine, to introduce some polish and refinement into the household in order to relieve the drudgery and humdrum of everyday life; but it is of no avail. Nor can the parents see that times have changed, and that their children have changed and grown up.

There are several moments of suspense: one is founded on the occasion when Opal has permission from her mother, after much ado, to go to the picnic with Sefton Woods; but after all the flurry and excitement incident to the getting ready he does not come: the misunderstanding is explained later. One may think the incident a cruel and disappointing one, but it is human nature, these are not the first lovers that had a quarrel, and Sefton is not the only "feller" to take the "other girl" to the picnic.

It is very enjoyable reading, and not unlikely many young people will try to repress a sympathetic tear while reading the story of this humble folk.

Acknowledgment

We are pleased to acknowledge receipt from C. L. Martzloff, Alumni Sec. Ohio University, Athens, Ohio, of his "History of Perry County, Ohio" and his "Archaeological, Historical and Geological Map of Perry County" both published in 1902. The book is full of good things of which we hope in due time to give our readers a taste. It will enable us to trace the footsteps of some "Pennsylvania Germans."
German Society of Maryland

The German Society of Maryland held its Annual Meeting January 9, 1911, the veteran President, L. P. Hennighausen, Esq., occupying the chair. The Treasurer's report showed a gross income of $6,620.10 for the past year. The society gave $3,808.75 during the year to needy families, orphans, the aged, the sick, the oppressed. The necessity of having their own building is deeply felt by the society.

Death of Noted Historian

General William Watts Hart Davis, a veteran of the Mexican and civil wars died in Doylestown, Pa., December 27. General Davis was 90 years old, and for more than half a century had been not only a conspicuous figure in Pennsylvania, but in national affairs as well. He was not only a distinguished soldier, but a veteran newspaper man and an author of considerable note.

It was way back in 1846 that General Davis first entered the service of his country. He was then studying law at Harvard University, but left that institution to enlist in a Massachusetts regiment recruited for service in the Mexican war. He was mustered out at the close of the war as captain.

The great southwest appealed to young Captain Davis and he decided to locate there. First practicing law, he later served in succession as United States district attorney, attorney general, secretary of the territory, acting governor, superintendent of public buildings. It was in New Mexico that Davis first engaged in journalism. For a number of years he was publisher of the Santa Fe Gazette, a newspaper published in both the English and Spanish language.

After his experience in the newspaper field in New Mexico, Captain Davis decided to return to his home at Doylestown, where he became editor of the Doylestown Democrat. When the call for soldiers was sent out by President Lincoln in 1861, Captain Davis organized the one hundred and fourth regiment Pennsylvania volunteers and also Harrell's battery. At the close of the war he was made a brevet brigadier general for meritorious service.

General Davis, besides being a member of the order of the Loyal Legion, was a member of the Bucks County Historical Society, Aztec Club, Society of the Army of the Potomac, the Society of Foreign Wars and the Sons of the Revolution.

Since the civil war General Davis had written and published the following works: "History of the One Hundred and Fourth Pennsylvania Regiment," "History of the Hart Family," "Life of General John Lacey," "History of Bucks County" (a work of 10 years), "Life of General John Davis," "The History of the Doylestown Guards" and "The Fries Rebellion."

The Kittochtinny Historical Society

This society has issued a new volume (Vol. VI) giving the papers read before the society February 1908 to February 1910. The following is the table of contents:

Officers of the Society.
Members.

In Memoriam.
Benedict Arnold, Patriot and Traitor.
By Hon. Chas. H. Smiley, New Bloomfield, Pa.
The Seventh Day Baptist of Snow Hill.
By Chas. W. Cremer, Esq., Waynesboro, Pa.
Summer Vacation Assembly at "Ragged Edge". Guests of Mr. M. C. Kennedy.
The Episcopal Church in the Cumberland Valley. By Rev. E. V. Collins.
Old Fort Loudon and its Associations. No. 1. By Geo. O. Seilhamer, Esq.
Old Fort Loudon and its Associations. No. II. By Geo. O. Seilhamer, Esq.
The Conodgwinet Creek. No. 3 (Early Highways.) By John G. Orr, Esq.
Unveiling of Dr. Agnew Portrait Guests of Dr. Irvine Mercersburg Academy.
Vacation Assembly at Summer Home of Mr. M. G. Kennedy.
The Dedication of the Capt. E. Cook Marker. Address by Benjamin Matthias Need, Esq., Harrisburg, Pa.
Regular Meeting of Society at "Elderslie". Biographical Sketch of Josiah Culbertson. Read by J. S. McLain.
A Day in the Courts. A. J. White Hutton, Esq.
A Lawyer's Nosegay. By Linn Harbaugh, Esq.


Pennsylvania Federation of Historical Societies

The Pennsylvania Federation of Historical Societies held its Sixth Annual Meeting in the rooms of the Historical Society of Dauphin County, Thursday, January 5, 1911, one o'clock P. M., with an attendance of representatives from 18 of the 32 societies in the Federation.

In his address the President, F. R. Diffenberger, Litt. D., set forth in a very practical way some of the things the Federation has under way and is assured of accomplishing good results ultimately, not failing however, also to show in what way the association "has not quite measured up to the standard expected of it". The address throughout was suggestive and encouraging, as one would expect from a veteran in the service like Dr. Diffenberger.

Amongst the matters presented in the Secretary's report was the impressive fact that the 32 societies in the Federation have a membership of over 10,000 Pennsylvanians engaged in historical activity, that during the year 1910 these societies issued publications, papers, and addresses on historical topics to the number of about 195 titles, an exhibit of historical activity throughout our state during the short space of a year that is surprising for its quantity, high quality and diversity of matter treated, these titles now made of knowledge accessible far and wide by means of the Federation's medium as the assembler and publisher.

By means of the Federation the historical societies in the state are now becoming known to one another, their work and productions are annually tabulated in a form for general distribution and common information tending in many ways to stimulate to still larger historical activity, and to start activity in territory not yet organized to do historical work. The Federation's annual report is more largely and more widely asked for every year by distant societies and libraries.

Allusion was made to the death on December 27, 1910, in his 90th year of Gen. W. W. H. Davis, President of the Bucks County Historical Society, a man distinguished for his many and valuable services to the State, and as a voluminous writer on historical topics.

The two financial reports, one by the Treasurer of the Federation, and the other by the State Librarian, as custodian and distributor of the money appropriated to the association by the State in 1907, showed the Federation to be in possession of a good working balance.

Of the six Standing Committees three reported having been active during the year, 1910; that on Bibliography as having secured the manuscript of a bibliography of Lancaster County and the same as nearly ready for publication, and of Chester County's bibliography being in an advanced state. It was also reported at the meeting that the Franklin County's Historical Society—the Kittochhins—has a bibliography of that county in advanced preparation.

The report of the Committee on the Preservation of Manuscript Records, read by Prof. Herman Ames, chairman of that Committee, and Chairman of the Public Archives Commission of the American Historical Association, was an admirable paper in many ways, thorough in study, instructive in its generalizations, and comprehensive in elucidating detail. As a beginning, and for a working basis, this Committee had issued during the year a blank form, containing 29 questions as to the nature and condition of the County Archives in the counties of the state to the commissioners of which a blank was sent for replies to said questions. Although started late in the year, 22 counties had been heard from at the time of the reading of the Committee's report. The same form of interrogatories was sent to local historical societies for their assistance in the work. The Committee was continued and the association was encouraged to feel that with this Committee's further activity together with the proffered assistance on the part of the State Librarian in doing archive work and the cooperation of local historical or society effort, there will be brought about a greatly improved condition as to the care and preservation and accessibility of written and printed records, State, County, and minor territorial divisions, records so essential in the elucidation of the history of said named division, State, County, and so on.

This valuable report will appear along with other matter named or not named here, in the forthcoming published "Acts and Proceedings of the Federation".

The officers elected for 1911 are: Gilbert Cope, West Chester, President; Herman V. Ames, Ph.D., Philadelphia; First Vice President, Hon. Geo. Moscrip, Towanda; Second Vice President, George Steinhauer, Lancaster; Third Vice President: S. P. Heilman, M. D., Hellmandale, Secretary: Hon. Thos. L. Montgomery, State Librarian, Harrisburg, Treasurer: and Chas. Roberts, Allentown, and Luther R. Kelker, Custodian of State Archives, Harrisburg, members on the Executive Committee made vacant by expiration in 1910 of terms of two members of that Committee.
Answer to Query No. 3

The Blauch family migrated 1750 and can richly count seven and eight generations, as records show. The family is thus 29 years ahead of the Fluke family, showing eight generations in 150, instead of 180 years. So much for the old Switzer stock.

Johnstown, Pa.

D. D. BLAUCH.

QUERY NO. 4

Scheirer-Shirey Family

Walter R. Scheirer, Nazareth, Pa., wishes to correspond with parties able to give information respecting Adam Scheirer who lived in Southampton 1826 and Joseph Scheirer (Shirey), a saddler, who lived and died at Reading, Pa., 1846-48 (circa).

QUERY NO. 5

Boone Data

From William R. Boone, Jalapa, Veracruz, Mexico, comes the following call for information. We hope some of our readers will be able to send us data of the families concerned.

"I take the liberty of addressing you for assistance in trying to trace my ancestors in Penna. Am attaching a list that I am trying to extend back but I have been rather unsuccessful so far, due to the fact that the family has been so busy pioneering that it has far outstripped its records."

The list referred to is as follows:

William K. Boone (1834—), son of William Boone (1792-1892) and Rebecca Pursil (1798—) was married to Mary E. Heffelfinger, daughter of William Heffelfinger (1808-1850) and Margaret Marks (1808-1893). William Boone was the son of Hezekiah Boone and Hannah Lincoln. Rebecca Pursil was the daughter of Jacob Pursil (1775-1857) and Jane Irwin (1776-1855). William Heffelfinger was the son of Thomas Heffelfinger (1759-1866) and Ewe Weaver. Margaret Marks was the daughter of John Marks (——1861) and Margaret Bollinger; the former, the son of — Marks and — Mevers, the latter the daughter of John Bollinger and — Diller.

QUERY NO. 6

Bollinger-Bow Family

John Bolling died in 1765, leaving a wife Anna and 7 children: John, Catharine, Anna, Daniel Barbara, Freenie, Christian.

Christian Plough of Lebanon township, Lancaster County, Pa., died July 1789, leaving a wife Rosanna, and 11 children: John, Abram, Henry, Anna Barbara, Elizabeth (married to Christian Berkey), Catherine (married to John Schneider), Freenie, Christiana, Magdalena, Christian. Who can give me any information?

D. D. BLAUCH.

QUERY NO. 7

A Berks County "Dutchman" in California

C. B. Taylor, Stockton, California, a Berks Countyan of the old Keystone State, writes:

"I would like to find out the old families of Taylors, Boones, Hultz, alias Woods, Douglass—all old timers and relatives of mine. Taylors and Hultzes settled near Philadelphia, the others in Oley, Berks, and Montgomery Counties. Who will give the brother light on his family history.

There was a Schneider, (not of Berks County) who had changed his name to Taylor who one day in showing his live stock said of shoats: "I pulled up these walkers on playwater." Was hutt er gemeent?"

QUERY NO. 8

Embick and Clinesmith Families

Among the early Pennsylvania-Germans who became pioneers in the settlement and development of western Maryland was Matthias Nead (Nied) who came to Pennsylvania from Alsace, in 1753, settling in Lancaster County and shortly afterwards going to Maryland, where he settled near the Conococheague, in the Sharpsburg district. He died in 1780, leaving two sons, Daniel and Jacob, and three daughters. Barbara, Charlotte and Juliana. Daniel married Ann Maria, daughter of Peter Heleigh (Hoeelich); Juliana married Philip Empeigh (Embick) and Barbara a man named Clinesmith or Kleinsmith. The complete genealogical record of the descendants of Daniel Nead has been made, but very little has been discovered as to the Embick branch and nothing concerning the Clinesmith branch. Information is sought concerning these two branches, and it is hoped that some of the readers of THE PENNSYLVANIA-GERMAN may be able to furnish some clues in this direction.

DANIEL WUNDERLICH NEAD.

1221 Seneca St., Buffalo, N. Y.
THE FORUM
The P. G. Open Parliament, Question-Box and Clipping Bureau—Communications Invited

Wanted
Penna.-German, Vol. VI, No. 1, Louisa Miller, Blairsville, Pa.
Vol. 2 and Vol. 6; J. B. L. 152 W. 131 St., New York.
Vol. 1, 2, 3, 6, 7, J. C. R. care of Penna.-German, Lititz, Pa.

MEANING OF NAMES
By Leonhard Felix Fuld, L.L. 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 that purpose.

66. LENHART
LENHART is a variant of LEONHARD. LEONHARD is a compound of LEIN which is of Latin origin and means a lion, and HART which is Germanic and means brave. LENHART accordingly means brave as a lion.

67. ROTH
ROTH was originally applied to a child or a man who was particularly healthy in appearance. It is German and means red, ruddy, healthy. It is similar to the English girl's name RISE and the English boy's nickname RUDDY. In later years ROTH has also been used as a nickname in the case of a man who drinks to excess. In the sense it is used either alone or in combinations such as ROTNAESE, etc.

LEONHARD FELIX FULD.

A Conundrum
A subscriber in renewing his subscription expressed himself as follows. Who can guess in what county the subscriber lives?
Mine groser frind Kriebel:
Del steidung date ich lever lasa
Als we my brote un broteworsht esa
Drum shick ich dier stwa grosn daler
No ishs a yohr uns stwa feel woler.

Vom.

SHNICKELFRITZ.

The Various German Dialects
Rev. D. E. Schoedler of Allentown, Pa., has promised to give us during the year "specimens of poems written in the various German dialects, showing what few changes are required to turn them into pure Pennsylvanian German." Our readers can count on receiving a rich treat in these specimens. If any other readers are preparing contributions for the dialect department they will confer a favor by notifying us.

What Does It Mean
A Connecticut reader writes: "Recently I attended a funeral of a German friend here. In the house I found the mirrors turned to wall. This brought to mind a custom in my Pennsylvania home, where on such occasions both mirrors and pictures were turned to face the wall. What does it mean? I have forgotten. It might be a good query for THE PENNSYLVANIA-GERMAN if space will permit."

"Dry Goods and Notions in Penna. German"
From a business house on Third Avenue, New York City, comes this query: "Can you furnish us with a book called "Dry Goods and Notions in Pennsylvania German"? We know of no book in the dialect by this name. Possibly some one has issued a joke book stuffed with "chestnuts" under this name. Who can give us any information on the subject?

Correction of Error
January issue, page 36 column 2, second line from bottom, General Steuben should be General Scammel.
January issue, page 15, column 2, line 17 reads characteristics for characters.
Page 49 column 1, line 14, reads Amelia H., for Amelia.
Page 49 column 1, line 16 from bottom reads Bär for Bar.
Page 49 column 2, line 10 reads 1 d. for 10 d.
Page 49 column 2, line 29 read Lorah for Sarah.
Page 49 column 2 line 6 from bottom, read Daniel, d. for Daniel b.
Page 51 column 2, line 4 from bottom transpose Stamm, Werner.
Page 52, column 2, line 7 from bottom read Hohi for Hofon.

The Passing of the German
The following is one of many signs showing that English is gradually displacing German in old German communities. The letter was written November 1910, by the
Secretary of the Board of Trustees of the Deep Run Mennonite Church, Bucks Co., Pa., to their pastor, Rev. Allen M. Fretz.

Dear Pastor:

One of the most important matters that concerned you directly acted upon at the annual meeting was the matter of German services. It was the opinion of all the trustees (and they were all present) that the time has come to have all English services. A motion to that effect, with the proviso, however, that should there be such in the services that you know prefer the German, to have some German on the occasion, but that no German services be regularly scheduled, was adopted unanimously. It will be optional with you as to how much German there shall be on the specified days. We hope this will meet your approval.

Pioneer Germans at Germanna, Va.

Dandridge Spotswood, Consulting Engineer, Petersburg, Va., and New York City, a descendant of the celebrated Governor Alexander Spotswood writes under date of January 9, 1911:

If it were not for the fact that I am rushed with business matters I would send you a sketch of the early German Colony who were brought over here by my family to operate their iron mines. I have the basis of an interesting article and will when the weather clears up journey to Spotsylvania County and get some views that will be of advantage in the article. ** * * Some of the members of this colony have made highly esteemed names for themselves and have produced descendants of great value to the country. There still lingers a bond of attachment of many to the old country and its people. ** * * I am going to see if later I cannot contribute an article embodying some facts of value.

Our readers will be very glad to read Mr. Spotswood's article on this noted historic colony and their illustrious descendants. We hope his prosperity will not prevent his preparing the contemplated paper.

Pennsylvanians on the "Canal Zone"

The following self-explanatory letter is a new illustration of the ubiquity of the Penna. Germans.

Canal Zone, Panama, Jan. 2, 1911.
Mr. H. W. Kriebel. Editor, THE PENNA.-GERMAN, Lititz, Pa., U. S. A.,

Your letter of the 9th ult., is before me, as well as the magazine. Being a Pennsylvanian German, I find the paper as well as the enclosures with your letter of interest. There are a great many Pennsylvanians on the Isthmus, engaged in the construction of the Canal, and among them I find quite a number who really speak the "lingo". There are at least a dozen Penna. boys right here in Cristobal who can speak it, and we have called a first meeting to form a Club. The former General Manager of the Panama Railroad 1907 to 1909 was a Penna. German from somewhere near Allentown,—Slifer by name. The present General Superintendent of the Panama Railroad is from Litletown, Pa., also a Penna. German. I understand he was at one time telegraph operator or Station Agent at Slatington, Pa. Colonel Sibert, who is in charge of the construction of the famous Gatun Dam and Locks is from Pittsburg, Pa. Major Butler, who is in charge of the Marines at Camp Elliott is a son of Senator Butler of Penna.

So you see there is material here (as everywhere) for a good article on Pennsylvanians, and I intend to write up such an article for your paper in the near future, to be accompanied with illustrations of the work they are engaged in.

Sincerely yours,

W. H. KROMER.

In one of the Philadelphia public schools is a girl whose forebears held that the principal aim of the life of a woman is marriage. This little girl is well up in most of her studies, except geography. The other day her teacher sent to her mother, to see that the girl studied her lesson. The next few days showed no improvement, and the teacher asked whether she had delivered the note.

"Yes, ma'am," was the reply.

"What did your mother say?"

"She said that she didn't know geography an' she got married, an' my aunt didn't know geography and she got married, an' you know geography and you haven't got married."

—November Lippincott's.
Sinking into Oblivion

Under this heading we called attention in our January issue to a newspaper report, attributing a certain statement to Roosevelt. In explanation of said report we quote the following letter from Dr. Schaeffer, Superintendent of Public Instruction.

Commonwealth of Pennsylvania
Department of Public Instruction

Harrisburg, Pa., Jan. 7, 1911.
Mr. H. W. Kriebel,

Dear Sir: I have been away from home for a month and could not work in my study. I enclose the extract from Roosevelt's "True Americanism." I do not have his little book on this topic, and must send you what I have in my note book. He thinks that in order to become truly Americanized one must learn the English language. In my opinion he is right. I see no reason for perpetuating the dialect of my boyhood in the speech of my children, but I am very anxious that they shall learn High German and become saturated with its literature and with the best which German literature embodies. But one can not get a newspaper to say this because it does not serve to make a sensational newspaper story.

Yours truly,

N. C. SCHAEFFER.
EDITORIAL DEPARTMENT

"So it is with the Pennsylvania Germans. Those of them who became Americanized have furnished to our history a multitude of honorable names from the days of the Muhlenbergs onward; but those of them who did not become Americanized form to the present day an unimportant body of no significance in American life."


A few questions suggest themselves: when may a Pennsylvania German said to be Americanized; when may we say of American citizens they are of "no significance in American life"? Are the hands of the town clock, seen by everybody, of more significance than the pinions, screws, weights, framework, etc., back of the face. grimy, dusty and never looked at? Who are our "significant" citizens?

A Word About Our Editorial Policy

An esteemed subscriber wrote recently in answer to a letter inviting criticism:

"Die Muttersproch": what you usually admit as such, is—well I have yet to meet the person who knows what it is, except that it is not Pennsylvania German. The reason for its uselessness to a philologist I gave you on former occasions. The Forum.' Prof. E. S. Gerhard's laudable efforts in the interest of Justice for Pennsylvania Germans will forever fall flat if you ever stoop low enuf to mention a Judge Peter Grosscup again. Write to the Appeal to Reason, Girard, Kansas, and learn who Grosscup is and correct yourself."

To these words we replied:

"Your words as to what is admitted under 'Muttersproch' are not definite enough to enable me to locate the offending contributions. So far as the spelling of the dialect is concerned I believe I can better serve the cause of phonetic spelling by pursuing my present course than by insisting on uniformity. I doubt very seriously whether we are far enough advanced to adopt an ironbound orthography.

So far as Judge Grosscup is concerned, I see the 'Appeal to Reason' each week. The pages of the magazine are open to you for a frank expression of opinion in criticism of any affirmation of fact made by any contributor to the magazine. You surely recognize the inadvisability of my making 'The Pennsylvania-German' a propagandist organ for any ism or ology, however good, laudable or popular."

We may say in addition to what we wrote to our critic that in spite of Harbaugh, Haldeman, Horne, E. H. Rauch, Grumbine, all of sainted memory, or the action of the Penna. German Society, living writers like Daniel Miller, T. H. Harter, Dr. E. Grumbine, H. M. Miller, Rev. A. C. Wuchter, Rev. I. S. Stahr, J. W. Seip, M. D., Rev. Adam Stump, Henry Meyer, Louisa A. Weitzel, and others have not yet seen their way clear to adopt uniform spelling. Nor is it in our province to assume the "dog in the manger" policy and insist on all dialect writers spelling and capitalizing as we tell them. We are as anxious as any one to see our contributors adopt a uniform standard and hope eventually to bring this about. But before this can be accomplished we must have some frank discussions on the subject. The matter can not be settled in a day or by the fiat of any individual, but the day and possibilities for settlement are at hand. We hope to hear from our readers on the subject.

The Pennsylvania-German is not prepared to enter the arena to argue Socialism pro or con—or to become the mouthpiece of any church.

Penna.-German "Parlors"

On page 69, Dr. Super calls attention to the proverbial parlor of Penna.-German families. This is one of the favorite subjects on which to say derogatory things about this class of people. But men rarely give full credit to all the impelling motives prompting the setting aside of the "parlor". May the act not grow out of a feeling of reverence for things sacred, uncommon: a desire to cultivate a taste for the artistic and beautiful—a doing in a small scale what the rich do in building their art galleries? A reverence for the Bible, an honoring of fathers and mothers, a love for the artistic is thus cultivated which can not be accomplished in the rush and bustle, dust and din of modern industrial life. Are we past the necessity
of cultivating these things today? May not the parlor have been an important element in the development of the Penna.-German character? At any rate, why not say the good things about this room, rather than the opposite?

Use of the word "Pennsylvania German"

An official of a prominent historical society recently called the attention of the editor to the careless use of the term "Pennsylvania German" as applied to a class of people. This magazine aims to devote itself to 18th-century immigrants and their descendants. The name of the magazine is not of sufficiently wide scope to cover this field fully, but it seems inadvisable to make a change. We believe, however, that by definition we make the name distinctive and definite enough.

Shall Pat Schmidt be called an Irishman or a Dutchman, if his father was of Penna.-German stock and his mother of Irish blood? Is John Jones a Pennsylvania-German providing he uses the dialect correctly in spite of the Welsh ancestry of his parents? An octofoon is classed as a negro; may not a citizen with a like strain of Penna.-German blood be classed among the Pennsylvania-Germans? Years ago there lived in Dauphin County a man descended from Indian and Negro who spoke the lingo as if of the purest Penna.-German stock. Was he a Pennsylvania German? Does language or ancestry, or place of residence, or physique, or lack of education constitute the mark of the Penna. German?

SUBSCRIPTIONS HAVE BEEN PAID by the persons named, to and including month of the year given—"12-10" signifying December, 1910

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J A Bender—12-10
H S Heitman—12-11
E A Hill—12-12
G W Reaser—12-11
Anna C Murty—12-11
E D Bright—12-11
C D Deppen—12-11
A S Urffer—12-11
S A Seaver—14-11
W W Heck—12-11
M B Schmoyer—12-11
H K Gerhard—12-11
W H Lambert—12-11
W Riddle—12-11
Thomas J Mays—12-11
C B Schneider—12-11
Mrs E H Veir—2-12
I S Stahr—12-11
J H Klase—12-11
Miss A M Longenecker—1-12
Preston Miller—12-11
Daniel Kendig—12-11
Miss F H Evans—12-11
F P Albright—12-10
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J Y Schell—12-11
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D E Schoedler—12-11
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E H Kistler—12-11
E Brubaker—12-11
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T C Billheimer—12-11
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B Hertoeles—12-11
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A Study of a Rural Community
By Charles William Super, Ph. D., LL. D. Athens, Ohio

(continued from February issue)

XIX.

ALTHOUGH this part of the Keystone State might be called new, the soil in places was so exhausted that nothing grew upon it except scrub pines. These at the time of my earliest recollection were from ten to fifteen feet high and in spots stood so close together, sending out their stiff lower branches almost horizontally, that it was next to impossible to pass between them. The ground was thickly covered with pine needles amid which Johnny jumpers often sprang up so thickly as to conceal everything under them. It was a favorite amusement of children to hook together the bent stems and pull until one or the other broke. In this way two antagonists would soon accumulate a pile of broken stems and blossoms. Sometimes one stem proved strong enough to pull the head from several others; but its victorious career seldom went further. Regarded from the esthetic point of view there was a considerable difference between the tastes of the denizens of this region. There were houses older than my recollection that were substantial and commodious while some of the newer ones were set in a patch of woodland with no open space around them. The best that could be said in favor of such sites was that they were always protected by shade. But as others were erected in the open field the prospect of shade can not have been a determining factor. Sometimes the dwelling house with a few of the outbuildings had been set on one side of the road and the barn on the other. Thus the public thoroughfare could be used as a passage-way from one to the other. When all the buildings were on the same side of the highway and close to it the same statement is true. In either case no cultivable land was lost, although there could be no courtyard about the domicile. In front of some of the older houses a few evergreens had been planted. Lombardy poplars were somewhat in vogue, and in this latitude they were long-lived. But in almost every location the useful was preferred before the ornamental. One might suppose that the fear of vicious tramps would constrain the farmers to locate their dwellings within calling distance of one another. There were tramps, it is true, and other homeless wanderers; but I never heard of any one being molested by them. Very few of the original buildings, perhaps
none at all, were still in use toward the close of the nineteenth century. One after another they were torn down to make way for greater or used for store-houses. They were abandoned, not to make room for larger families, but because smaller families, which were the rule, wanted more room for each member. In a few instances the original house was retained, but so enlarged and transformed as to be no longer recognizable.

XX.

In the fall of the year after the winter wheat and sometimes a few acres of rye had been put into the ground, the corn-husking began. The jovial occasions about which the poets have written when an entire neighborhood came together were not much in vogue in my time, in our part of the “Lord’s moral vineyard”. I do not recall having been present at more than one or two. The performance was decidedly proisy, especially in cold weather. After the corn and its fodder had been disposed of, the latter in the barn, the former in the crib, some of the farmers laid in their stock of fuel for the winter. It was no trivial matter to provide fuel for two or three fires for several months, as no one used coal. A few of the farms became, in the course of time, entirely denuded of timber; so the winter’s wood had to be hauled several miles from a hill on which some of the citizens owned or leased land solely for this purpose. More than half the farmers provided fire-wood as it was needed, and sometimes not quite that. Another fall and winter occupation was treading out the wheat. The sheaves were laid on the barn-floor; then a boy astride of a horse and leading one or two others, went round and round upon them until all the grains were trodden out. Next the straw was removed, the wheat scraped to one side, and the same circular performance repeated. Threshing rye with flails was more interesting if more laborious, especially when three or more performers engaged in it. But they had need to be very careful to keep correct time or the end of the implement would hit one or another on the head. The rhythm of several flails made a sort of rude music. The straw was chiefly used in making chop feed for horses. However, beginning with the second half of the nineteenth century threshing-machines gradually came into use with other agricultural implements. The flail, the scythe and the grain-cradle were rarely called into service. Although there were no Yankees in the neighborhood and therefore no historic whittlers, whittling was a sort of universal subordinate pastime. Little boys and big boys, young men and men of middle age, sometimes even old men whittled. It was however not usually engaged in as a solitary game. If two persons of the male sex happened to meet on the road, or in the field, or about the premises of one or the other, the pocket knife was generally called into service, barring, of course, some pressing labor. It was used on a fence rail, or on a bit of board, or on a stick that happened to lie near, or on the smooth bark of a tree, or on something less common. I have not now in mind the frequent use made of the pocket knife to carve some figure, or inscription on the school desks: that is a universal penchant among boys and is usually yielded to whenever opportunity offers. The whittling I am now thinking of was much more extensively practiced: it was far from being confined within the narrow walls of a school building and a few months of the year when there was opportunity for the employment of this ubiquitous little tool in that particular place. The first article a boy sought to make his own property was a pocket knife, and among the serious mishaps that occasionally befell him, to lose or to break it was far to the fore. For the poorer boys the oldfashioned “Barlow” that had but a single blade was the first piece of pocket cutlery. In the nature of the case trading knives was a well established form of juvenile business.
And a foolish one it was. The fellow who had a knife to barter assuredly expected to better himself by the deal at the expense of the party of the second part. This was all the more certain if he refused to show his stock in trade in its entirety. Yet many an exchange was consummated, “unsight, unseen,” apparently for the mere purpose of promoting internal commerce. The bitten party generally expected to recoup himself for his loss on some one else. Perhaps, too, the mere love of excitement was an unconscious attraction to those who had so few things to vary the monotony of their lives. It may be said also that the innate impulse for gambling, which has such a fascination for men everywhere, began to show its germ in these unsophisticated youths; for the deal might turn upon a slate pencil, or on some object of even less value. One of the strong motives that impelled every young man who purposed to make farming his vocation was the ambition to possess a good horse and buggy. Generally one of the colts that from time to time made their appearance about the premises was put in charge of the son by the sire. He thenceforth had the care of it until it was ready for service and entire possession of the beast afterwards. A buggy was not so easily provided; but it was usually done eventually if the horse was on hand. A riding horse might supply the needs of one person in a majority of cases; not so well, of two. The chief use of the vehicle made by its fortunate possessor was driving his dulcinea to campmeetings and other places that might prove sufficiently attractive. The fortunate possessor was often regarded with envy by those rustic swains who preferred to save for other purposes what little money they might get into their possession. Sometimes it required no small measure of self-denial to choose wisely between the allurements of present pleasure in the guise of frequent drives by the side of a charming maid and the more distant prospect of a larger sphere of usefulness. The young lady who was so lucky as to have an admirer who was the fortunate possessor of a turnout was the envy of her less favored peers. Sometimes this piece of property gave the decision between two claimants who were otherwise on an equal footing. The pleasures of hope were overborne by the satisfaction of immediate possession. A bird in hand was rightly held to be of more value than a dozen that might still be disporting themselves among the leafy branches.

XXI.

To not a few of these people superior knowledge had about it something uncanny when it led to doubts upon the literal inspiration of the Scriptures, or of the commonly received doctrines of the church. Here were still to be found lingering vestiges of the mediaeval spirit that led to so much bitter persecution. The tree of knowledge bore forbidden fruit and it could be said of those who had eaten thereof what Festus said to Paul: “Much learning hath made thee mad”. No matter how upright a man might be in his dealings with his neighbors, if he was not orthodox, the saving trait of his character was wanting. So long and in so far as extensive information increased a man’s power as a defender of the faith once delivered to the saints it was supposed to enlarge his usefulness; otherwise it made him only the more to be feared, the more dangerous to his fellow men. The Bible, or the dogmas of the church, might be interpreted in a number of different ways without doing material harm, but to deny them was the most damnable heresy. Hell-fire and a personal devil were a stern reality. Albeit, some of the most steadfast believers were not members of any church while of those who were not all were greatly concerned to practice its moral precepts. Some consoled themselves with the belief that if they were members of the church they were “all right”; others held that mere church-membership without “conversion” and a “change of
heart" had no merit whatever. There did not exist here the primitive notion that any departure from use would bring material disaster upon the tribe; the innovator was to be shunned as one who was certain to bring destruction upon his own soul and upon all who shared his doubts. In short, here were to be found minds that were at the farthest possible remove from the typical scientist. Many of these people had inherited from their remote ancestors the primitive incapacity or unwillingness to trace effects to their causes. A conclusion was usually jumped at which a little reflection would have shown to be unfounded. That phenomena were often worth careful study was an idea that never entered their heads. Effects were attributed to some magical or occult cause that had no existence outside of their imagination. If the hens did not lay they were bewitched. If some object was lost and could not readily be found the devil was concerned in it in some way. If bulbs did not come up as expected, it was due to their having been planted in the wrong sign of the moon. If a boy was drowned on Sunday it was owing to his going into the water on the Lord's day; but if a similar accident occurred during the week it was caused by cramps. If a house creaked from the frost entering the ground or from a thaw it portended the death of an inmate almost as certainly as the howl of a dog. If a horse shied at night it saw a "spook". In fact night was so much dreaded by a part of the female population that they would hardly pass over the threshold after dark. I can recall very few of the omens and superstitions and never knew many. My father paid no attention to them and mother thought it wicked to give them any countenance. What sort of imaginary objects could terrorize an entire neighborhood is forcibly illustrated by an anecdote I heard my father relate more than once. In his boyhood it was currently reported that in a large tract of woodland a headless man might be seen at night with extended arms covered with a coating of fire. Being, late one evening, several miles distant he started for home, and before he thought himself was heading straight for the dreaded object. Although not superstitious his fears for the moment get the better of him; but recollecting that he had an ax, he grasped it firmly with both hands, mustered up his courage and proceeded. Soon he came in sight of the uncanny thing. Upon approaching it closely he found it to be the tall stump of a tree from which projected almost at right angles two dead branches. It was partly covered with a species of fungus, which, in the dark, gave to it somewhat the appearance of being on fire. With a few blows of his ax he felled it to the ground. Henceforth the man without a head was seen no more. There were a few freethinkers in the community. One of these, a tailor with his son worked at his trade some years in a hamlet not far from us. The young man was fluent in handling the usual arguments against all forms of supernaturalism. I was too young to be able to enter into the spirit of his doctrines and recall hardly any of his specific arguments. I do not know what eventually became of the pair. By far the best informed man in the community and a fine mathematician had read parts of Voltaire's Philosophical Dictionary, Paine's Age of Reason, d'Holbach's System of Nature, Taylor's Diagesis, and other similar writings. These were not kept with the rest of his books, so that it was by a mere chance that I got a glimpse of them. Although I remembered the titles I did not know in what spirit they were written until many years afterwards. Most of them I have not seen since. I never heard this man refer to his liberal views and learned incidentally from others what they were. As might be expected he did not stand well in the community although his probity was unquestioned. Notwithstanding his intelligence he would not have been allowed to teach a country
school if he had offered to do so for nothing. He came to this country when a mere lad, but had none of the characteristics of the Pennsylvania German and spoke the language rather poorly, probably owing to his having spent most of his early life in an English family.

Although the community was in general orderly, there were two occasions on which there was sometimes a performance that bordered on disorder. The teachers in the schools were expected to "treat" the pupils on Christmas day. If they failed to give notice that such was their intention they sometimes found themselves "barred out" on the morning of said day. Once in a while there was a long and strenuous contest between the outsider who was trying to enter and some enterprising boys on the inside where they had fortified themselves during the night endeavoring to prevent his doing so. The other was a wedding. Occasionally the "weddiners" were serenaded by a callithumpian orchestra the various instruments of which were played neither in time nor in tune. The music was notable for its quantity, not for its quality, and the players for their zeal rather than their artistic qualifications. Usually the victims took it good-naturedly, but occasionally they manifested their disapproval in such a way as to make the performers as uncomfortable as possible. However, only a small proportion of the boys and young men of our community took part in these noisy demonstrations, which were moreover not often indulged in unless the parties in-doors were more or less akin to the serenaders in manners and customs.

XXII.

Generation number Three broke away almost entirely from the traditions of the elders. They married heretics and unbelievers. They made a liberal use of agricultural implements. They subscribed for and read agricultural papers, which probably no member of number Two had done. Some of them moved into town. Several of the younger members attended academies, normal schools, and colleges. They read a few books and newspapers. They patronized tailors and occasionally a dress-maker, while all that was worn by number Two except hats and shoes for both sexes was made in the family, unless the man of the house once in a while bought a ready-made suit of clothes; if it did not fit that made no difference. They were not content to do as their fathers had done. The exodus was so great that in the latter decades of the nineteenth century the township had decreased in population. Whether the twentieth century with its improved roads, its rural mail delivery, and other ameliorations of country life is effecting a reversal of the movement I do not know. Several cases have come to my knowledge where young men who had for some time lived in town returned to the cultivation of the soil.

We may trace the intellectual growth of the community as exhibited in the history of certain families that began their career in this region. One of these I had the opportunity of tracing through three cis-Atlantic generations. A German immigrant came into the neighborhood early in the nineteenth century, bringing with him three or four children. This number was increased by several born on American soil. He was very poor, although not a redemptioner, consequently his entire family of boys and girls had to work at whatever they could find to do. He bought a farm of perhaps a hundred acres but not enough could be raised on it and sold to provide sufficient ready money for the purchase of those indispensables that could not be produced in the household. Then there were also payments to make on the property. His wife was a woman of much more than average intelligence. Several of her children developed into diligent readers both in English and German, by which means they became well informed. None of them however received any systematic
education and only a few months schooling at most. Of the children of the first generation two graduated from a reputable college and supplemented the attainments thus acquired by subsequent study in Europe. A few more took partial courses. Of the third American generation at least eight are college or university graduates, to which number should be added several who graduated from high schools. The first members who made their way through college were dependent entirely upon their own efforts; for while they can not be said to have worked their way, they earned the necessary money at whatever employment that presented itself. On the other hand, of those who graduated after 1900 not one was dependent upon his own resources for his education.

XXIII.

A primitive trait of these people was hospitality. The casual visitor, whether neighbor or friend, always had the best the house afforded set before him. If it was not the fattened calf it was the well fed pullet, or a pair of them, that was the pièce de résistance of the meal or the meals. But if the visitor tarried too long or came on any other day than Sunday his welcome, with most families, was apt to lack somewhat in heartiness, unless he could make himself useful by rendering some service in the way of manual labor. A typical anecdote is related of a farmer whose brother whom he had not seen for thirty years came to pay him a visit. As the prospective host happened to be at work in the cornfield when the newcomer arrived on the premises he directed his steps thither. After the former had uttered some words of surprise and expressed his pleasure at the unexpected meeting he remarked: "Now if you only had a hoe, what a nice time we could have together!" It was at funerals that this hospitality was most in evidence. When a member of the community had answered the final summons his body was prepared for the coffin and laid upon a board by some of his neighbors. Others were dispatched to dig his grave. A man who had taken the measure of the corpse was sent for an undertaker who came on the day of the burial with a casket of the proper size in which the body was placed. If some minister of the Gospel of the denomination to which the deceased had belonged or with which he was affiliated was within reach he was usually summoned to take charge of the burial services. If he had no ecclesiastical connection religious services were occasionally dispensed with. Once in a while a lay member of the community conducted a simple service, for the most irreligious people were averse from putting out of sight any member of the family without some sort of religious ceremony, if it consisted of but a hymn or two and a brief prayer. Usually the messenger dispatched for the undertaker also called the designated preacher. The funeral cortège was made up of neighbors who came in their own conveyances, or if the distance was not too great, on foot. It was understood that after the deceased member of a family had been borne to his final resting-place all who had formed the escort to the grave were to consider themselves invited to return to his late residence there to partake of a sumptuous repast. I should add that this invitation was generally accepted in the spirit in which it was given, each one apparently thinking that his turn might come next. Sometimes an interloper or two, attracted by the prospect of more toothsome viands than he was accustomed to at home, might be found among those who had a just claim to a seat at the friendly board; but generally the expressed or implied invitation was not abused. It is worth while to remark that this custom is as old as the recorded history of the human race. In some form it was in vogue among the ancient Greeks and Romans beginning with the Homeric age. In later times we find it obtaining all over Europe. The explanation seems to be this; death, although of
common occurrence, is nevertheless one of the most important events in the life of the community; consequently it had a special claim to recognition in some unusual way. Nothing occupied the thought of the primitive social organization so much as food and drink because of the precarious supply of the former. Therefore occasions that were not of routine happening were regarded as having a special claim to recognition by feasting. It was the last tribute of affection that could be paid to the departed. Like many other customs this one has endured in the rural districts long after their observance in town and cities has been discontinued. A "wake" was always kept over the dead through the one night they lay in their late residence, usually by young people. A few instances of rowdyism were reported to me as having taken place at these wakes, although not within the territory under review. It should be added that these unseemly performances were not the acts of Irishmen or of their American descendants, but of Pennsylvania Germans. Instances of drunkenness were extremely rare in our neighborhood, although generation number One consumed a good deal of ardent spirits, for instance at a house-raising or at a muster, or in the harvest field. Number Two was even more abstemious, not over two persons in our community allowing themselves to get the worse for strong drink once in a while. Generation number Three had become entirely sober by a sort of social evolution as the cause of total abstinence was not much talked about. Statutory prohibition has probably made less progress in the Keystone State than in any other. It does not follow necessarily that drunkenness is more common. As there were no rich people in this community although some were fairly well off, so there were also no very poor. I recall but a single family that once, or twice asked and received help in time of sickness, from their neighbors in clothing and provisions. In this case the want was due to the shiftlessness of the housewife. She was constitutionally unable to see that it was her duty to provide against unforeseen contingencies. Although the county had its "poor-house" I never knew any one to be placed in it. Its few inmates were recruited from other regions. The conditions of life were so simple that it was easy for any one to grow sufficient grain and vegetables on a small patch of ground to supply a family; and while wages were low, every one who wished to do so could earn enough money to buy what could not otherwise be obtained. It will be evident from what I have already written that although our community represented every phase of religious and unreligous belief from extreme orthodoxy to extreme rationalism there were other persons who refused to be confined within its narrow intellectual boundaries or to let their neighbors do their thinking for them. Some of the younger generation were in a different way dissatisfied with existing conditions and conformed to local usages only in so far as this was unavoidable. I was recently permitted to look into the diary of a youth of fifteen or sixteen in which, among other things, he bitterly laments his untoward fate. The English is fairly good, the spelling correct, but the rhetoric and the punctuation were very faulty. The diarist expresses his sorrow that the few books he could obtain only served to show him how little he knew and to sharpen his appetite for knowledge that he could not appease. He laments not only the lack of reading matter, but the want of time and above all the lack of sympathy in his struggles against well nigh insurmountable obstacles. He can not understand why so few people are interested in knowledge for the mere sake of knowing. This boy was evidently not endowed with the stoutness of heart and the vigor of determination which carried men like Franklin and Burns and Bloomfield and Lincoln, with not a few others, to success or eminence although their early years were passed among
even more unpitiful surroundings. The obstacles loomed so large before his inward vision that he could not see the rewards to be reaped by those who overcome. He was one of the “mute, inglorious Miltons” whose “lot forbade” their rising above the lowly station in which they were born. The chief interest to me in this document lay in the evidence it furnished that there is probably not a community in the country that does not embrace some persons whose life is not a mere vegetative process and who might, with the slightest encouragement, rise to a fair degree of prominence in some sphere of activity.

XXIV.

Although the temper of the community was on the whole sedate there was no lack of occasions for merrymaking; nor was the joviality of the kind that is generated by the flowing bowl. Without any philosophical maxims to guide them they unconsciously regulated their wants, to a large extent, by the means of supplying them within their reach. If they had enough to eat and drink and a little, a very little, ready money to spend now and then they were measurably satisfied. When several men were together much good-natured chaff was bandied back and forth. A good deal of homely wit was engendered in the crania of both sexes that flashed forth in scintillations which set free many a hearty laugh on the part of the company. There often come to my mind amusing retorts that I heard more than half a century ago. Sometimes there were sleighing parties, but more frequently a sled crowded with young men and women—the more crowded the better—visited some distant neighbor or attended some meeting when there would be no lack of fun going and coming. Winter was the time, par excellence, for enjoyment; the rest of the year was fully occupied with more or less strenuous labor. Men do not miss what they never have had and have no expectation of getting. The children grow up into the conditions to which their parents had become accustomed; it seemed a necessity of their existence. Far different is the state of mind of the denizen of the city. The poor man has always before his eyes those who are better off than himself. He is excited to envy, or is aroused to exertion, or to destruction, if there is no hope. In mixed company the conversation was usually chaste to prudishness. There were likewise a considerable number of men who never let fall a word that would be out of place anywhere. This is not true of others, but especially of boys and young men. I have often wondered how and where some of the stories originated and by what means they were transmitted that were told once in a while. They exhibited a degree of ingenuity in the realm of the unmentionable and, I might say, of the inconceivable, that would have done credit to Aristophanes or Suetonius. Some of these “fables” were in versified form. They were certainly not the invention of the tellers. But where did they come from? for they assuredly never appeared in print. Most of these obscene words and phrases are now accessible in dialect dictionaries; but these compilations are of recent date, and do not contain the licentious anecdotes. Although some boys were extremely foulmouthed their foulness ended in words. It was not translated into action. Their lewd thoughts all found vent in lewd language. After being thrown in contact with these boys I was wholly ignorant of matters afterward revealed to me by the hired man. I have heard similar testimony from others. The hired man was instructor in vices to which country boys were for the most part strangers. Themselves corrupt they seemed to take pleasure in corrupting the younger generation. My early experiences gave the lie to the answer that Socrates made to his accusers when they charged him with corrupting the youth. He found it unreasonable that any one should prefer to live with vile associ-
In the vocabulary of those persons who spoke German only no abstract terms had a place. What was intangible was likewise inconceivable. The nearest approach to metaphysical phraseology occurred when they ventured on a quotation from the Bible or endeavored to express themselves in the language of Luther's translation. In the religious or semi-religious domain they sometimes strayed beyond the bounds of their limited phraseology but not elsewhere. A few volumes of verse have been printed the authors of which profess to portray the feelings and aspirations of the Pennsylvania farmer. They are full of errors both as to matters of fact and to the use of words. When the rustic German does not contain the terms the author needs he simply has recourse to the High German. He employs words that would never have come into the minds of the men and women whose terminology he professes to reproduce. Nevertheless, most of those verses are probably as true to life as the majority of creations of the imagination.

* A striking confirmation of this statement is found in an anecdote related by George Eliot in her essay on Riehl's Natural History of German life. "Anything is easier for the peasant than to move out of his habitual course, and he is attached even to his privations. Some years ago a peasant youth, out of the poorest and remotest region of the Westerwald, was enlisted as a recruit, at Weilburg in Nassau. The lad having never slept in a bed, when he had to get into one for the first time, began to cry like a child; and he deserted twice because he could not reconcile himself to sleeping in a bed, and to the 'fine life' of the barracks: he was homesick at the thought of his accustomed poverty and his thatched hut." A similar anecdote is told in the Eckermann-Chairian novel Waterloo, where it is related that a recruit from the Voges was so elated with the provisions he received as a soldier that he wanted to send at once for his brother. As he had before eaten hardly anything but potatoes he could scarcely realize that people lived so well as his comrades.
Government Weather Forecasts versus Fake Forecasts and Almanacs

By a “Pennsylvania Dutchman”

Probably the almanac has received wider distribution and has been more greatly cherished by the people of all nationalities, than any other publication next to the Bible. In manuscript form it was known centuries before the invention of printing, and all countries have had their almanacs, but they were particularly popular in England and Germany. It is not strange that there should be great demand for the almanac for it is in a certain sense to the days of the year what the clock is to the hours of the day. Almanacs were among the first productions of the printing presses in the American colonies, and preceding as they did by fifty years, the newspapers and printers they were for a long time the only secular current publications found in a large number of Pennsylvania homes.

Cambridge, Mass., was the cradle of the almanac in America. Here the first printing press was located under the supervision of Harvard College, and the first matter printed was the Freeman’s Oath. Then came the almanac, which was compiled for the year 1639 by William Peirce, a mariner, and who was the master of the “Mayflower” in 1629. The printer was Stephen Daye who came to the Massachusetts Bay Colony with the printing plant. This production was called “An Almanack for New England, for 1639”, but no copy has come down to us. The earliest Pennsylvania almanac was printed by William Bradford at Philadelphia, in December, 1685. “Being an Almanack for the year 1686” by Samuel Atkins. It was known as “Kalendarium Pennsilvaniense, or America’s Messenger”, and consisted of 20 unpaged leaves.

Mr. C. R. Hildeburn in “A Century of Printing” in this connection writes as follows:

“But 2 copies are known to exist. One of these formerly belonged to Mr. Brinley of Hartford, Conn., at whose sale it realized $55.00. The other was sold at the dispersion of Dr. King’s (Newport, R. I.) library for $520.00, and is now in the collection of the Historical Society of Pennsylvania. Fragments of 2 copies are also known, one of which belongs to the society just named, and the other to Mr. S. Gratz.”

Another issue of the utmost rarity is the one by Daniel Leeds, beginning with the year 1687 and ended with 1693. It also was printed by William Bradford, at Philadelphia. The first Connecticut almanac was compiled by John Tulley for the year 1687. There being no printing presses in the state the almanac was printed at Boston. In this issue a few “weather prognosticks” are found and were perhaps the earliest printed. He evidently gained courage for by 1692 he had extended his forecasts to nearly every day of the year, and concluded that year with the following vague and wholly conditional guess:

“December 26-31. Perhaps more wet weather, after which cold winds and frosty weather may conclude the year”.

It is interesting to note that Tulley recognized the historical method of reckoning time, and began the year, as now, on January 1. More than half a century before the legal change was made from the old to the new style—and he was among the earliest, if not the earliest, to adopt the custom in this country. In other almanacs prior to 1752 the ecclesiastical or old style of reckoning was, as a matter of course, observed; the years beginning with the Spring equinox, or March 25 to be exact. March appeared first in the arrangement of months, while January and February concluded the year.
From a literary point of view perhaps the most important of the early Pennsylvania almanacs was the "Poor Richard's" issued by Benjamin Franklin, Esq. in 1752 and for the 25 years following. The publication was in great demand and brought him much profit. In New England "Thomas' Old Farmer's Almanac" has been widely read and its weather forecasts generally credited since 1793.

The first German almanac published in America was "Der Teutsche Pilgrim, auf das jahr MDCCXXXI, zu Philadelphia, Gedruckt bei Andreas Bradford" but its life was short—3 years—and no copy has been preserved. The next and best known, was "Der Hoch Deutsch Americanische Calendar, auf das jahr 1739. Gedruckt und zu finden bey Christoph Saur" Germantown, August, 1738. Of the first issue no perfect copy is known to exist. An intensely interesting article on this publication, by Mr. A. H. Cassel, may be found in the Pennsylvania Magazine of History and Biography, (Vol. 6 pages 58-68) from which I quote:

"It consisted of 3 sheets—12 leaves each—without outside title leaf or cover. In external aspect it is similar to the 4to almanacs of the present lay. The calculations or months followed in close succession on both sides of the page without any intermediate reading matter. The phases of the moon, etc., were at the bottom of the page, and the conjectures of the weather were interspersed throughout the calculations. The succeeding copies were similar in their outward construction until 1743 when he enlarged it to 4 sheets or 16 leaves, and designed and engraved a highly emblematical plate for the outside or cover. As it is a first attempt at engraving the execution thereof was (as might be expected) coarse and rough, although well designed. Saur's almanac had an unprecedented sale and being for many years the only one in the German language he was frequently obliged to enlarge his editions and yet then fell short in the demand. The last issue by him was in 1778 when the Revolution broke up his establishment and disposed of all his apparatus. The publication was however resumed in Philadelphia and continued by several others printers until about 1835."

The next in succession was the "Neu- Eigerichteter Americanische Geschichts-Kalendar, auf das jahr 1747", a 4to published at Philadelphia by Benjamin Franklin, Esq., although it did not succeed. He was busy with his English editions, and was succeeded by Armbruester, who continued the series until 1768. Then came "Der Neueste, Verbessert, und Zuver-
lässige Americanische Calendar, auf das 1763 ste jahr Christi, zum erstmal heraus gegeben, Philadelphia. Gedruckt and zu finden bey Heinrich Miller in der Zweyten Strasse." This publication ceased in 1780. Next we find Francis Bailey, at Lancaster, printing from 1776 to 1787. "Der Gantz Neue Verbesserte Nord-Americanische Calendar, Von Anthony Sharp (Philo)". The volume for 1779 contains curious cuts of General Washington, etc., entitled "Das Landes Vater Washington", and is the first time that he was publicly called "The Father of his Country".

If you love to delve into the past you cannot get a more vivid impression of the "gute alte Zeit" than by going over a file of our childhood's friend—The Old Almanac. Frequently you will find the leaves yellow and dirty. Hanging as many of them did over the chimney mantle exposed to the smoke and fumes of the fire-place, they may affect the sense of smell, as well as depict the changes that have taken place in laws, manners, and customs during the past two centuries. How well do I remember certain German and English editions from Lancaster, Allen-town, and Reading, that hung in the accustomed place beside the living room clock in all my early years, and the childish glee and interest with which my companions and myself examined the title page with its conventional disemboweled figure of man's body as governed by the twelve Constellations; the pictures depicting rural scenes at the top of the pages of the monthly calendar; and the varied historical notes printed opposite dates throughout the entire year. Then there were always humorous stories, problems in arithmetic, puzzles, and charades, to be "answered in our

Automatic river-stage register, with glass cover raised. In operation on Connecticut River at Hartford, Conn. (Photo by W. G. Dudley.)

next". As soon as a new almanac was received our parents would at once look to see which was the "ruling planet" for the year and contemplate as to what the coming year had in store for them. Our German ancestors laid much stress on the "ruling planet" for these plants not only determined the character of the weather for their respective years, but the fruitfulness of the harvest, the health of the community, and the disposition of children born under their influence. There they also learned the time of sunrise and sunset; the moon's phases; the evening
and morning stars; eclipses; dates of elections and holidays; postal regulations; distances; dates of holding state and federal courts; and weather predictions, especially for the spring months, and for haying and harvesting. Sometimes they were interleaved with blank pages on which vital statistics were entered, or perhaps extended notes on important happenings, or unusual weather conditions.

The weather prognostications of the old almanacs known to our ancestors were often startling, and a few of the more curious are here repeated.

"The weather grows more unsettled. The clouds denote wind and rain. Pleasant sun. Perhaps smoky air. Looks likely for rain but there will probably be none. It may thunder in some places. Now comes rain. A pretty warm day (February 15). It may gather up for a storm. A sudden combustion after a long calm."

In an old issue was published a humorous prediction which was no doubt repeated by farmers to lazy boys:

"This year the sun will repeatedly rise before many people leave their beds and set before they have done a day's work."

There was always a poem or two of "solemn meter" in each issue. One commences thus,

"Begin the year with solemn thought. How many the last to the grave were brought. Thy turn may come thou knowest not when. Be sure thou are prepared then."

The early numbers were not lacking in respect to General Washington: in a copy for 1796 may be found the following epigram addressed to those farmers who allowed needless anxiety for state affairs to interfere with their more immediate concerns:

"Advice. To Country Politicians. Go weed your corn, and plow your land. And by Columbia's interest stand. Cast prejudice away: To able heads leave state affairs. Give ruling o'er, and say your prayers. For stores of corn and hay. With politics ne'er break your sleep. But ring your hog and shear your sheep."

And rear your lambs and calves: And WASHINGTON will take due care That Briton never more shall dare Attempt to make you slaves."

This article will discuss but one of these numerous subjects, namely: "weather forecasts" and particularly that brand of fake long range forecasts published in certain almanacs of current issue. At the suggestion of the Editor of this magazine I will endeavor to explain some of the methods and theories by which these fakirs operate, hoping thereby to help in counteracting the influence of these absurd predictions. The weather, since the Creator's decree after the deluge that, "while the earth remaineth, the seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease" has been a subject of perpetual interest, and it will ever remain so, for no factor among the forces of nature influences man's temporal well-being more than weather and climate. In our temperate zone at least, the entire daily affairs of the human race are so materially affected by the constantly varying weather, that its changes have been studied from the earliest times and attempts made to account for the underlying causes, and thus to be able to foresee them. The appearances which were found to precede weather changes have been noted from time to time. These have given rise to many weather proverbs that are the result of close observation and study by those compelled to be on the alert, and are therefore based in part upon true atmospheric conditions.

In the lookout for weather signs it was but natural that men should have scanned the heavens, and have associated the celestial bodies with changes in the weather, often erroneously however, as to causation. Thus in the popular mind astronomy has been closely associated with meteorology, and perhaps accounts for the ease with which so many people can be deceived by weather predictions pretentiously based upon planetary influence. The
moon for a long time held a wide and deep hold in popular belief as the great weather breeder, and was the basis for nearly all the weather forecasts found in the almanacs, but in recent years the lunar idea of weather control has been largely abandoned. The moon's appearance to us depends on the relative position of the moon and sun in regard to the observer's horizon, hence it is impossible to see from an astronomical analysis how the varying positions of the lunar cups could in any way be connected with the character of the weather. The belief can therefore be considered nothing more than superstition, and of no value whatever in weather forecasting. The moon theory probably grew out of the naturally frequent coincidence between certain weather changes and selected moon phases. The moon enters a new quarter about every seventh day, and the weather in this latitude changes on the average of one or two times in every week; hence there must be a great many accidental coincidences.

As to seasonal predictions based upon the behavior and conditions of animals it is clear that the physical condition of the animal depends upon past weather conditions asl upon the food supply which these conditions have furnished, rather than upon future weather conditions. There is also a perverted argument which predicts a hard winter because berries or nuts are plentiful. The people who hold this belief—and many do—forget that the abundance is not the forerunner of frost, but an evidence of past mildness and normal weather conditions. The goose-bone prophecy did not emanate among the Pennsylvania German farmers, but it is nevertheless a common superstition, and has been for centuries among the Germans. This and many other harmless credulities were brought from the Fatherland by the German pioneers.

The old fashioned almanac was pushed aside by the more eager advertising almanac whose reason for being was to make known the matchless virtues of somebody's bitters or pills. This in turn has been superseded by the ever present calendar which now greets the eye with the unequaled advantages of some life or fire insurance company, and we may safely say that the Weather Bureau has by this time deprived this old time compendium of whatever authority it once had. However in memory of old times the weather signs are still strung down the monthly calendar in a carefully ambiguous manner. For example, "About this-time-expect-showers" these five words being so printed that they apply to a week or ten days of time. They cannot be held to apply to any particular day for rain or snow, or fair or foul, or hot or cold, or to any particular locality. It is pretty safe to say, that it will be hot with showers in July, and cold with snow in January.

From ancient times it has been the custom to make local weather forecasts for the morrow from the aspects of the sky today, but the later phase of the question, the prediction of weather for a distant locality, is of modern development. Much has been learned of legitimate forecasting, but the progress has been slow and even
today the work is yet in an empirical state, with plenty of work ahead for the honest and capable investigator. By our extensive system of daily observations we are certainly now laying the foundation of a great system which will adorn the civilization of future centuries. When the future scientist shall have discovered the fundamental principles underlying weather changes such as will make it possible to foretell the character of the coming seasons, it will doubtless be accomplished as the result of a comprehensive study of meteorological data for long periods of time covering some great geographical area like the Northern Hemisphere.

The discovery of the principle of the barometer for measuring the air pressure, and of the thermometer for air temperature, was but a little in advance of the birth of William Penn. One hundred years later Benjamin Franklin, the celebrated patriot and diplomat, gave to the world his philosophy of storms. But storms move with such rapidity that no practical use could be made of the discovery in warning the people to the eastward of the approach of the storm, until a very rapid means of communication was established between the west and the east. During the first half of the 19th century a number of American scientists gathered by mail the data of storms after their passage; then by displaying these data on a map, and indicating by means of lines of equal air pressures and temperatures laid bare the structure of our extended storms, and demonstrated their principal motions as governed by Nature's laws, to be exactly as Franklin had supposed.

Weather Map, 7 a. m. January 9, 1886. Showing a southern storm of great vigor operating along the Atlantic coast, and a cold wave of great severity over the northwest. Isobars, or solid lines, pass through equal points of equal pressure. Isotherms, or broken lines, pass through points of equal temperature. Symbols indicate state of weather, o clear; ▲ partly cloudy; ● cloudy; K rain; S snow. See Moore's Descriptive Meteorology, pages 223-233.
Moreover by drawing such maps for successive days the path of the storm could be accurately traced, and the gradual changes followed out. The invention and application of the telegraph however finally made it possible to transmit data at once from the various observing stations to a central point, where weather maps could be made while the storm was still in progress. Then not only could the track already passed by over a storm be traced, but judging from the previous courses of such storms the probable future direction and intensity could be pointed out. In 1855, Prof. Joseph Henry, Secretary of the Smithsonian Institution, constructed a daily weather map from observations collected by telegraph and nearly simultaneous. He used his map—without publishing any forecasts—to demonstrate the feasibility of organizing a Government weather service. But it was not until February 1870, after the country had settled down to peaceful pursuits after the Civil War, that Congress enacted laws for the establishment of the National service. During the first twenty years of its development the work was conducted by the Army Signal Corps, but the demand for a strictly scientific bureau, unhampered by regulations of a military character, resulted in a reorganization of the service in 1891, when the present Weather Bureau was established as a branch of the United States Department of Agriculture.

In a service of this character the real value of the observations and records must largely depend upon the instruments; and the accuracy of the meteorological data obtained can therefore be no greater than the accuracy and reliability of the instruments themselves. Unfortunately the general public does not yet recognize this truth, and the average individual will, for example, still swear to the accuracy of his old, cheap, tin-back, thermometer, while, in reality it may be several degrees in error. It was, therefore, necessary at the very beginning of our National Meteorological Service, to secure certain standards and see that every instrument was compared therewith, so that all observations and records could be reduced to one harmonious system. The crude and defective instruments and apparatus of fifty years ago, in the hands of the various mechanical experts having charge of this part of the work at Washington, have been constantly improved and standardized. By 1876 electricity had opened the door to a wide field of self-recording instruments, and has ever since made our American meteorological apparatus practically the standard of the world. New demands necessitate new inventions, and Yankee ingenuity is ever on the alert with genuine improvements and invaluable discoveries to make it possible for the United States to lead the world in practical meteorology as it does now, and has done for 25 years past. Its forecasts and storm warnings are the deductions and opinions of able scientists and meteorologists, and based as they are on semi-daily observations of the various elements that make up our weather and climate are therefore the best obtainable. While the forecasts are far from perfect and leave much to be desired, they are however sufficiently accurate to be of incalculable value. Our present knowledge of meteorology will not permit forecasts of greater periods than 2 or 3 days, or under favorable conditions for a week at the most. However great the demand for forecasts covering a month or a season, the science is not sufficiently developed to render them possible. Notwithstanding these facts there are persons who, realizing the urgent need of forecasts for an extended period, and appreciating the fact that the American people can be humbugged, take advantage of the same, and frequently receive pay for it. It is not uncommon to read in some newspapers, from time to time, forecasts of a great storm for a month in advance and for the weather conditions for a coming sea-
son, or an entire year. Next to the gold brick and green goods artist, the long range weather forecaster is the biggest fakir on the market. There is not a man living today who can give the slightest clue as to whether next July will be wet or dry, abnormally hot or unusually cold, and whoever attempts to do so is simply playing on the credulity of the public. The average fakir's long range forecast consists of a series of violent storms, tornadoes, hot waves, cold spells and hail storms, seismic disturbances or tidal waves, so vaguely worded that they can not be applied to any locality or any date.

None of the long range prophets will explain to the scientific world the basis upon which he makes his forecasts, and this should justify the charge of fraud and chicanery if there were no other things against it. Predictions of any sort, scientific or otherwise, seem to have a strange influence upon us mortals, therefore the promulgation of false prophecies of any kind is an injury, simply because there are always many to believe and take fright at any prediction of danger, however baseless such prediction may be. Surely then the dissemination of predictions pretending to foretell future atmospheric conditions, such as severe storms, droughts or floods, when based on error and superstition is injurious to public interest. In order to give a scientific coloring to the nefarious game astronomical facts are frequently appended to the long range predictions, as if the position of the stars and planets were causes of certain coincidental disturbances. The changes in the position of the moon and planets are like clock work therefore it does not seem possible that reasonable people will believe that the erratic occurrences of storms, and weather changes, are governed by the regularly changing phases of the planets and moon. Within the radius of the Keystone state there may be, and frequently are, many varieties of weather in progress at the same time, whereas all of this area has about the same relative position to these celestial bodies; therefore, if the position of the planets or the moon, influenced the weather, all of such an area should have similar meteorological conditions at the same time. With regard to the accuracy of these long range forecasts, Prof. Willis L. Moore, Chief of the U. S. Weather Bureau, has stated:

"As a result of my personal verification of the work of the long range weather forecasters, some of whom have so far gained the confidence of the rural press as to receive liberal compensation for their predictions, I am led to the conclusion that these forecasters knowingly perpetrate fraud and do positive injury to the public at large."

Interior of Kite House, showing kite reel. Mt. Weather, Va. (Bulletin, Mt. Weather Observatory, Vol. 1.)

The Weather Bureau has taken and ever stands ready to take the best that scientific minds, training, and research, are able to produce. There is no secret or magic about its system of simultaneous observations, telegraphic reports, charts, and maps. The best scientific thought and the life work of some of the brightest scientific minds, together with the long experience of the forecaster, are used in the discussion of these observations and charts in predetermining the weather elements for several days in advance.

After giving the names of some of the most persistent advertising fake
forecasters in the United States and Europe, Prof. Cleveland Abbe, the dean of the scientific corps of the United States weather service, and an accepted authority the world over in matters pertaining to the science of meteorology, while writing on this subject, several years ago expressed himself as follows:

"The community does not allow either druggists or physicians to operate without first giving satisfactory evidence that they are competent drugs that they deal in. Every state has its laws relative to the licensing of steam engineers, since a steam engine in incompetent hands would be a menace to the lives of many. Whenever the life and property of the citizens are at stake, the Government of the people, by the people, and for the people, must necessarily look after their interests, and the time must soon come when a general law shall forbid the publication of weather predic-
tions and storm warnings, especially of a sensational character, by others than properly licensed persons."

Here in Connecticut we have one of these long range "prophets" who in a vague forecast in connection with the big 1888 blizzard, suddenly became famous as a weather sharp. He continues his folderol to this day, but it is regarded as nothing more than a joke, although he has reached the point where he has become almost monomaniacal on the subject and will not see his mistakes. His forecasts are couched in terms so vague, and the district forecasted for so unlimited in territory, that it would take the proverbial "Philadelphia Lawyer" to gather the meaning and make the application, let alone the simple mortal man who spends but a glance and a single thought and will, in his simplicity say, "Yes he hits the weather every time. I know because I read it". If every one were to keep a daily re-
cord of the weather conditions, the absurdiites would be more appreciated. His forecasts were recently compared with actual conditions, period by period, for a year with the result that nearly all of his prognostications were found false. He has no more data to build his forecasts on than any other private citizen, and no more know-
lege, and when his forecasts are dissected, the planetary (real or imaginary) theory will soon be apparent, although he stoutly maintains that he uses some intricate "mathematical calculation". Such forecasts should be classed with fortune telling and pow-wowing, and it is largely because their announcements are not compared with the facts that anybody places any reliance upon them.

The Editor has handed me for comparison weather forecasts for the month of November, 1910, as issued by Rev. I. L. Hicks, and published in an Eastern Pennsylvania newspaper. To show the readers of THE PENNSYLVANIA-GERMAN the utter worthlessness of such material, I had prepared by a valued co-worker, Mr. George S. Bliss, the Official in Charge of the Local Weather Bureau office at Philadelphia, a statement showing the actual conditions observed at that point during November last. I have selected this station because it is the nearest regular observation station to the place where the newspaper was published. As the article is quite lengthy I will not reproduce it in full but confine myself to exact quotations from the salient features:

From the 1st to the 5th inclusive, he makes no forecast. The conditions observed show that the heaviest storm of the month occurred on the 3rd and 4th, causing a large excess in moisture. Highest wind velocity for the month was registered on the 3rd-forty miles per hour from the north.

Hicks' forecast, 6th to 11th incl. "A regular storm period is central the 9th, disturbing from the 6th to the 11th. Storms of rain, snow, sleet, and wind, and very cold for the season". Conditions: Mildest and best weather during the month. Mean temperature averaged slightly below normal. No precipitation except 0.01 of an inch on the 10th.

Forecast, 13th to 16th: A reactionary storm period covers the 13th to 16th. The facts that the moon is on the celestial equa-
tor on the 13th and both full and in perigee on the 16th indicate that decided storm conditions will begin at the beginning and continue to the end of the period. Thunder, wind, and rain. Possibly a November bliz-
zard will set in on the 16th. All coast regions and cities especially exposed to high tides, or tidal waves, should be reminded of
Forecast, 23rd to 26th. "A reactionary storm period is central on the 23rd to 26th. Higher temperature with possible lightning, thunder and very little rain on the 24th and 25th.

No forecast, 27th to 29th. Conditions: Moderate rain on the 28th and light rain on the 29th.

Forecast 30th to Dec. 1: "The month goes out at the on-coming of a regular storm period. Increasing cloudiness will appear by 30th, bringing rain or snow by Dec. 1". Conditions: No rain on 30th; on Dec. 1 there was light snow—just barely enough to measure.

General forecast: "The 5th to the 39th are in a seismic period". Conditions: There was no record of any earthquake, nor was there any thunder during the entire month.

These forecasts like those of the Connecticut Oracle can hardly be said to be less absurd, or to possess more value than those given in Tulley's almanac over two centuries ago. This statement is made without regard as to whether or not any of the storms passing across the United States during November happened to agree in some part of the country with the storm periods mentioned in the "Word and Works". As storms of more or less intensity pass over large portions of our country every few days during the greater portion of the year, and it is seldom that the weather chart does not show one or more storms as operating somewhere within our broad domain, it would be strange indeed if some of these storms did not agree with the long range forecast periods.

Believing that the further development of our knowledge of storms and of weather generally depends in large measure upon a better understanding of the sun and its relation to the meteorology of the earth, Congress several years ago, on the recommendation of Professor Moore, the progressive weather chief, appropriated a sum of money to found a meteorological solar and research observatory. The site chosen was a peak about 1700 feet above sea-level, since named Mount Weather, in the Blue Ridge, 65 miles west of Washington. Here explorations of the upper levels of the atmosphere are being made daily by means of kites and balloons. Substantial
buildings have been erected, equipped with special apparatus, magnetic instruments, pyrheliometers, and every appliance man’s brain has yet devised to catch the secrets of the sun. Without question the Mt. Weather Observatory is the most important step ever undertaken for the advancement of meteorological science and in this connection, Mr. Gilbert H. Grosvenor, in an article in the Century Magazine, several years ago, truly said:

“Here the meteorologist will study the sun and try to find out how it governs our rain and sunshine. The sun holds the key to the weather. The Weather Bureau will search for the key, and with it, hopes to unlock the mysteries of cyclones, of droughts, and of torrential floods, and thus foretell the years of plenty and of famine”.

Among the numerous projects before our country today, none is receiving greater attention than the conservation of natural resources, especially the relation between precipitation and stream flow, and the influence of forests on climate and on floods. This particular branch of work is ably conducted in the Weather Service, under the supervision of the Chief of Bureau, by a Pennsylvania German. Dr. Harry C. Frankenfield, of Easton. There are also many others of Pennsylvania

German blood filling important places in the service. We might even say that the head of the Weather Bureau, Dr. Moore himself, is a “near Pennsylvania German”, being a native of Scranton, with a strain of German on his mother’s side.

William Bradford and William Penn were intimate friends. Bradford was born in England in 1663; came to America in 1645, and introduced the art of printing into the Middle Colonies. He was the first to follow his calling on the American continent south of Mass. and north of Mexico. In 1669 he, in conjunction with the Rittenhouse, established near Wissahickon the first paper mill in America. He died at New York in 1722. (Ph. Mag. of His. & Biog. Vol. 10, page 15.)


Leeds was a Quaker and joined the Church of England. He then filled his publications with scurrilous attacks on the Quakers.

Tulier was an Englishman, and lived at Saybrook Point, Conn.; a man of superior education and for many years town clerk of Saybrook. He tried his hand at almanac making as early as 1677: a manuscript almanac for that year being well preserved. In 1687 his first almanac appeared and the series continued until 1702; the last being a pausthious issue published with a mournful border around the title page. He ‘died as he was finishing this almanac; so leaves it as his last legacy to his countrymen’.


Seidensticker’s ‘First Century of German Printing in America’, and Morrison’s list.

Hildeburn.

The Library of Congress has a memorandum made by the late Librarian Spofford, to the effect that this almanac was published last for 1877, but makes no explanation for the missing dates.

Morrison’s List.

Hildeburn and Morrison’s list.

Did.


The pack-horse required the use of a pack-saddle. It is thus described by a writer in a Pittsburg newspaper on early transportation in Western Pennsylvania: “It was made of four pieces of wood, two being notched, the notches fitting along the horse’s back, with the front part resting upon the animal’s withers. The other two were flat pieces about the length and breadth of a lap shingle, perhaps eighteen inches by five inches. They extended along the sides and were fastened to the ends of the notched pieces. Upon these saddles were placed all kinds of merchandise. Bars of iron were bent in the middle and hung across; large creels of wickerwork, containing babies, bed-clothing, and farm implements, as well as kegs of powder, caddies of spice, bags of salt, sacks of charcoal, and boxes of glass, were thus carried over the mountains. Shopkeepers from Pittsburg went to Philadelphia in squads of eight or ten to lay in their yearly supply of goods and brought them to this city in this manner.”—From Swank’s Progressive Pennsylvania.
The Allen Infantry in 1861
By James L. Schaadt, Esq., Allentown, Pa.

On the 13th of April, 1861, being the day following the bombardment of Fort Sumter, and two days previous to President Lincoln's call for 75,000 volunteers, the citizens of Northampton and Lehigh counties called and held a public meeting in the Square at Easton, "to consider the posture of affairs and to take measures for the support of the National Government". Eloquent and patriotic speeches were made and the First Regiment of Pennsylvania Volunteers was formed, as the result of the meeting. There were then in existence three military companies at Allentown: The Jordan Artillerists, commanded by Captain (later Major) W. H. Gausler; the Allen Rifles, organized in 1849 and commanded by Captain (later Colonel) T. H. Good; and the Allen Infantry, organized about 1849 and commanded by Captain (later Major) Thomas Yeager. The Artillerists and the Rifles consolidated and became Company I of the First Regiment, and with the other companies of the regiment, were mustered in on April 20, 1861. Captain Good, having been chosen lieutenant colonel of the regiment, Captain Gausler was selected to command Company I.

No sooner had the news of the attack on Fort Sumter come to Allentown than Captain Yeager of the Allen Infantry hurried to Harrisburg and tendered the services of himself and his command to Governor Curtin. He received one of the first, if not the first, captain's commission issued for the Civil War, and with it in his pocket hurried back to Allentown and called upon his company for volunteers to defend the National Capitol, then threatened by the Secessionists.

The company had been organized in 1859, held regular drills, and had arrived at a fair stage of efficiency in

Scott's Tactis. The uniform was of gray cloth with black and gold bullion trimmings. The company paraded for the first time in the new uniform on Washington's birthday, 1861, at Philadelphia, on the occasion of the raising of the Flag over Independence Hall by President Lincoln, and with the Allen Rifles and the Jordan Artillerists ac-


accompanied the President to Harrisburg. The men of the Allen Infantry carried old-fashioned flint-lock guns with bayonets. The guns were generally ineffective and unreliable. "They kicked and spit in our faces," as one of the survivors says. The company was not otherwise equipped for the field, the men having neither great-coats nor blankets, knapsacks or canteens. The meeting and drill room was in an upper story of what is now No. 716 Hamilton Street, Allentown.
On coming back from Harrisburg on the evening of the 16th of April Captain Yeager opened the list for volunteers in the company’s armory and called upon the members of his command to enlist for the service of the United States. Men, especially young men, left furrow and work-shop and office in obedience to the call, and by noon of the next day 47 had signed the roll. The excited populace crowded the armory and the streets; but Captain Yeager determined to go that afternoon without waiting for more signers. The citizens packed a box with necessary articles of clothing, charged themselves with the care and support of the families of the departing men, and prepared a farewell dinner at the Eagle Hotel, Market (now Monument) Square, placing under each plate a five-dollar note, contributed by citizens. Unfortunately, these notes being issued by local state banks, had no purchasing power when afterwards presented in Washington.

What with excitement, what with tears of parting, the dinner stood untasted, and at 4 o’clock on the afternoon of the 17th of April the gallant band of volunteers, headed by Captain Yeager and surrounded and followed by a shouting, cheering, crying crowd of citizens, marched down Hamilton Street, lightly covered with snow, to the East Penn Junction and took train
to Harrisburg. Most of the volunteers then regarded the journey as a pleasant change from daily occupations, a picnic and agreeable visit to the National Capitol; a very few, more serious, realized it was the beginning of war, with its horrors, cruelties and privations.

Those who had signed the list on that memorable day in April were:

1. John E. Webster.
2. William Kress.
9. Daniel Kramer.
10. Charles A. Schaffer.
17. Franklin Leh.
18. Charles Dietrich.
20. Ernst Rottman.
22. Gideon Frederick.
23. Allen Wetherhold.
26. George W. Honds.
27. Benneville Wieand.
29. M. H. Sigman.
32. William Wagner.
33. John Romig.
34. Charles A. Pfeiffer.
35. William Wolf.
36. Ignatz Gresser.
38. Lewis Selp.
40. C. W. Frame.
41. Edwin Hittle.
42. Wilson H. Derr.
43. Joseph Hettinger.
44. William Scott Davis.
46. George F. Henry.
47. Conrad Shalatterdach.

At Reading, Adolphus and Enville Schadler, and at Lebanon, John E. Uhler, joined the company. They did not sign the list, but their names appear on Bates’ Official Roll.

At Harrisburg, Captain Yeager, strict disciplinarian that he was, expelled one of his men for disobedience. “I stripped him myself in the middle of the street, taking the whole uniform from him and left him naked except pantaloons, stockings and shirt, and took all his money that he received at Allentown except ten cents.” So wrote Captain Yeager about this two days later. The total number of men who


marched on April 18 with Captain Yeager through Baltimore was 49.

The railroad journey from Allentown to Harrisburg was marked by no incident, except the gathering of crowds at the different stations along the road, and their cheering. The company arrived at Harrisburg about 8 p.m., and bivouacked at the Old Pennsylvania Depot with the Ringgold Light Artillery of Reading, the Logan Guards of Lewistown, the Washington
Artillery and the National Light Infantry of Pottsville. At 1 o'clock in the morning of Thursday, April 18, General Keim ordered Captain Yeager to go on immediately to Washington with loaded guns. Upon the captain's objection that the guns were not in proper condition, had no locks and no flints, the general remarked that they would be good for clubs.

No one in the company except Captain Yeager anticipated the startling experience they were to pass through that day. Early the same morning, after breakfast furnished through the generosity of Rev. Jeremiah Schindel, senator from Lehigh, the five companies were mustered into the service of the United States by Captain Seneca G. Simmons, 7th Infantry, and with a detachment of 50 men of Company H, 5th Artillery, under command of Lieu-tenant Pemberton, later the General Commanding at Vicksburg, and after the war sometime a resident of Allen-town, embarked at 8.10 a. m. on two Northern Central trains of 21 cars, for Baltimore, where they arrived at 2 p. m., again without incident, except that the loyal cheers which greeted the train were more frequently mixed with unfriendly greetings from the believers in the doctrine of state's rights, who resented the passage of an armed force without permission, as an invasion of their beloved State of Maryland. But the train arrived near the city without any overt acts of hostility beyond the waving of Rebel flags at a college for women.

Information of the leaving of the troop train had been telegraphed from Harrisburg to Baltimore, and when the news became generally known, large crowds assembled on the streets, and the greatest excitement prevailed. The crowds spent the hours of waiting for the arrival of the train in singing "Dixie" and noisily cheering for the Confederacy. At 9 o'clock a meeting of the military organization known as the Maryland National Volunteers was held and inflammatory speeches made. Sentiment in Baltimore was divided: there were Union men, and there were Southern sympathizers. All were, however, equally infuriated by the announcement that Northern troops were actually invading "The sacred soil of Maryland". The mayor of Baltimore at the time was George W. Brown, and the marshal of police, George B. Kane, both men of determined courage and inflexible honesty, and to them, notwithstanding their strong Southern sympathies, and to the police department, must be awarded the credit of safely conducting the five companies without loss of life, from one depot to the other; a distance of between two and three miles, through the streets of the city filled with an excited mob.

Arriving at Canton, a suburb of Baltimore, the regulars and the volunteers disembarked. The workmen from a foundry in the neighborhood and a crowd of about a thousand collected in the twinkling of an eye, and cries of "Fight! Fight!" drew the attention of

our volunteers, who were still of the opinion that they were on a pleasure trip; and, bent on enjoying every sensation of the journey, eagerly looked for the fight which they supposed was going on in the crowd. But Captain McKnight of the Ringgold Artillery, a veteran of the Mexican War, at once recognized the animus of the crowd to be directed against the new arrivals, and he ordered the soldiers back into their cars, the regulars alone remaining on their ground. In a very short time, Marshal Kane appeared with a large force of city police, to escort the soldiers to Bolton Station.

The devoted band, now first realizing that their trip was not going to be altogether a picnic, formed in close column of two, with the regulars at the head. According to Bates, the Allen Infantry held the center of the column; according to their survivors, they were the rear company. Captain Yeager was without lieutenants and he detailed Privates William Kress and William Rube, two of the tallest men, to protect the rear of the company. The mob, on seeing the formation of the column the march begun, were driven into a frenzy. At every step its numbers increased; and when Lieutenant Pemberton and his regulars left the head of the column and filed off towards Fort McHenry, the mob lashed itself into a perfect fury. Roughs and toughs, longshoremen, gamblers, floaters, idlers, red-hot secessionists, as well as men ordinarily sober and steady, crowded upon, pushed and hustled the little band and made every effort to break the thin line. Some, mounted upon horses, were prevented with difficulty by the policemen from riding down the volunteers.

The mob heaped insults upon the men, taunted them, cursed them; called to them “Let the police go and we will lick you:” “You will never get back to Pennsylvania:” “Abolitionists, convicts, stone them, kill them:” “What muskets; no locks, no powder:” “Abe Lincoln’s militia; see their left feet;” “Hurrah for Jeff Davis;” “Hurrah for South Carolina.”

Bolder ones among the rioters got some of the soldiers by the coat tails and jerked them about; hissed at them, spit upon them, and even struck them with their fists. No picnic now any more. It was a severe trial for the volunteers with not a charge of ball or powder in their pouches; a fortunate circumstance, as it proved in the end, for a single shot would have roused the twenty thousand rioters into uncontrollable fury, and in spite of police protection, not one of the 530 volunteers would have escaped with his life. They pushed steadily forward, with


the useless fire arms at the support, and, obedient to the command of their officers, answered not a word to the galling insults. The policemen, flanking the column, held the mob in check and saved several of the soldiers from becoming its victims.

As the column neared its destination, the rioters fired bricks and stones, brandished knives and pistols, and it required all the efforts of the policemen to keep them in check. The painful march finally came to an end, wonderful to relate, without any fatalities, although numbers of the men bore bruises on their limbs and bodies. Pri-
vates Hittle and Gresser were seriously lamed. Private Jacobs while going into the car was struck upon the mouth with a brick and lost his teeth, and, falling unconscious, fractured his left wrist. Private Derr was struck on the ear with a brick and is deaf to this day from the blow. He, however, returned the compliment to his assailant by striking at him with the butt end of his powder hal been sprinkled by the mob on the floor of the cars in the hope that a soldier carelessly striking a match in the darkened interior of the freight car might blow himself and his companions to perdition. They escaped also this danger; and finally, after a conflict between the engineer and some of the rioters, the train moved off, passed over the Pratt Street bridge, which had


been set on fire, and at 7 o'clock in the evening landed the Allen Infantry with the other four companies at Washington, to the great joy and relief of the President and all loyal men.

For, although the five companies numbered but 530 men, the morning newspapers of Washington by the dexterous use of an additional cipher,
made the number 5300, sufficient to deter the Rebel soldiers, drilling on the opposite bank of the Potomac, in their design to seize Washington and the Capitol building; and by the time Rebel spies and sympathizers in the city communicated the real number of the Capitol's defenders, other volunteers, notably the Sixth Massachusetts and the Seventh New York, arrived in sufficient numbers to prevent the capture of the city.

The five companies were quartered in the Capitol, the Allen Infantry being assigned to Vice President Breckenridge's room, leading off from the Senate Chamber. The buildings were at once barricaded on the inside with 30,000 barrels of flour, contraband of war, seized by order of the President, which was piled at doors and windows; on the outside, with barrels of cement, iron pipes and boiler plate. Two entrances were left open.

The Pennsylvanians were at once visited by Speaker Galusha A. Grow, Secretary of War Simon Cameron, Colonel John W. Forney, Hon. James Campbell of Pottsville, and other Pennsylvanians living in the city, all of whom were proud that the soldiers of the Keystone State were the first to arrive for the defense of the National Capitol.

On April 19th, the men of the Allen Infantry were provided with minie muskets from Harper's Ferry Arsenal and ball ammunition, and were visited the same day by President Lincoln, who shook hands with every man, and Secretary of State Steward. The President personally directed an army surgeon to attend to Privates Jacobs, Gresser and the other injured men and requested them to go to a hospital, but they all refused, preferring to stay with their company. Washington doctors and a Miss Bache gave them attention and medical supplies. At first provisions were short, but Senator Schindel of Lehigh County came to their relief. The men were also without underclothing, the box containing the necessary things which had been purchased for them at home at Renninger's store by citizens having been stolen at Baltimore by the mob.

The ladies of Allentown learning of their need in this respect shipped a large box of shirts, underclothing and socks to the company during the next 10 days. The men settled down and prepared to make themselves as comfortable as possible in their quarters in the Capitol building. Two large bake ovens were erected in the basement and 10,000 loaves of bread baked every other day. But in the 12 days they occupied the Capitol, the men of the infantry never lived quite comfortably. Provisions were scarce, meals meager; fresh meat and vegetables were wanting; the pork furnished was green and unpalatable. All the more welcome, therefore, were the supplies which came from home, according to letters from the soldiers, as the apples and the fresh country eggs sent them (among

others) by George Roth, grandfather of George R. Roth of The Leader, a farmer and ardent Union man of North Whitehall Township. Water connections were made with the river and water works. They stayed in these quarters until the 1st of May, drilling daily, guarding the Capitol, and preparing for the siege, daily expected to be begun by the Rebels.

Within a few days after their arrival at the Capitol the organization of the company was completed by the election of James M. Wilson as first lieutenant and First Sergeant Joseph T. Wilt as second lieutenant, and the appointment of Privates Solomon Goebel as second sergeant, Wm. Wolf as first corporal, John E. Webster as second corporal, Ignatz Gresser as third Corporal and Daniel Kramer as fourth corporal. On April 30, Lieutenant Wilson went back to the ranks and Lieutenant Wilt was elected first lieutenant, and Sergeant Goebel, second lieutenant. Corporal Webster then became first sergeant and served until June 23, when he was discharged by order of the War Department, and Private Charles W. Abbott was appointed first sergeant in his place. George F. Henry was the musician.

Stephen Schwartz and George Junker came from Allentown and joined the company during the first week it was in Washington. The latter, while going through Baltimore, was arrested, and secured his release by pretending to be a deserter from Camp Curtin, at Harrisburg, on his way to join the Rebel army. Twenty-eight members of Small’s Philadelphia Brigade, who made their way through Baltimore with the Sixth Massachusetts, when their brigade turned back from Baltimore, were by order of the War Department assigned to and mustered in to the Allen Infantry. Charles W. Abbott was mustered in May 9. During the first week, also while the company was quartered in the Capitol, Henry McAnnulty joined the company. He was a quiet, reserved and reticent man.


George W. Keiper. First Defender. Private Allen Infantry, April 18th, 1861.
who made no friends. No one knew where he came from. Some of the men suspected him of having come from the Rebel ranks on the other side of the Potomac and that he was no better than a spy. He disappeared on the 28th of April, just as quietly and mysteriously as he had come.

No battalion or regimental organization of the five original companies was made until the end of April or beginning of May, and the denomination of First Regiment, which justly belonged to them, was given to other companies. The proper numerical designation being impossible, the companies were called at times the Advance Regiment, at other times the Cameron Regiment. Out of the Ringgold Artillery and the Pottsville Light Infantry a new company was formed and out of the Washington Artillery at Pottsville and Logan Guards another company was formed. To the five original companies, thus increased to seven, three companies were added, recruited at Harrisburg, Doylestown and Carbondale. These 10 companies became the 25th Regiment, of which Lieutenant Henry L. Cake of Pottsville was elected the colonel, Captain John V. Selheimer of Lewistown lieutenant colonel, and Hon. James H. Campbell of Pottsville major. The Allen Infantry became Company G of the regiment. The lieutenant colonelcy of the regiment had been offered to Captain Yeager, but he declined, having promised his men to remain with them. The Ringgold Band of Reading was mustered in as the Regimental Band.

On the first day of May, the company was transferred with Captain McDonald’s Pottsville Light Infantry, Company D, Captain McCormick’s Company F, Captain Davis’ Company I, and Captain Dart’s Company K to the United States Arsenal, two miles south of the city, opposite Alexandria, on the Potomac, for the purpose of guarding the large quantity of valuable war materials, including 70,000 stand of arms and heavy guns with powder and ammunition, there stored.

The company (Allen Infantry) was quartered at first on the second story of the penitentiary, which formed a part of the Arsenal, and later in rooms in the Arsenal. Here they were later formed into a battalion and the Ringgold Artillery, Company A and Captain Nagle’s Company C, and under Major Ramsay, commandant at the Arsenal, were regularly drilled in Hardee’s Tactics, and instructed in target practice and skirmish drill by Lieutenant Mears of the U. S. Army. The daily routine consisted of reveille at 5 A. M., drill at 6, breakfast at 7, guard mounting at 8, dinner at 12, drill at 5, followed by dress parade, supper at 7, tattoo at 9, and taps at 9.45. Army rations were served. On May 10 regular army uniforms were issued to the men, consisting of blue pantaloons and frock coat, fatigue coat, forage cap, great coat, blue or red woolen shirt, two pairs of cotton stockings, two pairs cotton drawers, two pairs shoes, knapsack, haversack and canteen. These were the first uniforms issued

Charles M. Dietrich, First Defender. Private Allen Infantry, April 18th, 1861.
to exchange them for the gray uniforms they had been wearing, to which they took a dislike because of its resemblance to the Confederate gray. During this tour of duty, the Allen Infantry and Captain McKnight’s Ringgold Artillery were detailed on June 8 to cross the Long Bridge and to unload from the boats some 30 large and heavy cannon, and mount them on their carriages in the entrenchments at Arlington Heights.

On the 20th of June, the Allen Infantry, Captain Yeager, with the companies of Captains McDonald, McCormick, Davis and Dart, marched under Lieutenant Colonel Sellheimer to Rockville, which they reached the next day, where they slept in the Fair building, but because of the heavy rain did not go any farther that day. They were provided with tents, ambulances, transportation wagons and all necessary camp equipage. Colonel Cake assumed charge. The next day, Monday morning, the battalion marched to Poolesville, reporting to Colonel Stone in charge of the Rockville expedition; then marched to Point Rocks, Sandy Hook, Harpers Ferry, where on the 4th of July some skirmishing took place with the Rebels, then occupying it. It was expected that an assault would be made on the morning of the 5th, but other orders being received, the command marched to Williamsport and across the Potomac to Martinsburg, where it went into camp.

On the 15th the brigade marched to Bunker Hill and encamped there. Here again it was expected that a general engagement would take place, but on the morning of the 17th the brigade moved to Charlestown, the Allen Infantry camping in the same field where John Brown and his comrades had been hanged. The next day the battalion moved to Harpers Ferry and camped there. The terms of enlistment having expired, General Patterson thanked them and directed them to move by way of Baltimore to Harrisburg, where the entire regiment assembled on the 20th day of July, and was mustered out on the 23rd.

On the next day, July 24, Captain Yeager and the Infantry were received at home by the entire populace of Allentown, with bands of music and an address by Hon. Robert E. Wright, and were escorted into the town amid the ringing of bells and shouts of joy. A banquet again awaited them at Schneck’s Eagle Hotel; but this did not remain untasted like the parting dinner, three months before. Captain Yeager on the 27th of July delivered the discharge to his men, dated Harrisburg, July 23. The muster-out-roll contains the following 78 names with the ages of the men:

- Thomas Yeager, Captain, 35.
- Solomon Goebel, 2nd Lieutenant, 29.
- John E. Webster, First Sergeant, 38.
- George Junker, Fifth Sergeant, 26.
- Wm. Wolf, First Corporal, 23.
PRIVATE

Charles W. Abbott, 27.
Francis Bach, 23.
Henry Cake, 24.
Charles Dietrich, 18.
Wilson Henry Derr, 18.
Ephraim C. Dore, 28.
William Early, 22.
William T. Frame, 28.
Matthew I. Fuller, 34.
Gideon Frederick, 42.
Charles Clayton Frazer, 25.
Edwin Gross, 25.
James Geidner, 44.
Otto P. Greipp, 21.
John Hawk, 33.
Nathaniel Hillegass, 31.
George Hoxworth, 30.
Joseph Hettinger, 22.
Edwin M. Hittle, 19.
Joseph Hauser, 58.
David Jacobs, 22.
George Keiper, 18.
Alexander Kercher, 19.
Isaac Lapp, 19.
Maximilian Lakemeyer, 21.
Paul Lieberman, 34.
Martin Lelsenring, 18.
Franklin Leh, 19.
Edwin Miller, 23.
Theodore Mink, 28.
Thomas McAllister, 21.
Henry McNulty, 24.
Charles Orban, 37.
Samuel Garner, 33.
Charles A. Pfeiffer, 18.
William S. Ruhe, 51.
John Romig, 29.
Ernest Rottman, 44.
George W. Rhoads, 29.
Jonathan Reber, 27.
Lewis G. Seip, 26.
Henry Storch, 19.
Marcus Sigman, 21.
Charles A. Schiffert, 18.
Samuel Schneck, 20.
Stephen Schwartz, 21.
Adolph Schneider, 23.
Ermill Schneider, 18.
Francis Schaffer, 24.
Charles Spring, 28.
Charles Schwartz, 19.
Adolph Stefast, 35.
John Uhler, 19.
Martin Veith, 23.
Darius Weiss, 18.
Bennieville Wieand, 18.
Allen Wetherhold, 18.

Joseph Weiss, 26.
James M. Wilson, 44.
Frederick Zuck, 22.

Private Benneville Wieand is carried on the roll as captain's servant. The following are marked discharged or dropped: Daniel Kramer, May 27, 1861; L. G. Seip, May 25, 1861, on surgeon's certificate, approved by Brigadier General Mansfield; Henry McNulty, April 28, 1861; Franklin Leh and William Scott Davis, May 9, 1861; John E. Webster, June 25, 1861; Norman H. Cole, Milton H. Dunlap and


Charles A. Pfeiffer on May 31, 1861, by order of the War Department. Pfeiffer afterwards enlisted in Company 8 of the 47th P. V., was wounded at Winchester and was honorably discharged December 25, 1865. Dunlap enlisted in the Regular Army, and has never been heard of since. The men were paid on July 31, by Major A. M. Sallade, Paymaster U. S. A. Each private received $37.36 in gold. Many of them re-enlisted in other commands, especially the 47th, 53rd and 128th P. V., and attained distinction. Sergeant
Charles W. Abbott became lieutenant colonel of the 47th P. V. Sergeant George Junker commanded Company K of the same regiment and died Oct. 25, 1862, of wounds received in the Battle of Pocotaligo. Private Nathaniel Hillegass enlisted in Company K, 54th P. V., and died of wounds received at Winchester. Harry W. Saw-


yer became a captain in a New Jersey cavalry regiment, was taken prisoner, but escaped just as he was about to be hanged by the Rebels in retaliation. The gallant Captain Yeager was presented by his men with a fine and costly sword in token of the love and respect they bore him. He became major of the 53rd Regiment P. V., and gave his life for the Flag he loved at the battle of Fair Oaks on the 1st of June, 1862. His remains were recovered about four weeks after the battle and reposed in Union Cemetery, Allentown. The sword he wore on the march through Baltimore is now in possession of the family of Corporal William Wolf. Yeager Post No. 13, G. A. R., was named after him.

Major Yeager was a brave, impetu-
ous soldier. With him to think was to act. With clear vision he saw the im-
measurable advantage the Secessionists would gain by seizing Wash-
ning-ton and the public buildings, and judg-
ing them by his own methods he expected they would at once take the defenseless city. Not a moment must be lost; patriots must at once rush to the defense of their Capitol. So with all the men he could hastily assemble, unprepared as they were, he hurried to the point of the expected attack. Two days after arriving at Washington he writes:

"If the Northern men take the stand in this matter that I did we will between now and three months march back to our native firesides with the minies on our shoulders, drums beating, trumpets sounding and playing 'Hail Columbia,' and the Stars and Stripes in our hands. But this stand our people of the free states must take immediately. Let them come in citizen's dress as passengers; they can be organized here. • • • • The only way is for the North to concentrate their troops in divisions and encamp on the Pennsylvania state line and discipline their raw troops, and, whenever ready, go and demand of Baltimore the right of transit to the Capitol of the country; if refused, lay Baltimore and Annapolis in ashes. That is the only plan. Then Washington can get as many Northern troops as they want."

A rare and indomitable spirit this!

No more ardent patriot lives in this country than the phlegmatic Pennsylvania German. It fills the cup of bit-

uniformed and equipped companies of Pennsylvania militia, located in four towns separated at some distance from each other, not members of one battalion or regiment, were, however, actuated about the same early moment by a like patriotic impulse to rush to the defense of their country imperiled by traitors. The Pennsylvania companies arrived at Washington at 7 P. M., April 18, 1861; the Massachusetts Sixths arrived there 24 hours later, on the 19th.

The merit of greater promptness belongs to the Pennsylvania soldiers. And so it was understood at the time. The thanks of the country were tendered by the Congress of the United States on the 22nd of July, 1861, to the five companies, as the Capital’s First Defenders, and on the 4th of July, 1866, Hon. Simon Cameron, Secretary of War in 1861, wrote: “I certify that the Pottsville National Light Infantry was the first company of volunteers whose services were offered for the defense of the Capital. A telegram reached the War Department on the 13th making the tender—it was immediately accepted. The company reached Washington on the 18th of April, 1861, with four additional companies from Pennsylvania, and these were the first troops to reach the seat of government at the beginning of the War of the Rebellion.”

No one, at this date, will dispute that the five companies of Pennsylvania deserve the honor, the glory, and the credit of having been the first to defend the National Capital. While their service was bloodless, yet they were prepared and ready at all times to shed their blood in that defense; and no one can deny that their prompt appearance in Washington preserved the public buildings, the public records, and the government, to the Union; nor can any one deny that the result of the war would in all probability have been entirely different if the Secessionist forces had first occupied and taken them. The march of the 530 Pennsylvanians, insufficiently armed and supported only by patriotic fervor, through hostile Baltimore, and their prompt occupation of the halls of Congress in Rebel-infested Washington, will rank them in history with the 300 who defended the pass of Thermopylae, and the 600 who charged at Balaklava.

All honor, then, in all time to come, to Captain Yeager and his Pennsylvania German fellow-citizens of the Allen Infantry for the part they took in this glorious achievement. Their action will ever be a matter of pride and the source of patriotic inspiration in our community. So it has proven already; for in the late Spanish-American trouble, it was the writer’s old command, Company B of the Fourth Regiment, National Guard of Pennsylvania, under Captain James A. Medlar, which first entered the service of the United States, followed closely by the Reading and Pottsville companies of the same regiment.

And so, in all time to come, the example of the First Defenders will remain, an inspiration to patriotism whenever our Flag and our country again need prompt, ready and unhesitating defenders.
HEIDELBERG
St. Daniel’s (Corner) Church
Fischbach, John Yost, b. 1734; d. 1804.
Wirheimer, George, b. 27 Sept. 1742; d. 12
Feb. 1825; 82 y. 4 m. 15 d.
Sohl, Johannes, b. 11 Jan. 1767; d. 22 Aug.
1837; 70 y. 7 m. 11 d.
Gerhart, Elizabeth, b. 7 May 1752; d. 25
April 1824; 71 y. 11 m. 16 d.
Klopp, John Peter, b. 11 Sept. 1775; d. 13
March 1853; 77 y. 6 m. 2 d.
Seibert, Christian, b. 22 June 1773; d. 28
Aug. 1855; 82 y. 2 m. 6 d.
Fidler, Henry, b. 11 Nov. 1779; d. 24 Sept.
1890; 90 y. 9 m. 11 d.
Stupp, John, b. 6 Sept. 1794; d. 20 March
1877; 82 y. 5 m. 14 d.
Miller, Matthias, b. 14 Jan. 1762; d. 13
Nov. 1848; 86 y. 9 m. 19 d.
Gruber, Adam, b. 24 Dec. 1735; d. 6
March 1839; 71 y. 2 m. 15 d.
Wether, Wilhelm, b. 23 Dec. 1761; d. 15
June 1849; 87 y. 5 m. 23 d.
Wehrich, Matthew, b. 1735; d. 1808; 73 y.
Gerhart, Jacob, b. 1752; d. 1824; 72 y.
Schardoner, Joel, b. 1743; d. 1807; 64 y.
Fidler, Heinrich, b. 1759; d. 1831; 72 y.
Schaeffer, Johannes, b. 20 Feb. 1735; d.
17 Nov. 1804; 69 y.
Fisher, Catherine, b. 1737; d. 1805; 68 y.
Schapler, Justina, b. 1739; d. 1817; 78 y.
Sohl, Eva, b. 1766; d. 1837; 71 y.
Schafer, Heinrich, b. 1750; d. 1818; 68 y.
Schauer, Barbara, b. 1750; d. 1818; 68 y.
Stuh, Leonhard, b. 1755; d. 1827; 73 y.
Leinhuber, Peter, b. 1755; d. 1835; 80 y.
Schucker, Carl, b. 1743; d. 1807.
Eckert, John D., b. 8 Dec. 1799; d. 22 Jan.
1871.
LOWER HEIDELBERG TOWNSHIP
Hahn’s Church Ground
Stein, Caspar, b. 1735; d. 3 Jan. 1788; 53 y.
Michael, Elisabeth, wife of John Michael,
b. Steiner; b. 6 Dec. 1758; d. 9 Jan. 1797.
Rößler, Johannes, b. April 1733; d. 12
March 1798.
Ruth, Jacob, b. Sept. 1726; d. 24 Sept.
1797.
Eckert, Conrad, b. 6 Feb. 1741; d. 25 July
1791; 50 y. 5 m. 3 w.
Fischer, Eliza Gertrude, wife of Nicholas,
b. 1711; d. 8 Jan. 1755.
Fischer, William, b. 1706; d. 1766.
Hahn, Johannes, b. 21 Jan. 1741; d. 21
Nov. 1800.
Schaefer, Nicholas, b. 14 Oct. 1723; d. 3
Nov. 1780.
Fischer, Peter, b. 8 Sept. 1735; d. 23 Nov.
1787.
Höh, Caspar, b. 1724; d. 2 Oct. 1762.
Elizabeth, wife of same, b. 20 Oct. 1727;
81 y. 11 m.
Elizabeth, wife of Conrad Eckert, b. 26
May 1750; d. 29 Sept. 1808; 58 y. 4 m. 3 d.
Höh, Peter, b. 27 Jan. 1761; d. 16 Nov.
1811.
Höh, Fredericke, son of Casper, b. 28 Jan.
1756; d. 23 Feb. 1812.
Catharine, dau. of Casper, b. 1754; d. 1815.
Höhn, Magdalena, b. Oct. 1728; d. 9 May
1796.
Fischer, William, b. 20 June 1773; d. 20
June 1847; 74 y.
Fischer, Margaret, wife of same, b. 29
Sept. 1770; d. 5 Dec. 1846; 76 y. 2 m. 6 d.
Höhn, Margaret, b. 1708; d. 1777.
Fischer, Philip, b. 11 Sept. 1777; d. 18
April 1816.
Klop, Merrina, b. Becker, b. 24 June 1713;
d. 20 Nov. 1792.
Klop, Peter, b. 22 May 1719; d. 22 May
1794; 75 y.
Fischer, Philip, b. 25 Sept. 1736; d. 14
Aug. 1803.
Miller, John William, b. in 1731; d. 6 Jan.
1807.
Werner, William, b. 16 July 1796; d. 7 Nov.
1834.
Miller, John, b. 18 March 1757; d. 16 Nov.
1781.
Gerhard, Peter, b. 1 Sept. 1744; d. 22 Jan.
1813.
Lasch, Christian, b. 17 July 1740; d. 25
Oct. 1811.
Susanna, b. Bauer, wife of same, b. 4 June
1742; d. 13 Jan. 1809.
Bollman, Johannes, b. 17 May 1728; d. 12
Nov. 1803.
Barbara, b. Scherman, wife of same; b.
25 Feb. 1735; d. 10 July 1813.
Ruth, Michael, b. 1 Dec. 1735; d. 21 Oct.
1803.
Höhn, George, b. 19 May 1746; d. 31 Dec.
1803.
Magdalena, dau. of Christian and Barbara
Ruth, wife of same, b. 3 Jan. 1764; d. 14
May 1845.
Ruth, Adam, b. 1753; d. 1821.
Spohn, John, Ph., b. 24 Sept. 1737; d. 13
Sept. 1807.
Lerch, John Yost, b. 30 Jan. 1752; d. 8
Dec. 1805.
Rosina, b. Höhn, wife of same, b. 14 Aug.
1762; d. 21 Nov. 1823.
Rittchart, Johann, b. 29 March 1753; d. 3 June 1808.
Bechtel, Frederick, b. 1746; d. 10 July 1812.
Klop, Jacob, b. 18 July 1756; d. 2 Feb. 1807.
Hurich, George, b. 10 Jan. 1740; d. 15 Oct. 1815.
Guldin, Abraham, b. 4 March 1776; d. 5 June 1838; 62 y. 3 m. 1 d.
Gockley, Dietrich, b. 5 June 1777; d. 7 Aug. 1845; 68 y. 2 m. 2 d.
Mohr, Eva C., wife of same, b. 9 Oct. 1874; d. 26 Sept. 1851.

HEIDELBERG NORTH
North Heidelberg Church
Conrad, Joseph, b. 6 Jan. 1759; d. 4 Oct. 1822.
Gerhart, Frederick, b. in Germany, 26 March 1715; d. 30 Nov. 1779.
Beckel, Johann Tobias, b. 6 Dec. 1754; d. 24 Dec. 1814.
Conrad, Jacob, b. in Mutesheim, in Hanauschen 3 Feb. 1717; d. 5 Sept. 1798.
Bickel, Anthony, b. 18 Aug. 1797; d. 2 Nov. 1859.

HEREFORD
Private Burial Ground near Hufl's Church
Bechtel, Gerhart, d. 4 June 1791.
Rosing, wife of do., b. Feb. 1747; d. 16 Nov. 1806.
Hufl, Johannes Frederick, b. 1734; d. 1816; 82 y.
Susannah, wife of do. and dau. of Johann and Mary Eliz. Keilm., b. 25 Dec. 1739; d. 12 May 1809; 69 y. 4 m. 18 d.
Bechtel, Jacob, b. 30 Aug. 1778; d. 30 Oct. 1890.
Bechtel, Susanna, b. 30 April 1788; d. 14 Nov. 1800.
Bechtel, Isaac, b. 2 May 1778; d. 9 Nov. 1800.
Bechtel, Eva, b. 19 March 1778; d. 9 Nov. 1800.
Hufl's Church
Thompson, John, Esq., b. in Chester Co. 28 Oct. 1764; d. at Dale Forge 23 March 1816 in 52 y.
Schall, David, b. 25 May 1801; d. 22 Jan. 1877; 75 y. 28 d.
Schall, Catharine, b. Endy, wife of do., b. 9 March 1805; d. 24 Aug. 1873; 68 y. 5 m. 15 d.

KUTZTOWN
Lutheran and Reformed Church Ground
Scharer, Michael, b. 4 May 1747; d. 21 June 1828; 81 y. 1 m. 17 d.
Bieber, John Dewald, son of Theobold and Sibilla, b. 21 Sept. 1758; d. 14 Sept. 1827; 68 y. 11 m. 23 d.
Bieber, Johann, son of Johann and Margaret, b. 1 May 1748; d. 17 April 1844; 95 y. 11 m. 16 d.
Elizabeth, born Schaeffer, wife of same, b. 4 June 1752.

Kutz, Anna Eliza, b. Kemp, wife of Jacob Kutz, b. 3 May 1720; d. 25 May 1805; 85 y. 22 d.
Kutz, Margaret, b. Bieber, wife of George Kutz, b. 1730; d. 1796.
Schweitzer, Peter, b. 1748; d. 1828.
Ernst, Johann N., son of Peter and Elizabeth, b. 8 Feb. 1756; d. 29 Sept. 1825.
Biehl, Johann Chun., b. 17 June 1763; d. 20 Dec. 1813; 50 y. 5 m. 18 d.
Biehl, Abraham, b. 19 Nov. 1754; d. 20 March 1845; 92 y. 4 m. 1 d.
Wanner, Peter, b. 15 Oct. 1739; d. 21 July 1831; 91 y. 9 m. 8 d.
Breifogel, George, b. 4 Feb. 1747; d. 6 Oct. 1827.
Kutz, Jacob, b. 13 May 1741; d. 23 Dec. 1821; 80 y. 7 m. 10 d.
Wink, Jacob, b. 30 Oct. 1758; b. 7 Nov. 1842; 84 y. 7 d.
Hoch, David, b. 30 Dec. 1765; d. 17 Aug. 1851; 65 y. 7 m. 17 d.
Merkel, Daniel, b. 18 Nov. 1767; d. 24 April 1852; 84 y. 5 m. 6 d.
Old, Gabriel, b. 4 March 1779; d. 5 April 1860; 81 y. 1 m. 1 d.
Catharine, wife of same, b. 5 March 1778; d. 24 Oct. 1857; 81 y. 7 m. 19 d.
Zimmerman, Isaac, b. 10 Feb. 1769; d. 8 April 1853; 84 y. 1 m. 28 d.
Kutz, Peter, b. 9 May 1763; d. 20 Feb. 1848.
Esser, Jacob, b. 29 Nov. 1758; d. 24 Aug. 1815; 88 y. 8 m. 26 d.
Oberbeck, Henry, b. 12 July 1764; d. 30 April 1823; 61 y. 9 m. 18 d.
Staudt, Jacob, b. 12 Nov. 1738; d. 20 Dec. 1807; 63 y. 2 m. 8 d.
Bieber, Dewald, b. 16 Oct. 1729; d. 26 Jan. 1808.
Glaser, Anna Maria, wife of Michael, b. Mohn, b. in Europe 1 Jan. 1735; had 154 descendants; d. 7 Sept. 1821; 96 y. 8 m. 6 d.
Schweitzer, Peter, b. 1748; d. 1828.

Fairview Cemetery
Matthias, Jacob, b. 23 Dec. 1793; d. 20 Nov. 1833; 40 y. 10 m. 28 d.
Ely, Solomon, b. Jan. 18 1783; d. 27 Sept. 1865; 82 y. 8 m. 9 d.
Weiser, William, b. 24 Sept. 1782; d. 12 Apr. 1861; 78 y. 6 m. 18 d.
Lobach, William, b. 7 Sept. 1793; d. 17 Dec. 1851; 58 y. 3 m. 19 d.
Gersh, Dr. Charles A., b. in Frankfort, Prussia, 17 Oct. 1785; d. 22 July 1876; 97 y. 9 m. 5 d.

LONGSWAMP
Longswamp Church
Ginkinger, John, b. 2 Feb. 1788; d. 30 Sept. 1861.
Klein, Peter, b. 1731; d. 1813.
Danner, Jacob, b. 15 May 1771; 78 y.
Sands, Samuel, b. 28 April 1782; d. 24 Feb. 1833.
Catharine, wife of same, b. 6 May 1797; d. 2 Feb. 1827.
Lescher, Catharine, wife of Jacob Lescher, d. 12 Sept. 1757; d. 21 Dec. 1809.
Feisternacher, Elizabeth, b. 1725.
Butzlin, Barbara, b. 26 Nov. 1718; d. 6 March 1795.
Butz, Peter, b. 19 June 1715.

Lutheran Church, Mertztown
Trexler, Renben, b. 22 Nov. 1781; d. 29 April 1846.
Ann, wife of same, and dau. of Jacob Lescher, b. 30 Nov. 1791; d. 12 May 1848; 56 y. 5 m. 22 d.

Private Ground near Mertztown
Trexler, Johan Peter, b. 15 Aug. 1748; d. 13 March 1828; 79 y. 6 m. 28 d.
Catharina, born Grim, wife of same, b. 30 June 1757; d. 7 July 1828; 71 y. 7 d.
Trexler, Daniel, son of foregoing, b. 1 Nov. 1799; d. 15 Sept. 1832.
Trexler, Jonas, b. 26 June 1789; d. 28 Dec. 1811.
Drescher, Philip, b. 17 June 1785; d. 9 Jan. 1818.

MARION TOWNSHIP
Zion Lutheran, (Reed's) Church
Rieth, Christian, b. 11 April 1777; d. 22 April 1847; 70 y. 11 d.
Forrer, George, b. 5 May 1785; d. 18 Nov. 1852.
Pelffer, George, b. 31 Oct. 1794; d. 13 Nov. 1867.
Annman, Walter, b. 1723; d. 1744.
Graf, Johan Michael, b. 1716; d. 1761 (?)
son of George and Mary Graf.
Rith, Johan Leonard, b. 1691; d. 1747; had by wife Ann Eliza Catharine 8 children, 6 sons and 2 daughters.
Keiser, George, b. 1762; d. 19 Nov. 1839; 77 y. 7 m. 5 d.
Braun, Daniel, b. 16 July 1768; d. 5 Feb. 1822; 53 y. 6 m. 16 d.
Elizabeth, born Rieth, wife of same, b. April 1766; d. 22 Sept. 1830.
Borchholder, Peter, b. 29 April 1769; d. 5 Sept 1821; 52 y. 4 m. 13 d.
Rieth, Valentin, b. 8 Sept. 1749; d. 6 May 1855; 75 y. 7 m. 28 d.
Eva Catharine, born Seltzer, wife of same, b. 1 Jan. 1759; d. 5 Aug. 1828.
Weyler, Philip, b. 1722; 17 Sept; d. 27 March 1761; 38 y. 5 m. 4 d.
Seibert, John, son of Michael and Catharine, b. 1 July 1706; d. Feb. 1822; 55 y. 7 m.
Maria Barbara, wife of Nicholas Rieth, dau. of Christopher and Hannah Seibert, b. 1 May 1722; d. 14 Oct 1807; 85 y. 4 m. 3 w.
Flehur, Michael, b. 8 May 1732; d. 5 Nov. 1791; 59 y. 6 m. less 3 d.
Rieth, Daniel, b. 23 Feb. 1735; d. 14 June 1797.
Slichter, Barbara, b. Schumaker, b. 25 Nov. 1728; d. 8 Oct. 1790; 63 y. 10 m. 13 d.
Rieth, Maria Elizabeth, b. 18 Dec. 1725; d. 30 Aug. 1728; 2 y. 2 m. 14 d.
Rieth, Johan Frederick, b. 15 March 1718; d. 24 Dec. 1794; 76 y. 8 m. 22 d.
Rieth, Johann, b. 17 Dec. 1758; d. 17 Sept. 1801.
Rieth, Leonard, b. in Schochern 10 Sept. 1723; d. 28 April 1803; 79 y. 7 m. 17 d.
Rieth, Johannes, b. 4 June 1710; d. 7 Jan. 1788; 71 y. 7 m. 3 d.
Rieth, Johann Adam, b. 1756; d. 17 July 1815; 59 y.
Juliana, b. Braun, wife of same, b. 12 Nov. 1766; d. 9 Sept. 1820.
Rieth, John Geo., b. 4 June 1714; d. 23 June 1791; 77 y. 2 w 5 d.
Rieth, Jacob, b. June 1746; d. 28 March 1821; 74 y. 9 m.

Christ Lutheran Church (above Stoucksburg)
Scharff, Apolonia Elizabeth, b. 1762; d. 17—.
Becker, Maria Catarina, b. 1706; d. 1745.
Auspach, Johann Peter, b. 11 Feb. 1715; d. 25 May 1797; 82 y. 3 m. 16 d.
Magdalena, wife of same, d. 10 Sept. 1785; 65 y. 6 d.
Lechner, Christian, b. 29 Nov. 1738; d. 26 Oct. 1785.
Weiser, Jacob, son of Christopher, b. in N. Jersey 22 Sept. 1756; d. 1 Jan. 1808; 71 y. 3 m. 8 d.
Anna Elizabeth, wife of same, b. 5 June 1740; d. 1 Oct. 1805; 65 y. 4 m.
Weiser, Jacob, b. in Tulpehocken twp. 5 Sept 1774; d. 30 June 1793; 13 y. 9 m. 3 w.
Auspach, Johannes, b. 13 Oct. 1750; d. 23 Sept. 1794; 44 y. 11 m. 3 w.
Weygant, Johan Adam, b. 5 Feb. 1768; d. 5 Dec. 1794; 26 y. 10 m.
Groff, Andreas, b. 25 May 1750; d. 19 June 1817; 67 y. 2 m. 24 d.
Maria Elisabeth, wife of same, b. 26 May 1764; d. 20 April 1839.
Groff, Catharine, b. Seybert, wife of same, b. 1757; d. 1792.
Spicker, Elizabeth, dau. of Henry Spicker, b. 1788; d. 1790.
Stein, Peter, b. 1729; d. 1799.
Barra, Peter, b. 2 Feb. 1729; d. 1 Oct. 1808; 79 y. 8 m.
Anna Maria, wife of same, b. 1731; d. 13 Feb. 1804; 73 y. 6 m.
Anna Elizabeth, b. Teison, wife of Johannes Lauer; m. 2d. Heinrich Spang; b. 1 Dec. 1753; d. 15 Sept. 1786.
Eche, Elizabeth, dau. of Michael and Margareta Ege, b. 1797; d. 1800.
Schultze, Catharine Henrietta, dau. of Rev. Andreas Schultze and wife Susanna, b. 26 Dec. 1803; d. 5 Sept 1807; 3 y. 8 m. 1 w.
Lechner, Frederick, b. 15 May 1770; d. 17 Oct 1806.
Barbara, wife of Adam Kehl, b. 18 April 1777; d. 3 May 1826.
The following data, gleaned from “Knapp’s History of Ashland County” Ohio, (1863), illustrate the mixed constituency of the population on the Ohio frontier almost a century ago. It shows from what States and counties the original settlers of Ashland County came, in what year they came and in what township they settled.

CONNECTICUT
Bradford Sturtwant—1816—Ruggles
Solomon Weston—1828—Ruggles.

DELAWARE
James Boots—1828—Clearcreek.

ENGLAND
Thomas Newman—1810—Mohican.

IRELAND
James Gregg—1820—Clearcreek.

MARYLAND
John Finger—1829—Orange.
John Hough—1823—Clearcreek.
John Neptune—1824—Green.
Ellijah Oram—1811—Lake.
George W. Basford—1824—Mohican.
Josiah R. Glenn—1818—Perry.
Richard Wingbigler—1818—Mohican.
Joseph Chandler—1814—Perry.
Jonas H. Gierhart—1817—Jackson.
Michael Spreinke—1828—Jackson.

NEW JERSEY
Allen Oliver—1811—Green.
Samuel Garret—1825—Hanover.

NEW YORK
Samuel Graham—1821—Green.
Ebenezer Rice—1811—Green.
Major Tyler—1814—Mohican.
Aldrich Carver—1825—Ruggles.
Benjamin Moore—1833—Troy.

NORTH CAROLINA
John McMurray—1816—Clearcreek.

OHIO
BELMONT COUNTY
Robert Culbertson—1825—Orange.

CHAMPAIGN COUNTY
Andrew Humphrey—1824—Green.

COLUMBIANA COUNTY
Peter Kinney—1810—Green.
John Krebs—1829—Orange.
Martin Mason—1815—Montgomery.

ONTARIO COUNTY
Josiah Lee—1819—Jackson.

FAIRFIELD COUNTY
Peter Bryan—1824—Jackson.
Thomas Cole—1819—Jackson.

JEFFERSON COUNTY
John Cuppy—1819—Clearcreek.
Elias Ford—1819—Clearcreek.
Elias Slocomb—1817—Clearcreek.
Richard Jackman—1823—Vermilion.
William Karnaiah—1815—Vermilion.
Joseph Strickline—Vermilion.
James Gladden—1826—Green.
William Wallace—1824—Green.
James Allison—1818—Perry.
Richard Smalley—1815—Perry.
John Stull—1820—Montgomery.

KNOX COUNTY
Alexander Finley—1809—Mohican.

RICHLAND COUNTY
William Irvin—1816—Green.

STARK COUNTY
Charles Hoy—1817—Jackson.
James Medowell—1823—Montgomery.

SUMMIT COUNTY
Harvey Sacket—1825—Ruggles.

TRUMBULL COUNTY
Stephen Smith—Clearcreek.
Jesse Matthews—1818—Jackson.

WOOSTER
George Snyder—1818—Hanover.

PENNSYLVANIA
John Aton—1821—Clearcreek.
James Gribben—1825—Clearcreek.

BEAVER COUNTY
Hugh B. McKibben—1828—Clearcreek.
Thomas Sprott—1823—Clearcreek.
Jonathan Coulter—1816—Green.
Isaac Wolf—1819—Green.

BEDFORD COUNTY
William Ryland—1815—Vermilion.
William Ewing—1814—Mohican.
Philip Fluke—1816—Orange.

BERKS COUNTY
Jacob Klingaman—1817—Perry.

BRADFORD COUNTY
William Taylor—1821—Green.

BUTLER COUNTY
Daniel Carter—1812—Clearcreek.
Frederick A. Hine—1829—Jackson.

CENTER COUNTY
Adam Reichard—1829—Perry.
Frederick Wise—1823—Perry.
Henry Zimmerman—1823—Perry.
John Keen—1828—Jackson.

CHESTER COUNTY
Isaac Harvuot—1819—Clearcreek.

DAUPHIN COUNTY
William Smith—1824—Jackson.
FAYETTE COUNTY
James Burgan—1826—Clearcreek.
David Burns—1815—Clearcreek.

FRANKLIN COUNTY
Samuel Burns—1814—Clearcreek.
John Fry—1824—Perry.
Jacob Hiffner, Jr.—1817—Orange.

GREEN COUNTY
Jacob Myers—1829—Clearcreek.
Cornelius Dorland—1829—Mohican.
William Fast—1831—Orange.
Jacob Fast—1817—Orange.
James Cupus—1809—Mifflin.

HUNTINGDON COUNTY
Daniel Summers—1817—Montgomery.

LANCASTER COUNTY
John McMaul—1815—Clearcreek.
Amos Morris—1810—Montgomery.
Benjamin Hershey—1825—Mifflin.
Jacob Staman—1825—Mifflin.
Rudolph Kaufman—1826—Perry.
Matthias Dickel—1818—Jackson.

MIFFLIN COUNTY
John Swarts—1813—Perry.

NORTHUMBERLAND COUNTY
Leonard Croninger—1815—Mifflin.

SOMERSET COUNTY
Nicholas Masters—1830—Clearcreek.
Joseph Markley—1815—Clearcreek.
Henry Grindle—1825—Perry.
Philip Mang—1816—Perry.
Michael Rickel—1817—Jackson.

UNION COUNTY
Jacob H. Grubb—1823—Clearcreek.
Henry Maize—1823—Clearcreek.

WASHINGTON COUNTY
John Cook—1822—Clearcreek.
Patrick Elliott—1817—Clearcreek.
John Freeborn—1814—Clearcreek.
Richard Freeborn—1814—Clearcreek.
James Byers—1821—Green.
Edward Haley—1810—Green.
John Coulter—1810—Green.
George Marks—1819—Green.
Nathan Daly—1817—Mohican.
John Carr—1814—Perry.
Arthur Campbell—1815—Perry.
Aaron Carey—1817—Perry.
William Hamilton—1820—Perry.
Jacob Lash—1824—Perry.
Robert Smillie—1829—Jackson.
Henry Shissler—1829—Jackson.
James Clark—1818—Orange.
William Patterson—1815—Montgomery.
Christopher Richert—1822—Montgomery.
Ephraim Welch—1828—Montgomery.
David Braden—1815—Mifflin.
Arthur Campbell, Sr.—1817—Mohican.
John Tilton—1815—Montgomery.

WESTMORELAND COUNTY
Abel Bailey—1816—Clearcreek.
John Bryte—1819—Clearcreek.
Henry Andress—1826—Vermilion.
William Reed—1814—Vermilion.
William Hunter—1818—Green.
William Reed—1829—Green.
Dr. Abraham Ecker—1818—Perry.

YORK COUNTY
James A. Dinsmore—1814—Jackson.

PENNSYLVANIA
Jacob McLain—1822—Clearcreek.
Jared M. Sionsaker—1824—Clearcreek.
James Kuyendell—1815—Clearcreek.
Christian Miller—1829—Clearcreek.
Michael Springer—1815—Clearcreek.
George Thomas—1815—Clearcreek.
Alanson Walker—1822—Clearcreek.
Michael Sigler—1820—Vermilion.
Conrad Castor—1817—Green.
Thomas Johnston—1828—Green.
John White—1823—Green.
James Loudon Priet—1810—Hanover.
John Ewalt—1820—Lake.
John Wetherbe—1817—Lake.
Richard Hargrave—1818—Mohican.
Richard Hramy, Sr.—1815—Mohican.
John Allison—1823—Perry.
James Dickason—1817—Perry.
Conrad Fridline—1821—Perry.
John Kraemer—1829—Perry.
John Maurer—1825—Perry.
John Shissler—1823—Perry.
John Tanyer—1824—Perry.
Henry Worst—1814—Perry.
Jacob Berry—1819—Jackson.
Michael Keppler—1823—Jackson.
Michael Fast—1815—Orange.
James McLaughlin—1816—Montgomery.
Alexander Reed—1814—Milton.
John Woodburn—1825—Milton.

SCOTLAND

VERMONT
Calvin Hill—1811—Green.

VIRGINIA
James Chamberlain—1823—Clearcreek.
Daniel Huffman—1819—Clearcreek.
Abraham Huffman—1815—Clearcreek.
Thomas Green—1813—Mohican.
John Shinabarger—1810—Mohican.
Philip Bidding—1823—Orange.
Daniel Harlan, Sr.—1815—Mifflin.
Abraham Doty—1816—Milton.

UNCLASSIFIED
Thomas C. Cook—1822—Clearcreek.
Peter Van Nostrand—1815—Clearcreek.
Henry Baughman—1814—Clearcreek.
Henry Gamble—1815—Clearcreek.
Sage Kellogg—1818—Clearcreek.
Christopher Mykrants—1823—Clearcreek.
Andrew Proudfit, Sr.—1813—Clearcreek.
Michael Riddle—1819—Clearcreek.
Samuel Roland—1819—Clearcreek.
Joseph Sheets—1817—Clearcreek.
William Skilling—1817—Clearcreek.
Peter Swineford—1819—Clearcreek.
Daniel Van tilburg—1816—Clearcreek.
Sterling G. Bushnell—1821—Vermilion.
Joseph Duncan—1824—Vermilion.
John Purdy—1817—Vermilion.
Robert Finley—1811—Vermilion.
Andrew Newman—1825—Vermilion.
Gilbert Purdy—1817—Vermilion.
John Scott—1819—Vermilion.
Moses Jones—1815—Green.
William McMaul—1828—Green.
Nathaniel Haskell—1826—Hanover.
Mark Mapes—1822—Hanover.
John Hildbrand—1823—Hanover.
George Bender—1828—Lake.
Jacob Emrick—1822—Lake.
John Cooper—1822—Mohican.
Thomas Eagle—1809—Mohican.
Edmund Ingman—1816—Mohican.
William Newbrough—1819—Mohican.
Nicholas Wireman—1833—Mohican.
Henry Buffamyer—Perry.
Benjamin Emmons—1816—Perry.
Thomas Johnson—1814—Perry.
Peter Lash—1833—Perry.
James Scott—1816—Perry.
John Smalley—1818—Jackson.
Hansom Hamilton—1815—Jackson.
John Davoul—1816—Jackson.
John Bishop—1819—Orange.
James Campbell—Orange.
Edward Murray—1820—Montgomery.
Solomon Uric—1815—Montgomery.
Samuel Uric—1815—Montgomery.
Jacob Young—1814—Montgomery.
Michael Culler—1816—Mifflin.
Daniel Beach—1823—Ruggles.
Norman Carter—1824—Ruggles.
James Poag—1825—Ruggles.
Nathaniel Clark—1834—Troy.
Joseph S. Parker—1832—Troy.
Francis Graham—1821—Clearcreek.
Georgé Eckley—1811—Vermilion.
Simon Rowland—several years after 1812—Green.
John McConnell—Montgomery.
Jacob Young—1814—Montgomery.
Thomas Selby—1813—Mifflin.
Peter Brubaker—Mifflin.
Joseph Bechtel—Mifflin.
Joseph Charles—Mifflin.
John Clay—Mifflin.
John Hazlett—Mifflin.
Henry Keeever—Mifflin.
John Neal—Mifflin.
Michael Seitzler—Mifflin.

“Oh Say” and “Oh Said”

There once lived in Carson City, Nevada, a teamster known to the old community as “Oh Say.” He was not a Chinaman, as one might think, but a German, and secured his name from ejaculating “Oh Say” whenever he spoke to a person.

When the mines of the Comstock lode were opened, “Oh Say” drove a mule team from the shaft down to the crushing mill, and later on his mules were bought by the owners of the mine, and used for some years thereafter.

“Oh Say” got other mules, but always had deep regard for the first mule he ever owned, which went down into that mine to drag cars from the facing.

They were named “Oh Say” and “Oh Said,” and for forty years they dragged ore on the lower level of Comstock mine, never coming to the surface, nor issuing in the open air.

But every holiday “Oh Say,” the man, went through the Sutro tunnel to visit his old mules in the bowels of the earth.

He carried them carrots and other delicacies for a mule’s palate, and returned with curious stories of their affectionate recognition.

In the long interval the teamster had become a freighter, and from that had drifted into the most important business of the state. Only his intimate friends recalled him as “Oh Say,” but others spoke of him as the “Hon. William Keyser,” and Mr. Keyser never forgot his mules down on the last level of the Comstock mine, where they dragged ore through the long, dripping covert, called “Sutro tunnel.” The mangers of Comstock mine finally introduced machinery to haul out to the dumps, and the twenty or thirty mules were out of the job.

Then Hon. Wm. Keyser promptly bought his mules, “Oh Say” and “Oh Said,” and brought them to the surface of the earth, where they met the sunlight for the first time in nearly half a century. He turned them into the rich pasturage which formed the lawn about his fine home in Carson City.

There they lived in clover the short period of two weeks, and there they were both found dead one morning, cradled in the alfalfa, which had at once been a great joy to them, but from eating too much had caused their death.

The Hon. William Keyser buried them where they died, and reared over their tomb a carved stone which bears this inscription:

“Oh Say” and “Oh Said”

Two Mules Who Contributed More to the Prosperity of Nevada Than the Silver King.

They worked in the Comstock for forty years. They never took a dollar out of the state, but they moved millions of the values of its treasures. This stone is raised by their old friend, who seeks no higher reward than to rest beside them.

—Our Dumb Animals.
Indian Relics of Lehigh County, Pa.

By D. N. Kern, Allentown, Pa.

My first exploring trip for Indian relics was made October 25, 1899, to the farm of Robert Ritter near Wannersville about four miles west of Allentown. Around a fine large spring on this farm the Indians had a village, and a short distance away, toward the north along a slope they had a workshop where they made arrow points, spears, knives and drills out of yellow jasper and quartzite. The quartzite they secured at the Lehigh or South Mountain which is about five miles to the south; the jasper was brought from the Macungie quarries. At this place I found in two hours 39 specimens. Since that time I have visited this farm about three times each year and have secured one thousand specimens. The next important place I visited was one mile north of Allentown at Helfrich spring. Here is one of the largest and finest springs in Lehigh County, Pa., also a large cave, a piece of woodland containing about four acres is left. In the middle of this tract, the Minicie tribe had a dancing circle. Of about one hundred and fifty feet in diameter, a piece of ground on which no tree or shrub has grown to this time. A short distance to the east they had a workshop where they made many different kinds of stone implements out of different colored jasper, quartzite hornstone. Around this village site a great number of grooved axes were found. I myself found a ax here that is sharp enough to chop wood. All the arrows, knives, rubbing stones, hammer stones, war clubs and scrapers I found here, are of the very finest workmanship. The large cave gave them good shelter during very cold and bad weather. The big pond around the spring was always one of the biggest fishing places for trout along the Jordan creek. Before the Lehigh and Delaware rivers were obstructed by dams the shad would come up to this place to spawn and it was a great harvest for the Indians to catch this fine large fish. When they wanted to raise large corn they would put a fish in the bottom of a foot deep hole, put well pulverized soil on top of the fish and plant therein a few grains of corn and then keep the soil well stirred around the plants with their large stone blades or hoes of which I have many in my possession. In that way they raised larger ears of corn than many farmers do at the present time.

My third place of investigation was at the jasper quarries at Vera Cruz, Upper Milford Township, Lehigh County, Pennsylvania. Through my uncle, Mr. George Neimyer, I learned a great deal while I was quite a little boy. He had shafts sunk, thirty to forty feet deep. In some of the largest and deepest holes that the Indians had dug, perhaps two hundred years before, he found round pieces of wood two and three inches in diameter, that were always pointed and charred. Occasionally he found large thin blades of jasper or argillite. Out of the sixty pits they must have taken great quantities of red, brown, yellow and mottled jasper. Their workshop covered about fifty acres. Here one can find chips by the hundred thousand. On this piece of ground I found several hundred of their hammers, some weighing only three ounces, others several pounds. I found one yellow jasper sledge hammer weighing twenty-seven pounds, I also found a great many turtle-backs and axes.

My fourth place of investigation was the jasper quarries, a little south of the village of Macungie. Here they had one hundred and thirty-eight pits, about one-half of them are in Upper Milford Township and the others in Lower Macungie Township. At this place most of the jasper was yellow.
Their mode of work was about the same as at Vera Cruz. Their main workshop covered about forty acres but from one-fourth to half a mile away they had smaller work shops, several covering only half an acre or less. These were always near a good spring. Evidences can still be seen that cooking was done here by the Indians. In these places I could always find knives, drills, scrapers, axes, celts, spears, pestles, beads, rubbing stones and broken pottery.

A fifth place to make investigations was in the Saucon Valley near the village of Limeport in Lower Milford, and Saucon Townships. Around the pits in Lower Milford I found many knives and fine blades. Around the pits in Saucon I found more arrows and axes. These pits were on the trail which they passed every year, starting at the Delaware river passing up the Saucon Valley to the Perkiomen creek and following that stream down to the Schuylkill river into Montgomery County, Pennsylvania. Towards fall they returned through Montgomery and Bucks counties over to the Delaware river again. Along this route they halted at different places to make arrows, spears, and knives. Over this route they found plenty of game and fish. Wild fruits were also plentiful.

After I had studied up these places quite well I began to trace up smaller village sites and small work shops. Some of the finest and rarest things I found were on the trail leading from the northern part of Lower Macungie near Trexertown through Upper Macungie, Weisenburg and Lynn townships, then across the Blue Mountain into Schuylkill County. In Upper Macungie there was a great Bear swamp and at the edge of this swamp I found twenty-five large knives, several axes, some spears, and many arrows. I came to the conclusion that here Indians had a great fight with an old bear. Macungie meant in the Indian language Bear swamp. On the large farm that belongs to the State of Pennsylvania now, near Rittersville, where the State Hospital for the Insane is located I found a work-shop where the Indians worked the following named stones: yellow and black jasper, quartzite, hornstone, argillite and slate. On Kline’s Island a little east of Allentown I found many fine relics, and a work-shop where they had worked up the jasper that was mined in the Saucon Valley. Many fine grooved axes have been found on the island. During the time they were washing sand for building purposes arrows were found by the hundred and of the very finest workmanship. The Indians had brought to this island soapstone, quartzite, hornstone, black, brown, and yellow jasper. The quartzite was the only stone found near the island, the nearest hornstone and jasper were from six to ten miles away. The soapstone they had to get above Easton, a distance of eighteen miles. Only a short distance from where the Jordan creek and the little Lehigh empty into the Lehigh river was one of the best places to find different kinds of relics. Many axes, and ceremonial stones were found.

About two miles farther east is the Geissinger farm, the farm that Jennings got for his service in the “Walking Purchase”, the original tract having contained five hundred acres. On this tract the Indians had a great village site and several workshops. Thousands of specimens have been picked up here, especially grooved axes of all sizes and shapes. The specimens I collected here are of the very best workmanship. Lehigh University at South Bethlehem has a large collection from this farm.
The Early Pennsylvania German as Musician

By R. R. Drummond, Ph.D., Orono, Maine

Looking back over the centuries, the Pennsylvania German will find much, of which to be proud. The pioneers of Pennsylvania were, in great part, Germans, and as the state grew they grew with it, and occupied some of the most important positions, that the state and later the nation could offer. They were not only good farmers and good merchants, but also good teachers, good soldiers, good statesmen and good musicians.

Philadelphia, for a time at least, was the great centre from which the early settlers were distributed to other parts of the country, and it is here we should expect to find the highest development of the German settlers in all lines. However not only in Philadelphia but in settlements like those of Lititz, Nazareth, Bethlehem, Ephrata, Lancaster, etc., music—especially church music—was early developed, and formed an important element in the life of the people.

In the peculiar religious settlement at Ephrata music early held a prominent place, and to Conrad Beissel one of its leaders is assigned the honor of being the first composer of music in America. The Moravians, too, held music in high esteem and in addition to the organ they used flutes, violins, oboes, clarinets, trombones, trumpets, drums, etc., in accompanying their hymns. Practically every religious sect from Germany, which was found in Pennsylvania, had hymn-writers.

Some of the Germans in this country were also musical-instrument makers. Of course in the early period organs were most desired to aid the church service. In the fifth decade of the eighteenth century there are two German organ-builders—John G. Klemm and David Tannenberger—the latter especially famous. It is known that Tannenberger made at least fourteen organs, including some for Lancaster, Nazareth, and Lititz, in which town he lived for some time. Another organ-builder of renown was Philip Feyring, who built an organ for St. Paul's Church in Philadelphia in 1762. Later in the century other organ-builders appear, of whom the Krauss family, of Palm, Montgomery County, were especially skillful.

In Philadelphia, at least, German music teachers and dealers were few. Of the former John Stadler, Peter Kalckoffer, and George Isenberg taught the German flute. John M. Kramer, the violin, and Mr. Victor, the harpsichord, violin, and German flute. Of the music-dealers Michael Hillegas, first treasurer of the United States, was the most prominent.

Before the close of the Revolutionary War there were very few concerts given, but from 1783 on this form of entertainment was especially frequent in Philadelphia and evidently appreciated. As representative of the German element, Alexander Reinagle, one of the managers of the "City Concerts" in Philadelphia stands forth. He was an excellent musician, a fine composer, as well as director and performer, and was well known to the best musicians of Europe. It was undoubtedly owing to him that so much excellent music by German composers was played at these concerts. Two other eminent musicians were Philip, Phile and Philip, whose names occasionally appear on the concert programs. It is probable that one of these men wrote the music to "Hail Columbia."

There can be no question that the musical life in Philadelphia was greatly stimulated by German musicians, and it is likely that in other parts of the state the German element was still more prominent in musical affairs, and we may be sure that there were bands.
and orchestras composed largely of Germans. At the fourth of July celebration at Easton 1798 a German translation of "Hail Columbia" was sung. "Vocal and instrumental music by a band from Bethlehem and Nazareth."

An investigation of local records in different parts of the state would without doubt reveal the fact that the Pennsylvania Germans were much more prominent in musical circles than is shown above. Such an investigation would add greatly to our knowledge of the Pennsylvania German, as well as being an important contribution to the musical history of America.


Zufriedenheit

My Dear Mr. Kriebel: I beg to offer to the readers of THE PENNSYLVANIA-GERMAN an amendment to the "amendment" on page 315 (May 1910) by giving the poem as it appeared in a book which my father carried to singing school. It was called the "Union Choral Harmony" published in 1845 by Henry C. Eyer at Selingsgrove, Pa., and contained 192 pages of hymns and songs in German and English. The music was printed in what has been called "shaped notes" of oval, square and triangular forms. The last page in the volume contains the poem from which are incorrectly quoted on pages 250 and 315 some of its lines. The name of the exquisite letter poem is

Zufriedenheit

Freund! Ich bin zufrieden,
Geh es wie es will!
Unter meinen Dache
Leb ich froh und still.
Mancher Thor hat alles
Was sein Herz begehrt;
Doch bin ich zufrieden,
Das ist auch Gold werth.
Leuchten keine Kertzen
Mir beim Abendmahl:
Blinken keine Weine
Mir in dem Pokal:

Hab ich was ich brauche
Nur zur Zeit der Not,
Süßer schmeckt im Schweise
Mir mein Stick’chen Brod.

Schallet auch mein Name
Nicht im fernen Land,
Schmücken mich nicht Titel,
Stern und Ordensband,
Nur des Herzens Adel
Sey mein höchste Lust,
Und zum Glück der Brüder
Athme meine Brust.

Geben auch Paläste
Mir ein Obdach nicht;
Auch in meiner Hütte
Scheint der Sonne Licht.
Wo die Liebe wohnet
Lebt und schläft man froh,
Ob auf Eiderdunen
Oder auf dem Stroh.

Gönnt mir meine Ruhe,
Herrscher dieser Welt!
Schlichtet Krieg und Frieden
Wie es euch gefällt!
In dem engen Raume
Leb ich meiner Pflicht,—
Wünsche eure Freuden,
Eure Sorgen nicht.

Keine Pyramiden
Zieren einst mein Grab,
Und auf meinem Sorge
Prangt kein Marschalls Stab;
Aber Friede wohnet
Um mein Leichtentuch,
Ein Paar Freunde weinen,
Und das ist genug.

E. GRUMBINE. M. D.
A Sunday among the Seventh Day Baptists of Snow Hill

AVE part with me in one of the meetings of twenty-five years ago. Early on Saturday morning team-loads of people begin arriving on the grounds. It is a topographical fact that all roads in that section of the county lead to the Nunnery and all roads hold an almost unbroken stream of vehicles. Before the sun is well above the high hills to the east of the buildings, the roads close by begin to be congested and soon one side of each highway is converted into a hitching place. Teams are tied to the fences for many rods in every direction. All the country side is here or arriving and with them visiting brethren of the faith from the congregation in Morrison Cove, Bedford County, and many who are attracted by curiosity from their homes thirty and fifty miles away.

It is an animated and oddly contrasted scene. In their plain garments come members of the Seventh Day Baptist Church and older members greet each other with a kiss—men so saluting each other and women extending the same custom to the women. In gayer clothes come the curious. It is the great clearing house of mild religious disputation, of crop prospects, of family prosperity and family misfortune, of the neighbors' goings, of the tittle-tattle that brings a smile or sends away an enemy.

Over all the grounds, over all the roads they spread. All peer into the monastery and at the church but not many go into the sanctuary. Only the plainly-clad members of the denomination gather there. It is theirs and they are at home there. They stand in groups under its shadow while all around them flit the curious-minded, many of them pretending to nothing much but a display of the gay gowns and brilliant neckties provided for this occasion.

Along the roads for a quarter mile in all directions are the stands of lunch vendors, who have brought sandwiches and cakes and candy and lemonade and colored water for the refreshment of those who purpose spending the day there.

Around the bend in the road comes a young man driving a pair of handsome horses with heads high and manes tossed by their speed and the slight breeze. Everybody gives way before him. He is the son of a well-to-do farmer of the neighborhood and this is a show day for him.

Almost his buggy pole is driven into the curtains of the plain carriage of a somberly garbed man who is letting his sedate old beast pull him and his family slowly to the church. This team load is come for worship.

These are some of the contrasts that are so many here on this day and that with every minute make a new picture for the onlooker.

But you have another purpose in coming to the grounds and about ten o'clock you follow the men and women of the congregation into their church edifice—plain, white, without attempt at decoration.

Soon the services are begun. Rev. John A. Pentz is in charge. There is singing of tunes that are probably somewhat familiar in their theme. There are fervent prayers and there are sermons. On this particular day it is your privilege to hear Rev. John Walk, a minister of the Snow Hill congregation, preach, and Rev. Jacob Diamond, of Morrison's Cove branch.

They impress you with their earnestness and their sincerity. They expound the Scriptures, which they hold to be the only rule of life; they put their own interpretation upon them and they proclaim some doctrines to
which you may not be willing to subscribe but which you know will lead men along right lines.

They do not preach from a pulpit or even from a platform but take their place behind a good-sized table and there, on an equality with the lay membership, they deliver the message of the Bible. It is a very close-listening congregation which they address and one that shows its great interest.

About noon the first service is over. Everybody leaves the meeting house, except the committee for the occasion and its helpers. These people quickly convert the church into a dining hall, fill it with tables and then in a remarkably short time invite the members of the congregation and the visitors back to partake of a lunch. Of course, you go, if room can be found for you.

In each table are big platters of applebutter and plates of butter and soon men come through the aisles carrying armfuls of bread—white as snow, cut in thick slices and very appetizing—and serve a slice to each person. After them come men and women with steaming, fragrant coffee that has been boiled in the big boiler in the kitchen attached to the meeting house.

To each person is given a knife and he cuts his share of the butter from the plate and dips out from the platter a portion of the applebutter for his bread. Long in the afternoon the feeding of the visitors is continued.

Before it is over you may go to the stream of water at the west end of the church grounds, where a pool has been dug out of the sand, and observe the minister baptize new members. Their baptism is by trine immersion, the body being inclined forward and the face going into the water first.

When the last of the converts has been immersed there is a swaying of the crowds back and forward for a last look at all the important places of interest, for the last word with some old or new friend, if he can be found, and then a scattering along the road to find the carriages and start the homeward journey.

By the time the sun has gone down back of the mountains far off on the other side of the valley, few are left except members of the denomination. There remain for them two important services. The first begins at early candle light. The first double method is practised here. Beissel instituted this method for the church. Two persons go together in administration of the rite. One washes the feet and the other dries them and the work is generally divided so that each pair serves only four or half-a-dozen people.

Then follows the Communion, at which bread and wine are used.

One of the older members will tell you that more than a half century ago there was observed the eating of the Lord’s Supper between the feet-washing and the Communion. This was in perpetuation of the supper “in the upper room”. The supper consisted of mutton broth and mutton and bread. For half a century this has not been observed.

With the last solemn service of the Communion the annual meeting comes to a close. The members from Morrison’s Cove and elsewhere, who wish to do so, retire to the nunnery, to occupy the rooms and the beds once used by the monastical brothers and sisters.

The night closes in on them. The sounds of the day’s activity are gone. A cricket nearby chirps. It seems an echo—a faint one—of the day full of life and busy scenes.

The day and night tell the story of the Snow Hill monastery.

Celia of Bernville
By Louis Reigner, Wyomissing, Pa.

The old church at Bernville was razed and the red bricks were built into the new edifice, the church yard with its ruined wall and its crumbling neglected headstones, was left intact; that is, intact as time allows. Over the dim mounds or broken squares of sandstone and marble the long grass grows and dies and grows again, and every year sees the obliteration of faint letters and the history of a forgotten people sinking down into the earth. On a rounded sandstone, with a grotesque carved face and a long neck with a pair of handlike wings, is graven in better skill than the rude decoration:

"Hier ruhet CELIA ZORNDORF geb. 6 November, 1756. s. 3 Juli 1776. Ach Gott" and the rest is undecipherable. Why that despairing cry to the Almighty for her who saw but 20 years?

Lieutenant Granville Pencoyd, of his Majesty's Fortieth Regiment of Horse, in colonial service, was bitter against the fate that led him along the muddy Bernville trail in May, 1776. The driving rain beat upon his long grey coat and revealed a bit of scarlet coat and white breeches spattered with mud. At each lurch of his horse he bewailed anew the orders which sent him to "this Godforsaken country" to learn the "sentiment" of the settlers toward that monarch who was fast getting himself into difficulties with his largest possession. Behind him dragged two troopers, leading a pack horse with two heavy portmanteau, for an officer of George III and the younger son of Sir Henry Pencoyd of Pencoyd Hall must travel in state. A glance at the pack horse now and then reminded Granville of the dances and teas he was leaving at Reading and increased his prospect of being bored in a backwoods settlement with people whose language he only half understood. Thus it was that when they pulled up at the tavern at Bernville, the suspicious looks of the natives depressed him all the more. His majesty's sovereigns, however, opened the larders not the hearts of the settlers, and the detail of the Fortieth found shelter and stables. The troopers, one of whom, Hollingford, spoke German, gradually reached sort of a friendship with the Pennsylvania Germans. Pencoyd, left to himself, spent the time wandering along the Tulpehocken.

One of these rambles the officer happened upon a girl, whose slender figure quite discounted the buxom tendencies of many of the women of the settlement. At this venture, "I beg your pardon: Do I intrude?" he was surprised to hear in perfect English, "Not unless you prefer a lonely walk." And the next day she came again, and the days that followed were Elysian. His majesty's lieutenant was learning the sentiment of the section. The girl's explanation was simple. Maximilian Zorndorf, her father, had been at Heidelberg University and had served under Frederick the Great. It was he who had taught Celia the languages.

Granville's friendship with the head of the community evoked unfavorable comment; comment which grew in intensity as neither of the two apparently noticed it. The crux of this feeling broke out in a yokel, Bauer Loomp, a farm hand in the employ of Zorndorf, and to the latter he blurted out, "Di madel geht mid der booma-laddie"—"Hal dei maul!" snapped the old soldier. Loomp "held his mouth" before Zorndorf but in the hearing of Pencoyd he mumbled a slighting remark about the girl and the lieutenant knocked him down.

Smarting under the blow, Loomp threatened to "lay the Britisher cold", 
and other “young sports” egged him on.

Pencoyd and the girl stood at the end of a footbridge across a wooded ravine which separated the farm of the Zorndorfs from the village. In the meadow the hay lay in rows, for July 3 saw a late harvest and the crops not yet housed. Across the field the first light twinkled in the farm house, though the sun was just setting. From the edge of the clearing a whippoorwill sounded his triple call and a stray breeze stirred the leaves.

The quiet was undisturbed till Pencoyd, with words that stumbled into his throat, whispered, “Cele-I can’t go back to England-alone-I” his arm swept around her neck and her head rested against his shoulder. Her hair disengaged itself and a loop of velvet ribbon twined itself in Granville’s fingers. “Cele”, he said, and she turned her face up to his, “I—love—” Crack! “Granville”! she shrieked, and her arms about his neck tightened and relaxed and dropped. There was a scurrying in the bushes. Pencoyd lowered the girl little by little, till her body lay quite still on the ground. Then he rose and brushed his eyes in a vague sort of way. The sun had gone down. He looked curiously at the ribbon in his hand, and then stuffed it mechanically into his pocket. * * *

Zorndorf was silent in his grief, and his family busied with the three days of preparation for the funeral feast, went about their duties sadly. Loomp left the settlement without any adieux, and the natives were divided on whether he had been a fool or a bad marksman. Pencoyd was dazed.

On the day appointed, the old church was crowded to the doors. Granville, obeying only instinct, entered the church with his men, and sullenly the natives made standing room for them in the rear. The Reverend Kasper Stoher mounted the pulpit, and after a long harangue in German, he continued: “It is better that this girl had died than that she go on her sinful way. Perhaps a worse fate was in store for her at the hands of—”

Zorndorf half rose in his seat but the fear of Lord’s anointed was strong upon him and he subsided and bowed his head. Hollingford whispered rapidly to Pencoyd and the latter quietly unbuckled his sword and handed it to the trooper. Then he walked carefully up the aisle. The minister and the people stared in amazement. Up the spiral staircase he moved and steadying himself by the pupil rail he swung round and slapped the preacher’s mouth. Then with tears in his eyes he descended and left the church.

At the gate a courier met the officer and handed him a packet, adding in the hearing of the crowd, for the service had broken up: “These rebels have decided to run this colony themselves; met in Philadelphia and declared war against King George.” Such of the natives as paid attention said merely: “Yes, well, I knew it would go that away.” In response to the orders for mobilization, Lieutenant Pencoyd left Bernville within an hour and the red coats of the British Army gleamed for the last time among the trees along the Tulpehocken. Pencoyd did not open his lips till Reading.

The third of July at Pencoyd Hall was an ever increasing cause of anxiety to Lady Constance, for on that day her brother’s lonely bachelorhood and his 75 years became buried in the deepest depression. Acustomed as she was to his solitary habits and his dislike for interruptions of his retirement Lady Constance ventured to enter the library about evening. He sat by the west window. “Granville”, she whispered softly. “Granville”! she called. She threw her arms about his neck. “Granville”! she shrieked. But the sun had gone down forever. In his hand was twined a bit of velvet ribbon.
A "Wheat Market" of Colonial Days

By Clara A. Beck' Centre Square, Pa.

ORE than a century ago, Malthus, the great English economist declared that: "The increase in the world's population, would be halted by lack of food."

In contradiction of this dismal prophecy, comes the recently announced fact, that "Winnipeg has taken from Minneapolis, its long held position, as the largest receiving point of wheat in America, and ranks next to Chicago, as a market for this grain". This means, that a vast grain farming territory, of more than three million acres under cultivation, promises to supply the whole world with food, and involves methods of finance, in the disposal of it, such as our fathers never dreamed of.

It seems "a far cry back" to the days of the Malthus prophecy, and the wheat market of a period which seemed to justify it. Modern progress is so rapidly wiping out historic landmarks, or changing them beyond the possibility of recognition, that it was with pleasure we agreed to resurrect the history of one of these "centers of commerce", which had its beginning in Colonial days.

Facing the historic Skippack Road, at Centre Square, Whitpain Township, Montgomery Co., Pa., stands an old mansion, now the private residence of Mr. John Morris.1 The ground on which it is built, is part of a tract of 4500 acres, which in 1682, William Penn "released" to Samuel Fox, Charles Marshall, and James Claypole. These men were not able to meet their financial obligations, and subsequently the whole tract "became seized in fee", and passed into the hands of Richard Whitpain", a citizen, and butcher of London." Whitpain, after wrom the tract was named, died in 1689, and five of his creditors became the owners. In 1731, William Aubrey, "of the town of London", sold it to Anthony Morris, "a malster, of Philadelphia", and Thomas Rees, of Merion. These men, disposed of it to John Johnson, a money lender, who in 1759 transferred 110 acres to Abraham Wentz. His descendents held it more than a hundred years, and made it a point of historic interest, and the pioneer of a great industry.

Abraham Wentz, died the same year in which he purchased it, and his grandson, Colonel John Wentz, inherited the property. In 1762 he built a large mansion, and had it licensed as, "A Public House." It had for its sign a "Rising Sun", and was known far, and near, as "The Wheat Market."

This house, practically unaltered, seems to have escaped the ravages of time. It is built of brick, red, and black, alternately. The red brick was

1By a curious circumstance, we have just learned, that Anthony Morris, who in 1731, is mentioned as part owner of the tract of land on which "The Wheat Market" stands, was a great uncle to Mr. John Morris, the present owner of the property.
burnt on the place, and the black, which is shiny, like glass, was imported at great cost from England. The floors are of oak, and the joists of hewn timber, and although the interior has been somewhat changed, the place still boasts two open fire places, one with swinging cranes, the other with brick tiling. In the days when these shed their light, and warmth, over a generation long since called to rest, the men who kept public houses, were mostly men of note and prominence;

The first landlord of “The Wheat Market”, was no exception to this rule. The Supreme Executive Council of Pennsylvania, honored him by appointing him Cornet of the Troop of Light Horse, in the Militia. For twenty years he was Justice of the Peace. In 1804 he was elected County Treasurer. At the close of the War of 1812, the Government constituted him Collector of Internal Revenue Tax, and later he became the Principal Assessor of the 4th District of Pennsylvania. Added to this he made his house a famous “Commercial center.”

In those days the farmer was still a pioneer, with much to learn regarding soil, and climatic conditions. A “winter wheat”, which could be scientifically nurtured, and successfully grown, was unknown to him. Indeed wheat did not even ripen well, and much of the bread was made of “rye-an-injun”, half rye, half corn meal.

Most of the wheat came from the then, upper counties. Among these, the Conestoga Valley district, near Lancaster,—called “The Garden of Pennsylvania”,—seemed especially favored. It was of course necessary to get the crops to market. There were no railroad, nor shipping facilities. The pack horse, and bridle path period, was just passing, but a bright inspiration had evolved, and brought into existence, the Conestoga wagon, and this became the vehicle of transportation. In it, the careless observer saw only, a large canvas covered wagon, but the man of enterprise, “the promoter” of that day, saw its vast possibilities.

Gen. Braddock, made it famous in history, by cutting the first trail across the Alleghenies. Hovenden, immortalized it in Art, by his “Westward Ho!” And indeed, for ingenuity of construction, the Conestoga has known no rival. These wagons had large boat-shaped bodies, with curved canoe bottoms, which made it possible for them to carry freight safely, at whatever angle the body might be. The rear ends could be lifted from sockets, and on these, were placed feed troughs for the horses. On one side of the wagon was a tool chest, and under the rear axle tree hung tar buckets, and water pails, made of tree trunks, hollowed out. The wheel tires were nearly a foot wide, and some times a “lazy seat” was attached to the side of the wagon, for the driver who grew tired of walking. The covers of these wagons were of pure white woven hemp, tightly corded down to arched bows. Each wagon had a carrying capacity of from four to six tons, or a ton to each horse. Of course these horses were large, and of the Conestoga breed.

In describing market days to the writer of this article, the late Abraham Wentz,—grandson of Col. John Wentz, said: “When farmers came from the upper counties to market their wheat, it was a sight worth seeing. As a boy I was impressed by the long procession of heavily laden Conestogas, each drawn by a team of horses, wearing fine harness, gaily decorated with housings of scarlet fringe, worsted rosettes, and bells. The farmers traveled together, because the roads were bad, and they could be mutually helpful. The procession grew, as farmer after farmer along the route joined it, and by the time they reached the “Wheat Market”, there were nearly a hundred in line. We had stabling for sixty horses, and as each man had from four, to six or seven, many had to be turned out. Every farmer was his own hostler, and carried feed for his horses. As he also carried his own “grub”, coffee, “flip”, and drinks generally, were the only things bought
from the landlord. At night the teamsters brought blankets, and narrow mattresses, from their wagons, and spreading them out on the bar room floor, slept there.

Next morning early, the millers from Philadelphia, and the surrounding country, came to the "Wheat Market." Then there was a lively time bargaining, disputing, and settling prices. As

Earl C. Wentz, Great Grandson of Col. John Wentz, founder of the Colonial Wheat Market. (Photo by Bussa.)

much of the flour in those days was shipped to England, of course these transactions were carefully managed. After a day spent in this way, the buyers returned home, and the farmers spent a second night at the "Wheat Market", leaving early the next morning to deliver the wheat to the millers. This trip, and the trip back to Centre Square, was made in one day. After a third night, spent at the "Market", the farmers rolled up their blankets, ate breakfast, took a last drink together, and with their wagons packed with necessary produce, bought in Philadelphia, returned home. This is how wheat was marketed for many years, at Wentz's tavern."

Connected with the history of the "Wheat Market", yet having no bearing on the subject under consideration, is a curious story. In those early days it was decided to build a church on this tract of ground. Preparatory to the carrying out of this plan, a graveyard was staked off, and a number of people lie buried here, in unmarked graves. Two stones only, have stood the test of storm, and time. One marks the last resting place of Barbara Kress, who died in 1757. the other that of Charles Kress, who "fell asleep", in 1766. Both graves are surrounded by thin timber, and underbrush, and were under the shadow of a great tree, which, accounted a freak of nature, was blown down by a recent storm. Tradition says, that over a century ago, when John Vanderslice was buried here, a person in attendance, stuck his cane in the ground to mark the grave. As the wood was fresh and green, it sprouted into a great maple, but being reversed in the planting, all the lower limbs crooked down.

Here, in the silence of a summer's day, undisturbed by the noise, and bustle of the busy world, we have stood and listened to the sweet melody of song birds, and wondered, what stories of enterprise, romance, and adventure, could have been told by these men and women, who so silently rest, near the once famous "Wheat Market of Colonial Days."

NOTE.—The writer of this article, wishes to acknowledge the kindness of Mrs. Elvie McCann, daughter of the late Hon. Jones Detweller, (Archivist), for the privilege of referring to records in her possession.

By G. M. Brumbaugh, M. D., Washington, D. C.

The following quotations are taken from statements of Justus Lewis, late of Wyalusing, published in History of Bradford County, Pa., Craft 1878 p. 446:

"On the 13th day of July 1788 Thomas Lewis and family moved from the river on to a place now called 'Merryall' (after Merryall in Connecticut—G. M. B.). The year before they came from Conn. and made a temporary residence at the mouth of the creek, and on that day they settled in a log cabin in a wild dreary wilderness, four miles from a neighbor on one side and forty on the other. The prospect was dreary enough, but they persevered, and helped others to come in and settle around them.

* * *

"In 1794 Joseph Elliott, Amasa Wells, & Guy Wells moved into the neighborhood. Joseph Elliott to where the family now live, Amasa Wells where Elijah Camp (lately) resided. In 1795 the mother of Amasa & Guy Wells (Hannah Loomis, widow of Lieut. James Wells) died, and while she lay a corpse, the neighbors cleared off a place for the grave, where the present Merryall burying ground is. She was the first corpse buried there. In the meantime the settlers began locating along up the creek. James Ingham & family came in 1795 William Dalton settled on the west side of the creek opposite the meeting house" etc.

Rev. Milton Lewis Cook, pastor of the Merryall Church, resides in the old ancestral parsonage near the old burying ground, and opposite the site of the old Merryall Meeting House. (practically every vestige of which has disappeared) and carefully preserves the old church records (made by his grandfather Rev. Justus Cook, pastor) which are replete with interesting entries and should be published so as to become accessible for all who are interested in the early settlement of that section of Pennsylvania. The new church was erected several miles distant.

Older Inscriptions from Merryall Burying Ground. Literally reproduced as transcribed by the writer in the summer of 1910:

Hannah Loomis Wells 1725-1795; w. of Lieut. Jas Wells who was killed in the battle of Wyoming July 3, 1778. (First interment).

Sacred to the Memory of Hannah the wife of Dr. Ebenezer Beeman who Died Jan 7th AD 1823 In the 66th yr of her age
Sacred to the Memory of EBENEAZER
BEEMAN who Died Feb 9th 1840 in the 82d Year of his Age. (Revolutionary soldier).

Joseph Black born June 24, 1762 died Nov. 20, 1834
Alice Wells Black born Nov. 30, 1772,
died July 8, 1842

Israel Buck "died" Aug 8, 1858 AE 72yrs
Im & 4d
Our Mother Eliza (Wells) Buck Died Jan 2, 1867 Aged 75yrs

Elijah Camp Died Dec. 17, 1873 Aged 85
Years 21 Days
Sally Wife of Elijah Camp Died July 27,
1849 Aged 58yrs & 4ms

Israel Camp Died Dec 27, 1868 Aged 74
yrs 6 ms

Mary his Wife, (Wells), Died Apr. 16,
1880, aged 83 Yrs 7Ms. Asleep in Jesus.

Here lies Job Camp Died Jan 17th 1822
AE 75 yrs (Revolutionary soldier).

ABIGALL CORNELL DIED JULY THE
1832 AGE 59 YEARS 1 MONTH AND 14
DAYS.

Here lies Henry Elliott Died Decr. 21st
1809 AE 97 y & Mary his wife died Decr. 1
1809 AE 91 y (Revolutionary soldier).

John Elliott Died Feb 19, 1876 AE 84 Yrs
9 Ms
Marietta Wife of John Elliott Died Oct
18, 1864 In the 74th Year of her age

Joseph Elliott Died Mch 31, 1849 Aged 92
ys 5 mos & 21 ds. He served his country In
the Revolution, Lived a Patriot, And has
gone to his reward.

Deborah (Lewis) w. of Joseph Elliott died
Feb 24, 1840 AE 69 yrs 4 m & 27 ds.
Wrapped in the shades of death No more
that friendly face I see. Empty, ah empty,
every place Once filled so well by thee

1Address, Wyalusing, Bradford Co., Pa.
Wm Goodwin Died June 19, 1873 Aged 78 yrs & 4 ms

Polly wife of William Goodwin Died Apr 25, 1863 Aged 66 years

Ebenezer Lewis Died July 17, 1857 Aged 65 yrs 11 m's & 17 ds

Julia A. his wife died Mar. 16, 1847 Aged 53 yrs 10 ms & 13 ds

Justus Lewis died May 10, 1874 aged 86 yrs 9 months

Polly (Keeler) Wife of Justus Lewis Died April 20, 1857 AE 63 yrs 5 ms. "Asleep in Jesus" She hath done what she could

Lucy dau of Justus & Polly died Mar 12, 1827 AE 18 yrs & 11 months

Mary (Terrell) w. of Thos. Lewis b at New Milford Conn Mch 1, 1748 d Jan 21, 1813.

Here Lies Thomas Lewis Died Feb 7, A D 1810 Aet 64 yrs & Mary his Wife Died Jan 21 AD 1813 Aet 64 yrs 10 mos & 12 ds (Two coffins follow beneath upon the headstone).

(Thos. Lewis b New London, Conn. May 11, 1745—d Feb. 7, 1810; Revolutionary soldier)

Hannah wife of Asahel Southwell Sen Died Mar 22 1845 Aged 80 Years

Mary Wife of Asahel Southwell Jr. Died Sep 10, 1846 aged 50 yrs 2 months & 10 dys

In memory of Guy Wells Esq. who died Nov. 8, 1828 AE 62 yrs Elizabeth his wife died July 23, 1856 aged 86 yrs. 2 mos & 14 ds.

The AE and AD are digraphs, mostly carved so as to use the last part of the former letter as the first part of the latter. The cemetery is well sustained—a few of the oldest stones lack inscriptions, or contain merely initials. Washington, D. C., Feb., 1911.

Luther the German Master Singer

Luther's reforms of public worship were not at all hasty, but extremely moderate. Vestments, candles, crucifixes and pictures, if not undue attention was given to them, he regarded as indifferent, and every congregation preserved full liberty of keeping or rejecting them.

Until then all singing, with the exception of some German hymns, had been Latin. Luther now planned a full German liturgical service (i.e., singing of the congregation, the choir and the minister at the altar. Two musicians, John Walter and Conrad Kupf, rendered him valuable assistance for the musical part. He paraphrased (put in rime) Is. 6:14, some Psalms, the Ten Commandments, the Creed, translated and improved some Latin hymns and the Litany, adding: "In all time of our tribulation, in all time of our prosperity, help us, good Lord." (See Sunday School Hymnal, small ed. pt. 1, p. 125.)

Luther's hymns produced a great revival of sacred song throughout Germany, and were sung everywhere in the streets, fields, workshops, palaces, church, "by the children in the cottage and by the martyrs on the scaffold." The hymn, A Dear Christians, One and All Rejoice, is said to have converted many. and by it a congregation once silenced a Roman Catholic priest in the cathedral at Frankfort.

Luther spent many a happy hour in singing with his children and accompanying their son with his lute. Next to theology he prized the art of music as the highest gift of God.—Brueggemann's Life of Luther.
DIE MUTTERSPROCH

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

On Der Lumpa Party
(A. C. W.)

(No. 3)

"Yah, ihr weibslit", sawgt die Billia,
"Arwet hut's wuh'n guter willa,
Ehnle fertich, klopt die onner,
Yah, m'r mehnt sie winka nonner
Wie's dert war an's Dilly Gruhwa
Mit'm b'such, paar nochber's buhwa;
'Swar uff Sundaw, derf's net lohwa,—
Was wit macha mit so schwohwa?
Gehn dorch alles fun g'heier,
Sei-schtall, wagaschop un scheier,
Hen die nahs in alla ecka
Wie der schrief an's Davy Flecka;
Endlich hen sie alles g'sehna,
Anyhow m'r sut so mehna,
Kumma noh mohl noch'm offa,
Hen's aw werklich gute g'druuffa,
Hickerniss un walniss kloppa,
Kerna schtorra, adler ruppa—
Sawg der kan die tzelt ferdirewa
G'schwinder wie der dreck obrehwa;
Glehra ivyerdem die ponna;
"Kummt'n buhwa, setzt eich onna,'
Hen sich aw net schtompa lussa,
Draga lengsch schun langa hussa,
Schmock'tne wie de Nelyohrschitz,
Mehnt g'wiss sie misste schwitza.
War a in de rechta yohra
Wuh's em schmockt un nix ferlohra,
Wuh's als hehst: 'Tzum miller gonga,
Brauscht ken dotk'r obtz'fonga',
Hen don gessa un g'drunka
Bis der George 'm Dave g'wunka:
"Well, ich denk m'r missa schtopka,
Gehn dalch widder frisch an's kloppa."
"Yah, so gehta de weibslit immer,
Rascht un rh uhu is nie un nummer,
Morget friege gehts schoen an's wev'ra,
Dawg un nacht bol rumzt'schettrva,
Schteckt in arwet, kop un ohra,
Deht schier noth m'r graicht sich schphoria,
Kocha, bocka, wescha, flicka,
Rehwa, butza, naeha, schtricka,
Schoff, macha, gropscha, sam'la,
Muss sich aw noch gons ferhamla
Draus im garta, an der scheier—
So gehta fert, die ewich lefer."
Gehn don widder frischt an's schoffa,
Guckt net gute so rum tz' goffa,
Nix wie plaudra, nix wie lacha
Wan die nochbra parties macha;
Gehnt aw net yuscht grawd fer's essa,
Hebst als glei: 'Sis yuscht um's fressa!'
Hut so leit die schwetza immer,
Macha alles dreimohi schlimmer,

Muss sich watscha, muss sich hieta,
Schunscht duht's alla deiel bieta.
Gehn die schehra glitche-wippa,
Dehl am trenna, dehl am rippa,
Nimmond hut 'n wort tz' sawga,
Kont'n meis' l hera nawga,
Geht fun selwer—'Ouch! tzum henker!'
Schtecht'n weschp die Mollie Schenker,
War dert in d' lumpa g'schtocka,
Im'a schtrump—so'n alter socka,
Hen sie noh g'tzerrt s'waer evva
Net profitchl weschpah hehwa,
Hetscht sie biss'l bonna solla
Wie der Bensch an's Gied's hut wolla—
Mach sie doht! Sie schtecht dich widder!
'Deutschland! in der offa mit d'ri'
Hut sie dert in's feler g'schmissa,
Hut d' schortz noch schier ferrissa,
Hen noh besser schnaufa kenna;
Duht ehns ovver weschpah nenna
Duhn sie schun gons tzommaahara.
Gucka rum—wuh kenne wara;
Lacha noh un schmunsila drivver
Won die anscht un f'rcht ferliver.
"Weck mit weschpah!" sawgt die Leisy,
"Week fum leib un wae'r'm weie;
Ovver so gehta efters evva—
S'muss doch biss'l leha gevva,
Quakermeeting woll m'r kenni.'
"Neh, g'wiss net," sawgt die Jennie,
"Hen g'nunk d'heem tz' brutza,
Triebesal blohsa, rotz t' butza;
S'maul tz' henka, s'ehlend klawga
Hengt m'r besser an d' schtawga,
Brauch'sm township net fermocha,
Hut g'nunk os hutsch, lacha,
Kumma mit paar Hobudroppa,
Duhn em uff die axel kloppa,
Guta freind—doch hinner'm buck'l
Is's yuscht so'n daumagsuck'l."

Twinkle, Twinkle, Little Star

Finkel, Finkel, klehne Schtern,
Wolt ich wisse, O. so gern,
Wass du Funke maeschte sei,
Juscht wie 'n Daemond in de Skel.

Wann die Sunn als nunner sinkt,
Un die Nacht der Dau haer bringt,
Weiss mer noh de'i klehnes Licht,
Finkel, Finkel, mer in's G'sicht.

Vun deim dunkle Himmels Ort,
Seest du mich hal immerfort,
Dorch mei Fenschter in de Nacht,
Dis die Sunn dich welche macht.
Little Drops of Water
Kleine Droppe Wasser,
Kleine Kernne Sand,
Mache der mechtig Sac,
Un des herrlich Land.

Maenutte, juscht so kleh,
Sie werre net bei Leit
Beacht, doch mache sie
Die lange Ewigkeit.

Unser klehn' mistritte,
Sie feere uns aewec
Vum graate, saefe Weg
Dief in den Sinden Dreck.

Unser milde Dahte,
Die Lieb in unser Werte,
Mache schun 'n Himmel do
Uf derre scheene Erde.

Mary Had a Little Lamb
Die Mary hot en Lamm gehatt,
Mit Woll so weiss wie Schnee;
Un's Lamm war redde immerfort,
Mit rum spaziere geh.

Es war eh Dag mit in de Schul,—
Un kaepert uf em Floor;
Der Maeschtter sagt: "Sis geg' de Ruhl,"
'Un feert es naus am Ohr.

Sie hen all g'lacht iwers kleh Schoff,—
So'n G'spass war ken defore.
Un's hot getrei gewart im Hoff,
Bis dann die Schul aus war.

Noh kummt's Lamm hie mit schneller Gang
In d' Mary ihre Aerm.
Un scheint zu sage; "Ich net bang,
Du halst mich jo von Haerm."

"Wass macht des Lamm die Mary liewe?"
War, g'froggt der Maeschtter, glei;
Er sagt; "Die Mary duht browere
Zum Lamm recht gut zu sei."

Translation by H. M., Rebersburg, Pa.

Rindlesch
When beef goes so high and it's up in the sky,
Und da ist gar nichts zu thun Kartoffel salad is not very bad,
When der cow jumps over der moon.
Wir essen und beiszen die feineste speisen Als immer wir haben der Preis;
Wir alle gesund mit den Arbeiter bund
Und wir leben so gut und so nice.

Mit limburger cheese; it's go as you please,
Pumpernickel is not very dear;
Wir habben so viel and we're not going to squeal
Mit das Kraut und das gut lagerbier.

GEORGE A. WILLIAMS, M.D.,
Bay City, Mich.

Mary's Lamm
Goethe von Berks.
Die Mary hot en Lammel ghat,
Sel Woll wurde weiss wie Schnee,
Un wu die Mary hi' gange is,
Des Lamm war schur zu geh.
Es ist emol mit noch der Schul,
Sei Kepers dort zu mache,
Noh hen die Kinner in der Schul.
A' gfang laut zu lache.

Die Meeschttern hot sich noh verzernt,
Un hot ihr Stecke krikt
Un hot die Dier weit uf gemacht
Un hot's Lamm naus gekikt.
Sie hot zu ihre Schiler gsaat:
"Un ihr verbrecht mei Ruhl,
Ich hab schun zu viel junge Schof
In meiner kleine Schul."

Des Lamm is noh um's Haus rum gesprunge,
Hot sich im Gras verweilt.
Die Mary hot im Schulhaus giockt
Un hot en paar Stun gheilt.
Noh wie die Schul ausgange war,
Is sie grad uf un fart
Un hot ihr Lamm mit heem genumme
Un hot noch sel'm eisgeperrt.

Sie hot's gut gefetet alle Dag,
Sel Trog war alfat volt:
Es is noh starrick ufgewachse
Mit scheener, weiser Woll.
Die Mary hot ihr Sheer noh g'sucht—
Sie hot sie als verlore—
Us hot des Lamm uf Riegel geschnalett
Un hot sei Woll abgeschore.

Sie hot noh geschafft an ihre Woll,
En Woch schier Dag un Nacht,
Un hot sich vun der schensche Woll
En neler Frack gemacht.
Un wie der Frack recht fertig war,
Hot sie sich Nolde krikt.
Un mit der Woll, wu iwrig war,
Hot sie sich Strimplen grstrickt.

Wie's Lamm noch jung war, war's so schee
Wie'n schener Blumestock,
Wie's awer ufgewachse war,
Noh war's en wieschter Bock.
Die Mary hot ihn noh verkaافت
Zum alte Butscher Kamm:
Der hot ihn geschlacht un des, ihr Leit,
War's leitscht vun Mary's Lamm.
The Century Company, New York, has among its spring announcements "When Half Gods Go" by Helen R. Martin, author of "The Crossways".

Miss Katherine Riegel Loose ("Georg Schock") author of "Hearts Contending", spent the winter at her home in Reading, Pa. She is at work on a novel in which she will make use of familiar scenes around her.

The Mercantile Library of Philadelphia has barred Reginald Wright Kauffman's latest book, "The House of Bondage", from its shelves. In consequence of this the author of the book wrote to the Library as follows: "I am told that your politicians call Philadelphia 'The Cradle of Liberty'; I assume that this is because, in Philadelphia, Liberty has never developed beyond its infancy." This seems but a fitting rebuke to the prudery and assumed modesty that would keep the lid on the pit of social corruption.


This is a collection of extracts, or specimens, from some of the masters of German prose; they are chosen for their literary excellence. The writer of this book works in a fair and large field of virgin soil; for German prose, as far as its formal beauty is concerned, has scarcely been touched in a technical manner. For, as the writer says, many German writers on style desert the treatment of form that of substance, and even standard histories of German literature say very little on the subject. The book is a study of the formal beauty of German prose; and it is not a treatise on its historical development.

Formal German prose as a conscious art-form is only a century and a half old; it is thus antedated by English prose by a century. The writer's method of procedure and treatment is rather new; it seems, nevertheless, reasonable and acceptable. He subjects the prose of the several writers to the principle of structure; and orderly building of paragraph and division of thought; to the principle of diction; the filling up of choice words discriminately selected for their significance and beauty; and lastly to rhythm; the harmonious arrangement of the diction.


Here is a second and revised edition of a favorite collection of German poems. It first appeared in 1894. It contains the most characteristic German literary ballads and lyrics since the beginning of the classical period. The editor has wisely omitted specimens of popular poetry (Volkslieder), as there are a number of such collections, but he has included some typical German student songs. A few new poems have been added from such noted writers as Hebbe, Storm and others; and several poems of the first editions have been omitted. The book does not include the lyrical expression of the last two decades; this leaves the field open for the editing of recent lyrical poetry for use in colleges.

The introduction gives a scholarly and comprehensive view of German literary history of the period from which the selections have been taken.

The concise biographical notices and critical estimates of the writers concerned form an admirable feature of the notes. The notes, furthermore, clear up a number of linguistic difficulties, and questions regarding literary and historical interest.

The editor has grouped the authors in a way to show the evolution of Germany's literary life for the last two centuries. An effort has been made to arrange a writer's poems so as to reflect the growth of his literary personality.

Taste differs, and the old maxim says there is no disputing about it. A poem that appeals to one person will not appeal to another person; and so there is no use in saying that this or that poem should have been included or omitted. The selections
in this book should meet with the approval of all lovers of German poetry.


These two thousand of the commoner idioms and phrases have been compiled from the Muret-Sanders “Enzyklopädisches Wörterbuch”, from the Flugel-Schmidt-Tanger “Wörterbuch der Englischen und Deutschen Sprache”, and from Hetzel’s “Wie der Deutsche spricht”.

Some of the idioms have more than one English meaning, but only one is given; for it is natural that the connotation should differ as the purpose differs for which the idiom is used. The book contains very few proverbs and “stock” expressions; these have been wisely eliminated, for the book aims to afford the pupil exercises in practical conversation, and these proverbial expressions would hardly tend to do that.

As a means of ready reference, presumably, the Idioms have been arranged alphabetically according to some key word which is printed in black-faced type.

The book seems to be another evidence of the fact that the trend both in English and German is more and more away from the letter and the word and more towards the sentence as the unit of expression. It is a workable book; the numerous exercises at the end make it available for frequent class drill in composition and conversation.

CALEB ATWATER. THE HISTORIC COLLEGE OF THE NORTHWEST.

For two brochures, bearing these titles and reprinted from the “Ohio Archaeological and Historical Quarterly” we are indebted to Clement L. Martzolff, Alumni Secretary, Ohio University, Athens, Ohio. Caleb Atwater was Ohio’s first historian, but had he never written his History of Ohio his efforts to provide an educational system for the state and the record he made in Archaeology might in themselves be sufficient reason for placing his name in “Ohio’s Hall of Fame”. He was a “versatile, peculiar, eccentric and visionary individual” ... a minister, lawyer, educator, legislator, author and antiquarian”. “Yet when he died the local paper barely mentioned the event.”

“The Historic College of the Northwest” gives an interesting account of the rise and growth of Ohio University, situated at the little city “which according to Theodore Roosevelt ‘with queer poverty of imagination and fatuous absence of humor has been given the name of Athens.’” This historic old school has had an interesting and checkered career and rejoices in a splendid list of Alumni, a flourishing present and a promising future.

Our esteemed friend William Riddle, of Lancaster, Pa., has issued Cherished Memories of Old Lancaster—Town and Shire, a book that has well earned the many flattering reviews it has received. We quote the following from the “Lancaster Intelligencer”:

There is so much of interest to quote that the temptation must, in fairness to the book, be resisted. The volume is, in fact, a mine of the sort that great historians long for when seeking to reproduce for us the spirit and life of an era: but it gives us the daily life and spirit of our own times not long gone, and it leads us, by pleasant and discursive ways, to that point of vantage held by a man who is old enough to remember quaint folk and who is not yet too old to appreciate the men and things of today. Mr. Riddle has supplied a valuable and entertaining contribution to local history.

The author informs us that he has only a few copies left. (Price $1.50.)

The book is very fascinating, weaving fact and fancy so closely together that one is perplexed at times because he can not tell the one from the other. Personally we prefer to be saved the sitting process.

Acknowledgment—Books Received

Burning of Chambersburg, (1879), a poem of 300 lines written by Samuel R. Fisher, D.D., who was a citizen of the place for a period of twenty-five years prior to the burning of the place and was an eye witness of the scenes.

Proceedings of The Pennsylvania-German Society, Vol. XIX.

A Drama of Ambition and Other Pieces of Verse. Benjamin F. Meyers (1901), a limited edition “published for distribution among the relatives and friends of the author”. The contents of the volume merit a much wider circulation. We shall quote from the volume in a later magazine.

The German-American Historical Society of Illinois

held its Twelfth Annual Meeting, Monday, Feb. 13, 1911, on which occasion Prof. Dr. Julius Goebel, of the University of Illinois, gave the address on "The German Origin of the American Liberty Sentiment".

Historical Society of Montgomery County

The annual meeting of the Historical Society of Montgomery County, Pa., was held in the Society's rooms, Penn street, opposite Court House, Norristown, Pa., on Wednesday, February 22, at 2 p.m.
The business included reports of officers and standing committees, and the election of officers for the ensuing year.

Lancaster County Historical Society

The following are the officers of this society for the present year: Pres., George Steinman; Vice President, F. R. Diffenderfer, Litt. D.; W. U. Hensel, Esq.; Recording Secretary, Charles B. Hollinger; Corresponding Secretary, Miss Martha B. Clark; Treasurer, A. K. Hostetter; Librarian, Charles T. Steigerwalt; Executive Committee, D. F. Magee, Esq., G. F. K. Erisman, D. B. Landis, H. Frank Esheleman. Esq., Mrs. Sarah B. Carpenter, Monroe B. Hirsh. Miss Lottie M. Bausman, John L. Summy, L. B. Herr, Mrs. Mary N. Robinson.

Hamilton Library Association

This Association has issued in pamphlet form the Annual Report of its President for the year ending Dec. 31, 1910, containing an excellent "cut" of the president and 6 pages of print. The report breathes a hopeful air. One of the most interesting items tells of the bequest of $2500 by Charles Lyte Lamberton of New York City, a descendant of one of the old and prominent families of Carlisle, the income from which is to be paid in prizes to the two pupils of the public schools for the best essays upon the early local history of the Cumberland Valley and its people. Such prizes must prove a great stimulus to the pupils of the public schools to study the history of their county.

Northampton County Historical Society

At the annual meeting of this society, Jan. 1911, the following officers were elected for the ensuing year: President, Dr. Charles McIntire; Vice Presidents, Dr. B. Rush Field and Dr. G. T. Fox, of Bath; Secretary, David M. Bachman; Treasurer, V. H. Everhart; Librarian, H. F. Marx; Executive Committee, Charles Stewart, J. V. Bull, F. S. Bixler, Prof. J. F. L. Raschen, W. J. Heller and Dr. J. C. Clyde.

W. J. Heller made the following statement: "On Thursday, April 18, 1861, there was gathered on South Third street, from the Square to the Lehigh bridge, the largest concourse of people ever assembled on that thoroughfare before or since. This vast multitude here congregated, consisted not only of our own enthusiastic citizens, but of those of the regions round-about and many thousands also lined the hillsides to witness the departure, southward, under the noon-day sun of that memorable day, Northampton County’s First Defenders.

"President Lincoln’s call for volunteers was received and read at a public meeting in the court house on Monday evening, April 15. Recruiting began on Tuesday, the 16th; two companies went forward Thursday, the 18th, two more Saturday, the 20th, and one departed the following Monday, the 22nd. It is particularly gratifying to note that the quick response of these five companies enabled them to reach Harrisburg in time to be incorporated in the First Regiment of Pennsylvania Volunteers. They are recorded as companies B, C, D, H and G, a total of 390 men, out of which there is living today less than 50.

"Tuesday, April 18th, next, will mark the lapse of a half century since that famous exodus began. It is entirely proper for us, as a historical society, to emphasize the importance of a public recognition of that event. I would therefore make a motion that our secretary communicate with the Easton Board of Trade requesting a fitting observance of this fiftieth anniversary."

This suggestion was adopted.

Dr. Charles McIntire then read a most interesting paper upon "A Century of Presbyterianism in Easton."

The Historical Society of Schuylkill County

The Society has had a prosperous year; its membership has increased to nearly two hundred, but a few faithful members died within the year. The library is slowly increasing, among the most important addi-
tions was a full set of The Pennsylvania Magazine of History.

Owing to a lock-out in the local printing offices the Society issued only one publication, thus completing its second volume. The principal articles were:
The History of the Henry Clay Monument, by Miss Ermina Elssler.
Reminiscences of Schuylkill Haven in the Civil War, by Mr. Isaac Paxson.
Address delivered at the Sesqui-Centennial of the Red Church, by the Hon. D. C. Henning.
Schuylkill Chronicles for 1827-1828, Collected from the "Berks at Schuylkill Journal", by Dr. H. J. Herbeln.

The Schuylkill Navigation, by Edwin F. Smith, General Manager.
The Center Turnpike Road, by Dr. J. J. John.

A separate volume, which is now in press, is to be composed of "The Blue Mountain Tales", with in some years ago by the late Judge D. C. Henning.

At the annual meeting held Jan. 30, all the officers were re-elected, excepting the vice presidents: President, Wm. H. Newell, Vice Presidents, Jos. F. Patterson, Mrs. Louisa Hausa and Geo. W. Gensemer; Recording Secretary, D. G. Libal; Treasurer, J. W. Fox; Librarian, Dr. H. J. Herbeln; Assistant Librarian, Claude G. Unger; Trustees, Dr. H. J. Herbeln, A. A. Hesser.

QUERY NO. 8
Kloss Family Information Wanted

Johann Klass or Klose landed Philadelphia, Pa., Nov. 22, 1752, in the ship "Phonix" from Rotterdam and Cowes. He located within two miles of Bethlehem, Pa., where, in 1768, he had according to the township tax list 582 acres of land. He had 9 children as follows: "Philip, Jacob, Michal, Johannes, Jr., Valentine, Cathren, Elizabeth, Annamarla, Christian." The writer desires information about the descendants of Philip, Michal, Johannes, Jr., and Christian. The name is spelled Klase, Kloss, Klose, Glase. I want to gather all the information I can for the next Family Reunion to be held the second Wednesday of August, 1911, at Rolling Green Park, Sunbury, Pa.

Sec. Klase Family Reunion.

QUERY NO. 9
Seiler Family Data

Dr. J. H. Seiler, Akron, Ohio, writes:
"I am trying to get track of my Great Grandfather Seiler who came to this country from Germany with his family and two brothers, late in 1790 or about 1800. He settled in Penna., and was a school teacher. That is all we know of him. One of his brothers settled in New England and the other in the South.
Can any of our readers give information respecting the family?

Hessian Soldiers

In a former issue of The Pennsylvania-German a subscriber asked for names of, and information about the Hessian soldiers. After the war, those who remained in Pennsylvania, as a rule, sought the hilly sections of our eastern counties of the State.

In the western part of Schuylkill County settled, among others, the following Hessians who reared families: Johannes Schwalm, Conrad Dietz(1752-1812), Andrea Schmelitz, Peter (?) Stein, — Yund(en) Johannes Stang (1761-1855). Tradition states he was a mere lad when he came to America, that he often spoke about the war and New Jersey. All above named pioneers are buried at Klingers Church. The lower end of the Mahantango Valley embraced in lower Mahanoy Township, Northumberland County was another settlement of these worthy but much abused pioneers. Among the numebe were: Johannes Biagaman—who had sons Adam and Nicholas, and they have a large descenancy in Northumberland County, many live about Dalmatia. They are known even to this day as the "Hessians"—or the "Black Hessians". The ancestor was of dark complexion, and had a rather irritable disposition of mind, and often was called "Der base Johnny Hess". He was prosperous, and one of his grandsons who bore his name was the largest real estate owner and leading business man of Georgetown (Dalmatia) a nice town along the east bank of the Susquehanna river. Nicholas Bohner (1754-1837) was another Hessian who
founded a large family. Three of his descendants are ministers of the Evangelical Church, and the family are one of the most prosperous and esteemed people in that section of the county. They are most numerous. The ancestor is buried at Zion's Union Church in Stone Valley, where many Hessian pioneers are buried, as well as of their descendants. Among other Hessians buried there are Kepners, Dockeys, Sessmans, Allemans, Ossmans, Bachmans, Hoffmans, Gessners. The full names so far as I could obtain and verify were as follows: HEPNER, John Adam Dockey, Johan Lessman, Jacob Alleman, OSSMAN, George Hensly (Located in Little Mahanoy Township). A great grandson is an Evangelical minister, another a doctor located at Rebuck, Pa.). Daniel Dornsife (His son Daniel located in Little Mahanoy Township and had a brother by name Henry who lived in Cameron Township. They were known as the "Potato Hess"). In Snyder County, across the Susquehanna river from Dalmatia, in Northumberland County, was another settlement of these people. Among them were the Kreitzers, Shatzbergers, and Wolfs.

In Earl Township, in Berks County, many Hessian soldiers settled after the close of the War for Independence. These were of the number who were confined in Hessian Camp, on Mount Penn, Reading. Among the number were: Caspar Spohn (He would become so angry when called "A Hess"), AUMANS, BOYER.

In Rockland Township George Gabel settled. He too was a Hessian and had 9 children. His will is on record at Reading. His family genealogy appears in Berks County History.

In Alsace Township settled Christian Schaffer, who was 15 years old when he came to America, BOWER, Godleib Moyer, who had a son George, and others.

In the South Mountains in Berks and Lancaster Counties was another settlement of these people. It was there that Peter Texter made his home, also Fredrick Moyer and others.

Other Hessians in Berks County were: Seidel, Althouse, Benver, Hoyer, Rissmiller, Conrad Shepp m. Christina Close, Bergman, Stertzer.

WILLIAM J. DIETRICH.

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

For Sale

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 that purpose.

68. MELL
The surname MELL is derived from MALLET and was used desirously to mean a head or a person. The mallet was a heavy wooden hammer used by a carpenter and the name MELL was also a surname of occupation indicating a carpenter. The surname was also written MALL. The Middle English was MALLE, the Old French MAUL, the French MAIL, the Italian MAGLIO and the Latin MALLICUS. The mallet was also used as a war hammer and the name came to indicate a good fighter.

From the French and the Spanish MIEL the surname MELL was used for honey and its maker and from the Old French verb MELLER meaning to mix it meant sometimes one who meddles or quarrels. The surname MELL was also sometimes given to a man having many children or a man of bad moral habits.

Where Was or Is Morea?
Charles Spaeth, 61 La Salle St., Chicago, of the "German Society of Chicago", wishes to know "if there ever was a town in Pennsylvania by the name of Morea and where it is or was located". Parties able to give the desired information are requested to write to Mr. Spaeth or answer through the "Forum".

Reputation for Hospitality
A subscriber of Washington, D. C., in sending in a new subscription says: Ich habe gewohnt bei Hanover und da sagen sie—"Selle weg must du noch Honover ge..."
A Rare Old Book


The “Good Old Times” in Massachusetts

We find interesting accounts of some customs of Dunstable (Mass.) at that time. Dancing at weddings was forbidden. In 1666 William Walker was imprisoned a month "for courting a maid without the leave of her parents". In 1675 "there is manifest pride appearing in our streets" and also "superstitious ribbons used to tie up and decorate the hair". These things were forbidden under severe penalties; the men were forbidden "to keep Christmas" because it was a "Popish custom".—Annals of Iowa, 1910, p. 501.

Death of Rev. William Henry Rice

Rev. William Henry Rice died suddenly January 11, 1911, at South Bethlehem, Pa., aged 70 years. During a 50 years' ministry he served as pastor of Moravian congregations, New Haven, Conn.; York, Pa.; Brook-lyn, N. Y.; Philadelphia, Pa.; New York City, New Dorp, N. Y.; Gnadenhütten, Ohio, and South Bethlehem, Pa. He was a very prominent member of the Moravian Church, senior minister in active service, a devoted son of the church, proud of its history, loyal to its spirit and cardinal principles and untiring in its service.

Records of Groundhog's Veracity

William Gehman, one of our subscribers, of Macungie, has given the groundhog's veracity as a reliable weather prognosticator a severe blow.

Since 1864 Mr. Gehman has kept a diary in which he noted carefully each year what the weather was for the six weeks following each annual Caudlemas or the day on which the groundhog either returns to his burrow or remains outside to frisk and bask in the sunshine.

Since 1864 the groundhog has made good about once every ten years. The average is entirely too low, and to regain former status and re-establish a record of credulity the ground hog will have to do much better.

Hatred of Hessians

When the captured Hessians of the Revolution were paroled many of them decided to stay in the new country and a number found their way into the Cumberland Valley. In this out-of-the-way valley several made their new homes. Hessian was a term of much opprobrium for more than a century after the revolution, and the descendants of Hessians were looked on with suspicion if nothing more. But that feeling is passing and their descendants are good, trusty American citizens.—Papers Read before the Kittochtinny Historical Society, Vol. VI, 170.

A Gaelic Dictionary

Mr. Edward Dwelly (Ewen Macdonald) of London, England, after many years of continuous application will soon issue the first complete Gaelic Dictionary, containing 50,000 Gaelic words. He has compiled the words, set the type, prepared the illustrations, stereotyped the matter, raised the funds and performed practically all the work single-handed. At seventeen he did not know a word of Gaelic. Twelve years have been spent on the printing alone. Would that we had a score of enthusiasts to take up and work out phases of the history of the Germans in America!

A New Departure in a Branch of the Men-nonite Church

On Sunday, January 15, 1911, Miss Annie J. Allebach was ordained to the Gospel minis-try in the First Mennonite Church of Philadelphia, Pa., the first occasion of the kind in the history of this denomination. Born in Greenlane, Pa., Miss Allebach studied at Ursinus College, taught in public schools, took a course in Elucution and Oratory in Philadelphia, taught at Perkiom-ien Seminary and at Darlington Seminary, became Principal of the East Orange Col-egiate and began to study at Columbia and New York Universities taking up the sub-ject of Pedagogy and Philosophy.

She has been engaged as a church worker in one of the chapels of Trinity Parish in New York City where she established an extensive employment bureau, a sten-oGraphy class, a clothes bureau, a large Kindergarten, Mother's Society, a church Monthly, and was assistant treasurer of the church and taught a large young Men's Bible Class.
Miss Allebach holds the degree of B. E., M. E., A. B., and is studying for the Master's and Doctor's degree in Pedagogy. She has lectured on "The Speech Arts in Education" and is President of the New York University Philosophical Society and Vice President of the 23rd Assembly District Club of Woman's Suffrage in New York City. Her thesis "My Life's Philosophy" is held to be a good working Christian Philosophy of life.

Ten Generations: Who Can Beat This?
My dear Brother H. W. Kriebel:
By the way that was an interesting sketch in the P-G. of the Supplees in the Feb. number. It gave an idea nine generations. You ask who can give ten generations. Well, I can do even one better. In my own family I can give you eleven generations in straight goods as follows:
Rosier Levering born about 1600 whose two sons Gerhard and Wirchar came to Germantown in 1685 leaving nineteen brothers in Germany, so tradition tells us. So here is brief of sketch:
I. Rosier Levering born about 1600.
II. Wiscard Levering born 1648.
IV. William Frey born 1693.
V. Elizabeth Frey born 1734. Married Abraham Grubb son of Pioneer Henry Grubb who emigrated to America in 1717.
VI. David Grubb born 1788.
VII. Jacob Grubb born 1793.
VIII. Silas Grubb born 1819.
IX. N. B. Grubb born 1850.
X. Silas M. Grubb born 1873.
XI. Robert Rothe Grubb born 1900.
N. B. GRUBB.

Industries of the Past
There have been ninety-one industries on the Conodogwinet and its tributaries making use of their various water powers. Of these, twenty-one were grist mills, twenty-nine saw mills, four chopping mills, four oil mills, five fulling mills, two forges, two furnaces, one lath mill, one stave mill, two axe factories, four clover mills, one carding mill, four stills, two sumac mills five distilleries, one cider mill, one buckwheat mill, one overall factory. Of these the Conodogwinet had eight grist mills, two chopping mills, seventeen saw mills, two oil mills, three fulling mills, one forge furnace, one lath mill, one stave mill, one axe factory, one overall factory, one distillery, one still, one cider mill, one buckwheat mill, three clover mills, two sumac mills; in all forty-seven. Of these industries run by water power four grist mills, five saw mills, one cider mill, one buckwheat mill, one chopping mill and one overall factory, thirteen, continue in operation. (The Conodogwinet is a stream of the Cumberland Valley one hundred and eight miles in length flowing into the Susquehanna.)—Papers Read before the Kittochtinny Historical Society, Vol. VI, p. 171.

The Remarkable Record of Pennsylvania College
The President of Pennsylvania College at Gettysburg, the oldest Lutheran college in America, has issued a call for a $300,000 additional endowment in which he gives the following account of the careers of former students of the college. He says about the list: "What an amazing record! * * * From top to bottom the list is a most remarkable one, and no institution known to me can show an alumni record that equals this along lines of the highest type of leadership."

Ministers .................................................. 655
Presidents of Theological Seminaries ........ 10
Professors in Theological Seminaries ....... 26
Presidents of General Synods ................. 13
Presidents of General Council .............. 2
Bishops of the Episcopal Church .......... 1
Secretaries of General Mission Boards ... 9
International Secretary of Y. M. C. A ... 1
State Secretary of Y. M. C. A .......... 3
College Presidents ................................ 32
College Professors ............................... 107
Heads of Departments in Universities 4
Provost of University of Pennsylvania .. 1
Vice-Provost of University of Pennsyl-
ylvania ............................................. 2
Lawyers .................................................. 196
Justices of the State Supreme Courts .... 2
Chief Justice Supreme Court of District of
Columbia ............................................... 1
Judges of District Court ...................... 14
Physicians ............................................. 112
Journalists ............................................. 87
Editors of Papers or Journals ............. 43
State Governors .................................... 1
Members of Congress ................. 9
State Senators ................................. 10
Members of State Legislatures ............. 29
Bank Presidents .................................. 7
Other Bank Officials .............. 48
Railroad Presidents ......................... 2

Death of Mrs. Sarah Dechert Young
Mrs. Sarah Dechert Young, widow of Ed-
mond Stafford Young, one of the oldest
members of the Daughters of the American
Revolution, died January 9 in Dayton, Ohio,
aged 86 years.
Mrs. Young's maiden name was Sarah B.
Dechert, and she was the daughter of Elijah
Dechert, a leading lawyer of Reading, Pa.,
who was a son of Captain Peter Dechert, an
officer in the Revolutionary War. Mrs.
Young's mother, Mary Porter Dechert, was
a daughter of Judge Robert Porter, also of
Reading, Pa., who sat for more than twenty
years on the bench in that city. The Porter family descended from Robert Porter, a native of Ireland, who emigrated to Londonderry, New Hampshire, and afterward removed to Montgomery Co., Pa. The most prominent and successful son of Robert Porter was General Andrew Porter, the great-great-grandfather of Mrs. Young. He was a prominent Revolutionary officer, and a close personal friend and associate of Washington, and after the close of the war was commissioned major-general of militia of Pennsylvania. Later he was tendered the position of secretary of war by President Madison but declined the honor. Both General Andrew Porter and his son, Judge Robert Porter, were members of the order of the Cincinnati, an honor which has passed to their descendants. Mrs. Young's uncle, David R. Porter, was at one time governor of Pennsylvania, and another uncle, George B. Porter, was governor of Michigan. General Horace Porter, recently minister to France, was a cousin to Mrs. Young, and Henry M. Dechert, the prominent lawyer, of Philadelphia, Pa., was a brother. George R. and William H. Young, sons, of Dayton, Ohio, are the only surviving members of her immediate family.

Unusual Records of a Justice and Constable

During his two terms, a period of almost ten years, 'Squire Bartenschlager, of Dallas-town, Pa., has not had a suit from his hands to pass before the grand jury and hundreds of cases have been disposed of. Mr. Jackson, his constable, has yet to have a bill of costs taxed by the county solicitor and approved by the county commissioners though an officer for almost three years. The only money received by the constable from the county was for his quarterly return to the court, which must be made.

Squire Bartenschlager and his constable believe in the settlement of all cases in an amicable manner and the saving to the parties interested, as well as the county and taxpayers, considerable expense which lawsuits invariably entail. At the same time they endeavor to shield the parties from humiliation and disgrace where it is possible. While this procedure has been disadvantageous to both financially, they look at it from a humanitarian standpoint and are satisfied with being able to keep many homes intact and persuade the majority to lead a better life.

“When persons come to me with a complaint,” said Squire Bartenschlager to The Gazette, “and desire to enter suit against some one else, I secure the facts as near as possible. If the matter is trivial I try to dissuade them. If not successful, I tell them to come back at a certain time and I will have the other party present. I serve no warrant, but make it plain to the accused that they must be here at the proper time or I'll send for them. I then explain what a suit means—cost of a warrant, serving same, fees of lawyers, witness fees, court costs, etc., and ask them if they have that much money to throw away. It opens their eyes and an amicable settlement generally results. Of course there are some who will not heed my advice and they go elsewhere to their sorrow as they have afterwards told me.”—Gazette, York, Pa.

“P.-G.” English “As She Is Spoke”

Editor Pennsylvania-German:

Dear Sir: Answering "Query No. 7" under "Genealogical Notes" in your February number, I would say that Mr. Taylor, (Schneider) when he spoke of his shotts and said, "I pulled up these walkers on playwater," meant to say, I raised these shotts on dishwater. He translated verbatim from the German, "aufgezogen," "lif er" and "Spiel-Wasser."

In his mother tongue he would have said. "Ich hab diese la'ter 'ufgezoge uf Spiel-wasser."—I have a few almost as good. A certain boy in Lebanon County in answer to an inquiry as to the condition of his sick sister, said, "She is not yet better; she still breaks herself!" He meant to say, "She is on better, she still vomits." Here is another: In ordering her young son not to climb up a dangerous place a mother called out to him: "Cheremiah, if you craddle up dere again I'll take de bakin-sheider and I'll beat you swartz and blee!" What did she mean?

Mt. Zion, Pa.

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HINTS TO AUTHORS. Condense closely. Write plainly on one side only of uniform paper. Do not cram, interline, scrawl, abbreviate (except words to be abbreviated), roll manuscript, or send incomplete copy. Spell, capitalize, punctuate and paragraph carefully and uniformly. Verify quotations, references, dates, proper names, foreign words and technical terms.

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SUBSCRIPTIONS HAVE BEEN PAID by the persons named, to and including month of the year given—‘12—10’ signifying December, 1910.

Pennsylvania

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D. P. Wittmer—12—11
H. N. Wolf—12—11
J. H. Befler—12—11
W. J. Henk—12—11
D. G. Lubold—12—11
S. H. Lein—Co Hist Soc—12—11
J. L. Johnson—12—10
J. G. Dubbs—12—11
Milton Wolf—12—11
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E. C. Quicke—6—11
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OHIO

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C. E. Mahlberg—12—11

CALIF

Robert Morgan—12—11

DIST OF COLUMBIA

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The Pennsylvania-German

Vol. XII

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No. 4

A Study of a Rural Community

By Charles William Super, Ph. D., LL. D. Athens, Ohio

(concluded from March issue)

XXV.

HAVE already stated that most of these people were profoundly religious without intending to say that they were Christians, but only that they had an ever-present sense of a supernatural power that presides over the destinies of men. No matter how profane a man might be he would not use an oath in the presence of death or a thunderstorm. Most of the younger generation felt the need of conversion and admitted its reality even when they hesitated "to go forward." I have often pondered the peculiar state of mind and heart that was so much in evidence in matters of religion. Generally the German is rather phlegmatic; in fact he has the reputation of being more slow than he is. Nevertheless these Teutons of the third and fourth generations were frequently surprisingly emotional. Often during "protracted" meetings, and not infrequently during the regular services they gave vent to their feelings, not only in words but in actions. These demonstrations were not confined to the younger folks; in fact they were as a rule less impulsive and less demonstrative than those in middle life and beyond. I recall a few men who never attended a prayer-meeting or a preaching service without being taken possession of by the "spirit" to such an extent that they shouted and made more or less violent physical exhibitions. These sectaries stoutly maintained that a man can not be saved by good works without the internal witness of the spirit. A merely moral man was held by them to be in greater danger of damnation than one who was merely unconverted, because the moralist was so self-righteous that the spirit of God could not or would not enter his heart. On the other hand, the wicked man might repent and obtain forgiveness any time before the breath of life had left his body. Postponement was nevertheless dangerous. Many church members regarded such a belief as the crassest foolishness, although they did not deny the efficacy of the ordinances of the church. What rationalists thought is well enough known. I have often said one could tell from the countenances of the auditors under the auspices of what denomination a religious service was being held. The older ones that originated in Germany seemed to impress upon the countenance a look of indifference; nor did they hesitate to talk about secular matters while the services were not actually in progress. One was tempted to believe that to them re-
ligion meant what it meant to the an-
cient Romans: certain rites to be per-
formed at stated intervals and on par-
ticular occasions in a well established
manner, but not something that need ex-
cercise any influence on the daily life of
the votary. Those that professed the
Presbyterian creed kept solemn faces,
and on the Sabbath day devoted them-
seves to religious affairs and medita-
tions exclusively whether at church ser-
vice or at home. Apropos of this os-
tensible attitude of mind an acquaint-
ance of mine once told me that a neigh-
bor of his recalled to him a Scotchman
who met another riding a fine horse. Ob-
servering this he remarked that if it were
not the Sabbath day he would felicitate
him on his purchase and ask him how
much he had paid for the beast. The re-
play was that if it were not the Sabbath
he would answer twenty pounds. And
so with proviso after proviso the con-
versation went on until one man had
asked and the other answered all the
questions that came to the fore. He
quoted also the following doggerel the
origin of which I do not know although
it sounds Hudibrastic:

"From Roxbury came I, a profane one,
And there I saw a Puritan one
A hanging of his cat on Monday
For killing of a mouse on Sunday."

Those who professed the Methodist
creeds were wont to express their ap-
proval of sentiments voiced in the ser-
on or in prayer by such ejaculations as
"Amen"; "Do Lord"; "Bless the Lord", and
more of the same sort. The Sab-
bath was decorously observed by almost
every one. I do not recall having heard
any one argue that the Puritan Sunday
was not that of the New Testament, or
that the command given to the ancient
Jews to keep it holy had been unwitting-
ly transferred into the New Dispensa-
tion. There was, of course, no ban on
talk. It might range over subjects pro-
fane as well as religious; in fact the
former had much the larger share, as re-
ligion was not a frequent topic of dis-
cussion, except among a few zealots.
Although but little was known about the
affairs of the "wide, wide world" there
was never any lack of matter for con-
versation when two or three were gath-
ered together. The topics discussed were
quite as important as those which en-
gage the attention of fashionable society,
and the number of lies told far less.
The women had their affairs to recapit-
ulate, the men theirs. When the com-
pany was mixed there was an inter-
change of views on a larger number of
themes. As every-day matters varied
with the seasons and the weather, the
same could be gone over every twelve-
month. Once in a while an occurrence a
little out of the ordinary gave variety to
the conversation. There was so far as
I had the means of knowing, very little
malicious gossip indulged in except by a
very small number of persons. There
were other less frequent occasions when
people met together besides those al-
ready mentioned. The elections once a
year or oftener brought to the township
polls a proportion of men according to
the supposed importance of the issue
involved. The Evangelical Association
held a camp-meeting in the vicinity al-
most every year. It was usually well
attended on Sunday by the people of
our neighborhood. In August there was
often a Sunday school picnic or Harvest
Home for which two or more Sunday
Schools joined forces. On such occa-
sions there was an abundance of good
cheer and a speech or two. I recall that
when I was a very small boy my father,
along with the rest of the able-bodied
men of the township of military age, at-
tended the annual muster. Those who
had no muskets made canes and sticks
do duty for the lacking firearms. I re-
call too that the commanding officer, the
fifer, and one or two of the prospective
warriors never failed to get drunk; and
that the fifer who was somewhat of a
local celebrity, bore the name of Kirk-
patrick. It used to be said of him that he
never missed a note although he might
be so maudlin that he could scarcely
walk while his instrument would some-
times be six inches from his lips. The
fire-water was carried to the grounds
for consumption as there was no estab-
lished place for its sale, for as I have
before stated, there was no incorporated village within the region. Once in a while a "woods-meeting" under the auspices of one of the minor denominations was held.

XXVII.
Number Three however contained some survivals of an earlier, perhaps of a geological age. One family which contained representatives of this class I knew well and can therefore portray accurately. The father although without systematic education, had picked up a good deal of miscellaneous knowledge. He understood the government of the United States and of his own State in all its details. He bought a book now and then and read it; perhaps a History of the Union, the biography of some distinguished American, or a volume of popular lectures on some practical subject. He subscribed for two or three newspapers and read them, at least in the winter. His oldest son took enough interest in the systematic acquisition of knowledge to prepare himself for a Civil Service examination and passed it successfully. The mother, on the other hand, manifested no interest in anything except in what pertained to her every day duties. She rarely opened a book or looked into a periodical. Although she could read she probably could not do so with any degree of satisfaction when the matter dealt with fell outside the narrow range of her experience. She was not particularly industrious and would sit for hours, especially on Sundays, gazing into vacancy. The only labor she performed that was not strictly practical was to care for some flowers in spring and summer. All her conversation was about domestic affairs or the farm. I doubt whether she added a word to her vocabulary after she became of age. She did not care enough about her neighbors to take part in gossip, although she never refused or withheld aid when called upon. She seemed to be without any curiosity whatever and frowned upon it when exhibited by children. To be "good" meant to her to be indifferent to everything in which she took no interest. Her whole being was absorbed in the daily routine of her uneventful life. She never showed the least desire to go a dozen miles from the spot where she was born. It was next to impossible to interest her in anything barring domestic matters. Her daughter was constructed mentally like her mother, as was also one son.

The two former had all the characteristics of Turkish women in their attitude towards knowledge. They exhibited no more vivacity than a statue and about as much animation as an Amerind. We may call this philosophical composure or designate it as that quality against which, according to Schiller, the very gods contend in vain. She seemed to take a certain pleasure in doing kindness to others, and was not ungrateful when she received similar favors from others; yet one could hardly infer her feelings from her words. As for sentiment, she was as devoid of it as an Eskimo. Every part of her psyche that approximated thereto was atrophied. I have asked myself a good many times how it was possible for a human being between the ages of forty and fifty to have so completely forgotten the days of her youth. I suppose the frog no longer remembers that it was once a tadpole: but one doesn't expect much of a frog, one expects a good deal of a person living towards the close of the nineteenth century. Although she sometimes spoke of the past it did not furnish her mind with materials for reflection or comparison. She was not ill-natured, perhaps chiefly for the reason that in her later years she had become so apathetic that she was not moved by anything. As her vocabulary was virtually completed before she was out of her teens she repeated the same round of words and phrases over and over again; not, of course, in the same order in all cases. That a statement might be made with greater accuracy than in the phraseology to which she had become accustomed never entered her mind. She did not have the mastery of her speech; it should rather be said that speech was her master. She never noticed that per-
sons sometimes used the English language differently from herself, although she did not understand German. Her psyche appeared to differ but little in some of its aspects from that of a carefully trained brute. It is assumed that man is a reasonable and reasoning being; experience proves that the assumption is well founded only within very narrow limits. Often and often as my mind turns back over the past have I wondered how it was possible for persons who had any intellect at all to be so completely under the sway of prepossession and prejudice. The most cogent arguments had no more effect upon their minds than a handful of pebbles upon the back of an alligator. Sometimes the very man who endeavored to convince others by an appeal to their person were themselves as prejudiced in other matters, and as hard to convince as those whom they plied with their arguments. How hard it is to see ourselves as others see us, or to translate into action the injunction: “Put yourself in his place!” “I am open to conviction but I should like to see the man who could convince me.”

XXVIII.

The following trivial incidents are so characteristic that I must not omit to mention them in this connection since they illustrate so clearly the mental horizon of some of my father’s neighbors. One day after taking my seat in a railway car, I noticed that the two men who sat next to me were talking German. One of them was a Pennsylvanian, the other a foreigner, who, as I learned afterwards, was on his way to visit his native land. The former, who was evidently a farmer of some means was neatly clad, and had an agreeable, kindly countenance. In the course of the conversation the German mentioned several countries he had visited naming among others Italy. To this his interlocutor remarked: “There is one country I should like to see, that is the Holy Land. Is it in Italy also, or is it a country by itself?” The speaker had evidently heard of the Holy Land in church or had read about it in the Bible—probably both; yet it had never occurred to him that he ought to look it up in an atlas even if he had one within reach as he surely must have had at some time in his life. All he knew about Palestine was so vague that it can hardly be called knowledge at all. But the fact had been impressed upon his mind that it was the country in which most of the events narrated in the Bible had taken place. I am sure that many, perhaps, most of the older people had never looked at a map; if they had, their general knowledge was so meager that it would not have conveyed to them information of any value whatever. As a small boy I was once at a neighbor’s when the conversation turned upon the Atlantic telegraph cable, which was just then attracting a good deal of attention. One of the company remarked jocosely that the men engaged in laying it upon the bottom of the ocean must have a wet time. Thereupon the hostess gave utterance to this query: “I wonder how they get down to do it?” I once heard a man who was perhaps sixty years of age say that he never rode in a railway train and had no wish to do so, as railroads were the work of the devil. Such must have been the mortals felicitated by Pope in the oft-quoted lines:

“Happy the man whose wish and care
A few paternal acres bound;
Content to breathe his native air
On his own ground.”

In my later years I have often reflected upon the complete blindness of my early associates, including myself also, to the beauties of nature that surrounded us on every side. It is often said that fine natural scenery arouses the imagination to express itself in poetry. I doubt it. Most people cultivated a few flowers, but it was a rare thing for any one to plant a tree except for its prospective fruit. The scenery of this region like that of many other parts of Pennsylvania is unusually varied. From the tops of countless hills that were cultivated to the summit, the spectator might view long lines of mountains extending westward until they faded in the distance. To the east
Round Top is a conspicuous object. Within the hundreds of square miles over which, from many elevated points, the eye could range, lay woodland and clearings, farmhouses and barns with the necessary outbuildings, furnishing scenes of intermingled natural and artificial beauty that it would seem every one must admire. But as it was in the olden time, we having these things always with us were not aware of their existence; only later the eye had been trained by travel, or the enjoyment of them sharpened by the privations of city life, did we come to comprehend how much we had missed.

**XXIX.**

Although this little volume is designed to be descriptive and neither philosophical nor speculative the question suggests itself whether any one would deliberately prefer Arcadian simplicity to the push and jostle, the hurry and flurry of urban life. As indicated above, a few persons have answered this question in the affirmative. There is a certain attraction in social condition where locks on doors and granaries are almost unknown; where banks do not exist because no one has money to deposit; where the usual method of trade is the exchange of commodities or labor; where it was not always easy to find a man for Justice of the Peace because the cost of the indispensable law books and his commission would likely exceed the emoluments of the office; and where the Common Pleas Court was occasionally heard of but can hardly be said to have been known since a law-suit was the one thing above all others to be avoided. Perhaps the greatest reproach was brought upon the community by a few persons who were guilty of sexual immorality. The question asked above has been answered in the negative by many of those best able to pass judgment upon the conditions. They yielded to stronger attractions elsewhere and only the less energetic, with some exceptions, remained behind. It needs to be repeated here that most of these people felt less poor than they seemed. Those who had virtually no money spent none; those who had a little hoarded it and were therefore equally close-fisted. It was an accepted axiom that cash is to be saved, not to be spent. Hardly any one was so poor that he had not now and then at least part of a dollar to give for something that he might have done without, to attend a circus, for instance, or for tobacco, or for sweetmeats. Riches are not a matter of possession, but of the absence of wants.

As I look back upon the lives of these people, and view it across the space of forty and fifty years and judge it then in the light of a fairly wide intervening experience I find myself prone to call it dull and monotonous. But calmer reflection presents another aspect of their condition. It was not meaningless or tiresome to them. There was always something to do. The time never hung heavily on their hands. When they were not at work as on Sundays they were enjoying a grateful rest. They were never at a loss for some diversion with which to kill the slow moving minutes and dragging hours. Their enjoyments and their conversation were more rational than those of people who knew far more than they knew. They seldom talked for the mere purpose of hearing themselves talk or whiling away the time. Then too they were producers of something that benefitted the world, albeit in a material way and to a limited extent. If they did not much add to the world's store they took nothing from those who had earned the right to live decently, if not a little more. I have since heard teachers in city and town bewail their fate far more bitterly than I ever heard a farmer boy or girl bewail theirs. When we wish to judge the attitude of a class toward life we must regard it from within and by its own standard, not from without and by an alien standard, or our judgment will be unfair and unjust. If we measure the life of the tiller of the soil we must admit that it is capable of improvement from the same standpoint; it therefore differs radically from that of the savage which must be totally reconstructed.
before it can be made of any value to himself or to the world.

I have often pondered over the possible destiny of a few men in our neighborhood had their circumstances been more propitious. I am sure they would not have been "village Hamptons" or "mute inglorious, Miltons", in any case. But, although "Knowledge to their eyes unrolled her ample page", Penury repressed their noble rage and froze the genial current of their souls. "Their lot forbade." Not only had they to support themselves; they had also to assist in supporting their relatives. Figuratively speaking, their hands were tied; literally, the sphere of their activities was narrowly circumscribed. Had they been blessed with exceptional energy, or endowed with extraordinary abilities they might have triumphed over all obstacles and have at last "commanded the applause of listening senates". Yet because they lacked the "one thing needful", it may be said of them that

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

I know they felt that by necessity they had missed their calling; but I am equally certain that this circumstance did not embitter, as it certainly did not abridge, their lives.

Although the farmers for the most part lacked initiative and were content to do as their fathers had done before them they took good care to preserve what they had. Their hay and grain were carefully stored in barns where they were in the dry. The same must be said of their farming utensils. I have frequently noticed the difference fifty years later in southeastern Ohio. Reapers, mowers, and other appurtenances are left in the rain and sun where they rapidly deteriorate. And the same class was in no better condition to bear the loss in the latter region than in the former. I have observed a similar difference in morals. A number of cases of frightful immorality of a kind I never heard of in my youth have, in my later years, been brought to my attention. In this respect also my later observations have led me to believe that my earlier experiences indicated a higher civic and moral responsibility than that which prevailed in a region that ought to have represented fifty years further progress. And it was not foreigners but native Americans that stood on the lower level.

As my mind travels back over the vista of the four or five decades lying between the then and the now and I try to form a just estimate of the moral qualities of my father's neighbors compared with the men I have known more or less intimately since, I find myself forced to the conclusion that they gain more than they lose by the comparison. The testimony which I have been able to obtain from persons who have had a wider experience than mine is conflicting; but in the main the verdict accords with my judgment. I am led to conclude that the proportion of honest men among these farmers was somewhat larger than I have found it in other spheres of life. Almost all were what would be called close-fisted and bent on small gains. They could hardly help being so. But I doubt whether any one would have taken advantage of a bankrupt act, if he had known that he could do so. The large class proverbially known as "sharpers" and "dead-beats", men who make no more than a shallow pretense of giving an equivalent for what they get, are not residents of the country districts. Persons who have a fixed abode, who can always be found when wanted, are more likely to deal "on the square" than those who shift their quarters to suit the exigencies of their occupation. Few persons are aware how much influence the desire to stand well with their neighbors and acquaintances has in the formation and support of morality and integrity of conduct. A well known writer has truly said: "A young man is not far from ruin when he can say, 'I do not care what other people think of me.'"

I am furthermore inclined to believe that their strong aversion to politics, or
rather to the politics of that day, was largely owing to the unreliability, the dishonesty, and the bibulous practices of those who engaged in it.

XXX.

It is not my purpose here to furnish the reader with a list of the peculiarities of speech that were more or less of a local character. I merely note a few that have occurred to me from time to time. Some of these are used in other parts of the Union whether they had been transplanted directly from New England; others have been carried westward by Pennsylvanians. While the Pennsylvania German is somewhat of a mixture of different dialects brought from their native land by immigrants, the largest contingent of words came from the Palatinate. A similarity of pronunciation and intonation has persisted to the present day. Words designating objects not known beyond the sea, or that had no existence before the beginning of the nineteenth century were for the most part called by their American names even by those who spoke no English. To the first class belong such as fence, creek, mush, cider, and so forth. To the second belong railroad, cars, steamboat, and others. One might also hear such expressions as "bat loke" (bad luck), "ope shtairs", "boy" (pie), and many more. I do not recall hearing any one use the German word for skates and skating; "skeets" and "skeeting" did duty both in English and German. Proper names were no criterion of nationality. If a family bore the name of Smith, or Lyons, or Brown, or Cook, one could not decide whether it was a transfer or a translation. Most of those who bore them had a very hazy notion of their origin, and no curiosity to make inquiry. Once in a while a farmer got it into his head that a fortune was awaiting him in the "old country", but I never heard of any one who took the trouble to verify the rumor. In our community no one talked or acted like the characters in Tillie, a Mennonite Maid.

All, or all any more. Consumed, used up. When we find Goethe's Egmont beginning with, "Nun schieszit hin dasz es alle wird" we are inclined to attribute it to a German origin. Albeit, the schoolboys' rhyme: "Peter said unto Paul, My tobacco is all", seems to show that it is an abbreviated phrase.

Allow. Believe, think. Used only by certain families. The frequency of this word in the South as well as in New England proves that it is an immigrant from the British Isles.

Brauchen. A German word meaning to use incantations for the cure of diseases.

Bullyrag. Revile, vilipend.

Bunty. A genus of short-tailed hens. The Encyclopedic Dictionary says it means in Scotch, "hen without a rump".

Cataswampus. Awry, unsymmetrical, out of proper shape.

Chunken. Pieces of wood about a foot in length wedged between the logs of houses. It is evidently connected with chinking, and may be a corruption of this word. The process is called to chunk. A large piece of anything is also called a chunk.

Dinge. To make an indention on a hard surface, or the impression itself.

Dumm, meaning stupid is one of the most frequently used words of reproach. As most of the German immigrants belonged to the peasant class who were dull of apprehension, like all of their kind, it is probable that the epithet was frequently applied among themselves to one another. Its appropriateness soon became evident to those who spoke English; they accordingly transferred the epithet instead of translating it. It has become so general that it is often employed by persons of fair education. It would however be unjust to suppose that the inhabitants of southeastern Pennsylvania have been burdened with an unusual amount of the quality which it designates. Yet there is no doubt that the German peasant had through centuries of oppression
in his native land, become mentally more obtuse than his fellow in the British Isles.

Dominicky. A species of domestic fowl with regularly speckled gray and white feathers.

Dipper. A tin cup with a long handle. The Immersionists were also called Dippers, a term that did not necessarily convey any reproach. Two constellations in the northern sky were likewise called Dippers. Dip was the usual designation of meat-gravy.

Fer was used both in place of far and for, just as furder was employed to designate time and space. "What fer?" "How fer?" "I ain't goin' no furder"; "I can't sing any furder".

Fase or phase. To produce an impression; generally said of hard objects.

Footy. Insignificantly small.

Galluses. Suspenders.

Gathering. A swelling; also called a bealing.

Jerks. The St. Vitus dance.

Juke or Jouk. To lower the head quickly; to dodge. The word occurs in both Scott and Burns.

Juggles. Large chips from logs in hewing.

Lotes, or lots and slathers or slews. A large quantity, or a great many. The first of these words is common wherever the English language is used.

Obstrepelous. Stubborn, racalclirant. Perhaps a perversion of obstreperous. It was rather common among the illiterate.

Old rip. A broken down horse. Applied also to women as an epithet of opprobrium.

Rousen or rousen. Big, large, exciting.

Rambunctious. Spirited, fiery.


Scutch. To knock nuts from a tree with a pole. Scutching; a whippin'. Halliwell says the word means "to beat slightly". In Pennsylvania it means "to beat hard". To scutch flax" is a common phrase.

Shite-poke. An awkward or unreliable person. The word is often employed by persons who never saw the bird.

Shoe-mouth deep, boot-top deep. A familiar way of estimating the depth of mud, water, or snow.

Slautendickler. Evidently a sort of correlative to perpendicular.

Smack. To strike with the palm of the hand. Spank is not in use.

Snollygoster. Applied to anything that is unusually large.

Snoo. A vulgar designation of the mouth. Kuhn says Die Schnute is thus applied in Rheinfranken.

Sock. To hit with a ball. Sockball is a familiar game.

Sturk. A young bullock. So far as I know this word was used by one family only. Its connection with the Anglo-Saxon is evident.

Throng. Pressed with work or business.

Throughother. Confused, mixed up. This is doubtless a translation of durcheinander.


Spite is a very common word both in English and German to signify vex annoy, chagrin. "It spites me that I lost my knife." My man is very much spited at the storekeeper.

Still is a word much used with various significations. In general it means habitually, customarily. "I still go to school at eight o'clock". did not mean I continue to go, etc. In Hamlet we find: "Thou still hast been the bearer of good news." Often it seems to be thrown into a sentence for the reason that it may mean anything or nothing.

Tin. A tin cup.

Toadsmasher. A wagon with broad tires on the wheels.

A mattock was called a "grubbin' hoe" although "mattock" was also used. The preterit of the verb beat, to outdo, was bet; but it seems strange that the Old and New England bet from the verb to beat was not in vogue. I am however of the opinion that I heard overhet.
Put it past. Be surprised. As, "I wouldn't put it past him to steal." Land that was too wet at certain seasons of the year to be cultivated was said to be spouty; a weaker term than swampy.

In looking over J. R. Lowell's Introduction to the Biglow Papers I was surprised to find how long is the list of words which I heard in my youth that were current in England aforetime and thence transplanted into New England where they were regarded as Yankeeisms. Among these are cowcumber, hankercher, lick, jist, bale (for boil), cornish, shet (but not het) groved, blowed, knowed, hev, hed, hes, renched and renched (for rinse and rinsed), trash, shet (for shut), the latter is also used for rid but is not in Lowell so far as I have noticed. chimley, ferder, chist, briches, slick, git, let 'er slide, agin, ben (for been), allow, (for believe or declare), wilt to begin to with, but likewise to become suddenly embarrassed, yon and yan, crick and run, wrastle, fleshy (for stout), purvde, heap (for many), hollow (for a halloo), drowned (for drowned), more'n, onst, sight (for a great many), raise a house and house-raisin' side-hill, spark (for pay court to), and a considerable number of others.

Two words that were never called into requisition by anybody were whose and whom; and the statement holds good as to the former in both English and German. You would not hear any one say: "The man whose wife is sick", but: "The man that his wife is sick", or some similar phrase. In the German the dative takes the place of the genitive. The accusative 'who' is probably a survival rather than a grammatical error, since we find it so used by the Elizabethan writers. Yon and yan were also heard, but only from persons of English or Irish descent. In German the dative is much used where the genitive would be put in literary speech. It is an interesting fact that in other languages, in Modern Greek, for example, the genitive is also lacking in the speech of the unlettered. The general statement may be made that certain words and expressions were peculiar to the farmers of Scotch-Irish descent and others to those of Teutonic ancestry and that they were interchanged but rarely. Parental usage had so thoroughly impressed itself upon the minds of the children in certain peculiarities of speech, in the case of persons who read little, that it was not eradicated in mature life. So much is the speech of the unlettered a part of their personality. Habit is not second nature, but nature itself.

It must be considered remarkable that in a community in which there was probably not a man who had been born in England there should be in use so many words transplanted from British dialects. It is hardly less strange that no more are of German origin in view of the fact that the German element was so strongly represented. I recall very few words used in a somewhat peculiar or archaic signification among those I have investigated that I was unable to find in dialect dictionaries. As late as the sixteenth century there were no dialects, strictly speaking, in Great Britain. The literary language that began to be systematically developed a little earlier is made up of selections in use in different parts of the island that were gradually disseminated everywhere by means of the printing-press. In the cases before us we have the survivals handed down orally through several generations—three at least,—although they were not in the direct line of descent. The intervening ocean did not break the continuity.

The patriotic and praiseworthy efforts of a comparatively small number of Germans to keep alive their language in this country is not meeting with much support from their fellow-countrymen. It is probable that German literature, German science, German theology and German philosophy are, on the whole better known to those to whom the language is not a vernacular and who therefore do not speak it with ease than to those whose ancestry is Teutonic. Our public schools are rapidly Anglicising all who expect to make their permanent home within the confines of the Great Republic.
An Interview with Lawrence J. Ibach the Amateur Astronomer

By Dr. I. H. Betz, York, Pa.

The partial eclipse of the sun on Sunday, June 28, 1908, was an event that called forth much comment, not only on the part of the daily press, but among individuals of all classes. Eclipses and comets which formerly inspired so much uneasiness and dread among all classes, are now associated with curiosity from the standpoint of natural causes which produce them. But an eclipse even yet is viewed by savages as a monster who is hiding the face of the sun, and they believe that it is their bounden duty to scare him away with tin pans and tom toms. They claim to be absolutely successful every time! Are not some of our own reasonings often on a par with theirs?

Astronomy, as we know it, while young in name is one of the oldest of the sciences. It was known during the Middle Ages by the name of astrology or the science of the stars. Such phrases as the "star of destiny," his star is in the ascendant," or the "result of the mission was disastrous" indicate that stellar and planetary influences at one time were predominant. To be born under a lucky planet, or some other favorable influence, was "a consummation devoutly to be wished" by fond parents who had the welfare of their offspring at heart.

The moon also seemed to shed a malignant influence upon human kind, since it was held to produce aberrations of the mind. From this we derive the terms "lunatic" and "lunacy," from the fact that the moon was termed "luna" in the Latin tongue. Long before this time—in the dim and distant past—on the plains of Babylonia and Assyria, where the air was clear, dry and transparent, men had viewed the heavenly bodies and made well marked and definite observations upon them with the unaided senses.

At a still earlier time, when the wealth of men consisted in their flocks which were herded from place to place, the bright and starry sky offered rare opportunities in this nomadic life to observe the starry vault with all the minute intent that the unaided eye was capable of. The heavenly bodies being the most striking and brilliant objects visible to the inquirer, they became associated with a host of fancies and crude speculations. In fact they became adored and worshipped, and were believed to influence man and his destiny. Thus man became a sun worshipper and a worshipper of the stars and planets as minor deities. When we defer to the almanac and its guide marks we but make obeisance to these ancient worthies, to whom we are indebted for the sexigesimal divisions of the day, hours, minutes and seconds.

The sages of India, Assyria, Babylonia, Arabia, Phoenicia and China have made many observations and reached many conclusions which have been incorporated and verified by the modern mind and have been assimilated by the science of the day. That many of these old time beliefs have become antiquated and discarded goes without saying. The signs, up and down, in which implicit confidence is placed by devotees of the almanac, would seem to be based on phases of the moon. Whatever they do signify is not definitely known yet they are still deferred to on traditional grounds. However the day has come, or is pretty generally at hand, when all old, time-honored practices and beliefs in the natural world must give reasons for their existence. Mere say-so will no longer pass muster. Mathematics, physics, chemistry and astronomy are now in the domain of the exact sciences, and it
is vain to enter the arena and challenge their credentials. The three last have had their contests in the domain of matter, motion and force with its modifications and its transformations, and have maintained their claims successfully.

That department of physics termed meteorology is confessedly, still incomplete. When we come to the domain of life and mind, whether in their individual or collective capacities, the modifying influences become greater and more involved and those sciences arising from them are attended with much uncertainty, and can no longer be termed exact. Thus in biological, pathological, physiological and psychological science, differences of opinion may accompany different methods of interpretation. In sociology, different forms of government may be contended for in different lands and countries. It is for this reason that different political parties prevail, strenuously maintaining they are right and if they fail of success the country will face about towards regression.

A science so exact that it can predict long previously an eclipse within a fraction of a second appeals powerfully to all who observe and reason from cause to effect. Such sciences are fascinating in the extreme, and their outcome being verifiable truth, they produce a habit of mind that is satisfied with nothing but exact demonstration.

Of the great astronomers of the world we may name Ptolemy, Copernicus, Kepler, Galileo, Tycho Brahe, Herschel, Newton, Huygens, Proctor, Young, Newcomb, Holden and others. Their names and inspiration to pursuits of the immensities which produce and add grandeur to the verities of existence. Boys who have a taste in this direction can never divest themselves of this tendency, and even though their desires are ungratified, they will always in their musings of the past dwell upon "what might have been" had fortune smiled but kindly upon their longings, ambitions and aspirations.

But let us proceed to an amateur astronomer whom the writer met and int-}

terviewed years ago at Newmanstown, Lebanon County, Pa. This is a small town on one of the leading highways of the county and about two miles from the Philadelphia and Reading railroad, the nearest railroad station being Sheridan. This region is fertile limestone land. About ten or twelve miles to the north in what is known as the slate land belt is situated Fredericksburg formerly known as Stumpstown. This was the birthplace of James Lick. This town has about six hundred inhabitants and is situated a few miles west of the Berks County line. It is a rural community and has no railway communication. We made copious notes of the conversation, surroundings and library of Mr. Lawrence J. Ibach at the time and found him to be a very interesting gentleman.

His home was a modest unpretending two-story frame house. In the rear portion of it the philosopher and astronomer had his study. In this were all the appurtenances of an astronomical student's life. On the walls were hung maps descriptive of his profession. Placed upon the low old fashioned table which stood in the middle of the room were several elegantly mounted globes. Lying in a rack was a large sectional telescope while around the room a number of smaller ones were seen.

In the corners of the apartment were great stacks of books and also on many shelves that lined the room. Among his rare books was a copy of "Monteula" recounting observations and calculations many thousands of years ago. Here were also reminiscences of the Ptolemies Thales, and others. Here were also found standard and learned works on astronomy such as the opinions of Kepler, Lu Caille, Lambert, Tobias Mayer Euler, Huygens, Galileo, Maupertius, and others of a more recent date. Our friend was a lover of Tycho Brahe and Copernicus. To hear him go into ecstasies over these favorite authors was a treat.

He was an ardent admirer of Johannes Müller to whom he claimed must be assigned the honor of giving the completest ephemerides.
Here and there were scattered only as a student can scatter, charts and calculations of wind currents and air lines, sketches of particular stones, instruments to measure the sun and moon, and such articles as pertain to the science of astronomy. It was truly a singular apartment to those uninitiated. Mr. Ibach like Elihu Burritt the learned blacksmith who acquired more than seventy languages was also a son of Vulcan who gained his knowledge amidst patient industry and toil. We noticed in Mr. Ibach's study a file of the Boston Investigator a sturdy sheet whose motto was, "Hear all sides then decide." We soon learned by his conversation that he was an original thinker of no mean order yet exceedingly hospitable toward new ideas yet conservative as regarded new departures from those which were thoroughly based on experience. He did not base his dicta on other men's opinions and mere say-so but on verified conclusions not hastily formed but with time as the arbiter.

During a long and interesting conversation with Mr. Ibach we learned much of his family history and antecedents and also of his career as a man and as a student in his favorite study. He was a son of Gustavus Ibach a native of Dusseldorf, Germany, and was born January 17, 1816 at Allentown, Pa. His father was well known in his day as a successful worker in skillets and ladles. Young Lawrence was sent to school until he was 15 years of age after which he commenced to learn the trade of his father.

In 1835 the family removed to his then present residence at Newmanstown, Lebanon County, where they lived until 1849 when the subject of this sketch rented a forge near Reading from a Mr. Siddle a nephew of the then somewhat noted astronomer Charles F. Engleman. In 1852 he returned to Newmanstown the surroundings and climate near Reading not agreeing with him. During his stay near Reading he was a frequent visitor to Mr. Engleman and his boyish love of astronomy and mathematical subjects was freshly inspired.

The intercourse with Mr. Engleman proved of much benefit to the nascent astronomer and he spoke with kindly feelings of the pleasure and instruction he received from him on astronomical topics. At the death of Mr. Engleman which occurred in 1860 he became the purchaser of all his books, charts and unfinished calculations. These latter by the advice of friends he was prevailed upon to finish. In 1863 his first calculation appeared. Since that time he had calculated for various almanacs in the United States. Among them being the Hagerstown of Maryland. At that time he was also engaged in calculating for some of the largest houses in the country. He also was in the employ of the large metropolitan dailies who issued yearly almanacs.

In 1875 he translated his work into four different languages, — French, Spanish, Italian and German, thus showing that though wrapped up in his particular business he had taken time to study other branches of learning. Mr. Ibach being of German descent spoke the Pennsylvania German dialect in all its niceties. He was frank, affable and courteous in his manners and received strangers with politeness. He was a good conversationalist and above all a good listener. He was deferential in manner but without a trace of obsequiousness.

On all subjects our astronomical friend impressed himself, most sane ly and on all the problems of mathematics and physics which have so often disrupted the understanding. The squaring of the circle, perpetual motion, the philosopher's stone, the fountain of youth, the elixir of life, the duplication of the cube, the dissociation of matter and force, the destruction of matter and force and other erratic problems found no lodgment in his hospitable mind. He was familiar with all of them and with their checkered history. His ingenious comments, his shrewd remarks and inferences impressed one most forcibly.

We took leave of our versatile friend with many good wishes and thanks for the interesting hours we had spent with
him so agreeably and instructively. We never met him again but his memory has recurred to us repeatedly through the long years which have intervened since that period. Here and there might formerly be met of like tendencies men who beguiled their leisure hours with studies which appealed to them. Strange to say a number of these individuals were blacksmiths and shoemakers. The noted mystic philosopher Jacob Boehme whose influence has been so great upon this division of thought was a shoemaker's apprentice at Görlitz in Silesia. The same can be said for Andrew Jackson Davis in America and of Benjamin Offen the shoemaker who delivered courses of lectures in Tammany Hall, or of Samuel Smiles the shoemaker of Great Britain who became a self taught naturalist. Of Elihu Burritt who created so much attention a generation ago in pursuits which he anticipated we have already spoken. The tastes of Mr. George Miller of York in the pursuit of practical entomology and ornithology during a long life time in the home field of York County the fruits of which are now stored in the rooms of the Historical Society of York County are most praiseworthy in character and stamp their collector as one of tenacity of purpose and of untiring energy. This may also be said of other collectors and founders of science like the Melsicaimers, father and son, of Revs. Wagner and Morris in York County. Such pursuits are stimulating and healthful and by their example lead others to travel in their footsteps and thus lead to the acquisition of knowledge in a field that seems almost boundless. Therefore the labors of an Ibach which we have primarily sketched in this paper possess its uses and let us hope may have many imitators in this and kindred fields. Mr. Ibach died some years ago and was succeeded by his son.

Things Haint No More Like They Wus

Haint? Things haint no more like they wus
When Me and Becky wus girls,
An did comb alwus in two long plats
And yet two sech nice spit-curls.
Et don't give no more the Bellsnickles
For et calls now Sandy Klaus
Et wonders me too how et comes
But I mean tis jest pecause.
An they dont set no more an tat
Like when me an Beck wus girls,
But set alwus now an broity
The same like the stylie girls.
An tresses do open in back now
Whiles bakes baint stylie you see,
An they comb alwus in sech sigh-keys
But so dunn I don't comb me.
An when fellers come oncet to spark
The old ones don't go to bed
But set alwus up in the parly
And hark at all wot is sed.
An the young ones shame them to work still
An wear every day kit glufs,
I sham myself too but sure am glad
Things haint no more like they wus.

BECKY-TABOR.

March 12, 1911.

Caleno Falls, Delaware Water Gap

In a covert cool and dim
O'er which trees both great and grim
Lean with limb entwined in limb;
In this dank and darkling dell
Like a cave where monk doth dwell
Thinking that his soul is well;
Mountain waters gently play
On their leaf-hid winding way,
Dashing into softest spray.
To the tinkling water's brink
Downy mosses creep to drink
While their sleepy wee eyes blink.
Timid flowerets here and there
Tremble in the chilly air
That doth lift their gossamer hair.
Now and then the whirl of wings
Brings a mountain bird that sings
Rarely, to his bardic springs.
Where I see her water's fall,
Where I hear her liquid brawl,
I'm Caleno's willing thrall.

CHARLES K. MESCHTER,
Bethlehem, Pa.
The Germans in North Carolina West of the Catawba
By Rev. L. L. Lohr, Lincolnton, N. C.

A LITTLE is known except in a general way of the history of the early settlement of this section by the German colonists. As there were no newspapers in this locality at that time, and as no local historian existed among them, there is no record of their early struggles and conflicts. But from such accounts as have been handed down from one generation to another, there is reason to believe that they were not without such experiences as usually accompany pioneer life.

The land was heavily wooded, and as much of the smaller timber was overgrown with vines, it was a task of no small magnitude to clear away the forest and prepare the soil for cultivation. Wild beasts were quite numerous, and these were a source of considerable annoyance, especially on account of their destruction of small stock. Their Indian neighbors were not hostile, still they could not be trusted at all times. Burning of property and other acts of violence were by no means uncommon among them. But according to certain information, said to be reliable, there was more trouble with their ghosts than with the Indians themselves while roaming about in flesh and blood. There are a few localities which are said to have been at one time, the scenes of frequent visits from some departed Indians whose war-whoop broke in upon the stillness of the night, till the more heroic residents would take out their trusted flint and steel rifles, fire a few shots, when peace and quiet would again reign supreme. Another locality said to have been the burial place of Indians was often visited on Sunday afternoons by groups of young men leisurely strolling here and there. On one occasion one of them concluded to thrust his walking stick into one of the graves. He did so only to find to his great surprise that he could not withdraw it. His companions came to his assistance, but to no purpose. The staff remained in the earth wedged no doubt between the rock, but supposed by them to be in the firm grip of the old Indian who had determined that that stick should never molest him again in the future. Curious spectators, it is said, often came and viewed that mysterious staff protruding from the Indian mound, but not being sure as to what might happen, there was no one courageous enough to attempt to remove it.

The entire country abounded also in witches of various degrees of ability in witchcraft. These were dreaded even more than wild beasts, Indians, Indian ghosts, and the whole category of other evils. And many of the older residents had some marvelous and thrilling stories to relate of their observation and experience with witches. Of course, this condition of things has long since passed away. There is but one residence in all these parts still supposed by its owner to be witch-ridden. A visit to that home when the occupant is away, will afford the opportunity to see heavy padlocks swung to the doors, and in addition massive chains curiously kinked and knotted, securing the doors to the porch posts. The former are intended to keep out thieves; the latter, to hold back witches.

Emigration to this locality began about the year 1750. A few of the settlers may have come as early as 1745. There is practically no information on the subject except that which is gotten from grants, deeds, legal papers, family Bibles, and tradition. The majority of the colonists were from Pennsylvania. Some of them located for a time in Rowan, a county about fifty miles to the East; but hearing of the more fertile lands on the west bank of the Catawba,
especially on the waters of its principal tributary, the South Fork, they soon took possession of these and formed permanent settlements. However, there is some reason to believe, as will be explained later, that part of the emigrants came directly from the Palatinate; or that at least they were not long in this country before taking up their abode here. But most of them came directly from the counties of York and Lancaster without stopping at any intervening points. The older people of this community speak of the above counties and of the experiences of their ancestors in coming from there to this locality. The great grandfather of the writer was a stage driver, and held his position for several years; but a fierce encounter with some highway robbers about two miles from the present city of Lancaster, and in which a couple of men were killed, caused him to change his occupation and seek his fortune elsewhere. He was the original pioneer to this section of the many families who now bear his name.

As to the causes which brought the early settlers to this section of the South, these were the same as those which sent them to other parts of the world. In some cases the cause was incidental, as in the above example. But on the part of those who came directly from the ancestral homeland, there was much dissatisfaction with the treatment received at the hands of intolerant rulers. This hardship was felt by Palatinate German and Swiss alike. The latter are also represented here by such family names as, Bauman, (Bowman), Behm (Bean), Huber (Hoover), Hoffstetter, Muller (Miller), Schneider, Taylor, Schenk, and Yoder. Some were influenced in their coming by Wanderinglust, a trait of character possessed by the German people in all their history. But no doubt the primary motive for many was the desire to acquire, to accumulate wealth, and to improve their conditions in general.

And in all this section they could not have chosen a more desirable locality than that which is embraced in what is now the counties of Lincoln, Catawba, and Gaston, covering an area of about fifty by thirty miles. The soil is productive. Much if it is very fertile. There are no other lands anywhere in the South better adapted to agricultural purposes in general. But under the old regime of farming which existed here till within the more recent years, no one seemed to know just what the soil was capable of producing. Even down to a period as recent as thirty years ago farming was done in a very superficial way. There was no effort to increase the yield except by increasing the acreage. The bull tongue, the twister, the bar share (in some instances with a wooden mold board), the hoe, the hand rake, the mattock, the grass scythe, and the cradle for harvesting wheat, constituted the entire outfit of farm implements. With the natural fertility of the soil, these would have done well enough, if only better use had been made of them. But as they had large tracts of land, there was no desire to cultivate a particular field longer than to draw out its natural strength, when the neighbors were invited in for a chopping and log rolling, and another was opened up. And to have seen some of these farms as they appeared during the 70s and 80s, overgrown in places with briars and broom sedge, furrowed with gullies, on account of poor drainage, lack of terracing, shallow and improper cultivation, and consequent rapid erosion produced by the winter rains, would have been to see a picture of agricultural life rather uninviting. But conditions have changed. The new awakening which has come to the South as a whole is nowhere more evident than here. Farm implements and machinery of the best and latest designs are being used. The intensive idea of farming obtains almost everywhere. Under the more progressive spirit of the present, aided by state demonstration work, the yield has been increased a hundred fold. Fields and farms once discarded and supposed to be practically worthless — although naturally rich but poor on account of neglect—are being reclaimed. The re-
sponse to the better treatment is all that could be desired. In this particular locality, 50 to 75 bushels of corn, 50 bushels of oats, 30 bushels of wheat, 250 bushels of sweet potatoes, a bale of cotton worth $75.00, can be easily produced on an acre. This is not a chance possibility which may occur under certain extraordinary conditions; but it is what is being actually done by all the better grade farmers.

And just here it ought to be said that those who pass through the South and whose observation is limited to the view obtained from the window or steps of a moving train, do not see enough to appreciate its agricultural possibilities. In fact the impression thus obtained is somewhat disappointing. This is especially true, if the observer has ever gone by rail through the Cumberland or Lebanon valley, or from Reading to Lancaster, and noted the magnificent farms that appear on either side. But here the railroads cross the streams at right angles, or follow the dividing line on the water sheds, thus affording but little opportunity to see the better sections of the country.

From an industrial standpoint also, this territory is of strategic importance. It is situated partly on and partly above the "fall line" which marks the junction of the Piedmont Plateau with the sandy coastal plain. It has an abundance of available water power that is not excelled anywhere south of the Merrimac. Twenty-five years ago this was unutilized; but the growth of the textile industries, and the advance in the knowledge of transmitting electric power, have given a wonderful impetus to the development of these falls. There are now 74 cotton mills in active operation on this territory. The majority of these are either run by water or operated by electric power from the neighboring streams. Miles and miles of copper and aluminum wire are now stretched upon steel towers and wooden poles, and carrying energy from the source of power for the use of factories and mills at points favorable to transportation and health, instead of requiring the mills to be built near the streams, where ill health and poor work are bound to result. Many of these mills are owned and controlled by these German descendants, and in others they have large holdings. The whole section is one of vast industrial possibilities. And judging from what has been accomplished during the last ten years, we may confidently look for greater things in the future. Natural resources and climatic conditions are such that the appeal thus made to the capitalist is very strong. In fact with the raw material right here on the ground, and with abundant water power for manufacturing purposes, this is destined to become one of the great industrial centers of the country. It shows at once the wisdom and the foresight of the fathers in selecting for themselves and their children such a goodly land.

In educational matters their training for many years was not extensive; but it was thorough as far as it went. They made provision for good schools as soon as conditions and circumstances would allow. The church and the school house went up side by side. Their interest in education of an approved type is seen in the action which they took in sending Christopher Rintleman and Christopher Layrle (1772) as a delegation to Europe for the purpose of applying to the Consistory Council of Hanover for ministers and school teachers to supply the various congregations ready to be organized. They succeeded in getting one minister, Adolph Nussman, and one teacher Gottfried Arndt. These came over the next year (1773), and did very effective work in caring for the educational and religious interests of the colonists. Other helpers would have followed, and the good work begun by these pioneer teachers would have progressed more rapidly; but the Revolutionary War which came on in the meanwhile, cut off all intercourse with Europe, and demoralized the country in general. This section especially felt the effect of the disturbances to no small degree, as it was the scene of two fierce conflicts between the Patriots and the Tories,—that of Ramsour's mill, June
20, 1780, and the battle of King's Mountain October 7 of the same year.

A very commendable feature of the educational work of that period, and one for which the German people have always been noted, was the emphasis laid upon the religious idea, making all their training distinctively Christian. This is seen in the subject matter of their text books,—their readers abounding in selections from the Bible, and the contents as a whole appealing to the heart as well the mind. Even such books as the A B C Buchstabin-und Lesebuch by Billmeyer, and the A-B C Buch by the Henkels, gotten up for the children, are not without the Creed, the Lord's Prayer, other short prayers, and hymns. It is not to be wondered at, therefore, that the children of that day grew up as a rule into men and women with a high sense of honor, a 'keen appreciation of right and wrong, and with such other qualities of mind and heart as help to make up ideal citizenship.

But we have come upon more evil times. What we have gained in pedagogical methods and in meaningless fairy tales, no doubt somewhat interesting to the children, we have lost in weightier matters.

The school houses of that period, like those which existed everywhere else under similar conditions, can not be said to have been models of construction and convenience. They were invariably built of hewn logs, with an immense fire place, one side of which was occupied by the teacher, while the scholars perched on slab benches high enough to keep the little folks from dangling their feet on the floor, were gathered around in a kind of semi-circular order. On the rear of the building an opening was usually made by cutting out one of the logs, almost its full length. This, sometimes with sash, but more frequently a drop shutter hinged with leather straps, served as a window to throw light upon the improvised writing desk which was ordinarily a plank supported on pegs driven in the wall. Here the children were gathered together immediately after the noon hour to receive their usual instruction in penmanship. How they could ever learn to write at this particular period with nerves and muscles all wrought up from the strenuous exertion on the play ground, indulging in bull pen, town ball, shinney, and other vigorous sports, is somewhat hard to understand. But withal, they did well, remarkably well, even better than the majority of the vertical enthusiasts of the present day. But these old-time school houses with their cherished memories have passed away. They were primitive enough it is true. Still they rendered a most splendid service as they had to do with the making of some of the best men and women which the state has ever had. In their stead there have arisen other buildings strictly modern in their appointments. During the last five years especially there has been a decided advance in rural educational work. No other section of the country anywhere has better school houses than those which are being erected at this time in this vicinity. Lenoir college (Lutheran) at Hickory and Catawba college (German Reformed) at Newton, are two flourishing institutions of learning conducted in the interests of Christian education. These schools are patronized not only by the families of German descent but by others also; and the young men who go out from them are taking high positions in the professional, business, and social life of the state. From a denominational viewpoint the pioneers were either German Reformed or Lutheran, principally the latter. There were a few German Baptists at the beginning, but these were never strong enough to form an organization. For many years churches were built and used in common, each denomination however teaching and preaching the tenets of its own faith, but at present the union house of worship is the exception and not the rule. Almost every family had its own private burying ground. This was no doubt in part to the absence of churches and church cemeteries for a number of years. In some cases it may have been due to the lack of bridges and the consequent inability to cross
swollen streams. This would necessi-
tate selecting some plot of ground
nearer home, preferably of course on
the old homestead. There was naturally
a desire to bury the rest of the family
at the same place. Hence these family
burying plots when once started were
kept up for years, and in fact until in
some instances desecration to the graves
on the part of new and disinterested
owners of the land caused the younger
generations to see the propriety of tak-
ing their dead to the church cemeteries
where their mortal remains could rest in
peace undisturbed by the ruthless hand
of greed and gain.

Like all their ancestors these people
were devoutly religious and well read in
the Bible and in their devotional books.
Almost every home was supplied with
choice books bearing on religious sub-
jects, even more so than can be found in
many homes of the present day. And
the fact that these Bibles, hymn books,
prayer books, and religious books in
general invariably bore the imprint of
some German publisher, may be taken
as an argument for believing that some
of the early settlers came directly from
the Palatinate. Had all who came into
this section, come directly from Penn-
sylvania, and had they lived there for a
considerable length of time before mov-
ing here, it is reasonable to suppose
that they would have supplied them-

selves with many of the devotional
books gotten out by its numerous pub-
lishers. Of course there are here a
number of books bearing the imprint of
Saur, Billmeyer, Zentler, Cist, Mentz,
and other early German American pub-
lishers, but the greater part of the old
German literature found in this locality
was produced in Germany.

It should be said, however, that with
the beginning of the Henkel publica-
tions in New Market, Va. in 1806, al-
most every house was supplied with the
productions of their press. This print-
ing house on account of its continuous
existence of more than a century, and
on account of the high character of its
publications, has had a remarkable in-
fluence upon the religious life of the
South.

So far as we know, no pastor lived
and labored among these pioneer settlers
during the first twenty-five years of
their residence here. They may have
had an occasional visit from some
traveling missionary. Under existing
conditions, therefore, it became neces-
sary for their school teachers to look af-
ter their spiritual needs, visit the sick,
bury the dead, and read prayers and
sermons in the service on Sundays. They
applied to Muhlenberg for help, but he
had no men to spare. Hence they sent
a delegation to Europe to lay their case
before the church authorities there. As
the result of that effort has already been
stated, it is only necessary to add that
Arndt who came here as a teacher, was
ordained to the office of the ministry two
years later (1775). While there is no
known record of his work as a whole, it
is generally believed that he organized
all the older congregations in this sec-
tion. Rev. Paul Henkel, himself a pio-
nee minister born near Salisbury, Ro-
wan County (1753), and preaching in
that vicinity (1781-1792) and again
1800-1805), in a report to a Virginia
Conference, has this to say of the labors of Rev. Arndt.—"In Lincoln
County there are eight or nine congrega-
tions, several of which are quite large.
All these have erected joint houses of
worship. The Lutheran congregations
were served by Gottfried Arndt for
twenty years; and even before that time
he had often traveled among these
churches and performed official duties
as far as his circumstances would per-
mit. Four years before his death which
occurred in 1807, he had the misfortune
to lose his sight. He is buried under
the Lutheran Church at Lincolnton.

Living at the same time and caring for
the religious interests of the Reformed
people, was Rev. Andrew Loretz. Lit-
tle is known of his history, although he
is supposed to have been a native of
Switzerland. He died in 1812. His
residence, a substantial brick structure
which he erected in 1793, is still fairly
well preserved, and is one of the oldest
landmarks in the community. Following Arndt came Revs. Philip Henkel, David Henkel, and Daniel Moser, who laid deep and well the foundations upon which much of the present work of the church is standing. Beginning with the death of Arndt, their work extended down to the year 1830. With few exceptions all the congregations whose organization dates back to the beginning of the last century, are strong and flourishing. And although most of them have sustained the usual losses which come from death and removal, the old mother congregations were never more active and vigorous than now, and they are showing a most commendable zeal along lines of practical church work. As an example of religious activity among these people, it must be said that the N. C. Conference of the Tenn. Synod, which is confined almost entirely to the territory designated in the caption of this article, and which is composed of about twenty-five ministers, has its own Field Missionary whose whole time and service are given to the work of developing new congregations within its bounds. Of course the strategic importance of the points cared for, makes this work necessary; but it is the co-operation of the churches already established that makes it possible.

The oldest plot of ground west of the Catawba set apart for religious purposes is that jointly owned by the Daniel's Lutheran and Reformed congregations, and on which since 1889, each has had its own house of worship. It consists of about sixty acres of land and is comprised of an original grant made by George III to Matthew Floyd, and deeded by him to Nicholas Warlick, Frederick Wise, Urban Ashebanner, Peter Statler, Peter Summey, and Peter Hafner, for the consideration of 10 £s, and by them conveyed to the "two congregations of Lutherans and Calvinists", January 9, 1774. But we are fully justified in believing that service was held here in what was then known as the school house church, even before the above date, as the old deed shows that these parties had purchased the land from Floyd six years before a formal transfer was made by them to the congregations.

The location is ideal and one that is beautiful for situation, and is in the midst of one of the finest agricultural sections in the state; while the surrounding community is made up of substantial and high-class citizens. This special mention is made of this particular locality, because here was the first settlement west of the Catawba, and the first congregation; and because of the many useful men whom it has sent out into the professional ranks of life. The following ministers were born in this community and partly reared within the bounds of its two congregations; German Reformed, Revs. John Lantz and Chas. W. Warlick. Lutheran,—Rev. Polycarp Henkel, D.D., Socrates Henkel, D.D., until his death Editor of "Our Church Paper", New Market, Va., Jesse R. Peterson, L. A. Fox, D.D., Professor of Philosophy in Roanoke College, Va., Junius B. Fox, Ph. D., at the time of his death Professor in Newberry College, S. C.; R. A. Yoder, D.D., for many years President of Lenoir College, Hickory, N. C., J. A. Rudisill, H. L. Seagle, H. A. Kistler, and the present pastor of the congregation, L. L. Lohr. And to this list it may be well to add the name of the present Supt. of the City Public Schools of Wilson, S. C., and Pres. of the State Teachers' Association, Prof. Chas. L. Coon. The German descendants in North Carolina west of the Catawba have done reasonably well in the past; and it is confidently hoped that their future will show no steps backward.
Stories of Old Stumptown

Under this heading E. Grumbine, M.D., of Mt. Zion, Pa., has collected a handful of very interesting sketches giving a history of events, traditions and anecdotes of early Fredericksburg. These were read before the Lebanon County Historical Society in 1909 and 1910 and have been issued in paper cover book of 152 pages. The following extracts give a fair idea of the contents of the whole book. We hope there are many others at work or ready to go to work to gather up equally valuable sketches of their respective communities.—Editor.

FREDERICKSBURG 100 YEARS AGO (p. 119)

One hundred years ago (in 1810), the name of the village was still unsettled. It was known as Stump’s Town, “Shtumpa Shtedd’l”; New Town and Fredericksburg. There was no postoffice before 1826.

There was no free school house. The school was kept, and only German taught, in the small log school building located on the south eastern corner of St. John’s churchyard. There was only one church, built of logs, and it had no bell.

Kerosene and other illuminating oils were unknown. So were electricity and gas. Tallow candles, and wrought iron lamps in which hog’s fat was burnt, were in use.

Farmers raised flax, and from it such warp and woof which was woven on home-made wooden looms into linen cloth of finer and coarser texture. Out of this cloth were made towels, bed-linen and underwear. They also made a very coarse fabric of the thicker fibres of the flax plant, called tow-cloth—“werrigich Tuch”. “Half-linen” or linsey-woolsey was a cloth made of linen warp and woolen filling or woof, and was fashioned into clothing for both sexes. Both warp and woof were the product of the spinning-wheel and the weaving was done on small looms.

Another product of the local weaver was a heavy woolen bed blanket in two or more bright colors, with the name of the maker and the year Anno Domini woven in English capitals in one corner. One of the manufacturers was Emanuel Neily, and his name can still be found packed away in old-fashioned chests and on beds of Lebanon county guest rooms. Philip Krebs was a weaver in “Reamstown” street. These blankets are heirlooms in some families, having descended through four or five or more generations, and they are highly prized by their owners.

The village contained only two religious organizations, the Reformed and the Lutherans, but a mile south the Mennonites were numerous, and worshipped in a building of logs, erected in 1773. It contained a plain pulpit, unpainted wooden benches and was erected on an acre of land donated by Casper Sherrick in 1774.

Three miles to the northwest of the little Mountain was a large wooden structure in which a Moravian congregation worshipped. It was known as the “Herrnhuter Schulhaus”—the Moravian Schoolhouse. The auditorium was on the second story, while the ground floor was used as a dwelling by the schoolmaster, who taught in it six days in the week during the winter months.

The morals of the town and vicinity were not of the strictest order, and the people were not all of the pious and goody-goody kind as they are described by some local historians. The village people at Lebanon and neighboring counties were not all saints, and had their vices. Gambling was not unknown and drunkenness was not uncommon. Whiskey was cheap, brawls at the taverns were frequent, while scarcely a public vendue, a political gathering or a military parade passed off without a fight. In later years one of the habitual brawlers of the vicinity acquired the nickname of Bully Wagner, and another, a Light, was known as the “Butta Wansher”.

Very few newspapers were brought to the village, and these were mostly printed in German. Dailies were unknown; so were the magazines.

The county was not Lebanon, but Dauphin. It was not before 1813 that Lebanon County was erected.
Oranges were seen about twice a year. When the merchants brought new goods from Philadelphia their stock of merchandise included a box of oranges. Bananas were unknown in the town.

The spinning-wheel and reel were in nearly every home. The reel was called a “Hoshpel”. There were also “wool-wheels”. “Hospel” was often applied to an unsteady, foolish fellow. The spinning-wheel, the reel and the wool-wheel have all gone out of business, and only the foolish, human “hospel” remains.

There was not a mile of telegraph nor a single trolley car in the State and the telephone had not even been dreamt of in Stumpstown, nor in any other town or out of it.

There was no threshing machine; wheat and other cereals were threshed with flails, or tramped out on the barn-floor by horses. An able workman could earn 40 cents per day and board, in threshing with a flail in a farmer’s barn in the winter time, but he was obliged to labor from early dawn till dark night.

There were no mowers, no reaping machines, no self-binders. Grain and grass were cut with sickles, cradles and Dutch scythes. The Dutch scythes were sharpened on a “Dinglestock” with a “Dingle hammer”.

Rye-bread was largely eaten, and applebutter was a universal sauce. Cherries, apples and peaches were dried for winter use, and canned fruit was not known. There were no pure food laws, and no cases of ptomaine poisoning. So-called “sanitation” of the present day would have been hooted and regarded with disgust and contempt.

The Sunday collections in church were taken in a small black velvet bag, eight inches in depth, the top kept open by means of an iron ring four inches in diameter, suspended from the end of a long pole. The bag had a small bell attached to the bottom, to arouse drowsy members into a sense of giving. The coins dropped into it were the big copper cents of the time. It was called a “Klinglen-Seckly”, which means, literally, a tinkling-bag. There was congregational singing led by a “fore-singer”, and no instrumental accompaniment.

Within the schoolhouse there were no wall-maps, charts, globes nor blackboards. Goosequills were in use instead of steel pens. The cost of tuition was two cents per day and the county commissioners paid the schooling of indigent children. Attending school was not compulsory. It was a “free” school, inasmuch as one was free to attend, or not, as he pleased. And still the children grew up to useful manhood and womanhood.

There were no licensed saloons. Every storekeeper sold whiskey by the pint or quart, and the price was six cents per pint. Lager beer was not heard of. Neither was ice cream.

Cigars could be bought at the rate of four for a cent, or twenty cents and less per hundred, tied together with a strip of corn husk.

There was not a single organ or piano in any private house or church in Bethel Township, and extremely few within the present borders of our county.

SILENCE—SILENTZ (p. 45)

One of Mr. Shlatterly’s habits was, when the school-room noises became too loud and annoying to give a smart, resounding rap on his desk with his rod or ruler and call out in a loud voice, “Silence”. It so happened that a certain boy named Lentz came one morning as a new pupil, and during the day he was greatly disturbed by the teacher’s exclamations, being under the impression that they were addressed to him individually and calling him Si Lentz. Now be it understood that “Si” in the Pennsylvania German lingo stands for the plural of pig and the poor boy imagined that he was being called a “Pig-Lentz” all day long. Therefore after his first day he astonished his parents by declaring that nothing would induce him to return to school only to be abused and called a “Si-Lentz” from morning till evening. It is interesting to note that after having the meaning of the term explained to him, the lad came back, developed a mathematical turn of mind and became the best arithmetician in the district.
THE BUCHANAN POLE (p. 35)

Twelve years later there was another pole-raising by the Democrats in front of John Foesig’s tavern, near the corner of Market and Pinegrove streets. It was accompanied by an ox-raid and followed by a roistering frolic at night. Three Reading artists were brought to the place, one to paint in big letters the names of Buchanan and Breckinridge on the large square canvas attached to the pole, and all three to play stringed instruments for the crowd. It was a rainy day, and when the first attempt failed to raise the shaft and plant it into the deep hole excavated for its reception, a gathering of Fremont Republicans on the opposite side of the street in front of old Jacob Eshleman’s house, cheered vociferously as it came down into the mud. But when in a second attempt the Democrats made a “long pull, a strong pull and pull altogether”, when the pole reached the perpendicular, and the names of the distinguished Pennsylvanian and the Southern slave-holder were flung to the drizzling air, then it was their turn to cheer and they did cheer. Perhaps their enthusiasm would have been less vociferous had they foreseen the long years of bloody strife between the North and the South which was to begin before the administration of James Buchanan and John C. Breckinridge came to a close.

This occasion furnished a theme for a rhymester who wrote a lampoon in the vernacular against the local Democratic leaders, which appeared in the “Libanon Demokrat”. It was too good to be entirely lost, and a part of it is here reproduced:

‘An Invitation.
Hurrah, hurrah, ihr Demokraten! Kommt herbei zum Ochsenbraten. Macht eich raus in aller Freiheit, Es gibt e’n wedderliche Shpree!
E’n alter Ochs ist an der Heck, Den braten wir mit Haut un’ Dreck; Der Kalbs-kop Butcher un der Hans Die heben schon den Ochs am Schwantz!'

Der Buck, so hab ich hoere sagen, Wollt komme’ auf ’m Wind-Muehlt Wagen; Und wei bei jeder Lumperei Ist der Huchster au’ dabei.

Der Kueh-Dokter derf der Wampe lehren, Und sich e’n neues Hemd raus scheren; Und wass noch gibt der groesste G’spass, Ein gut-gefilltes Whiskey-Fass!

CAKES AND BEER—MAMMY STROH (p. 37)

In the northwest corner of Market Square stood in the first half of the nineteenth century a steep-roofed brownish-red, one-storied house which was the residence of Michael Stroh and his wife, whose maiden name was Rudy. Mrs. Stroh was known to all the boys and girls of the village as Mammy Stroh, and every one loved her and her large and comfortable sitting room, as well as the toothsome wares which she sold there. These consisted of sweet cookies, “mintsticks” and black molasses candy, called “mozhey”. Besides these she kept for sale inch-sized blocks of candy, wrapped in papers of different colors with narrow slips, on which were printed sentiments in two rhyming lines, known as “loveletters”. They might have been termed “courtship made easy”. They were sold at the rate of four for a cent, and the rhymes were like these:

“Our joys when united will always increase; And griefs when divided are lull’d into peace.”.

Another was like this:

Love all sincere, dear youth, is mine, For oh! my faithful heart is thine.

Cigars tied together in bundles of 100 with narrow strips of corn husks were sold at the rate of four for one big copper cent.

She also made and sold a sweet drink, known as mead, which was a veritable nectar to young palates. She wore a snow-white cap with a big ruffle, or frill, which surrounded her kind, brown,
It was an old-fashioned stove, and the fuel burned in it was white oak and solid hickory wood. For a youth of romantic seventeen to sit on the shiny, old-fashioned, red wood-chest, behind that warm stove, next to a girl of sweet sixteen was like enjoying a seat beside a redeemed Peri in Paradise, and the buzzing of the fire in the old wood-stove was like the music of the sphere falling upon the ears of the blest!

Mammy Stroh's parlor was a sort of trysting-place for the Dutch lads and lassies and many an acquaintance begun there in the dim light of her fat-lamp ripened into friendship and the closer ties of love. Many a matrimonial match had the beginning in Mistress Stroh's cake-parlor over a glass of spicy mead and a delicious "Leb-kuche", paid for by the boy's copper pennies. She drove an especially brisk trade during the Christmas and New Year holidays, when many a hip and levy and a big shower of coppers, found their way into her money box. The young people of that day spent more copper than silver pieces, and despite the fact of having no end of pure-food legislation in our time, the dappled cookies and the black "mozhey" of Mammy Stroh's manufacture were purer and healthier than the disgusting chewing-gum and the unwholesome sweetmeats that are annually thrust upon the holiday market to sow the seeds of ill health and bad habits.

A TEACHER'S EXAMINATION (p. 55)

The advent of the County Superintendent in 1854 marked a new era in school affairs. The first incumbent was John H. Kluge of Lebanon, a teacher in the Lebanon Academy building on the corner of Willow and the "plankroad" now Tenth Street. He was a short, fat man, with a round pleasant face and a kind heart but withal of a somewhat sarcastic turn, as the following incident will show: It was a day in the month of September, early in the fifties. A number of old schoolmasters with some younger men were behind the desks in room number 4 in the old schoolhouse, while Mr. Kluge, as examiner, occupied the large desk facing the class. The branch was English grammar, and the examination was oral. "Mr. X," said the Superintendent in mild tones, "what is English grammar?"

In a shrill treble Mr. X. replied, "Well, I cannot say much about it."

"Don't you know anything about English grammar?" was the next question.

"O, yes, I know some."

"Well, then, Mr. X. will you tell me what a noun is?" said Mr. Kluge.

"A noun?" repeated the old pedagogue, rolling his eyes along the ceiling as if to find an answer there. "No, sir; I cannot say chust now what—a noun is."

"Why, Mr. X. if you know anything at all about grammar you should be able to answer this question; it is the simplest one I can ask you."

This was too much for our old friend Mr. X. and in his thin treble he almost shouted, "Well, I haf kep' school dese twenty-five years!"

"Is it possible?" said Mr. Kluge, slowly but with emphasis, and passed on to the next candidate for pedagogical privileges.

A PRAYER MEETING INCIDENT (p. 92)

They often suffered persecution at the hands of the unregenerated sons of "Belial" who during the evening services would play all manner of tricks on the rear and illy lighted benches, or in the darkness outside. On one occasion, at a meeting on Mechanic street, held on a warm summer night, when all were on their knees and nearly every one's voice shouting irregular responses and loud amens to the one who was leading in prayer, a certain elderly brother was kneeling with his back toward the open window. He wore very long hair, and when one of the "wicked ones" armed with a long, slender stick having the end split into short, brush-like splinters, quietly poked it through the window, and, twisting it like a screw into the devout brother's long locks, gave it a
sudden wrench and tore out a handful of hair, the sufferer leaped to his feet and shouted, "Hier in unsere Mitte is der Almechtig Gott, aber drous in der dunkele Nacht ist der lebendig Teufel!" (Here is our midst is the presence of Almighty God, but out in the darkness of night is the living devil!"

**DOMESTIC REMEDIES (p. 78)**

The minor ailments, especially of children, were as a rule, treated with domestic remedies in the first fifty years of the town's existence. The garrets held a store of recognized remedies for many of the ills which flesh is heir to. Suspended from the rafters, tied in paper, were sage, and hyssop, catnip and boneset, rue and rosemary, thyme and mint, horehound and coriander, fennel and pennyroyal, elecampane root and hollyhock flowers. For rheumatism there were the amulets, the pow-wowers and prickly ash bark; for erysipelas there was the woman who, with three strands of red silk, or red wool, could charm it away, or if silk and wool were difficult to get, three shovelfuls of live coals carried thrice across the person of the patient would of a certainty afford relief. In the corner cupboard were the camphor bottle and the lily-dram, the walnuts in whiskey and the tansy bitters. Living the simple life, sleeping in attics so well ventilated that little snow-drifts were often found on top of the featherbed or on their woolen stockings on the bare floor as they opened their eyes in the early dawn the boys and girls became hardy and strong. Making their morning ablutions, not in a warmed bathroom, but out at the pump, surrounded by snow, with icicles pendant from the spout, they became robust and rosy-cheeked, and it is safe to say that the death-rate among the early villagers was no greater than it is in our own time of State Health Boards, Anti-toxin fakes, subsidized, outdoor, hospital camps and Christian Science humbugs.

**THE STORE (p. 74)**

The merchants of the olden time bought their goods at Philadelphia, whence they were brought in big Conestoga wagons by farmers, who, when taking to the eastern markets the products of the farm and the still, brought dry goods, hardware and groceries on their return home. This was the custom before the building of the Union Canal, but after the opening of that water-way, the goods were carried to Lebanon by boat, and thence hauled to their destination for the retail trade. Spring and autumn were the seasons for the merchant to replenish his stock, and these were great times for the housewives who needed gingham and calicoes, muslins and ribbons, to go and see the new goods. The crowds on these occasions were similar to those in a modern department store on a bargain day, and for weeks the merchant's money-drawer was converted into an instrument of music, as the Spanish dollars, the quarters, cents and levies dropped into them in great profusion.

Among the curious dames who at an early hour hastened to see the latest novelties was one whom we will call Catherine Q. She seldom bought anything, her scant supply of pin-money forbidding it, but she took a great interest in the newest textile fabric, especially in blue cotton prints, and she loved to smoke cigars. She was the first one for whom the salesman made a display of calicoes, his silk ribbons and his new hip-sugar. She spent hours in examining the various kinds of merchandise, the proprietor knowing well the value of her advertising tongue if he was patient and obliging. After having taken a mental inventory of almost the entire stock, but buying nothing she would say, "And now you ought to present me with a real good cigar!" And she got it every time. She spent the remainder of the day in going from house to house with a glowing account of the fine bargains to be had.

Among the merchandise of a general store were rye, whiskey and other liquors. Monongahela whiskey could be bought at eight to ten cents per quart, and it was a common thing to keep a
rum bottle in the family cupboard. When new goods arrived, and the huge hogsheads of sugar, the puncheons of rum and the heavy casks of molasses were unloaded, the whiskey bottle was free to all obliging persons who assisted in the work. On one of these occasions a lad of thirteen was among the busy crowd and was busiest where the bottle was kept. In the course of an hour or two he was unable to walk. His fond mother, supposing her boy had been taken suddenly ill, put him to bed and nursed him as a sick child. All at once his stomach rebelled, and there was a fearful upheaval, which by its odor, betrayed the lad’s condition to the mother. Starting away from him in disgust and indignation, she cried, “Why, my God, Obadiah, you are drunk!” “Do you really think I am, Mom?” said the lad and took his time to become sober.

THE OLD-FASHIONED BAKE-oven (p. 113)

Every Fredericksburger had a meal-chest, or a flour barrel, a dough-trough, or “Bock-muld”, and also bread-baskets made of rye-straw and hickory-splints. These articles were kept in a small room called the “meal-room”. To this room the miller carried the bag of meal. The bran was taken to the stable and then fed to the cow. The miller was always sure of his pay, for he took toll before grinding the grain. The toll amounted to ten per cent. and it was measured out with a small wooden box called a “mulder-bexly” or toll-box, which was filled and taken for each bushel that was ground. Every customer got the flour of his own wheat, and the miller was said to be doing “custom work”. This custom has passed away. A farmer may still take a bag-of wheat to the mill, but he only exchanges it for its value in flour. Every family in those old days baked its own bread, in a brick oven. No house was complete without a “bake-oven”. There were three utensils used in the process of baking bread, which are quite unknown to many persons of the present day. They were the “Back-ofa-kitch”, the “Back-ofa-huddle”, and the “Back-ofa-sheeser”. The first of these was a sort of long-handled hoe with which the live coals were raked or dragged out of the oven after it was heated—literally, a bake-oven catch, catch having been corrupted to “kitch”. The second consisted of a cloth tied to a long pole with which the oven was swept clean of what the “kitch” failed to remove. The last—literally, a bake-oven shooter—was a flat, wooden shovel, also with a long handle, which was used to convey the pans containing the dough into the hot oven, as well as to remove them when baked. The baking was done on Friday, as a rule, and on the same day was baked the week’s supply of pies. I heard of a certain economical housewife, who, when she was boarding the laborers, baked a supply two weeks ahead in order to have then stale all the time and consequently have them last longer.

FUNERAL CUSTOMS (p. 94)

When a death occurred, messengers were at once sent out to carry the sad news, with the date and hour of the funeral, to friends and relatives. Four persons of the neighborhood were selected as “grave-makers”—married men if the deceased died in wedlock: boys or young men in case of an infant or unmarried person. These four dug the grave, acted as pallbearers, and made the interment.

Soon after the death the church bell would ring for a short time, and, after a pause, would “toll” forth the number of years of the deceased. In case of an infant of an age under three, the bell would “toll two”. The neighbors would offer their services free to make preparations for the funeral. A calf would be killed and numbers of chickens decapitated. There would be roasting and stewing and baking, and a great array of funeral meats, cakes and pies would cover tables and benches in the cellar. In order to keep rats and mice away, small lights were improvised by cutting out of a newspaper or some wrapping paper. a circular piece the size of a saucer. The centre of this was twisted into the shape of an inch-long wick and
put in the bottom of the saucer. Lard or hog’s fat used for burning in the saucer in a “Fett-Aушел”, or fat-lamp, was pressed on the paper in the saucer around the wick-like projection, which was greased and lighted. Three or four of these night-lamps were placed at different points in the cellar, where they burned all night and kept the little four-footed thieves away.

As late as the middle of the last century, and even later, it was a common custom for the neighbors to sit up all night and keep watch with the dead. Though far from approaching the convivial Irish wake, the occasion was made more or less of a social gathering, and at midnight refreshments were served to the watchers. Hymns were sung at intervals, and the younger folks often managed to do a little decorous love-making on the quiet towards the wee small hours of the morning.

There were no hearses in those days, and when from the country, the dead were carried in large “Conestoga” wagons covered with canvas, spread over big bows arching from side to side. At other times the coffin was placed on the straw-spread bottom of a coverless wagon, with the driver and undertaker seated in the forepart on a board laid across the box. The preacher and the “foresinger” headed the funeral train in a rockaway or in an old-fashioned family carriage. The friends followed in different kinds of vehicles from the heavy carriage to the lumbering, springless two-horse wagon which had an abundant supply of straw in the bottom and had boards laid across the box to serve as seats.

The funerals coming from the east, from the north or from the west, halted just south of the crossing of Pinegrove and Market streets. The coffin was placed on the black bier near the sidewalk. The minister, the “foresinger”, the relatives and friends, together with a number of idlers and apprentice boys, were grouped around. A hymn was sung as the undertaker turned back on its hinges the upper sections in two parts, of the coffin lid, exposing the face and upper parts of the shroud, and then, the bell began tolling and continued to do so until the open grave was reached. There the burial service was recited, another hymn was sung, generally from the “Saenger am Grabe” and the coffin was lowered into the grave. The friends followed the minister to the church to sit under a long and often tedious sermon. It was the custom for the kinsfolk to keep their hats on their heads in church during the services. The apprentice boys and the village idlers remained at the grave until the “grave-makers” had rounded the mound and also gone to the church. Then the boys returned to their tasks in the shop, and the few idlers to their accustomed benches and boxes in the stores and taverns, there to discuss the merits and faults of the departed.
WISH to thank you most sincerely for the privilege of appearing before you on the birthday of your national hero who with Frederic the Great initiated the friendship between our two countries, which has existed unbroken ever since. I most highly appreciate the great honor conferred on me by this University of world wide fame. This is all the more the case as the same honor has some years ago been conferred on His Majesty the Emperor. It is exceedingly gratifying to me, that the degree of doctor of laws brings me in a lasting connection with the celebrated University of Pennsylvania which under the leadership of its distinguished presidents has become a centre of light and inspiration to the whole world. I am well aware, that in conferring such a great honor on me you were less prompted by the wish to recognize my small personal merits than by the desire to express your friendship and sympathy for the nation I have the honor to represent. Such friendship seems especially natural at Philadelphia, as this beautiful city has been the home of the first German settlers, who reached this hospitable country. In the days of the great founder of this University, Pennsylvania was the most German of the colonies. That is, however, a story which you all know more about than I do. Those German settlers and the many millions of others who came here in later days have since been Americanized and proved to be very good citizens. They now form a natural bond of an ever increasing friendship between Germany and the United States. Most of them left their old home, when the name of Germany only lived in verse and song and the nation was granulated into many political units. Unfriendly foreign critics who regret that Germany cannot in our days be bullied as in former centuries are apt to reproach us for having, with our political sleepiness, also laid aside our old and true German ideals. This, however, is not at all the case. I believe that no better proof could have been given that idealism is still the chief characteristic of the German soul and that righteousness is the dominant motive in the will of our nation, than by the efforts made in my country to solve the social problem which is the problem of the day. A celebrated German author has said: "Mankind is pitiful, as it has not even been able to devise a method of clothing everybody and protecting everybody against hunger and thirst." We are still far from attaining this ideal goal. Very much can, however, be done to alleviate the state of dependence on the rich man in which the poor man now lives. This state of dependence is apt to lead to political agitation of a dangerous and utopian kind, but one of the great lessons history teaches us is, that no population is ever disturbed by wholly imaginary grievances and that political agitation lives and is formidable only by virtue of what is reasonable in its demands. The faculty to distinguish clearly how far such demands are reasonable is an indispensible element of statesmanship, and a statesman who intends to take the social problem in hand must be gifted with that dramatic instinct, that fine, sympathetic insight, which enables a man to put himself for a moment into the condition and mood of men entirely unlike himself in feeling, education, habits and principles. Our great Bismark was such a statesman. After he had restored the unity of the German nation and reformed our tariff law, he realized that it was his duty to take a bold initiative in the domain of social legislation under the Government of our present sovereign with the assistance of the federal states, the Imperial Parliament, and the whole nation.

This legislation throws a heavy burden on the tax payer in general and the employers especially, a burden which they, however, have gladly taken on
their shoulders, because the new institutions, in practically raising the wages of our working classes, have secured to them a tolerable standard of life, guaranteed their physical health and so furthered their social, moral and intellectual interests.

If the workman is without employment, all the municipal and associated effort, skillfully co-ordinated and efficiently directed, can do to find him work is promptly done. For the workless man who thinks he can better his prospects in a new home, the “herberge” and the relief station exist and offer the traveler hospitable lodging and food by the way. To the needs of the miscellaneous crowd of unemployed whose love of steady industry is not always above suspicion, labor colonies, conducted both on industrial and agricultural lines, minister in their special way. In the towns exceptional seasonal distress is more and more met by the provision of public works. To encourage the provident a method of insurance against worklessness has been introduced in some cities.

If the workman wishes to change his dwelling, the municipality has a house agency of its own, at which all desired information and help can be obtained without charge. If he wishes to buy or to build a house for himself, public funds of various kinds—state, municipal, philanthropic—are available, and many millions of ‘dollars have already been advanced in this way.

If the money is wanted on loan the municipality acts as pawnbroker and offers prompt relief with absolute assurance of fair dealing.

If the workman is in difficulty from want of friendly advice, the municipal information bureau is prepared to counsel him on every subject.

If capital and labor have fallen out, the industrial courts offer facilities for settling the disagreements expeditiously and without cost.

If sickness throws its shadow over the worker’s home, the gloom is relieved owing to the fact that the needs of wife and children are supplied by the insurance fund to which he has contributed during health. So, too, in the event of accident, there are well ordered public hospitals and convalescent homes, to which every rate-paying citizen may go for nursing and rest, and there is also an excellent system of healing agencies which has been set up by the insurance authorities and which is at the disposal of all insured workers of any age and of either sex.

When the age of decay and helplessness has come, a pension awaits the weary soldier of industry, a pension not large, nor yet as large as it might be, but a welcome supplement to his own savings or to the sacrifice of children or relatives.

All these practical experiments in the science of social government are remarkable for their originality. I hope therefore to foster your friendly feelings for my country by speaking of them, as Germany has in this domain shown an initiative and a boldness which, whether the results always give satisfaction or not, compel admiration and respect.

As you see our efforts to solve the social problem, cover the whole range of life and action, and it would therefore be quite impossible to deal with all our social institutions today. I would not venture to engage your attention for such a long time. I will begin with the industrial insurance laws, because these are of the greatest interest to foreign nations and are being copied by many.

These industrial insurance laws must be taken into account if we wish to pass a fair judgment upon the wages and standard of life of the German workmen.

On the one hand the employer is heavily taxed by these laws, a tax which must be added to the cost of production, and on the other hand, thanks to the insurance laws, the employed enjoy benefits such as the workmen of other countries can not count on.

The first of the three laws I intend speaking of without going into more tedious details than are absolutely necessary, requires insurance against sickness in the case of all persons who are regularly employed for wages. There
are various groups of insurance agencies whose regulations differ in many details from one another, but the general basis of insurance is the same.

The law provides for a minimum benefit, which consists of free medical attendance and medicine from the beginning of the sickness; and in the event of incapacity for work sick-pay from the third day of illness amounting to half the daily wages, on which the contributions have been based. The longest period for which sick-pay is granted is twenty-six weeks, after which, should incapacity continue, the liability is transferred to the invalidity insurance fund, though medical assistance may continue for a year.

Instead of insured persons receiving free medical attendance at home, they may be treated in hospital—with their consent in the case of people having homes of their own—without their consent, when to their cure are necessary such attending and nursing as cannot be efficiently given in their own homes. Where a person upon whom others depend for support is attended in a hospital, half the sick-pay to which he would otherwise have had a claim is paid to them.

It is within the power of most of the funds to extend the sick relief to a maximum of one year to increase the benefit to three quarters of the wages and to increase the relief given to the families of persons treated in hospital to half their wages.

The contributions are paid to the extent of two-thirds by the insured and to the extent of one-third by the employers.

The workmen have a large share in the management of the sick-funds, the board being elected by employers and employed. The employers’ representatives may never number more than half of the workers’ representatives.

The accident insurance laws embrace the same classes of wage earners. The insurance is carried out under the guarantee of the empire on the mutual system by the employers united in trade associations, which may embrace all the several branches of industry in certain districts or in the whole empire, parity of risk being thus aimed at. The associations enjoy the privilege of legal person are self-governing, the members of each association electing their own executive, membership to which is honorary. The imperial insurance board exercises supreme control and oversight over the whole of the trade associations, yet only with a view to the full observance of the law. Every employer becomes a member of the association of his trade by the fact of his establishing an industrial undertaking, and the liability to insure his work-people and to pay contributions on their behalf necessarily follows. The whole of the employers are divided into danger classes and the premiums levied are fixed accordingly in a danger tariff. The workmen make no contribution, the employers bearing the whole liability. The trade associations do not, however, confine their attention to paying compensation for accident. As it is evident that both the trade associations and their individual members have a strong interest in diminishing the chances of accidents, the law confers on the trade associations the impretant privilege of prescribing regulations for the prevention of accidents. By such regulations not only the employer can be compelled, under penalty of higher assessments to adopt the necessary measures for safety, but the workmen can also be forced by fines to follow these rules.

Compensation is paid even though there be negligence on the workman’s part. The compensation payable in case of injury begins only at the expiration of thirteen weeks after the occurrence of the accident, the sick-fund being responsible in the interval. After that time the association provides all requisite medical attendance, and also pays a weekly pension so long as incapacity lasts.

The amount of the pension depends on the yearly earnings of the injured person and on the degree to which his earning power is depreciated. The full pension amounts to two-thirds of the yearly wages and is given in case of complete incapacity to work; while a
smaller percentage is given where the
earning capacity is only partially de-
stroyed.

In place of free attendance and a
pension an injured person may be given
gratuitous treatment in a hospital, in the
same way as under the insurance law
against sickness. Should an accident
have fatal result, death-money, to the
extent of one-fifteenth of the yearly
earnings, and pensions are paid to the
relatives dependent upon a deceased per-
son.

Liability to insurance against old age
and invalidity falls on all workmen who
have completed their sixteenth year, and
no fixed period of employment is neces-
sary as a prior condition.

The work of insurance is carried on
by insurance societies in co-operation
with State administrative bodies subject
to the control of the insurance board of
the empire. These societies are formed
for single or combined communal unions,
for portions of a State, for a whole
State, or for several States together.
Representatives of the employers and
employed are elected in equal numbers
upon the several organs of management.
They are honorary officers and have only
a claim to out-of-pocket expenses, these
covering, in the case of work-people, loss
of time and earnings.

The receipt of an invalidity or old age
pension depends on the payment of the
prescribed statutory contribution and the
occurrence either of inability to earn a
livelihood or the prescribed age of quali-
fication namely, the seventieth year.
There are three contributions, equal pay-
ments by the employers and their insured
work-people and a subsidy by the empire
of fifty marks toward every pension
granted. The empire also pays the con-
tributions of the workmen while serving
in the army or navy, defrays the
expenses of the imperial insurance office,
and effects gratuitously, as in the case
of accident insurance, the payment of
pensions through the postoffices. The
premiums are payable for every week of
work and the insured are divided into
five wage classes. The premiums are
levied in the form of stamps, which are
issued by the various insurance institu-
tions for the several wage classes and
are sold at the postoffices. These stamps
are affixed to receipt cards which are
exchanged for new ones when filled up.
The employer deducts a workman's
premium from his wages and affixes the
stamps.

The amount paid as pension differs
according to the wage class and the
duration of the contribution. The pen-
sions are paid through the local postoffice
where the recipients live. Finally, to
meet the case of those who, after con-
tributing to the funds, do not live to
enjoy the promised benefits, it is pro-
vided that half of the premiums paid by
insured persons shall be returned in the
event of death before the receipt of a
pension and in the event of incapacity
occurring owing to an accident which is
compensated out of the accident insur-
ance funds.

You will have noticed, ladies and
gentlemen, that there is a fundamental
difference between our compulsory in-
surance system and the new English old
age pension law, inasmuch as in the
latter country the workmen pay no con-
tributions. I will, however, refrain
from discussing the merits of the two
systems.

The enormous sums accumulated by
our triple insurance system are not a
dead charge on the national household.
they remain its property and also really
benefit the nation by increasing the
capacity of the workmen, who are im-
proved in health and power by resistance,
by unburdening private charity, and by
furthering important national aims such
as satisfaction of agricultural require-
ments of credit, building of workmen's
homes, hospitals, sanatoriums, schools
and so on.

The workmen's insurance laws have
had a great influence on the German
cities in giving a strong impetus, which
led to the creation of very many useful
municipal institutions.

The cities are burdened by the work-
men's insurance partly in their quality
as administrative authorities having to
perform a certain quantity of work for
the execution of the three branches of insurance, partly as the responsible executors of the communal sick insurance which often requires subvention out of communal funds, and partly as employers in the municipal public works, such as gas, water, electric works, and tramways.

Considering that the workman is only entitled to claim the benefits of the insurance laws in case of sickness, accident, invalidity and old age, if his position is that of a workman from the legal point of view, many towns have taken measures to the effect that every healthy workman gets occupation, if possible, and remains insured.

For that purpose, labor register offices have been instituted which, under responsible direction, form central offices for the labor market and assist the workman in looking for employment. They supply to the unemployed workman quick and gratuitous information about vacancies and so reduce the time of involuntary idleness and enable him to earn his living and, at the same time, to found his legal claim for further assistance. Hardly any German city of any industrial importance can be named which has not in regular operation an efficient labor registry.

The executive bodies are chosen in different ways, but employers and work people are generally given a place and a voice upon them. In the great majority of cases the bureaus are independent departments of municipal government with separate officials and offices, though here and there they are associated with other branches of work. In most cases the seekers of work like the seekers of workers are simply registered in lists, classified according to occupation and at stated times are invited to call and inquire whether their needs can be supplied. It is becoming very common, however, to provide convenient waiting rooms in which the registered unemployed can be sheltered during the day. Where this is done a vacancy list is usually read out in hearing of the assembled applicants at regular intervals. Several cities have devoted and have even specially built large and convenient buildings for this important branch of work. As a rule the bureaus are open all day on week ways, and in many cases a few hours on Sundays as well. Free service is now the almost universal rule, whether the applicant be a workman or an employer, the costs of the institution all falling on the municipality.

The period for which applicants are registered varies from a fortnight to several months, but at the end of the time registration may be renewed, should work not have been found. No uniform rule is followed in the consideration of applications for employment. Nominally, indeed, such applications are taken in the order of priority in the case of unskilled workmen, though the head of a household will not uncommonly be given preference before a single man. In dealing with skilled labor a man's capacity and his fitness for the special task offered are considered, even where the employer does not make express stipulations on the point. It is unusual for the labor bureau to inquire into the personal character of the applicants; here master and man are left to the test of experience. It is, however, an almost invariable rule to require an applicant for work to legitimatize himself by the production of some such official document as a labor book, army discharge certificate, or insurance paper, which not infrequently has to be deposited until he either finds work or is discharged from the register. There is no rule debarring men in work from seeking new employment through the labor bureau, but it is seldom that questions are asked on the point.

The towns are further endeavoring to reduce involuntary idleness by providing for work, viz., by having so-called "distress work" executed. This kind of work has been undertaken by the cities to a great extent during the last years of economic depression. The municipalities are recognizing the opportunity, if not so readily the duty, of offering a helping hand to the laboring class in time of need. In most large cities the undertaking of "distress works" in times
of exceptional unemployment is now a part of a well devised scheme and is regulated in every detail by elaborate municipal statutes or By-Laws. As a rule such works are carried out during the winter months only, from the beginning of December to the end of February or the middle of March. And yet the fact should be emphasized that the municipalities are adverse to any formal recognition of the workless amongst their citizens. Even in the cities where the provision of distress works is systematic and recurs unerringly with the revolution of the year, the authorities, in self-protection, generally take care to disown any direct social obligation. They act of grace and not of moral compulsion. Sound reasons point to the desirability of such a policy of prudence. The concession of the principle of a "right to work" involves a responsibility, which, whether justifiable or not, is one of immense significance. Moreover, if a municipality is morally bound to provide its members with employment it is obvious that such a responsibility cannot be extended to outsiders whom roaming ways, encouraged by an adventurous spirit or even a genuine desire for work, may have brought to the town. If a universal right to work be admitted, the question becomes a national one, and the State must in that event intervene. At the same time it is recognized that it is a wise policy to keep deserving people off the poor law, so helping them to retain the spirit of independence and self-reliance and not less to protect them from idleness, which is so fruitful a cause of demoralization in every class of society. It is the recognition of this fact more than any other consideration that has led so many municipalities in Germany to over-ride objections and difficulties and under proper safe-guards to create facilities for work in times of special scarcity. There are two ways of doing this: where possible work of an ordinary kind is offered on normal conditions as to wages, either by the municipality engaging direct from the labor bureau such of the unemployed as can be accommodated or by its requiring its contractors to cover their labor requirement from the local supplies. Where such normal work cannot be offered, distress or relief works of a temporary character are carried on under special conditions. The works of the latter kind most commonly undertaken are excavation, the laying out of parks and gardens, the constructions of roads and streets, forest work, sewerage work, paving, stone breaking and so forth. In most cities distress work is only offered to persons selected by various tests, as residential qualification or responsibility for the maintenance of others.

Some municipalities have also approached the question of insuring workmen against involuntary idleness and thus providing assistance for them when they are out of employment.

The institution of insurance against worklessness is an offshoot of the labor bureaus. Not only is it a product of the experience gained in the work of labor registration, but, where introduced, it has generally been directly associated with that work, if not under the same officials, at least as an integral part of the policy of labor protection. The enterprising municipal workers of Cologne were the first to supplement their existing admirable labor bureau by an unemployment bureau. Other cities have followed this example. The executives of these institutions generally consist of the mayor, or a deputy named by him, the chairman of the municipal labor bureau, and elected members, half insured workmen, half patrons or honorary members, of whom some must be employers. Unemployment bureaus mostly confine insurance and its benefits to worklessness occurring during winter. In this way they greatly narrow their liabilities, while yet protecting their members against want and suffering in the most trying season of the year. Worklessness must also be unavoidable and free from culpability. Every member must pay weekly contributions in order to be entitled to out-of-work benefits. There are, however, three other sources of income, the contributions of patrons and honorary members,
contributions from societies, employers and others and a liberal subvention from the municipality.

In return for their contributions the insured have a claim to support from the funds in the event of inculpable worklessness occurring during the period December 1 to March 1 for so long a time as such condition continues and work cannot be found for them. Such unemployed persons are required to present themselves at the bureau twice a day. Should work be offered, suitable as to the character and remuneration, it must be accepted on pain of forfeiting the out-of-work benefit. Here will be seen the practical advantage of having the insurance fund connected with the labor bureau. It is usual to give to members of the fund prior consideration in the filling of vacancies by way of encouraging them in a provident spirit.

The cities are also devoting ever increasing attention to the housing of the workmen employed by them and of the less prosperous inhabitants of their districts in general. On the one hand, they construct cheap dwellings of a small size for the municipal workmen, or they stipulate by statute that such dwellings constructed by them may only be let or sold to workmen and subaltern officials, on the other hand, they encourage private builders or building societies to construct such dwellings by granting them certain favors and subventions in money or by conceding municipal ground to build on. Besides, they endeavor to improve the dwellings in existence and help the requirements of offer and demand to be met with by emitting police rules for the conditions of dwellings, by appointing inspectors of dwellings and opening dwellings' register offices. In their treatment of this problem the German municipalities have an advantage in their favor in the landed estate which commonly forms an important part of a city's assets. It is for the most part land unbuilt upon and not always within the present municipal area, yet its eligibility for public and for residential purposes increases every year as the means of locomotion are improved. Berlin, Cologne, Munich, Dresden and Frankfurt among the larger German cities are especially rich in this respect, thanks largely to the foresight and intelligence of their local officers in the matter, and few places of any consequence are entirely without. There are also few which do not entrust to their statistical bureau, which forms so important and so instructive a department of municipal government, the duty of enumerating houses, with details as to character, proportions, number of rooms, and inhabitants, rents, etc., so, full and exact as to give to the report a high social value. Leipzig is one of the cities and there are many of them—which have devoted a portion of their real estate to the housing of the working classes. The municipality there has leased for 100 years at a low rent to a philanthropic building society a large piece of communal land in the environs for the erection of cheap houses. The majority of the houses have to contain three and some of them more than four rooms. This society cannot transfer its leasehold rights to third parties without the consent of the municipality, and in the event of doing so, both the offending contract and the lease itself may be cancelled. The municipality undertook the initial construction of all squares, roads and footpaths, and went further in undertaking to advance money on mortgage for building purposes should the building societies' revenues prove inadequate, with the provision that the society must refund the loan by regular repayments in such a manner that on termination of the lease the mortgage will be redeemed. The municipality will then take over the land and the dwellings built upon it without compensation. It should be stated that the society itself is being financed by the insurance board of the State of Saxony. This is only one illustration out of many which might be cited of insurance boards making loans for the erection of workmen's dwellings. The profitable employment of the enormous accumulations of insurance contributions had become a
question of acute difficulty until the happy idea was devised of making advance from them to public and philanthropic societies formed for the establishment of agencies directly concerned with the welfare of the working classes.

The cities are further endeavoring to satisfy the requirements of the working classes for education, for these requirements are steadily increasing with the improvement of the workman’s material position. For that reason a number of communities have instituted compulsory industrial schools for youths, popular libraries, reading rooms, lectures, housekeeping schools for the inhabitants, especially the workmen, for the true ambition of the masses of the German nation is less for economic amelioration and material advantages than for education. It is of course difficult to say how far education is followed for the sake of the material benefits which it is able to bestow and therefore is an indirect object of pursuit. Yet every one who has followed the German working class movement and is acquainted with the intellectual life of the German masses will be ready to testify to the widespread popular desire for education, for knowledge, for a greater share in the spiritual treasures of the time. The masses see in education endless perspectives; their thirst for knowledge, like their ambition, impels them to one aim, to be educated. More or less all acknowledge, that this, more than anything else determines a man’s rank in modern society, that personality is won by force of education. All the means of extending and perfecting education are seized with zeal and often with passion.

For the performance of the social tasks described above, a number of towns have thought fit to appoint special deputations, so-called “social commissions” whose duty it is to propose desirable measures for the welfare of the working classes and to give their opinion on similar measures that are proposed from other quarters. Among the members of these commissions there are also representatives of the working classes, so that all preliminary work is done from the very beginning in touch with the interested workmen and the measures, when adopted, may be sure of being well received by them.

What I have mentioned in no way gives a complete picture of the present social activity of our communities. But it will be sufficient to show to what degree the cities develop and extend the workmen’s insurance and complete the institutions created on account of it; it will show, how, under the influence of the principles established by the workmen’s insurance, the cities take new departures in the interest of improving the conditions of the working classes and how, by doing all this, they are the pioneers, as it were, who prepare the ground for State and imperial legislation. Thus the cities, these most important members of our national household, have highly developed the effects of the workmen’s insurance and have increased its influence upon our national economy. I am afraid of overtaxing your patience, so I will close my address in thanking you most sincerely for your kind attention. I hope I was able to give you the impression that idealism is still a very effective motive in the acts of the German legislation and that the German nation feels its social responsibility and considers it a duty to assist the weaker classes in their struggle for existence and to help them to attain a higher social, moral and intellectual standard.

NOTE.—The foregoing, quoted from “Old Penn,” is the address of the German Ambassador, Johann Heinrich von Bernstorff, LL.D., delivered on the occasion of his receiving the honorary degree of LL.D., conferred by the University of Pennsylvania, February 22, 1911.

Germany has been our schoolmaster in many respects and can teach us as Americans how “to assist the weaker classes in their struggle for existence and to help them to attain a higher social, moral and intellectual standard.” The address merits the widest possible circulation.—Editor.
Historic Pilgrimages Along Mountain By-Ways
By Asa K. McIlhaney, Bath, Pa.

PART IV.

OHOQUALIN, meaning "the river between the mountains," is what the Indians called the Delaware Water Gap. Here, where the ponderous Kittatinny is rent asunder, the majestic Delaware flows through it with a width of 800 feet, and at an elevation of 300 feet above tide water. The two formidable peaks guarding the portals of the pass tower 1600 feet into the air,—Mount Minsi commemorates the tribe of the Minisinks on the Pennsylvania side, and Mount Tammany, so called in memory of the great chief of the Leni Lenapes, standing sentinel on the New Jersey side of the river.

Leaving this fairyland of hill and dale famous for its glorious sunrises and golden sunsets, we begin our journey through Upper Mount Bethel the largest township in Northampton County. It was erected a separate district in 1787, from the territory of old Mount Bethel which was originally a part of Bucks County before the erection of Northampton.

For the next six miles we follow the course of the Delaware, and of the Delaware, Lackawanna and Western Railroad which hugs the banks of the river. The Mount Minsi Hotel not far from the southern base of the mountains is near the Cold Cave of which we have heard so much. This is a passage in the loose mountain rock from which constantly issues a current of cold air. Formerly it was thought by many that a cave existed here, and that the current of air probably came from a large subterranean channel of water running under the mountain. A gray-haired hermit stands guard to its entrance; but we do not stop long enough to prove the truth or falsity of this theory.

It should be stated here that the Delaware Valley, from this point to Trenton, is one of the most interesting and historic locations on the continent, and perhaps in the world. For the past thirty years, it has been the theatre of investigation by the most eminent scientists in the domain of archaeology and geology. Important discoveries have been made, as the result of excavations conducted under the auspices of the American Museum of Natural History. Many scientists claim that three distinct periods of culture existed in this valley,—the paleolithic, the intermediate, and the historic Indian. Prof. Putnam of Harvard, Prof. Holmes of the National Museum, Dr. Brinton of the University of Pennsylvania, Prof. Libby of Princeton University, and Dr. Abbot of Trenton, are some of the men who have made investigations.

Looking south from the Gap is seen a dip of rock under which was the Indian workshop; a person is able also to get a good idea of the passage of the glacier through the rock gorge down into the valley where it began to break up in the vicinity of the rope ferry north of Belvidere. In front of us is SLATEFORD situated on Slateford creek which rises in the mountains near Tot's Gap, and flows into the Delaware. The slate deposits of Pennsylvania begin at this place, and extend in a southwesterly direction across the southeastern part of the state into Maryland, following a line nearly parallel with the Blue Mountains. Hon. James Madison Porter of Easton, Secretary of War under Tyler, owned and operated the slate quarries here as early as 1805.

Among the names of the first settlers in Mount Bethel, we find that of La Bar,—three brothers Peter, Charles and Abraham, who emigrated from France to this country before 1730.

"After landing at Philadelphia," writes Capt. Ellis, "they at once started
out in pursuit of a home. Making their way up the Delaware, partly through dense forests, they finally reached the southern base of the Blue Mountains, where, believing they had penetrated beyond the bounds of civilized man, they located a tract of land, built a log cabin, and settled on a place a half mile south of Slateford. Here the three brothers commenced the hardships of a pioneer life. They were the first who cleared land on the Delaware north of the mouth of the Lehigh. They had been in their new home but a short time, when the tawny neighbors began to manifest a friendly feeling, and evinced an inclination to become acquainted. This feeling was reciprocated by the new pioneers, it was not long before amicable relations had been established between the brothers and the curious red men, then numerous at this point near the Gap. This friendship greatly promoted the safety of the brothers, and enabled them to procure from the Indians a supply of corn, which, in those days, must be pounded in a mortar by hand; for there was no grist mill.

At this time, the young pioneers were progressing favorably, and they began to look about them. They soon found that they were not the only whites in this region, for just north of the mountains they found Nicholas Depui, who was then quite an old man, and settled at a place called Shawnee, on the Minisink lands, one of the first settlements made in the state.

Not long after they found another small settlement; probably that part of the Hunter settlement, planted by the Scotch-Irish at Williamsburg.

During this brief period, the three pioneers had obtained considerable knowledge of the “Forks” region, and the friendly intercourse with the Indians, had enabled them to learn considerable of the Indian language. While at this place the La Bar brothers married, and soon afterwards removed north of the mountain into what is now Monroe County.

A few years later, George a son of Peter, moved south of the mountain, and settled near the original La Bar cabin, where he reared a large family. He lived to the age of one hundred and six years, and his son, also named George, died in 1874 at the age of one hundred and eleven years and nine months. Many La Bar descendants still live in this valley.

We wend our way a mile or two southward, pass the new D. L. & W. railroad bridge, which is being constructed over
the Delaware, and enter the borough of Portland.

First known as Dill's Ferry, later as Columbia Station. It has a population of about one thousand. The Enterprise a weekly paper first published here in 1874 is still issued, and growing in circulation. The D. L. & W. Railroad built in 1850, passes through the borough, on the west bank of the river. The land on which the town was started was originally the farm of Enos Goble who became the first station agent.

A few rods north of the station is a wooden arch bridge, eight hundred feet long and eighteen feet wide, over the Delaware, constructed in four spans, and supported by three stone piers. Before the erection of the bridge, the inhabitants crossed the river by the ferry, just north of where the bridge stands. Mr. Dill was the first ferryman.—about 1780. He also had a log tavern on the hill opposite the ferry. This has long since been demolished. Other ferrymen were the Deckers, Jacob Lamb, Michael Weller, and John Ott. In Portland is also an excellent flouring mill on the banks of Jacobus Creek. It was built in 1815, by Robert Butz, and is now operated under the name of the Portland Roller Mills.

Just opposite Portland is said to have been the first slate quarry operated in the United States. This was in 1804 when a Welshman named Evans worked it in a primitive way.

Adjoining Portland on the southwest is a pretty village called Middleville. Here once lived the Shannons, Frys, and Nelsons.

Hurrying on a few more miles, over dusty roads brings us to Mount Bethel which at first was named Williamsburg. It is one of the three points of the location of the "Hunter Settlement." The earliest records have been lost or destroyed, which leaves much of its early history only traditionary. It is known however that the first log church erected here was used for school, as well as for religious purposes. This must have been before the Revolution, and the old graveyard adjoining it, is still older, for there is in it a tombstone with the date of a death in 1750. The Lutheran and German Reformed people built the church and held the burial-ground in common.

Some years later a schoolhouse was built and Mr. Laughlin was the first teacher in this building. In those days a winter school of two or three months was all that could be afforded, and it was no unusual thing for boys and girls to have to walk two or three miles, for the little instruction the schoolroom afforded them. The people felt the need for better schools, and the term was often extended by subscription. Such was the case when the project of the Williamsburg Academy was conceived by a few of the citizens. The Rev. Gershow Goble was especially active in the matter, and it was acted upon so energetically that in April, 1853, a very comfortable academy building had been erected. Jonathan Moore became the preceptor and very efficiently filled the position for twelve years. This school was the opening of a higher education, and many who received the benefits of its intellectual training are filling honorable positions.

In this village lives William Reagle an acquaintance of one of our party. Here we stop to give our horses rest, and to partake of a sumptuous supper in which the luscious strawberries gratuitously furnished by the Reagles form the principal repast.

Steering to the west on a road running parallel with the mountains to the north, we now travel through a country settled by the Ink, Over, Reichard, Miller, Beck, Reipel and Hess families and come near to Johnsville which lies at the junction of the Tot's Gap and Fox Gap roads both of which lead over the mountains, and into Monroe County. This hamlet was at first called Roxbury, but later named for Gilbert Johnson. Alexander Campbell, however, was the original owner of the land in this vicinity. The first log build-
ing was erected by John Strauss in 1818.
Near by, is the growing town of

EAST BANGOR
founded by Andrew Delp, and known for many years as Delpsburg. It has a population of fifteen hundred and is surrounded by numerous slate quarries. East Bangor's most prominent citizen is our friend—the Hon. H. K. Bender, recently elected a member of the State Legislature. This well-known educator is a native of Monroe County, and was principal of the borough schools for fifteen years, and later Superintendent of the Northampton County schools for six years.

A drive of another mile brings us to

BANGOR
which is in the heart of the region of slate—that valuable stone which has in the past forty years become an important product in the list of useful minerals, and which dame Nature has deposited so plentifully in the hills and valleys in eastern Pennsylvania, although it is found and quarried in other parts of the world.

The Bangor of today dates its real beginning from 1866, when R. M. Jones, Esq., from Caernarvonshire, North Wales, a practical geologist and slate quarrying expert, followed the slate strata from the Delaware River to this point, and finding here combined, the three indispensable conditions for profitable slate productions, viz.—slate, soft and tough in quality, and unlimited in quantity, and lying in a good and accessible location, he in company with Jacob P. Scholl of Bethlehem and Samuel Straub of Bath, purchased the farm of P. La Bar, and on August 1, 1866, these gentlemen having associated with them Samuel Lewis of Allentown, Francis Weiss and E. T. Foster of Bethlehem, and A. L. Foster of Mauch Chunk, commenced quarrying under the superintendency of Mr. Jones. The name, Bangor, was given to the quarry and the locality on account of the similarity of their natural features, to those of the town and quarries of Bangor, in Wales.

As early as 1790, Frederick Teel opened a blacksmith shop here, and in time a few more buildings were erected including a church and a mill. The first settlers were mostly Pennsylvania Germans of the Mennonite denomination. The early name given to the place, Crecktown, from the fact that Martin's Creek flows through the borough; later the central part of the present Bangor was called New Village, and the upper part of Main street, Uttsville.

Bangor is located at the foot of hills, and when approaching it from the north,
you can look down and survey its dimensions with wonderful accuracy and the view is decidedly pleasing. The population is about 6000, and with this growth have come good schools and many conveniences. Electric lights, macadamized streets, flagged walks, and pure water drawn from a reservoir at the summit of the Blue Mountains.

The mountain region near the Bangors is very interesting. On its summit and slope, in the vicinity of the Big Offset, are found rare plants. Among these are the large white Globe flower with its golden centre gleaming in the sunshine; the Pitcher plant or Indian dipper whose flower is a deep reddish-purple and whose leaves are pitcher shaped; the round-leafed sundew opening only in the sunshine; the pretty little Rhodora, abundant in Monroe County and which Emerson loved so much as to immortalize it in song. Three species of the yellow moccasin, the oak fern and the little grape fern give added charm to the surroundings, for the last-named is very rare and rejoices the heart of the fern-hunter who is so fortunate as to find it.

Probably the scarcest of all is the Canoe or Paper birch, greatly admired by the late Dr. Thomas C. Porter one of America's foremost botanists. It is a tree 60 to 80 feet high, with dull, chalky-white bark which curls away from its few furrows in horizontal plates. The Indians easily proved their ingenuity in the uses of this tree. "They formed their tents from it, and built canoes ribbing them with cedar, and covering them with large sheets of birch bark. They sewed the seams with threads made of spruce or cedar roots, and closed the chinks with pitch or gum of the Balm of Gilead. These small craft were graceful and durable and the Indians managed them with consummate skill."

Nature has bountifully blessed this locality, and the boys and girls who live here should become familiar with the names and habits of the principal flora, so that in distant years, they can boast of a close friendship with the woods and streams, and with wild life in its many varied phases.

The school children in Switzerland are compelled by law to study the wildflowers growing in their own country. What inspiration they have for nature! How they love the edelweiss that white composite flower so much worn by travelers as a trophy and "which grows on the most inaccessible cliffs where even the chamois dare hardly venture"! The Swiss name signifies "noble purity," and the government forbids its sale.

Last September, (1910), George Chavez the young Peruvian aviator, flew over the Alps, from Brigue, Switzerland,—crossing the Simplon Pass at an altitude of 7000 feet, and falling finally at Domo d'Ossola, Italy, in an accident which caused his death. This unprecedented feat remains unequaled. His dying words were, "Oh ye Alps; ye are conquered."

At the funeral a little Swiss girl laid upon the casket a bunch of edelweiss that bloomed alone amid the eternal snows of the Alps, bound with a ribbon upon which had been written, "Gathered among the mountain peaks over which you flew."

With a parting request that the younger people will soon enter this garden of Nature in the Kittatinneys, learn to tread these mountain paths, appreciate the brooks and rocks on every side, listen to the bird-songs as they pass, and above all to show the same admiration for these wondrous-tinted wild flowers as does the highland maiden hers, we turn southward. The borough of

**PEN ARGYL**

lies a few miles to our right. It occupies a commanding site on an elevation and is a pretty town. The population is over 5000, and like the town previously described,—slate quarrying is the chief industry. Rough as its surface was, underneath lay one of the most extensive and best deposits of slate known in the world today; but it took a few Englishmen who had come to this country to work in the quarries at Chapmans, to reveal the hidden wealth beneath the surface. The building of the Bangor and Portland railroad by Conrad Miller,
and through whose influence the late John I. Blair invested in several hundred acres of slate property, possibly did more to develop the PenArgyl slate section and build up the borough, than any other factor.

Here lives our old friend, Joseph H. Werner, Esq., who for nine years—back in the eighties, was the efficient county superintendent of schools. It is said that to him must be given the credit for first putting the county schools on a firm working basis. We would like to stop Flory; Frutchey, Itterly, Teel, Werkheiser, Woodring, Bowers, Bursh, Messinger, Young Kessler, Hahn and Achenbach.

During the Indian wars, a temporary fort was built and occupied by some ten or twelve families as a place of refuge. This strong house became a permanent dwelling, and as near as can be ascertained was on the late Jacob Ruth farm, about the middle of the township. The Indian path leading from their villages on the Susquehanna to the Falls of the Delaware and the lower settlements, passed through the Wind Gap and traversed a part of Plainfield.

It is getting late, and the moon for a change begins to shine through the dark clouds and lightens things around us. We pause at the Edward Repsher homestead long enough to quench the thirst, both of man and beast. Along the roadside is an old-fashioned watering trough, near a spring. We look for the coconut-shell, or for the long-necked crooked-handled gourd dipper which in the olden days always hung in such a place, a symbol of country simplicity and purity.

HON. H. K. BENDER, EAST BANGOR
Leaving Belfast to our right—a village which in no way reminds us of its Irish prototype, and passing through little Ashland which is not to be confused with its big namesake in Schuylkill County brings us close to an interesting institution—the

**HENRY GUN FACTORY**

at beautiful Boulton on the Bushkill. "From all outward appearances, this building does not seem different from hundreds of other small manufacturing structures, but a little questioning about the building brings out the information that this factory is one that was once prominently identified with the history of this country. In this factory were made rifles, muskets and pistols for the war of 1812 and for the Civil War, and for the North American Fur Company, of which John Jacob Astor was president.

Ever since the Henrys came from England to America, they have been connected, more or less, with governmental service, either as soldiers, statesmen or manufacturers of fire arms. The first one of them was William Henry, who established a gun factory at Lancaster, Pa., in 1752. His muskets were in such demand that his little shop could not make them fast enough. Besides conducting the making of fire arms, he was in charge of small arms in the French and Indian War, and was present at the attack on Fort Duquesne. During this battle he saved the life of the Delaware Indian Chief, Killbuck.

It was a custom among the Indians that when one of them was saved from death by a white man, names would be exchanged. So it happened that Henry and the Indian Chief exchanged names, and to this day the descendants of the Killbuck family retain the name of Henry as the middle name, both male and female.

Most of the firearms used during the Revolutionary War were made by the Henrys. Shortly before "Mad" Anthony Wayne made his attack on Stony Point, he sent to the Henry factory a message, "Hurry up them Guns".

In 1780, Wm. Henry, Second, built a small gun factory at Nazareth. He entered into a contract with the State of Pennsylvania and also the United States government for the manufacture of fire arms. Machinery was crude, and men expert at the trade of gun making hard to get. He was unable to supply all the muskets and rifles for which he had orders. Besides he had a very scant supply of water power, and in looking around for a place where he might have a better supply, he decided upon a place along the Lehicton Creek, now called the Bushkill. This was in 1812, and Henry moved his factory from Nazareth to the new site he had selected, which afterwards was given the name of Boulton.

The government was keeping him well supplied with orders for the second war with Great Britain was then raging. A few years later William Henry, Second, retired from active manufacturing and the charge of the factory was given into the hands of his sons, John, Joseph, Henry and William Henry, Third. The factory was making special efforts to bring out a rifle that would stand the hardest tests of the frontiersmen, and the fame of the Henry rifle soon spread along the frontier.

When John Jacob Astor organized his North American Fur Company, he ordered his supply of rifles for his hunters and trappers from the Henry factory. The rifles he wanted were to be of a certain style and the Henry factory was the only one that could furnish them. Mr. Astor even sent Ramsey Crooks, who afterwards became president of the North American Fur Company, to Boulton to order a supply of rifles and personally complimented the Henrys on the quality of the rifles they were making. Of course, when the fur trade fell off and the North American Fur Company went out of existence, the manufacture of these rifles also ceased.

During this time, the Henry factory also made many rifles and pistols for the
militia of the South and West. Of course, all the rifles made by the Henrys were muzzle loaders. Gradually breech loading rifles were being manufactured to supplant the old style of rifles. The Henrys were not equipped to meet the competition and the manufacturing of rifles was then dropped.

Attention was then turned to the making of the "Henry" shot gun, and this was continued until about ten years ago. The building has since been used for various other purposes, but the general structure has remained undisturbed and is still in a fair state of preservation. The Henry family has interesting letters written to William Henry at Lancaster by famous generals and statesmen of Revolutionary times. The family has also in its possession the famous painting "Death of Socrates" by Benjamin West. The painter was a great-friend of William Henry, and it was at the suggestion and request of Mr. Henry that West painted this great picture in 1756.¹

But time is passing. The king of day has long moved down the western slope and disappeared behind the Northampton hills.

Driving through Nazareth we "strike the pike" and turn our faces homeward, leaving behind us, a vast amount of historical material untouched, which, however, we contemplate examining at a future day.

In an hour, we reach our destination, having traversed sixty miles; and thus end another interesting historic ramble.

¹What is given concerning the Henry Gun Factory is a quotation through the courtesy of Granville Henry, Esq., a direct lineal descendant living at Boulton.

Ziegler’s Church, Pa.

In the year 1734 and 1735 several emigrant trains came from Oley and Goshenhoppen to the Kittatinny Valley by the Indian path crossing the Lehigh Mountain through the Rittenhouse Gap. The emigrants were attracted by the fine forests and clear water which accounts for the early settlements of Weisenberg and Lynn valleys. The Ziegler Church stands between the extremes of Longswamp and Lynn valleys. Many of the emigrants settled on the slopes and dales of the ridge on which the church stands. The congregation was organized in 1745. In 1747 this congregation was visited by Rev. Michael Schaller. From 1735 to 1745, a period of ten years, they were without pastor and church, but they assembled in their log cabins for services. When they had no schoolmaster the sermons were read by male members.

The first church built of rough logs was dedicated July 29, 1750. From the very beginning it was a union church. The first Reformed pastor was Philip Jacob Michael, and the Lutheran pastor was Jacob Friedrich Schertlein.

Some of the charter members were Adam Braus, Ludwig Reichard, Bernhard Schmidt, Nicholaus Mayer, Peter Haas, Joerch Schaefer, Karl Oorn, Urban Friebel, Johann Merkel, Daniel Krauss, Michael Hoetz, Johannes Her-goether, Egitticus Grimm, Zacharias Heller, Friedrich Windisch, Adam Weber, Georg Bayer, Johann N. Gift, Georg Wendel Zimmerman, Michael Old, Heinrich Gagenbach, Melchior Ziegler, Philipp Breimig, Peter. Heimbach, Bartholomaeus Miller, Georg A. Leibinsperger, Jacob Kuntz, Albrecht Himmel, David Muszgenug, Michael Confort, Andreas Sassamanshausen, Georg Schumacher, Melchior Seib, Heinrich Miller, Johannes Vogel, Jacob Romanian, Johannes Hermann, Conrath Neff, Johannes, Heider, Adam Schmidt, Philipp Wendel Klein, Johannes Baer, Jacob Goho, Yost Schlicher, Franz Wesco, Philipp Fenstermacher, Jacob Acker, Georg Falk, Daniel Hettler, Jacob Weitknecht, Johannes Doll.

In 1771 the land was patented to the congregation through Adam Brausz (Reformed) and Jacob Grimm (Lutheran). The tract consists of 41 acres.

—Reformed Church Record.
Early Berks County Tombstone Inscriptions

By Louis Richards, Esq., Reading, Pa.

Pres. Berks County Historical Society

(CONTINUED FROM MARCH ISSUE)

Schultz, Christoph Emanuel, Prediger, b. 25 Dec. 1740 in Saalfeld, Saxony, came to this country in 1765, lived with his wife Elizabeth 43 years, preached 5 years in Philadelphia and 38 years in Tulpehocken, 9 children; d. 11 March 1809; 68 y. 2 m. 2 w.

Eva Elizabeth, wife of same, b. 10 Feb. 1748; d. 21 July 1808; 60 y. 5 m. 1 w. 4 d.

Maria, wife of Frederick Rapp, b. 3 Nov. 1742; d. 20 Oct. 1806.

Walborn, Martin, b. 15 April 1733; d. 3 Feb. 1816; 52 y. 9 m. 18 d.

Maria Margaretha, wife of same, b. 4 Feb. 1724; d. 9 May 1820; 96 y. 3 m. 5 d.

Walborn, John, b. 1761; d. 1847.

Brua, Hannah, b. 24 June 1783; d. 17 March 1810; 46 y. 9 m. 23 d.

Apolonia, wife of Jacob Wagner, b. 15 Aug. 1742; d. 29 Jan. 1815.

Etticherger, John Peter, b. 26 April 1760; d. 30 Oct. 1823; 63 y. 6 m. 4 d.

Lechner, Christian, b. 8 March 1768; d. 29 May 1823; 55 y. 2 m. 21 d.

Kutterman, John, b. 1751; d. 1829.

Moore, Samuel, d. 12 Jan. 1843; 61 y. 6 m.

Weiser, Johan, b. 23 Jan. 1766; b. to Catharine Auspach, d. 7 Nov. 1825; 69 y. 9 m. 4 d.

Ilig, Johannes, b. in Lancaster County 22 Aug. 1766; d. 2 Oct. 1824; 48 y. 1 m. 10 d.

Ulrich, Rev. Daniel, b. near Annville 10 Aug. 1789; entered the ministry in 1809; became pastor of the united congregations of Tulpehocken, Rehrersburg, Heidelberg and others, which he served from 1811 to 1851; d. 2 June 1855 while on a visit at Pittsburg; 65 y. 9 m. 22 d.

Elizabeth, wife of same and dau. of the late John Weidman, Esq.; b. 7 Sept. 1787; d. 10 Dec. 1862; 75 y. 3 m. 3 d.

Schoch, Jacob, b. 2 Dec. 1807; d. 28 June 1851; 73 y. 6 m. 8 d.

Tulpehocken Reformed Church

Spiecker, Peter, Esq., b. 27 Oct. 1711; d. 13 July 1789; 77 y. 8½ m.

Maria Margaret, wife of same, b. 21 March 1721; d. 10 Oct. 1781; 59 y. 6 m. 19 d.

Lauer, Christian, b. 19 April 1715; d. 8 Sept. 1786; 71 y.

LeRoy; Anna Maria, b. Aug. 1708; d. 1 Sept 1800; 92 y.

Etticherger, Jacob, b. 13 Feb. 1724; d. 12 Aug. 1806; 82 y. 6 m. 11 d.

Schütz, Johan Wm., b. 12 May 1734; d. 29 July 1796; 62 y. 2 m. 17 d.

Zeller, Franz Daniel, b. 8 April 1751; d. 3 Oct. 1821; 70 y. 5 m. 26 d.

Eckert, Jonas, b. 15 Oct. 1738; d. 19 Sept. 1805.

Catharine, b. Ruth, wife of same, b. 1747; d. 1813.

Kittzmiller, Johan, b. in 169-; d. 1743.

Brunner, Heinrich, Esq., b. 18 March 1755; d. 16 Nov. 1802; 47 y. 3 m.

Mier, Isack, b. 4 January 1730; d. 15 July 1770; 40 y. 6 m.

Myers, John, Esq., b. 15 Dec. 1819; 55 y. 9 m. 10 d.

Catharine, wife of same and dau. of Philip Hahn, b. 20 May 1762; d. 9 April 1838.

Miller, John, d. 12 May 1817; 87 y.

MAXATAWNY

Sigfried's Church

Hermany, Jacob, son of Nicholas and Eva, b. Fisher; b. 13 Nov. 1755; d. 14 Sept. 1839; 81 y. 1 m. 13 d.

Christiana, b. Leibenguth, wife of same, b. 29 Sept. 1759; d. 10 July 1841; 81 y. 10 m. 19 d.

Siegfried, Daniel, b. 29 Dec. 1763; d. 20 Nov. 1846; 82 y. 11 m. 21 d.

Grim Family Ground

Grim, Heinrich, b. 1 Aug. 1733; d. 14 Dec. 1804; 71 y. 4 m.

Grim, Jeremiah, b. 6 Dec. 1768; d. 26 Sept. 1824.

Elizabeth, wife of same and dau. of Peter and Mary Snyder, b. 3 March 1781; d. 11 Sept. 1836.

DeLong's Church, Bowers

Bieber, Theobald, b. 2 June 1756; d. 13 May 1826; 69 y. 11 m. 11 d.


Barbara, wife of same, b. 1756; d. 1832.

Ziegler, Andreas, b. 30 Nov. 1744; d. 28 Feb. 1800.

Henrietta Sophia, wife of same, b. Neidig, b. 1749; d. 1829.

Bauer, Frederick, b. 8 July 1758; d. 12 April 1845; 86 y. 9 m. 4 d.

Christina, b. Wieant, wife of same, b. 8 Feb. 1757; d. 30 Jan. 1857; 79 y. 11 m. 27 d.

Long, Elizabeth, wife of Nicholas Long, b. 10 Aug. 1730; d. 22 Nov. 1807; 87 y. 3 m. 12 d.

Long, Nicholas, b. 10 Aug. 1730; d. 22 Nov. 1817; 87 y. 3 m. 12 d.

Long, Nicholas, b. 1728.

DeLong, Joseph, b. 18 March 1763; d. 17 June 1847; 84 y. 2 m. 29 d.

Schirardin, Jacob, b. in Rauweller, Europe in Jan. 1735; d. 11 July 1820; 85 y. 6 m.
Scherardin, Margaret, b. Haag, b. 15 Feb. 1735; d. ———; 72 y. 11 m. 15 d.
Scherardin, Abraham, b. 25 July 1766; d. 29 Dec. 1818; 52 y. 5 m. 4 d.
Schmuck, Johan Caspar, b. 1720; d. 19 Feb. 1812 in 92d y.
Magdalena, b. Yager, wife of same, b. 14 Oct. 1740; d. 25 Dec. 1809; 69 y. 2 m. 11 d.
Haak, Jacob, b. 3 May 1744; d. 26 Jan. 1829; 88 y. 8 m. 23 d.
Hoffman, Henry, b. 2 Feb. 1741; d. 22 Feb. 1818; 77 y. 20 d.
Scherardin, Jacob, b. 8 Jan. 1761; d. 9 Jan. 1822; 61 y. 1 d.
DeLong, John, b. 27 March 1723; d. 22 Nov. 1813; 90 y. 7 m. 27 d.
Scharadin, Peter, b. 25 July 1764; d. 3 March 1841; 76 y. 7 m. 8 d.
Karcher, Johannes, b. 29 Jan. 1758; d. 2 March 1824; 66 y. 1 m. 3 d.
Maria, wife of same, b. 10 Oct. 1753; d. 16 Sept. 1851; 97 y. 11 m. 6 d.
Selbert, Jacob, b. 28 Sept. 1777; d. 11 May 1859; 81 y. 7 m. 18 d.
Catharine, b. Butz, wife of same, b. 26 March 1777; d. 26 Dec. 1831; 54 y. 9 m.
Fenstermacher, Jacob, b. 19 Nov. 1751; d. 19 July 1835; 83 y. 8 m.
Maria, wife of same, b. 22 Oct. 1767; d. 21 Aug. 1850; 82 y. 9 m. 29 d.
Kleffel, Peter, b. 14 Dec. 1736; d. 30 Nov. 1815; 78 y. 11 m. 16 d.
Maria, b. Long, wife of same, b. 19 Nov. 1742; d. 7 March 1816; 73 y. 3 m. 18 d.
Humbert, Jacob, b. 22 Sept. 1798; d. 12 July 1880; 81 y. 9 m. 20 d.
Bauer, Jonas, b. 29 Jan. 1797; d. 6 Sept. 1882; 85 y. 7 m. 7 d.

MUHLENBERG

Alsace Churches

Christian, Johann, b. 11 Feb. 1743; d. 11 Feb. 1798; 55 y.
Christian, Johann, b. 6 May 1749; d. 2 July 1809; 60 y. 1 m. 14 d.
Berger, Susanna, b. Heyer, b. 2 Dec. 1796; d. 9 April 1824; 27 y. 4 m. 7 d.
Romig, Maria Magdalena, b. 10 April 1768; d. 25 Sept. 1827; 59 y. 5 m. 15 d.
Romig, Johannes, b. in Frankfort-on-Main, 20 Sept. 1755; d. 11 April 1814; 58 y. 6 m. 21 d.
Peifer, Catharina, b. Sailer, wife of Henry Peifer, b. 13 March 1794; d. 13 May 1839; 45 y. 2 m.
Schneider, Maria, b. Klose, b. 5 March 1769; d. 12 Oct. 1872.
Haberacker, Johannes, b. 1741; d. 28 Dec. 1795; 54 y.
Fischer, Johannes, b. 15 March 1737; d. 30 May 1806; 69 y. 2 m. 14 d.
Gehret, Susannah, b. 22 Dec. 1770; d. 5 Feb. 1798; 27 y. 1 m. 13 d.
Fiescher, Nicolaus, b. 29 Sept. 1734; d. 29 Nov. 1862; 29 y. 2 m.
Fiecher, Daniel, b. 19 Feb. 1768; d. 26 April 1804; 36 y. 2 m. 6 d.
Fiecher, Clara, b. Himmelberger, b. 11 Feb. 1744; d. 2 May 1818; 74 y. 2 m. 21 d.
Rothermel, Samuel, b. 23 March 1782; d. 5 Sept. 1808; 26 y. 5 m. 7 d.
Fischer, Valentin, b. 2 Feb. 1778; d. 30 Jan. 1824; 53 y. 11 m. 28 d.
Schadel, George, b. in Frankort-on-Main 3 April 1754; d. 14 Nov. 1826; 72 y. 7 m. 11 d.
Schadel, Elizabeth, b. Fischer, wife of Geo. Schadel, b. 21 April 1766; d. 9 April 1830; 65 y. 11 m. 8 d.
Balthaser, Heinrich, b. 27 May 1771; d. 10 Aug. 1846; 75 y. 2 m. 11 d.
Balthaser, Susanna Margaret, wife of same, b. 20 June 1777; d. 2 Jan. 1862; 84 y. 6 m. 13 d.
Haberacker, Johann Heinrich, b. 1 April 1772; d. 14 June 1850; 78 y. 2 m. 13 d.
Rothenberger, Peter, b. 24 March 1769; d. 4 Jan. 1825; 55 y. 9 m. 10 d.
Rebecca, wife of same, b. Schalter, b. 1 Sept. 1773; d. 28 Nov. 1847; 74 y. 2 m. 27 d.
Fischer, Valentine, b. 2 Feb. 1770; d. 30 Jan. 1824; 53 y. 11 m. 28 d.
Rothermel, Martin, b. 29 Oct. 1749; d. 21 Nov. 1818; 69 y. 22 d.
Rothermel, Jacob, b. 20 Jan. 1778; d. 3 July 1812; 34 y. 5 m. 13 d.
Fisher, Joseph, b. 19 March 1756; d. 19 June 1809; 23 y. 3 m.
Baum, Johannes, b. 23 Jan. 1725; d. 23 Feb. 1808; 83 y. 1 m. 4 d.
Baum, Johann Theobold, b. 15 March 1693; d. 27 April 1762.
Strunk, Catharine, b. 1 May 1740; d. 5 May 1811; 71 y. 4 d.
Schoch, Conrad, b. 12 May 1753, in Deutschland; d. 13 Jan. 1838; 84 y. 8 m. 3 d.
Schop, Maria Christina, b. Klohs, wife of same, b. 3 Nov. 1761; d. 13 Aug. 1823; 62 y. 9 m. 10 d.
Spengler, John Heinrich, b. 10 Nov. 1747; d. 26 March 1826; 78 y. 4 m. 16 d.
Spengler, Johann Adam, b. 4 April 1753; d. 30 Nov. 1823; 70 y. 8 m. less 4 d.
Schneider, Jacob, son of Abraham and Maria Eliz. Schneider, b. 20 Sept. 1782; d. 9 Nov. 1867; 85 y. 1 m. 19 d.
Wanner, Jacob C., b. 15 Feb. 1794; d. 7 Sept. 1854; 60 y. 4m. 22 d.
Catharine, b. Schneider, wife of same, b. 22 Feb. 1797; d. 5 Aug. 1865; 68 y. 5 m. 15 d.
Schneider, Johannes, b. 18 Dec. 1758; d. 20 March 1852; 65 y. 3 m. 2 d.
Leibach, Heinrich, b. 29 Aug. 1780; d. 19 Nov. 1832; 72 y. 14 m. 29 d.
Magdalena, b. Baum, wife of same, b. 12 Oct. 1785; d. 18 July 1855; 69 y. 9 m. 6 d.
Müller, Johann Heinrich, b. 24 May 1797; d. 23 Jan. 1885; 87 y. 7 m. 30 d.
Maria, b. Resch, wife of same, b. 12 May 1807; d. 9 March 1848; 40 y. 9 m. 27 d.
Resch, Catharina, b. Eisenhamer, wife of Philip Resch, b. 1 May 1779; d. 4 Feb. 1847; 67 y. 9 m. 3 d.
Haas, Daniel, b. 10 July 1774; d. 18 April 1845; 70 y. 9 m. 21 d.
Hahn, Adam, b. 8 Feb. 1775; d. 12 July 1849; 74 y. 5 m. 1 d.
Möller, Johannes, b. in Deutschland 20 Jan. 1774; d. 20 May 1844; 70 y. 4 m. 10 d.
Möller, Magdalena, b. 6 Sept. 1768; d. 2 Oct. 1823; 55 y. 26 d.
Baum, Jonas, b. 21 March 1765; d. 24 Nov. 1825; 60 y. 3 m. 3 d.
Elizabeth, b. Zacharias, wife of, same, b. 21 Aug. 1765; d. 5 Nov. 1854; 86 y. 2 m. 14 d.
Klohs, Catherina, b. Siegfried, wife of Jacob Klohs, Sr., b. 4 March 1780; d. 30 May 1846; 66 y. 2 m. 26 d.
Klohs, Jacob, son of John and Maria Klohs, b. 12 Sept. 1771; d. 90 Jan. 1849; 77 y. 4 m. 18 d.
Klohs, Magdalena, b. Baum, wife of Jacob Klohs, b. 14 March 1768; d. 25 Aug. 1832; 65 y. 5 m. 11 d.
Rothenberger, Frederick, b. 25 Nov. 1771; d. 5 Dec. 1833; 62 y. 10 d.
Fick, Peter, b. 24 Jan. 1766; d. 14 July 1849; 83 y. 5 m. 20 d.
Maria Magdalena, b. Graul, wife of same, b. 25 Jan. 1774; d. 19 Jan. 1852; 78 y. less 6 d.
Rapp, Johannes, b. 26 Feb. 1791; d. 13 Jan. 1872; 80 y. 10 m. 17 d.
Harbould, Adam, b. 25 Nov. 1784; d. 19 March 1847; 62 y. 3 m. 24 d.
Elizabeth, wife of same, b. 21 Sept. 1788; d. 21 March 1859; 70 y. 6 m.
Schumel, Adam, b. 22 Nov. 1797; d. 19 Aug. 1866; 69 y. 8 m. 28 d.
Mary, b. Emore, wife of same, b. 9 Aug. 1797; d. 30 July 1882; 84 y. 11 m. 21 d.
Lies, Daniel, b. 7 Sept. 1800; d. 21 Feb. 1852; 51 y. 5 m. 14 d.
Noll, Catharine, wife of Johannes Noll, b. 20 Nov. 1787; d. 18 May 1849; 61 y. 5 m. 28 d.
Gehret, Jacob, b. 25 Feb. 1768; d. 7 April 1852; 84 y. 1 m. 12 d.
Tatnall, Susannah H., wife of John Tatnall and daughter of Henry Gehret. b. 10 July 1786; d. 25 March 1849; 62 y. 8 m. 15 d.
Gehret, Henry, b. 3 March 1797; d. 29 Oct. 1844; 47 y. 7 m. 26 d.
Eibling, Henry, d. 5 May 1816; 53 y.
Magdalena, wife of same, d. 3 March 1837; 67 y.
Ebling, Frederick, b. 10 Dec. 1821; 66 y.
Hartman, John Geo., b. 6 Jan. 1748; d. 22 March 1835; 82 y. 2 m. 16 d.
Wahl, Jacob Michael, b. 19 Feb. 1766; d. 26 July 1834; 48 y. 5 m. 7 d.
Heyer, Jacob, b. 19 Dec. 1750; d. 22 May 1834; 73 y. 5 m. 3 d.
Catharine, wife of same, b. 25 March 1781; d. 19 Sept. 1851; 70 y. 5 m. 24 d.
Hyman, Jane, wife of John M. Hyman, b. in Carlisle 25 Dec. 1778; d. 8 July 1847.
Fies, Barbara, b. 25 Dec. 1767; d. 30 Jan. 1847; 79 y. 9 m. 5 d.

Private Burying Ground, near Temple
Ebling, Johannes, b. Aug. 20, 1725; d. March 21, 1787; 61 y. 7 m. 1 d.
Ebling, Maria Philippiua, b. Yager, b. 13 Feb. 1735; d. 6 May 1816; 81 y. 2 m. 23 d.
Ebling, Jacob, son of Paul, b. 24 Aug. 1808; d. 27 Jan 1859; 50 y. 5 m. 3 d.
Ebling, Daniel, son of Jacob and Sarah, b. 1845; d. 1851.

Bernhart, Wendel, b. 6 Jan. 1746; d. 26 Dec. 1813; 67 y. 11 m. 20 d.
Bernhart, Catharine, b. Ebling, b. 11 Dec. 1753; d. 17 Feb. 1830; 76 y. 2 m. 6 d.
Ebling, Maria, b. Bleiler, b. 3 Dec. 1771; d. 25 July 1847; 75 y. 7 m. 22 d.
Ebling Paul, b. 17 Sept. 1761; d. 13 Sept. 1825; 61 y. 11 m. 26 d.
Bernhardt, Barbara, b. Lasch, b. 22 Dec. 1777; d. 6 Dec. 1833; 55 y. 11 m. 14 d.
Bernhardt, Adam, b. 21 July 1816; d. 5 April 1848; 31 y. 9 m. 14 d.
Bernhardt, Daniel, b. 1 July 1811; d. 6 Dec. 1834; 23 y. 5 m. 12 d.

OLEY

Snyder Family Ground, Oley Line.
Keim, Nicholas, b. 2 April 1719; d. 2 Aug. 1802.
Barbara, b. Schneider, wife of same, b. Oct 1757; d. 8 June 1788.
Messer Smith, John K., d. 26 May 1831; 61 y. 9 m. 26 d.
Schneider, Peter, b. 21 Aug. 1752; d. 15 Dec. 1835; 63 y. 3 m. 24 d.
Catharine, born Young, wife of same, b. 2 Aug. 1768; d. 15 Nov. 1840; 72 y. 3 m. 13 d.
Schneider, Daniel, b. 8 Oct. 1750; d. 23 Feb. 1817; 66 y. 4 m. 20 d.
Schneider, Esther, b. Herbein, b. 9 March 1759; d. 24 March 1780.
Schneider, Peter, b. March 1723; d. 27 Oct. 1796; 73 y. less 8 m.
Appolonia, Eva, b. Young, b. 26 Dec. 1721; d. 25 April 1799; 77 y. 3 m. 18 d.
Schneider, Benjamin, b. 21 Dec. 1748; d. 26 Oct. 1816; 67 y. 10 m. 5 d.
Schneider, Johannes, b. Dec. 1687; d. 19 July 1748.

... wife of Jacob Schneider, b. 1718; d. 16 Oct. 1783; 67 y. 3 m.
Schneider, Daniel, son of Jacob, b. 27 Aug. 1719; d. 21 May 1804; 56 y. 8 m. 13 d.
Schneider, Catharine, b. 1688; d. 27 Mar. 1774.
Schneider, Henry, b. 1721; d. 1762.
Geehr, Jacob, b. 10 July 1779; d. 23 March 1853.
Esther, b. Schneider, wife of same, b. 1 Aug. 1782; d. 4 Feb. 1819.
Messer Smith, Daniel, b. 23 Aug. 1820; 76 y. 1 m. 29 d.
Katherina, b. Keim, wife of same, b. Jan. 1747; d. 25 March 1773.
Swabian Proverbs and Idioms

(Continued from February issue)

161. Dear frisz im Anegauh. U.
162. Ma hat noh all Tag z' Nacht gessa. U.
163. Dau hoiszts 'snarrmaula. U.
164. Dia naget am Hungertuach. U.
165. Miar schnurret d'r Maga-ne-ei'. U.
166. Frisz Dräg, wenn d'r des net guat gnuag ischt. U.
167. Dui hat a reachta süasza Gosch. U. (Ist schleckig.)
169. Dear hält's heut mit de G'maulate. U. (Hat nichts zu essen.)
170. No en guata Grung lega, dasz ma au' trinka ka'. U.
171. Bei deam schläch'ts Essa und Trinda-n-a'. U.
172. Des ischt a habhafts Essa. U.
173. Mit üi ischt guat Dräg essa. B.
174. Des ischt ausganga ohne Butter. B.
175. Ma schwätz ja no vom Dräg, ma friszt a ja net. U.
176. Dear friszts oim's Sach vom Maul weg. U.
177. Du därscht no saga, Maul was witt'. U.
178. Du därscht Teller saga, nau lai glei' a Wursch drauf. U.
179. Desmaul musacht 's Maual numbinda. U.
180. Des ischt a reach'tr Knöpflesdau'de. U. (Knöpflesliebhaber.)
181. Des musaz ma deam us de Zäh' tua. U.
182. Wenn's oim am beschta schmeckt, soll ma aufhaira. U.
183. Jetzt hau'n-i aber ehrlich g'essa. U. (Ehrlich-tüchtig.)
184. Des ischt a lers Brod. U. (Lerk-fad.)
185. Deam träumts no ällaweil vom Fressa und Sauta. U.
186. Schwätzts dear en Käs. S.
187. Dear ischt käsweis wor'a. U.
188. D'r Hunger treibt Brautwürsch't na. U. (Ironisch.)
189. Wis ma iszt, so schafft ma-n-au'. U.
190. Viel Köch versalzet da Brei. B.
191. A voller Bauch schtudirt net gern. U.
192. Dear nimmt Schnitt, wia d'r Bett'la auf d'r Kirbe. B.
193. Dear muasz noh maih schwarza Brei essa. B.
194. Diar muasz ma vom Saumeahl kocha, wenn d'net guat tuascht. B.
195. Diar muasz ma mit'm Saumeahl röscht. B.
196. Dear mumpflet. U.
197. Hot dear a Memum'l. U.
198. Ischt des heut a gräsz! U.
199. Dui hot ällaweil a G'schleck. U.
200. Gib deam au' a Versuacherle. U.
201. Miar isch ganz wampelig. U.
202. I be' pfropf voll. U.
203. Dear hat alles g'fressa, bei Rubes und Schtubes. U.
204. Des schmeckt, die de reisch't Arznei. U.
205. Miar isch ganz schwachmatisch. U.
206. Des ischt a wüschtcher Sürfler. U. (Beim Suppenessen.)
207. Dear hat heut da Frestag. U.
208. Due schläch't d' Gosch anderscht drum rum. U.
209. Mä schneid't hinta rum, dasz d' Heuret lachet. B. (d' Heuret-der Schatz.)
210. Ischt des au'a Fressa? So richt' ma's de Saua na'. B.
211. D'r Hung'r ischt d'r bescht Koch. U.
212. Des Floisch hat en Guh. U.
213. Dear hat da Hääker. U.
214. Dear hot da Gätzger. T.
215. Miar schmeckt's, wia amol. B.
216. Jetzt isch baballa! U.
217. Jetz' isch gar. U.
218. Wenn dear no ebes in d'r Pfann brozla hairt, nau isch scho reacht. U.
219. Was machscht do für en Dotsch? B.
220. Des ischt a fürnehms Essa. B.
221. 's Letscht isch 's Bescht. U.
222. Dui hat heut scho' ebas lächerigs g'essa. U.
223. Des ischt a lumpfa Nud'l. U.
224. Ma ka' alles, no net vor', Bacha in Ofa., und noch'm Essa an Tisch. T.
225. Des ischt a rar's Fressa. U.
226. So sauf d'r d' Gurgel no volls a'. U.
227. Dear mag weiter au' nex trinka. U.
228. Dear ischt net dumm. d' Brüah dürftet mir saufa, und er hätt d' Brocka. U.
229. Komm m'r teant a bisle Gott g'segnes. U.
230. Trinkscht noh en Schoppa? In deane Hosa nemme. U.
231. Dear Wei lauft wie OEl na. S.
232. Dear hat all Tag oin Rausch. U.
233. Dear kommt aus'm Rausch gar nemme raus. U.
234. I moi', dea' häbs. U.
235. Dear mag's Biar au' net! U. (Ironisch.)
236. Aellamol vor ma goht, hot ma noh oin gheat. S.
237. Guat fressa und guat saufa möchten d' Leut wohl, aber nex schaffa. U.
238. Des ischt a reachter'r Hock'r. U.
239. Dear hat au' Pech an de Hosa.U. seel z'sämna. U.
240. Dear ka' wohl ebas hintere tua'. U.
241. Dear schütt' nex in d' Schtief'l. U.
242. Wenn dear amual hocket, nau bringt ma'n nemme fort. U.
23. Deam krachet d' Schtiefe, dear hat am Schuahmacher koi' Trink-geld gea! U.
244. Dear hat en Rausch im G'sicht, wia a Haus. U.
245. Dear sauf net no, near friszt au' d'zua. T.
246. Des ischt a reacht'r Biarludle. T.
247. Saufet bigott! 's ischt a Fescht! T.
248. Wenn du net wärscht, und's tägl.-lich Broad', no müaszt ma d' Suppa trinka. T.
249. Ema B'soffena gat a Heuvag us 'm Weag. U.
250. Dear Wei' ischt net schleachet, dear schmeckt noch noh maih. S.
251. Mit ema Schoppa isch gar net a'gfanga. S.
252. Dea' Wei' schprürt ma bis in kloina Zaiha na. U.
253. Narr, sauf was d' vertraga ka'scht. U.
254. Dear saufit, bis oba raus laufit. U.
255. Dia fresset und saufet ällaweil gefürnei'. U.
256. Dear hat au' z' tuif in's Gäsle gucket. U.
257. Essa und Trinka hält Leib und seeß z'sämna. U.
258. D'r a'rscht Schluck ischt d'r bescht! U.
259. Schpüalwasser löscht au' da Du'scht. U.
260. Ma ka' net maih tua, als gunag essa-n-und trinka. U.
261. Dear ischt au' bei kein Pfuscher in d' Lehr ganga. U. (Ein floter Trinker.)
272. Dear denkt da ganz Tag an nex, wia an's Fressa und Saufa. U.
273. Dear lauft allaweil in oim Dampf rum. U.
274. I hau' Du'scht, dasz e nemme zua Auga raus sieh! U.
275. Des ischt a reacht'r Kleaba'. U.
26. Dear saufit im hella U'verschta'd. U.
277. Dear saufit se da Kraga volends a. U.
278. Dear hat d' Leab'r auf d'r Somm'reita. U. (Trinkt gern.)
279. Beim Essa und Trinka ischt dear net links. U.
280. Beim Essa und Trinka schtellt dear sein Ma'. U.
281. Dear saufit, wia a Roig'l. T. (Roig'l-Mitglied der Königsgesellschaft)
282. Dear saufit f bis bassleta'. U. (passe le temps, Zeitvertreib.)
283. I will d'r's bringa! U. (Zutrinken.)
284. Dear dudlet in oimfort. T.
285. Vom viele Saufa schwätz ma allaweil, aber net vom viel Du'scht.
286. Dear ka' scho' gott's läschterlich saufa. S.
287. Dear mag wohl au' lupfa. S.
288. Dear schöpplet au' geara.
289. Dear ischt schlier'b'soffa. U.
290. Des isch a stiffigs We"ile. S.
291. Des ischt a reacht'r Saff'1. S.
Gabriel Schuler. A Vigorous Pioneer

Elizabeth D. Rosenberger, Covington, Ohio

N Lower Salford Township
Montgomery County, Pa.,
we still have toll-gates.
We remember well the
toll-gate nearest our farm
which was kept by Mrs.
Schuler. She was a de-
scentant of a family well
and favorably known in my neighbor-
hood.
We learned that the elder Mr.
Schuler first lived in Germantown hav-
ing come there from Germany to es-
cape persecution as a follower of
Menno Simon. In my day there was
a Miss Lydia Schuler who excited our
interest and who was much talked
about, because in company with sev-
eral other religiously inclined women
she set her heart on seeing the land-of
Palestine. Our timid grandmothers
were sure she never would return, such
unheard-of risks had never been taken
by any other woman whom they knew.
But Miss Lydia was not to be lightly
set aside; she persisted in planning for
her journey, and it is safe to say that
not even Christopher Columbus was
more frowned upon and disapproved
of by his friends than was Lydia
Schuler. Who could tell what might
happen to her when far away from
home and friends? But undaunted,
with high hopes and expectations she
set out on her travels. She was par-
cicularly anxious to visit the Holy
Sepulcher and her account of her stay
in Jerusalem as given in the Gospel
Visitor was most interesting.
But it is with Gabriel Schuler that
our chief interest lies. He lived with
his parents in Germantown in the be-
ning of the eighteenth century.
And he was fond of the chase and
often wandered into the wilderness
and met the Indians and formed their
acquaintance. His family were trou-
bled when he risked himself about
twenty miles from Germantown in
what was then an unbroken wilder-
ness. He was fearless and liked to ex-
plor this new country; in one of these
excursions he came to Lower Salford
Township, and was impressed by its
beauty and no wonder! As I still re-
turn to it as the home of my childhood
I see new beauty in its rolling fields
and green valleys. Gabriel Schuler
found here in the thick woods a space
that was almost clear, with rivulets of
water, and the green grass and flowers
betokened great fertility of soil.
He decided to come here and live. It
was growing late so he turned his
steps homeward, the sun was his guide
and he blazed his way with an axe,
marking the trees so that he could find
his way back again at some future day.
But imagine the consternation of his
mother when he told her of his inten-
tion. She wept and urged him to re-
main with them and not brave the dan-
gers of a life in the wilderness, lonely
and unprotected, subject to attack by
the Indians. But all her entreaties
were in vain. He left Germantown in
1712 or in 1715 (we are not sure of the
exact date) and traveled north to the
banks of a small stream called the Lit-
tle Branch; we used to drive our cows
there for water in time of a drouth. It
is believed that he built his cabin on
the farm owned in later years by my
cousin Geo. D. Alderfer. There are no
old deeds in existence of these first
purchases of land, but from all we can
learn it is probable that in 1718, Ga-
briel Schuler bought a tract of land
containing about 425 acres. The En-
lish government made all these settlers
pay a rent and obtain a title for their
land. By this time many other set-
tlers were in this community. Gabriel
Schuler had prospered so that he
bought 700 acres of woodland north-
west of his first purchase, which today
forms the township of Franconia. Then
he left his home along the Branch and
moved to Franconia. He was an in-
genious workman in wood, for when
the Goschenhoppen church was built he made the pulpit at home and then donated it to the church.

In this new home Gabriel Schuler saw one generation pass away, and another take its place, the log cabins were being replaced with more comfortable houses. His head began to show the almond blossoms of many winters and people began to think of him as an old man, one of the first settlers of the community.

Then one day he came to his son who was a carpenter. It was on a rainy day and many farmers had congregated in the carpenter shop. How well I can remember the circumstances as related to me by Abraham H. Cassel who was so intimately acquainted with all these facts. Gabriel Schuler asked one of the men to turn the grindstone. And Schuler's own son turned the grindstone until the axe had a keen sharp edge on it. He spoke not a word and the men who had been laughing and joking before he entered were impressed by his serious manner and his silence; some of them feared that the old man had come to give them word of an Indian uprising. The mystery was soon made plain. Having ground the axe until its sharp edge suited him he said, "Now let each one follow me."

"Shall we take arms along?" asked one man.

"Each one may do as he pleases," was Schuler's reply.

All the men went with him; some were armed. When they came to the forest, Gabriel Schuler said, "Now let each of you go into the woods and select a fine large tree. When you hear the sound of the trumpet come to me."

The men went in various directions, and looked at the trees and when the trumpet sounded they returned to where Schuler awaited them. Now let me see the trees you have selected, he said.

He accompanied them to their trees but as each one was pointed out to him, he shook his head. Then he asked them to see the tree he had selected. And they all agreed that he had found the largest, finest oak-tree there. But none was prepared for what took place.

Gabriel Schuler took off his jacket and with his axe commenced to cut down the tree. The men formed a circle about him, all curiously wondering what the wild man was going to do. They watched him as with steady strokes he chopped through the half of the tree; then without changing his position or resting even a moment he changed his axe from his right to his left hand and in less than an hour the tree tottered and fell. Then with a triumphant laugh Gabriel Schuler straightened up and explained the situation.

Standing upon the stump he said, "I will now explain the meaning of this. Today I am 100 years old and to you I would bear evidence of my well-maintained strength. I desire now of each of you the solemn promise that this tree, which today I felled before you without resting, shall remain in its present position, nor be disturbed nor removed by any one."

The men solemnly promised and kept their word for the tree decayed where it fell and only a few years ago its fragments could be seen.

Gabriel Schuler was 100 years old when he died. He was one of the unshaken pioneers of civilization and of German enterprise which made the wilds of Pennsylvania a Paradise.

Tradition has it that a Gabriel Schuler kept a public house or country tavern along the Little Branch for a number of years. There was another tavern close by managed by Isaac Klein. There was a brisk competition between the two, and Schuler to advertise his business put out a sign with the following couplet.

"Ich verkaufe hier ein vein
So vollez als der nachbar Klein."

The first house used as Schuler's tavern was undoubtedly of logs but I well remember the old stone house or
at least a part of it which he had built
in 1748. My uncle added to it some
modern improvements in 1806. It is of
these places that James Y. Heckler, the
author of a history of Lower Salford
writes:

“The little Branch, the little Branch,
In Salford winds around,
And gathers brooks in nooks and crooks
With which it doth abound.
And where the jays in summer days
Build nests upon the trees,
The robin sings her evening hymns
In sweeter strains than these.”

Noch eine vergessene deutsche Siedlung in Westindien

NOTE.—The following lines with the
heading are a translation of part of an
article in “Deutsche Erde,” Vol. 9, (1910) No.
4. The passage was written in a controversy
with “Hauptpastor Goeze” in 1778 by
Lessing. According to the writer the Hes-
slan Army Chaplain was captured by the
Americans at Saratoga, 1777. Query, is Les-
sing giving fact or fiction? Editor.

The beginning of the last
century, a deposed Lu-
theran minister of the
Palatinate wanted to mi-
grate to one of the Brit-
ish colonies with his fam-
ily, consisting of children
of both sexes. The vessel
on which he sailed, was wrecked on a
small uninhabited Bermudian island
and all on board of the ship except the
minister and his family were drowned.

The minister found the island so
pleasant, so healthy, so rich in every-
things that contributes to the support of
life that he was well content to end his
days there. The storm had driven
among their things a small chest to
shore in which was found a catechism
of Luther with various things for chil-

It is easily understood that this cate-
chism in the total absence of all other
books became a very precious treasure.
He continued to teach his children
from it and died. The children taught
their children and died. Only two years
ago an English vessel on which there
was a Hessian army chaplain was

The chaplain went with some sailors
to shore to get fresh water and was
not a little surprised to find himself all
at once in a quiet, smiling valley
among a naked, happy people that

spoke German and indeed a German in
which he thought he heard only idioms
and changes of Luther’s Catechism.
He became inquisitive and behold he
found that the people not only spoke
with Luther, but also believed with
him and were as orthodox in belief as
any army chaplain. The catechism, as
was natural, was used up in the cen-
tury and a half and nothing was left
but the boards of the cover. “In these
boards,” said they, “is found all that
we know”—“was found, my’ beloved,”
said the chaplain,—“Is found yet, is
found yet,” said they. “We, indeed,
can not read ourselves, scarcely know
what reading is but our fathers read
out of it, and they knew the man who
cut the boards. The man’s name was
Luther and he lived shortly after
Christ.”

Before I relate more, dear Pastor,
were these good people Christians or
were they not? They believed firm-
ly that there is a higher being, that they
were poor, sinful creatures, that this
highest Being had made preparation
through another equally high being to
make them hereafter eternally happy.
Mr. Pastor, were these people Chris-
tians or were they not?

I have related a story of a Hessian
army chaplain who found on an island
not mentioned in any geography good
Lutheran Christians, who knew but lit-
tle of the catechism and nothing at all
of the Bible. The thing is however so
inconceivable to you because the mail-
carrier brought you nothing about it
and because you undoubtedly know
nothing of it that it seems utterly im-
possible and I am to prove it as it is
customary to prove things seen with
documentary evidence.
Das Deutsche Lied

The following is a fair summary of the remarks made by Dr. B. I. Wheeler, President, University of California, Berkeley, California, in connection with a recent Sängерfest.

"Seid willkommen hier in den Toren einer amerikanischen Universität; seid herzlich willkommen, ihr Männer und Frauen von deutschem Blute, von deutschen Idealen und mit deutschen Herzen.

Die Gestalt und der Geist der modernen amerikanischen Universität wurden uns von den Deutschen gegeben, und dies ist eine Schuld, die nie getilgt werden kann.

Willkommen hier, ihr deutschen Sänger. Die ganze Seele Deutschlands spricht aus der Stimme des deutschen Liedes.

Deutschland prosperiert heute vor allen anderen Nationen der Erde. Doch dieser Wohlstand findet nicht nur seinen Ausdruck in nie rastenden, sausenden Fabriken und canonengepanzerten Schiffen, die Nation in ihrer neugegründeten Eingießigkeit ernstet vielmehr die Früchte jahrelanger, geduldiger Vorbereitung, und den Ertrag eines reichen und tiefen nationalen Charakters.

Erziehung und Denken, Ordnung und Romantik, Geduld, Studium und Gesang, darin kommt der Charakter eines Volkes zum Ausdruck, und heute ist die Erntezeit.


Mit Schiller’s Worten:

Und wie nach hoffnunglosem Sehnen
Nach langer Trennung bitter Schmerz.
Ein Kind mit heissen Reuetränen
Sich stürzt an seiner Mutter Herz:
So führt zu seiner Jugend Hütten.
Zu seiner Unschuld, seinem Glück,
Vom fernen Ausland fremder Sitten
Den Flüchtling der Gesang zurück."

Germany


Der deutsche Pionier, May 1882, p. 72.
On Der Lumpa Party

(A. C. W.)

(No. 4)

DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.
En Pennsylvanisch-Deitsch Wanderlied
Ach, naus will ich in die scheene Welt,
Der Himmel is glor un grie des Feld;
Das Barje dat driiwe sin so bio,
Es leit was dehinner, des wees ich jo.
Ja, naus geh ich in die weite Welt,
Dat gebts was Neles un ah meh Geld;
Ich nem mei Bindel un greif der Hut,
Und wandre naus mit frischem Mut.
Die Harnhuter blosen en Marjelied,
Es rauscht mer des Leue in alle Glied;
Mir peifen die Amschle in de Schvem,
Adj, Du Städel, mei Bethlehem.
Ut'm Gottesacker bliehen die Blumme schun,
Der Karchetarn glanzt in der marje Sun,
Die Schwalme fliehen rings drum in der Heh,
Mei liewe Heemet, Adj, Adj!
Zum Städel naus, die Stross entlang,
Marschiere ich weiter zum Vogelsang;
Barg nut, Barg runner, an der Sauna Crick,
Noch eemol stech ich un guck zurück.
Dat winkt mer ebber un schickt en Kuss,
Es is mei Schatz un ihr letschter Gruss.
Ach, scheenes Mädel, Adj, Adj!
Wer wandre will muss weiter geh.

PRESTON A. BARBA,
University of Penna.

University of Pennsylvania
Philadelphia

March 14, 1911.

Mr. H. W. Kriebel,
Editor The Penna.-German,
Dear Sir: I have enclosed a little poem in the Penna. German dialect which you may find suitable for publication in your magazine. You will observe that I have avoided affecting the humorous which is unfortunately seldom absent in our later dialect poetry. Our dialect deserves to be employed in more serious literary endeavors. I have above all attempted to show that the dialect, homely as it may appear to some, even lends itself to the more delicate nuances of genuine lyric poetry. I have attempted to base the spelling on the German sound-system, to my mind the only correct one. If I have succeeded in helping to bring order into the chaotic form of the dialect due to the arbitrary methods of spelling usually employed, I shall consider myself amply rewarded.

Hoping, too, that your readers may also experience some aesthetic enjoyment in reading these few verses, I remain, Sir,

Very respectfully yours,

PRESTON A. BARBA.

Lititz, Pa., March 15, 1911.

Mr. Prston A. Barba,

My Dear Sir: Replying to yours of March 14, I desire in the first place to thank you heartily for your contribution "En Pennsylvanisch-Deitsch Wanderlied". I will make room for it in an early issue of the magazine.

Referring to the contents of your note accompanying the contribution I may say that I am in hearty sympathy with your expressed opinion that "our dialect deserves to be employed in more serious literary endeavors." Alas, here as elsewhere men toil for the "almighty dollar" and write and print what will probably "take" and "sell". I agree with you that the spelling should be based on the German sound-system. But when in editing a magazine like The Pennsylvania-German the question comes up in a practical form, and the editor faces practical conditions, giants seem to be in the way. There are many intelligent readers of papers and magazines who talk the dialect but do not read German print and are unfamiliar with the German sound-system. Contributors are apt to have pet theories and may take offense if any liberties are taken with their spelling. The question arises, has an editor even the right to change a writer's spelling and use of words, barring obvious mistakes? In the case of contributors to The Pennsylvania-German, I am inclined best to the view that I can hasten the day when there will be uniformity of spelling by letting each contributor spell and capitalize as he thinks best. Diversity may hasten the day of uniformity. Besides it seems to the editor presumptuous to dictate to a linguist, master of half a dozen languages, how he shall spell his words.

I am afraid your present effort will not "bring order into the chaotic form of the dialect". You may have clarified your own views on the subject, but to get other intelligent men to agree with you and adopt your way of doing things is a "horse of another color". I do hope your letter and contribution may help to create and crystallize sentiment on the subject.

By the way, why not spell, "schöne", "grü", "Neues", "Bündel", "Herrnhauter", "Schwämmit", "Deutsch", instead of "scheene", "grile", "Neles", "Bündel", "Harrnhat-
er", "Schwemm", "Deitsch"? Will our spelling be entirely satisfactory as long as scholars competent in the premises will not recommend a system of diacritical marks or a phonetic notation that will be easily understood, readily workable in the ordinary printing office?

Awaiting further communications on the subject from you, I remain,

Yours very truly,

H. W. KRIEBEL.

University of Pennsylvania
Philadelphia

The College
March 20, 1911.

Mrs. H. W. Kriebel,
Lititz, Pa.,

Dear Sir: In reply to the question in your letter of the 15th inst, why I do not use the forms "schöne", "grü", "Neues", "Bündel", "Herrnhuter", "Schwämü", and "Deutsch" for "scheene", "grie", "Neies", "Bindel", "Harrnhuter", "Schwemm", and "Deitsch", I shall say that ő and ü (French en and u) represent vowel sounds absolutely foreign to our Penna. German dialect, and are represented by the German vowels e and i (ie) respectively; the diphthong eu (like English of in boil) is also not preserved, but consistently becomes German diphthong ei; ä in Schwämü equals German e, and is simply preserved in High German on account of the analogous vowel a in its singular number (cf. Mann, Männer, etc.). High German e being very open before r. I have used German a in Herrnhuter.

You observe, therefore, that in instances where the original High German vowels are not represented in the dialect, I have substituted German vowels representing their phonetic values.

In support of this usage I offer as precedent the works of the Alemannic poet J. P. Hebel, (the Bavarians Fritz Gundlach and Franz v. Kobell, and the Palatinate poet, Karl Gottfr. Nadler (Vie Anhang to his collection of dialect poems "Frölich Palz, Gott erhalts!")

Very truly yours,

PRESTON A. BARBA.

**REVIEWS AND NOTES**

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


These studies are devoted to Sudermann, Hauptmann, and to Women Writers of the Nineteenth Century. They thus cover the most conspicuous figures in modern German literature. Sudermann and Hauptmann and their works are treated with a completeness and exactness that are not found everywhere.

The studies are not scholastic nor yet academic. "His cardinal purpose has been to draw attention afresh to a phase of contemporary culture thus far not sufficiently heeded by the English-speaking world." They are rather the expression of a keen interpreter and critic of modern German literature and culture.

The book is suited for reference work or collateral reading, and yet it affords interest for the general reader.

Its merit is vouched for by the opinion of Professor Francke, the Apostle of culture in America, when he says he is "convinced that there is here represented the most significant accomplishment of American criticism in the field of contemporary German literature."


We have here a brief and readable account of the siege of Boston, and of the events which brought it about. The author's endeavor has been to treat his subject as a single organic unit of events, and he has succeeded admirably. Whoever would write of the early years of the Revolution must needs write about Boston up to the evacuation of the city by the British troops: for up to this time the two are inseparably connected.

Frothingham's "Siege of Boston", 1849, is an authoritative piece of work; but a great deal of new material has come to light since the publication of that book. The present work is really history told by contemporaries for the author has relied upon contemporary statements. His incidents, and illustrative anecdotes he has gathered from
records, histories, and letters; much of all this is new. The amount is well proportioned.

The narrative is a popular one and yet scholarly. It is graphic in style; it is even dramatic in a way that should appeal to the interest of young people. It is written with sustained animation; it might properly be termed a romance of American history.


For several years already the colleges and universities of the country have been freely investigated and criticised, sometimes rather harshly, defamed and defended, and written up and "written down." "Which College for the Boy?", by John Corbin, published a few years ago, was probably the first attempt in book form at a comparative view of these institutions. "Great American Universities" by Dr. Slosson is, however, a book of a different type. The contents of both books appeared originally in the Saturday Evening Post, and in The Independent respectively. In this manner they received the benefits of some severe criticism. "Great American Universities" may be the least "popular", as it seems to show the hand of the trained investigator, who accepts wherever possible only first hand knowledge.

The author adopted a rather unique method of obtaining his information. He spent a week in residence at each institution, "living in some club house or boarding house, attending classes and talking with as many of the faculty and students as [he] could." And though the work is probably not as authoritative as it would have been if written by some officer of the respective institutions, it is very likely as unbiased as it can easily be. A great deal is to be said in favor of the comparative method adopted here: on the whole, it affords the institutions represented an opportunity to see themselves and one another as others see them.

There are fourteen universities represented; nine are endowed: Chicago, Yale, Harvard, Princeton, Columbia, Cornell, Pennsylvania, Leland Stanford, and Johns Hopkins; and five State Universities: Michigan, Minnesota, Wisconsin, California, and Illinois.

There may be students and alumni of these institutions who will find fault with some of the things said; and they may also hear of things they never heard of before or ever knew about their Alma Mater. The author's views, however, may also at times be a little warped, and his statements misleading. He puts the University of Pennsylvania down as having been founded in 1740, whereas authentic and accepted history says 1751. But these may be minor matters, for they do not necessarily distort the spirit of an institution.

The book is written in a pleasing, simple, and refreshing style. It is in no sense necessary to be a psychologist or an educationalist to read it with pleasure and with a relish. It is original in style as well as in matter. A peculiar thing about the book is the fact that every chapter is entirely different. One might think these fourteen chapters to read nearly alike, being the views of one man who looked up that many universities; but far from it, they are as unlike as if a different man had written each chapter. This shows that the author's view is not a superficial one, and that he succeeded in interpreting the spirit of these institutions. His original illustrations often tell more than a page of explanation. Speaking of educational machinery he concludes that after all "the product of the mill depends mostly on what kind of grain is poured into the hopper." And in speaking of the qualifications for admission and graduation he says "it is hard to ascertain how many hours of blacksmithing are equal in educational profit to one hour piano-playing", and that "educators will agree on this question in about the same time that economists agree how high a wall a bricklayer would have to build to entitle him to hear Caruso sing".

There is a pleasing expression of frankness; he does not attempt to conceal his views on the questions considered. He is free in his bestowal of condemnation and commendation: he condemns Harvard for its extremely elastic courses enabling men to choose shotgun courses, and he commends Princeton for its conservatism and Preceptorial System.

The book is a standard and stands alone. It is interesting and informing. It reveals what college catalogues seem to be designed to conceal.

American Prisoners of the Revolution

Danske Dandridge, Author of "George Michael Bedinger," "Historic Shepherdstown," etc., has issued a book of great historical value under the above heading. The announcement of the book says: "This is an account of some of the American prisoners who suffered in British prisons during the Revolution. It is, in part, a compilation from many sources: from unpublished Mss.: from personal narratives: from contemporary letters and periodicals, and from histories of the time. A great many cruel deeds were done, and crimes were committed that have long lain in obscurity. The writer has presented to the public this compendium of facts that have been collected about the prisons and prisoners, with the object of reviving the mem-
ory of these martyrs to the cause of American independence, that their sufferings may be commiserated and their patriotism receive due honor. They were faithful unto death, and have too long been forgotten by their countrymen. The author knows that there were many kind-hearted Englishmen, opposed to the war, and does not wish to lay upon a whole nation the blame due to a few. The horrors of war ought to be dwelt upon by all advocates for universal peace. That such pictures are presented to the reader in this volume of the terrible sufferings inflicted by men upon their fellows may aid in hastening the time when wars shall cease, is the earnest hope of the writer. The book is sold by the author, Danske Dandridge, Shepherdstown, West Va. (Price $3.00. Postage 15 cents).

HISTORICAL NOTES AND NEWS

Lebanon County Historical Society

The Thirteenth Annual Dinner of the Lebanon County Historical Society was held at the Hotel Weimar, Lebanon, on Thursday, February 16, 1911, at nine o'clock P.M.

The Hon. Chas. V. Henry, Judge of the Courts of Lebanon County, the Hon. Thos. L. Montgomery, State Librarian, and the Hon. Edward E. Beidleman, of the Dauphin County Bar, responded to toasts, announced by Eugene D. Siegrist, Esq., of the Lebanon Bar, the Toastmaster for the evening.

Preceding the Dinner the lady members of the Society and their lady friends held a reception, which the members of the Society, together with their dinner guests, attended. The Imperial Mandolin Orchestra furnished the music.

The Society held its first 1911 Stated Meeting in its rooms in the Court House, Lebanon, Friday, February 17th, two o'clock P. M., for the Election of Officers, deferred from the Annual Meeting, December 16th, 1910, the transaction of other business deferred from that meeting, and new business and the hearing of a paper. Dr. William M. Guilford the Nestor of the Medical profession of the county, was elected President, Dr. E. Grumbine who had served the office four years, declining a re-election.

Of Interest to Historical Societies

AN ACT
TO PROVIDE ASSISTANCE AND ENCOURAGEMENT OF COUNTY HISTORICAL SOCIETIES WHICH HAVE BEEN DULY INCORPORATED AND HAVE BEEN IN CONTINUED EXISTENCE FOR AT LEAST TEN YEARS.

SECTION 1. Be it enacted, etc., That from and after the passage of this act the board of county commissioners of each county of this commonwealth, shall pay out of the county funds not otherwise appropriated, upon proper voucher therefor being given, the sum of Five Hundred Dollars, annually, to the Historical Society of said county entitled hereinafter provided, to assist in the maintenance of its library and museum, and the payment of its current expenses, including the salary of its librarian.

SECTION 2. To entitle an historical society to receive said sum annually from the county funds, it shall have been organized in a county not containing a city of the first or second class; shall be the oldest historical society in its county if there be more than one, and it shall have been duly incorporated for at least ten years and for that period have a continued and active existence; at the time of the application for payment it shall have an active membership of at least one hundred members, each of whom shall have paid into its treasury a membership fee of at least three dollars: it shall have established a library containing at least two thousand books, pamphlets and periodicals, and a museum for the reception of historical relics and curios and photographs and paintings: it shall have adopted a constitution and code of by-laws, and shall have held at least two public meetings yearly at which papers shall be read or discussions had upon historical subjects, and with its application each year it shall present satisfactory vouchers of the board showing that the payment of the previous year has been properly expended for the legitimate purposes of the society.

We should like to see this bill become a law and hope our readers in the House and Senate will give it their hearty support.

The Pennsylvania Federation of Historical Societies

Standing Committees for the Year 1911.


By the President,

GILBERT COPE,

Attest:

S. P. HEILMAN, M.D., Secretary.


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Lehigh County Historical Society

Announcement has been made of the contemplated publication of a History of Lehigh County, Pennsylvania, by authority of the Lehigh County Historical Society under the editorship of Charles Rhoads Roberts. Rev. John Baer Stoudt, Rev. Thomas H. Krick, William J. Dietrich and Miss Minnie F. Mickley. The editors have received the following commission:

"Whereas, the year 1913 marks the close of the first century of Lehigh's existence as a separate county, and whereas, Lehigh county embraces one of the most historic sections of the state of Pennsylvania, and, whereas, no separate and complete history of the county has ever been published, and, whereas, it is the sense of the Lehigh County Historical Society and the county in general that such a publication would fittingly commemorate this event,

Therefore be it resolved that a committee of five be appointed by the society to compile and arrange for the publication of the same.

The following constitute the committee: Charles R. Roberts, Rev. John B. Stoudt, Rev. Thomas H. Krick, William J. Dietrich and Miss Minnie F. Mickley.

Signed: Geo. T. Ettinger. Ph.D., President; Chas. R. Roberts, Secretary.

"The Lehigh County Historical Society having a Historical Committee to compile the history of the county for 1912; the Chamber of Commerce of Allentown, hereby endorses the publication of such a history and approves of the plan of publishing such history by the Historical Society. [January 9, 1911]

The scope of the work is in part indicated by the "Table of Contents: Geology, Flora, Indians, The German Pioneers, First Settlement as Part of Bucks County, Revolutionary War, Fries' Rebellion 1798, Organization of Lehigh County in 1812, Bench and Bar, Education in the County, Newspapers, Medical Profession, War Periods, Public Charities, Internal Improvements, Census of the County, Allentown, Boroughs of the County, Townships of the County, Family Reunions.

For further particulars address the Secretary of the Historical Society, Charles R. Roberts, Allentown, Pa.
QUERY NO. 10

Eberle

About 1715 the widow Eberle with her three sons settled at Durlach, Lancaster county, Pa. Some claim she brought a daughter also.

Her son Henry about 18 years old on arrival in America lived on the old homestead. He may be the Henry Everly referred to in The Pennsylvania-German, Vol. XI, No. 11, p. 699. Can anyone give any information on this point? Also name of his wife.

His son Jacob died at Durlach in 1800. He married a Miss Huber, or Hoover, of near Columbia, Lancaster county, Pa. Wanted her name, and names of her parents.

His son Johannes Eberle was born July 5, 1755, and married Elizabeth Bricker, Nov. 24, 1776. She was born June 1, 1759. Wanted her parents.

QUERY NO. 11

Bosler

In 1761 John Bosler when a young man settled between Elizabethtown and Maytown and married Miss Longenecker. Wanted her name, also her parents, and children of said John Bosler.

His son John Bosler was born Nov. 14, 1765, and married Catharine Gish. Wanted her parents.

QUERY NO. 12

Webbert

George Webbert was born Oct. 15, 1769. Wanted his parents.

He married Elizabeth Miller. Wanted her parents.

QUERY NO. 13

Barnett

Stephen Barnett married Maria, daughter of Jean Bertolet. She was born 1715 and died 1802. Wanted their children. Also parents of Stephen Barnett.

QUERY NO. 14

Beaver

Dieble Beaver came in 1741 to Berks county, with three sons. The oldest Hans George Beaver aged 21. Wanted the names of their wives.

QUERY NO. 15

Kieffer

Dewald Kieffer came with his father and two brothers in 1748 and settled in Berks county. He married Hannah Fox. Wanted names of her parents.

THE FORUM

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

For Sale


Wanted


Check list of Penna. County, Town, and Township Histories, 1794-1892.

State condition and price.

WM. W. NEIFERT,
36 Pearl St., Hartford, Conn.

Corrections for Article "Government vs. Fake Forecasts"

Page 138, second column, in quotation $55.00 should read $555.00.

Page 143, in third line underneath the chart, remove word "equal" between the words "through" and "points."

Page 146, first column, in quotation 4th
line, insert "to handle" between words "competent" and drugs."

Page 147, second column, between "lightning" last word on 3rd line and "thunder" 1st word on 4th line, insert "thunder and rain on the 26th. Conditions: Temperature slightly above normal, no."

An Omission

We regret that through a misunderstanding we failed to state in the March issue that the "Pennsylvania Dutchman" who contributed the article on "Governor Weather Forecasts versus Fake Forecasts and Almanacs" was W. W. Neifert, official in charge of the local office of the weather bureau, Hartford, Connecticut. This omission is one of the inexcusable mistakes that editors are liable to make.

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 that purpose.

69. ADERHOLD

ADERHOLD is a compound of two German words ADER and HOLD. The original meaning of ADER is blood vessel and later it came to mean characteristic as in the colloquial expression ER HAT KEINE ADER VON SEINEM VATER, he has no characteristics of his father. HOLD means agreeable and friendly. Thus MEINE HOLDE means my sweetheart. The name ADERHOLD accordingly means a man having agreeable characteristic; a man who in the language of the day would be called a fine fellow.

Local Historian Appreciated

The Superintendent of Schools of Union County in making his report to the Superintendent of Public Instruction said of the late Dr. G. G. Groff, of Bucknell University: "His articles on 'Local History Pertaining to the Early Public Schools of the County' have been eagerly read by all whenever they would be published by the press of the county."

Lebanon Countians, Attention!

From the State of Washington comes this request. We hope our Lebanon readers will gratify their distant brother:

Bro. Kriebel:

Can't you stir up some of our people in Lebanon County and give us some items from Cornwall and Bismarck. Just ask for something in the next number—say that I am so far removed and am hungry for news.

Sincerely,

J. H. FERRYMAN.

"Slowness" of Germans

The Government of the Punjab required a portable sawmill for use in the hills, and a deal of correspondence ensued with both British and American firms, who, however, "were not ready" to built a machine answering the requirements of the Punjab authorities. On the other hand, a German firm was not only "ready" but promptly manufactured the machine, and actually sent it out to the Punjab on approval! And yet one often sees articles in the trade papers wondering how it is that Continental trade continues to expand at the expense of other nations. Presumably enterprise has something to do with it. —The Allahabad Pioneer Mail.

Dr. John Bachman, the Distinguished Naturalist

The Museum of Charleston, S. C., gave an Audobon-Bachman exhibit in March which was greatly appreciated. Dr. John Bachman, of Swiss-German ancestry, formerly the pastor of St. John's Lutheran Church of Charleston, S. C., was the friend and collaborator of Audobon. They met for the first time in 1831, and were fast friends to the end. Dr. Bachman was a close student of plant and animal and published many pamphlets and papers. He has been called "a cultured and accomplished gentleman, a famous preacher, a good citizen, a brave patriot and a naturalist of high distinction". We hope to give our readers a sketch of Dr. Bachman in a later issue of The Pennsylvania German.

The Germans in Fayette County, Pa.

A subscriber in Fayette County writes:

"I made a trip by foot 10 miles to see an old resident well posted but outside of inspiration I only got fragments which I can not put into form. He is a wornout man and has hardly enough vitality to work out a consistent piece of work. But he has a rich store of knowledge and assures me of the Germans playing an important part in the history of this section. At one time they composed over three-fourths of the population in this district. I made another trip for a valuable letter along this line but failed to land it. I shall make another attempt at the history of the Lutheran Church and prepare a general statement. These people migrated from Montgomery County and located in Virginia and then following the Washington Route they landed in this section where they developed the farming lands. They have almost completely lost the dialect or mother tongue. But few are able to speak it and rarely use it in public."

We thank our good personal friend for his efforts and hope he will "stick" until he gets results.
A Unique Piece of Workmanship

There was on exhibition recently in Harrisburg, Pa., a unique table made by Levi M. Longenecker, of Marietta, Pa. It is inlaid, about a yard square and contains ten thousand and sixty pieces of one hundred and thirteen kinds of wood, including wood from the old Columbia dam and the old Columbia bridge, burned 1863. This beautiful piece of work was made in about two years of time by means of a small saw and a pocket knife. Mr. L. is a grandson of Peter Longenecker, who moved from Chester County to Marietta where he died.

Words of Song Wanted

Editor Penna.-German:

Dear Sir: Half a century ago the school children of Lebanon County had a game in which they sang a rhyme like the following:

"Ring around the rosie
Pin upon a posy
There is a man in our town
His name is Uncle Josy.

Mr. Adam Walborn
Miss Maria Bixler," etc.

These were the names of the couple within the "ring."

By clasping each other's hands, eight to a dozen boys and girls formed a ring with a boy and girl within it, all singing the above lines and stepping to the music. The tune very much resembled that of Yankee Doodle.

Can any one of the many readers of the P-G supply all the words of the song?

Value of the Magazine

Mr. Editor:

I should like to say a few words for the magazine. The new cover is very good and the book itself is better than ever, and I would feel lost without it. Since we have been engaged on the family history I have read each issue with greater interest than ever, and I have always felt that it was money well invested when I subscribed for it. There is one other point that I wish to speak about since becoming a subscriber. I have had letters from people that I have never met, and I have derived much pleasure hearing from these people, who are also engaged in making a family history, and I have also made some new friends and good ones, and all through The Pennsylva

The Passing of the German Penna. German:

Dear Mr. Kriebel: In the Feb. No. of The Pennsylvania-German I noticed with interest in the Form—the Passing of the German. I was brought up among the Brethren in Christ—often called River Brethren. In my boyhood and earlier years I was well acquainted with them in Cumberland, my home country, Franklin, where my grandparents lived, Lancaster where I found my life companion and somewhat in still other counties. In those earlier days their meetings were a unique mingling of English and Penna. German. This was specially so in their testimony meetings when all the people take part. During the past summer I spent my vacation in Franklin and Cumberland counties and attended a number of their meetings, notably their harvest meetings when there was much testimony. I missed the Penna. German. Only one sister, quite aged, speaking in German in all of several meetings I attended where formerly at least one-half was German. The preaching was all English where years ago there seldom was a service with not some German often most.

Yours truly,

(Rev.) A. Z. MYERS,
Shamokin, Pa.

Location of Morea

In the March number "The Pennsylvania-German" I notice an inquiry "If there ever was a town in Pennsylvania by the name of Morea and where it is or was located."

This town is situated on Broad Mountain, in Schuylkill County; about five miles from Mahanoy City; about the same distance from Delano (east of the former place and south of the latter); and about twelve north of Pottsville. These distances are only approximate, as I do not have anything but my boyhood recollections to base my statistics on.

It is a mining (anthracite coal) town and the population, according to my recollection and later reports of the development of the coal property, is about 800 to 1000.

In the late 80s the Penna. R. R. made an extension of their Schuylkill Valley line from Pottsville to New Boston Junction. Morea is only a mile or so south of New Boston Junction. At the latter place this railroad connected with a branch of the Lehigh Valley R. R., which connects with the Mahanoy Div. at Delano. I was Assistant Engineer on the L. V. R. R. at the time these connections were made, and my birth place near Tamanend in Rush township, same county, is only about 8 miles to the northeast of Morea. At the time we made the surveys for the railroad connection this place was known as "Morea Colliery". Later
A New Magazine for Americans of German Descent

The Current Literature Publishing Company of New York in January heralded a new publication bearing the above name in these words:

"Beginning with this month, the publishers of CURRENT LITERATURE take charge of the publication of a new, illustrated monthly magazine, printed in the German language, entitled

RUNDSCHAU ZWEIER WELTEN
(Review of Two Worlds)

This will be, in effect, a German Edition of CURRENT LITERATURE, with the addition of a Special Department devoted to the culture-movement fostered so ardently by the German Emperor and his advisers on one side and President Taft and President Roosevelt on the other, for the interchange of thought between the great universities of the two countries, the closer acquaintance of each nation with the Artistic and Intellectual Achievement of the other, and in general a better understanding between these two great sections of the Teutonic race.

RUNDSCHAU ZWEIER WELTEN
will be the combination of a German CURRENT LITERATURE with the magazine established in this city several years ago by Mr. Louis Viereck and published under the title DER DEUTSCHE VORKAEMPFER (The German Pioneer). Mr. Viereck will continue to cooperate with the new and greater magazine as its Contributing Editor, resident in Berlin. The Editorial Management will be in the hands of his son, Mr. George Sylvester Viereck, the young American of German descent who has already, at the age of 26, made his name known on both sides of the sea as an author of notable creative literature both in prose and poetry. Dr. Edward J. Wheeler, editor of CURRENT LITERATURE, will maintain a special advisory relation to the new magazine.

Among the contributors to the Special Department of the magazine will be many of the foremost men both of Germany and America."

The firm is sending out circulars to organize a club of 5000 Americans of German ancestry who will receive a popular edition of Prof. Panst's "The German Element in the United States" and a year's subscription to the new monthly for the nominal sum of $3.70, the regular price of both being Ten Dollars. The Pennsylvania-German extends congratulations to the new enterprise and wishes it abundant success.
A "Special" Communication

The word "Special" is used in this connection in the sense of "designed for a particular purpose" different from others." On the last page of the cover we offer "Something Special." In explanation of the same the following is submitted:

The "Special" Campaign

One of the warmest friends of this magazine in a communication dated March 27, 1911, says, among other things; "The magazine as now conducted should be a great success in view of the great body of Pennsylvania Germans to whom it should appeal... Did our Pennsylvania Germans show the proper interest you would have 100 subscribers where you have but one... What you need is a good solicitor that should cover the whole country—a good Pennsylvania German who can be all sorts of things to all kinds of people... They (the subscribers) will not come of themselves but it takes a good man to get them."
It should not be impossible for each of a thousand of our subscribers to get five short term subscribers by July first at the offer we are making this month. I am fully persuaded that nearly every one could do much better than this if a determined effort were made. I open this campaign because I want each subscriber in my stead to take it upon himself to do what he can to swell the list of subscribers. I shall do what I can through these offers to win all the new friends I can for our work. If you do the same we will have good news to report by July.

**The “Special” Purpose**

I am continually being urged to secure more advertisements. I want to give better service. I ought to make original investigations. I want to serve subscribers better.

But all hinges on the subscription list. With a large and growing list of subscribers the value of the “ad.” pages naturally increases. This means more income, more margin to be set aside for improvements, better service. I have certain changes under consideration looking to the improvement of the magazine which I do not care to announce unless I am assured that subscribers will back me sufficiently in taking an advance step. I can only say now that I shall strive to continually improve the magazine regardless of response to this call, but the heartier the response the more satisfactory service will be rendered. I have carried the work forward thus far at a considerable sacrifice, doing what is done in all other legitimate life pursuits, sowing and toiling in expectation of reaping “by and by.” But come to think about it, is it not about time that you go out and help to gather a few sheaves for the harvest?

**The “Special” Period**

By throwing back numbers into the bargain I am giving the magazine at practically one dollar a year. With the present subscription list such a price would be suicidal. The results secured in this period will enable us to determine whether or not our prices are too high. Do not forget that the offers made will expire June 30 and that the period covered ends Dec. 1911.

**The “Special” Price**

Some warm friends of the magazine continue to make the charge that I am giving too much for the money; others complain that the price is too high. The offer we are now making is the most liberal we have yet made. No one ought to raise a “kick” against getting over 700 pages of special literature at a dollar. Those who think the price they have been paying is too low have a chance to equalize matters by presenting subscriptions to their friends. Present subscribers can benefit by taking advantage of the liberal commissions we give.

**Our “Offer” Blanks**

*The First Form.* The back of this card is left blank. We would be pleased to have you submit a word of commendation of the magazine which will be printed gratis in this space. We can not do this, however, unless you will circulate at least 50 of the slips either by handing in person to friends, by enclosing them with your letters or getting friends to distribute them for you. The commissions which will be allowed for business secured will be given on application and to those who order cards for circulation.
The Second Form. This is self-addressed, is mailable as a postal card and is to be prepaid by solicitor. Send five dollars for five of these cards and we will give you in addition to cards credit for a year’s subscription. By having these certificates on hand and speaking a commendatory and timely word you can get friends to subscribe and thus help the work along.

Kindness Appreciated

We recently referred a correspondent in Kentucky to a few of our subscribers for information. Letters were exchanged and the courteous answers received led our correspondent to write us as follows: “It is refreshing to meet one so responsive and helpful to a stranger’s requests. I quote from letter of Mr. B., ‘Though we are strangers and can hardly expect to meet we can, at least do a kind turn for each other.’ You are fortunate in having such men as your contributors.”

We take this means of thanking our subscribers for showing courtesies to the Kentucky correspondent and commending their kindness to all our readers. Let us be helpful to one another in our efforts as “delvers in genealogical mines.”

Professor Fogel’s Announced Dialect Contributions

In answer to the question, where is Prof. Fogel with his dialect articles, we submit the following self-explanatory letter:

Philadelphia, Pa., Mar. 27, 1911.

Mr. H. W. Kriebel,
Editor Penn.-German.

Dear Mr. Kriebel: I am sorry to have to tell you that it will be impossible for the present to take up the work in connection with your contemplated Dialect Department. As soon as my book on Pennsylvania German Superstitions is in press I may be able to take up the work. You may use any method you see fit to bring these facts before your readers.

Very truly yours,

E. M. FOGEL.

Advertise

In a booklet issued by G. W. Wagenseller, Editor and Owner of the Post, Middleburg, Pa., we find these words:

"Advertise and the world is with you,
Don’t and you are alone
For the U. S. A. will never pay
A Cent to the Great Unknown."

Acting on what is here affirmed our good and tried friends, the subscribers of The Pennsylvania-German can render the magazine a signal service by becoming the mutual friend to introduce the magazine among their acquaintances. The world is flooded with advertising matter, to such an extent that a great deal falls directly into waste baskets to go up in smoke, unread, unhonored and unknown. Put your personality at our service, without expense to yourself and become the best possible advertising medium. Brothers and Sisters, let’s advertise.

Subscriptions Received will be acknowledged in our next issue.
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GEORG VON BOSE. (See page 330)
First Family Association Meeting

MONG the many notable Pennsylvania family reunions during the past year none surpassed in point of numbers or in interest the celebration of the two hundredth anniversary of the landing of Philip and Nicholas Laux in America, at Brookside Park, at the city of York Pennsylvania, on June 18, 1910, by their descendants and by those of their kin who belong to collateral lines. Nearly a thousand members of this old and influential family, spelling their names in five different ways, (Laux, Loux, Lauck, Loucks, Loucks), were present to take part in the exercises of this their first reunion.

Owing to the advanced years of the venerable president of the Family Association, Israel Laucks, Esq., of York, the duties of the chair were at his request assumed by the Rev. Dr. Michael Loucks, of Marietta, Pa.


The following historical address was then delivered:—“Our Huguenot Ancestry: The Ancient Home in France,” by Hon. James B. Laux, of New York City.

The exercises for the forenoon were closed with a rousing “Rally Song” entitled:—“Laux’s to the Front,” composed by Mr. Charles W. Loux, of Philadelphia, Pa., sung to the tune, “Onward Christian Soldiers”.

After a bounteous dinner, served by the ladies of Calvary Lutheran Church, Dover, Pa., and an enjoyable fraternity among visitors the afternoon session was opened with music by the Loganville Band, a trombone solo by Mr. Lester Loucks, of Jacobus, Pa., and the singing of Luther’s grand old hymn, “Ein Feste Burg ist unser Gott.”

The following interesting address was then delivered:—“Landing in the New World: From Exile in Germany to Schoharie,” by Edwin A. Loucks, Esq., of New York City.

The address was followed with a Recitation, by Master Milton Loucks of Gloversville, N. Y., a bright young lad of fourteen, entitled: “The Battle of Oriskany”, who rendered it in a very intelligent and spirited manner.

The recitation of this battle poem had a peculiar interest for many of those present, for their ancestors had taken part in that bloody fight. It has also a special interest to the descendants of the old Palatine stock, wherever found, for Oriskany was a battle almost wholly fought by men of the German race, led by the heroic Herkimer, as well as being one of the most far-reaching in its effects of all the battles of the Revolution.

The following address was then delivered:—“From Schoharie to Tulpehocken,” by Rev. Michael Loucks, D.D., Marietta, Pa.
A most entertaining address, captioned: "Family Characteristics" interspersed with choice bits of humor was given by Mr. Charles W. Loux of Philadelphia, receiving the warmest applause.

Adjutant General Joseph B. Lauck, of Sacramento, Calif., who, on account of rioting in California, was prevented from being present and delivering the address, "Reminiscences," sent his "heartiest congratulations" by telegram.

Then came the concluding address of the day: "The Loucks' from Berks County to York County," by Hon. David M. Loucks, Jacobus, York Co., Pa.
Rev. A. G. Fasnacht closed the day's exercises by pronouncing the Mosaic benediction in German.

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**Praise Hymn**

*Composed by Rev. Michael Loucks, D. D.*

Today with praise to God,
We meet to own Him Lord;
Oh, let us here our hearts uplift,
In songs of one accord.

He brought us to this day,
A day of memories sweet;
Oh, let us here His name adore,
With love each other greet.

To Him, our fathers' God,
We owe a just acclaim;
He kindly led us here today,
His mercies to proclaim.

Praise to the Lord of love,
For all His goodness past;
And praises give to Him above,
While endless ages last.

---

**Our Huguenot Ancestry: The Ancient Home in France**

*By Hon. James B. Laux, of New York*

Mr. President, Ladies and Gentlemen,

Kinfolk:

I believe it was Ben Jonson who said, "he who cares not whence he came, cares not whither he goes," afterwards paraphrased by Edmund Burke in his "Reflections on the Revolution in France," when he said: "People will not look forward to posterity, who never look backward to their ancestry."

There is much wisdom in this saying of the fine old dramatist, and I am sure this sentiment must commend itself to you who are gathered here today, to do honor to the memory of the first of our name, who came to the New World, the blessed land of civil and religious liberty. It is fitting therefore that some mention should be made of the home in the Old World that gave birth to, and cradled the race from which we spring.

When I remind you that we are of French Huguenot ancestry I am very sure it must stir your blood and quicken your heart beats to hear again the story of that heroic and persecuted race that has done so much for mankind—morally, intellectually, and in the realm of art—a story that stands unparalleled in the history of the world, and particularly so when that story of lofty faith, heroic endurance, and sublime devotion to principle is epitomized in the recital of the story of our own ancestry.

In speaking to you of our Huguenot forefathers you must not expect me to present each one of you with a family tree, fully grown, in the topmost limbs of which you may see your own particular family snugly ensconced looking complacently down at the root and soil from which the tree grew, and expanded into the mighty trunk, branches and leaves in the course of centuries. The growing of family trees I must leave to each individual family, which should be regarded as a pleasant duty to be performed without delay, and which, moreover, should be regarded as a debt due to your ancestors to be discharged for
the benefit, not only of yourselves, but of those who come after you. I will content myself therefore with giving you a brief account of the seed from which our family tree has grown, and of the soil and times in which it developed into maturity, with some reference to the storms that beat upon it in the days of adversity and persecution, thereby proving its right to exist in the sunshine of prosperity under the clear blue skies of peace, when these storms had passed, and not to be cut down as one that crumbereth the ground.

The family of du Laux is one of the most ancient in France, and on its long roll appear many distinguished names throughout the centuries; soldiers, statesmen, scholars and ecclesiastics—Romanists as well as Huguenots, for it must be remembered that before the Reformation, Christians of every nation found their religious home in the bosom of the Church of Rome. save the Albigenses in the south of France, and the Vaudois or Waldensians in the secluded valleys of the Alps, who throughout the long tyranny of Rome, adhered to the simple faith and ceremonies of the early Church, and who hailed as "brethren", the Huguenots of France, when they accepted the principles of the Reformation and threw off the yoke of Rome.

The origin of the family is recorded in the ancient chronicles of the region on either side of the Pyrenees in the extreme southwest of France, and the claim is made that long before the nations of France and Spain, as we know them today had an existence; long before the mighty movement for national life began to manifest itself in the heterogeneous collection of petty kingdoms, dukedoms and principalities of the Feudal Age that were constantly at war with each other; long before the birth even of the French and Spanish languages; while yet it was a debatable question whether the patois spoken in Provence, the land of the Troubadours in the south of France, or that of the Ile de France in the north, in the neighborhood of Paris, should become the universal tongue of the French people, our ancestors were petty sovereigns of the principality of Biscay on the bay of the same name on the Spanish side of the Pyrenees, speaking a dialect of the old Gothic tongue. You will remember that the Visigoths, a warlike branch of the great Germanic race invaded the Spanish Peninsula during the fifth century and established themselves there, and in southern France.

In passing it may be said, that the Goths, though a warlike and conquering race were noted for their morality, love of justice, and good-faith, and moreover, were distinguished for their appreciation of the fine arts, science and learning, qualities transmitted to their descendants. Their love of the beautiful has its enduring monument in the Gothic architecture. The Goth loved law and order, and was never an anarchist; he never destroyed for mere love of destruction, but preserved all that was worth preserving.

And so with our mind's eye we can look back to those far-off centuries, and behold these shadowy Visgothic ancestors of ours hard at work in the task of reducing to obedience the turbulent population they overcame—a mixture of Celt and Iberian—and the formation of a stable form of government in the foothills, valleys and summits of the Pyrenees in the region known today as the Basque Provinces of Biscay and Alava. Some color of truth is given to this ancient tradition of the sovereignty of Biscay from the fact that the armorial bearings of ancient Biscay are similar in certain respects to those of the famille du Laux which have been handed down to the present day.

Tradition hath it also, for I will not venture to call it history, although the claim is staunchly made by the representatives of the family in France, that the chiefs of the Maison du Laux distinguished themselves greatly in the long and bitter conflict waged with the Moors of Granada, and that by reason of these services they achieved the sovereignty of Biscay and Alava which took place towards the close of the ninth century,
the first ruler of which was Don Lope du Laux.

By consulting your histories you will be told that the last unconquered refuge of the Christians of Spain, in the Moorish Conquest was in this very region, and that from this spot was exerted the force which under men like Alfonso the Great, turned the tide of conquest in favor of Christianity which finally, after a sanguinary conflict of over six hundred years ended in the expulsion of the Moors, during the region of Ferdinand and Isabella, in 1492, the year in which Columbus discovered America, destined to be the asylum for the oppressed of every nation, and of every creed.

According to ancient family records, in the possession of the present heads of the family in France, Inigo Lope du Laux, the sixth Seigneur de Biscaye and Count of Alava, had two sons: Lope Sanche, Seigneur du Laux, seventh Seigneur de Biscaye and Guillaume Sanche du Laux, a younger son who had crossed the Pyrenees about the year 1075, and established himself in the Viscounty of Bearn, near the City of Pau, in what is now, with Henry the Fourth's ancient Kingdom of Navarre, the Department of Basses Pyrenees.

This Guillaume Sanche du Laux became the founder of the house or family from which all those bearing the name of Laux descend. He was made the Grand Ecuyer of Garcia, King of Navarre, and Governor of the town of Navarre, and married Sancia Vaca, Souveraine of a little town lying close to the Pyrenees. He evidently prospered for he enabled a younger son named Raimond du Laux, to establish himself in a right worthy fashion in the adjoining territory of Armagnac, where his grandson became the Baron of the lands of Labour and Arberac in 1151. The Armagnac territory extended in a strip from the River Garonne to the Pyrenees, and in those days was the scene of many a bloody fray between rival feudal seigneurs in which the Barons du Laux took an active part. They were always in the front.

For many succeeding generations the Seigneurs du Laux played an active and important part in the history of Bearn and Navarre, which were a part of ancient Gascony, all belonging to the Duchy of Aquitaine, and all of which was a possession of the Crown of England for over three hundred years (1152-1453). These lands were territory as foreign to the French Kingdom as the territory of their German and Spanish neighbors. The French conquest of Aquitaine (1451-3), the result of the Hundred Years' War, was in reality the conquest of a land which had ceased to stand in any relation to the French Crown, and it was therefore to England that the seigneurs and rulers of these lands looked as the source of preference, and to whom allegiance was due. This is why we now begin to find frequent mention of the Seigneurs du Laux in the service of the Kings of England. About the year 1235 we meet with an Arnould Guillaume du Laux, Chevalier, and Amagneux du Laux, also a chevalier, who rendered signal service to King Henry III in Aquitaine.

This Amagneux du Laux accompanied Louis IX, or Saint Louis, as he is popularly called in France, in the Seventh Crusade against the Saracens, and in the disastrous battle of Mansoura in Egypt (1250) in which 30,000 Christian soldiers were slain, was taken prisoner with King Louis. After paying a heavy ransom he returned with the King to France, and died at the Chateau du Laux in Armagnac and is buried in the church at that place, where his tomb and effigy can be seen to this day. He won great distinction in this crusade, and in commemoration of his services his armorial bearings were augmented with a bordure bearing bezants, a coin of the Byzantine Empire, indicating that the bearer had distinguished himself as a crusader. That heraldic insignia has been borne ever since on the arms of the famille du Laux.

His successor, Ponce du Laux, married October 25, 1264, Jeanne de Corneillan, and had three sons, one of whom, Pierre, became Bishop of
Xaintes, and another, Geraud, the Chevalier, who followed King Edward to England.

It is interesting to note the frequent occurrence of Pierre, or Peter, as the baptismal name after this time. Throughout all the generations since, in whatever land the family may have made its home, or whatever creed it professed, you will find the name of Peter given to some member of it. Is it too much to say that the custom of naming a son, Peter, which seems almost to have become a religious duty in the olden time, and in our own day, too, had its origin in naming a son of the Seigneurs du Laux in honor of Peter, the Bishop of Xaintes, whose high rank in the hierarchy of the Church was a source of pride to the family? There would be nothing unusual in that, for the preacher uncle, even in our days, is considered a great personage, a most valuable asset of the family. There is always a great commotion when he visits the relatives you know, particularly among the young folk, and in certain parts of the household domain.

The Seigneurs du Laux seemed to have had a gift of diplomacy, for frequent mention is made of their acting as the representatives of the English Kings, and of the great Feudal Lords in that part of France, and in conformity with the custom of the nobles of the ancien régime, the rich livings of the Church were not allowed to get away from the family entirely, notwithstanding that they were soldiers almost to a man. Along the beginning of the fifteenth century we find another younger son, Carvon du Laux, who became bishop of the Diocese of Bayonne, which lies on the coast of the Bay of Biscay. He had a brother, another Pierre, or Peter, who established himself in the region of Perigord, in what is now the Department of Charente Inferieure, where he married Agnes de Guihan de Barbassan, sister of "the noble and valiant Seigneur Bertrand de Barbassan," and had several children, the oldest son being another Pierre, or Peter. A daughter with the quaint name of Valerine married the Vicomte de Signac; interesting and convincing evidence as to the standing and fortune of this founder of another branch of the family, which was destined to arrive at great distinction in the succeeding generations, being rewarded with the titles of Marquis and Comte. A descendant of a branch that abjured Protestantism after the return of Henry IV to the Church of Rome, became Archbishop of Arles, and was guillotined during the French Revolution in 1789. Another descendant, Peter Marie, Chevalier du Laux, was a colonel in the d'Agenois Regiment in Rochambeau's army in our own Revolution, as were also humbler members of the family in the navy, under the command of Count d'Estaing. From an offshoot of this branch, that of Anjoumois, came several Henry and Phillip du Lauxs during the seventeenth century. Amagneux, a son of Peter, married Honorine de Saunier, a name well worth adopting in the New World. Honorine is a becoming name for a good, high-minded woman, and is not a name that can be made into a silly diminutive.

His great grandson, Jean du Laux, in 1575, married Marie, the daughter of Francois III, Comte de la Rochefoucault and his wife, the Comtesse de Roussy, sister of Eleanore de Roy, who became the wife of Louis de Bourbon, Prince de Condé, altogether a very brilliant marriage regarded from a social and political standpoint and showing the position he occupied as a member of the old nobility.

This Jean du Laux was a distinguished soldier, and a devoted follower of Henry IV, who showed his high regard for him in the following letter which is still in the possession of the family in France, as are also letters from Henri IV, the Prince de Condé and other Huguenot leaders:

"Je vous écris à la hâte, pour vous prier de venir me joindre à Berseeurce pour aller à la rencontre de la Reine, ma femme, en meilleur équipage que la brieveté du temps pourra vous le permettre. Vous y serez Mr. du Laux le très bien venue et de bon coeur recu.

Votre affectionné ami Henri."
The family of du Laux had long before this time embraced the tenets of the Reformation in Bearn, the birthplace of Henri IV under the vigorous missionary work of Jeanne d'Albret, the mother of Henri. After this the fortunes of the family were closely identified with those of Henri IV in his efforts to secure the throne of France, and some member of it was always present in Henri's great battles, among them, Coutras and Ivry, and from which in all probability dates the *cri de guerre*: "l'alliance mène à la gloire" which is now the motto of the family as shown on its coat of arms.

A significant and convincing proof of the Huguenot character of the family at this time is shown in the baptismal names given to many of the sons. We meet with biblical names like Josias, Daniel, John and Isaac. The Armands, Gastons, Francois', Arnaudts, and names of like character become less frequent in the period of the Huguenot ascendancy.

That many of the members of the several branches of the family, established in different parts of France, became Protestants and suffered in consequence, is shown in the names found in the list of exiles in foreign countries, as for instance, in the Denization Roll of London, for 1544 published by the Huguenot Society of London, we see the name of John Laux, a Huguenot, who was naturalized. Also in the baptismal records of the French Church in Thread-Needle Street, the name of Madeleine Laux, daughter of Jacob Laux in 1567.

In a baptism recorded in the Registry of the Walloon Church, in Canterbury, England, we find George Laux as a witness. Many more instances of this character could be cited from the records of the French Huguenot Churches in England.

Among the officers of the Huguenot

Regiments of William III of England was a Lieutenant Laux, who was present at the Battle of the Boyne, under the command of the old Duke de Schomberg and was among the number of the Duke's Huguenot regiment of Horse that followed the old hero as pointing his sword at the French and Irish army across the river he cried out: "allons, mes amis! Rappellez votre courage et vos ressentiments: VOILA L'OS PERSECUTEURS!" and plunged into the stream. The defeat of James II and with it, the downfall of tyranny—political and religious—in England, was the result of that day's work of the Huguenot exiles of France, under the glorious old Schomberg, who here laid down his life for liberty of conscience at the age of eighty-two.

We find in the church records also, even at these early dates, evidence of the corruption of surnames. The prefix is dropped, the silent letter as the x in Laux is omitted as had already been done in France, where you find in family documents the name spelled alternately Laux and Lau. Not the least of the sorrows of the old Huguenot families in exile was the dismemberment and corruption of the family names. This was particularly flagrant in Germany, where they became Germanized in form, and frequently translated. In this country also, among the German settlers, with whom the descendants of Huguenots had cast their lot, this sad work of disfiguring good old French names has also occurred. Who would recognize Bau-champ in Bushong, or de la Coeur in Delliker, or Cauchois in Cushman, or Sauvage in Sowash, or Votearin in Woodring, or Laux in Loucks or Laucks, names that are familiar to you all. "The pity of it, the pity of it!"

With what force and with what truth the lines from Shakespeare may be used by the man whose ancestors bore an honorable historic name, but which comes down to him in a mutilated, grotesque and unrecognizable form: "Good name in man and woman
Is the immediate jewel of their souls:
Who steals my purse, steals trash: 'tis nothing:
But he, who filches from me my good name, 
Rob me of that which not enriches him, 
And makes me poor, indeed."

And to think that some thoughtless an-
cestor was guilty of such a senseless crime.

Further evidence of the profession of 
Huguenot doctrines by the family in 
France, is found in the Registre des 
Mariages et Baphtismes of the Huguenot 
church of St. Quentin in Picardy in the 
year 1599, where we have the baptismal 
record of Judith de Laux, daughter of 
Jehan de Laux, and his wife, Suzanne 
Cormelmy.

In the Huguenot David Laux, we have 
not only a devout Protestant, but also a 
scholar of rare attainments. He was for 
a long time one of the editors of the fa-
mous Estienne printing house in Paris, 
a Huguenot establishment that flour-
ished in the sixteenth century until it 
incurred the enmity of the Sorbonne, 
because of its publication and sale of 
Bibles when it was removed to Geneva, 
Switzerland. David Laux went to Edin-
burgh, Scotland.

The methods employed by the fanati-
cal successors of Henri IV to drive the 
Huguenots back into the fold of the Ro-
man Church had the effect of driving 
thousands from France. The Coron-
ation oath that Henri IV was compelled 
to take gives some idea of what was in 
store for the Huguenots of France. It 
read like this: "I shall endeavor accord-
ingly to my ability, in good faith to drive 
from my jurisdiction and from the lands 
subject to me, all heretics denounced by 
the Church, promising on oath to keep all 
that has been said, so help me God, and 
the Holy Gospel of God." There is no 
question whatever but that Henri's sin-
cerity in the change of his faith was 
doubted by a very powerful section of 
the Church party, who regarded it 
simply as a political subterfuge, and who 
believed that at heart he was still a 
Protestant and an enemy of the Church. 
In fact, the assassin Ravaillac was taught 
in the Cloisters of St. Bernard to believe 
that Henri was an enemy of the Church 
and should therefore be destroyed. The 
Promulgation of the Edict of Nantes 
four years after his accession to the 
throne (1598) which was intended as its 
title indicated, to bring peace to France: 
"An edict of the King for the Healing 
of the Trouble of the Kingdom," con-
vinced his enemies of his insincerity and 
his assassination soon followed. His ef-
forts to pacify France by granting to the 
followers of the Reformed religion as 
large a measure as possible of civil and 
religious liberty were entirely at variance 
with the expectations of his Romanist 
supporters, and most grievously did he 
answer for it.

His untimely death on the eve of 
his departure for the relief of the Pro-
testant Princes of Germany became a 
signal for bold encroachments on the 
rights and privileges of the Huguenots 
guaranteed by him in the Edict. The 
treatment of the Huguenots during the 
Regency of Marie de Medici, their biter 
enemy, governed by Italian favorites, 
who inspired her policy, which, like that 
of her family, was always Machiavellian, 
was what might have been expected of a 
family which did not consider a promise 
made by a King to a Protestant as bind-
ing. Little by little, day by day, the con-
cessions accorded Huguenots were con-
tested, reduced and finally denied.

The great massacre of Huguenots in 
Bearn, the home of Henri IV and of 
the du Laux family, where the Protes-
tant worship was suppressed, and Rom-
ish priests installed in their places, not-
withstanding that more than three-
fourths of the people were Huguenots, 
and had been so for generations was 
one of the greater crimes committed in 
the name of the Most High. Massacres 
in other sections followed, producing in-
evitable revolts, which armies of the 
King hastened to suppress wherever 
possible.

Among the many flagrant violations 
of the Edict of Nantes and persecutions 
that followed upon the death of Henri 
IV, mention may be made of the right 
of residence accorded to national or for-
ign Protestants, especially to pastors 
and professors in all the cities of the 
Kingdom; the enjoyment of complete 
liberty of conscience, a right which was
restricted and finally suppressed, both as to the residence, and as to liberty of conscience; the destruction of hundreds of Huguenot temples, which after having existed for sixty years, were found to be too near the Romish Churches, because the singing of their Psalms, the sound of their bells, the possible meeting of processions, might gravely inconvenience the Romish service and scandalize the true believers who had never dreamed of such a thing before; the interdiction forcibly, or by persuasion, to take children away from their Protestant parents in order to have them baptized as Romanists; the refusal to admit Protestants to all State offices, functions, industries, professions, corporations, masterships, under the pretext that the Edict of Nantes had been granted to the Huguenots as a measure of necessity, and under compulsion in dangerous times which the successors of Henri IV declared they were not bound by, perpetual and irrevocable as it might be called, and how they were gradually deprived of all their dignities, offices, and functions, and even denied the possibility of following a profession, trade, even as a hatter, livery-stable keeper, or a washerwoman; the gradual reduction of the Chambers of the Edict, or bi-partisan special tribunals established to safeguard the rights of the Huguenots, and their final suppression; how Huguenots were forced to contribute to the support of the Romish Churches, and their priests; the suppression of Protestant colleges, schools and academies; the refusal to permit the holding of consistories, synods and conferences, though expressly guaranteed by the Edict without previous permission being required.

These are but a few of the numberless acts of tyranny and persecution that became the daily portion of the unhappy Huguenots of France, between the promulgation of the Edict of Nantes in 1598, and the Peace of Westphalia in 1648, which ended the Thirty Years' War, the last of the religious wars that deluged the continent of Europe with blood in the Name of Jesus Christ, the Son of God.

Let us thank God that we live in an age of religious liberty enjoyed by Roman Catholics as well as by Protestants; an age of toleration and respect for each other, a high example of which is shown today at Villanova College, a Catholic institution of this state, where President Taft is being honored with a college degree conferred but twice before, and then upon Protestants. We are Americans and Christians here no matter what the creed we confess. We worship the same God, whether Protestant, Catholic or Jew.

The persecutions of the Jews of the Moors of Spain are alone comparable with the treatment of the Huguenots of France for vindictive, bloodthirsty ferocity. It must not be forgotten that the Age of Louis XIV also ushered in the atrocities of the draggonades, the galleys and the other terrible crimes committed in the name of religion. Over five hundred thousand Huguenots, among the best and most loyal subjects of France, were driven into exile by the revocation of the Edict of Nantes in 1685.

Germany probably received half of the Huguenot exiles, many thousands settling in the Palatinate of the Rhine, where their descendants are living to-day, with their unmistakable French family names. The publications of the German Huguenot Society "Geschichtsblätter des Deutschen Huguenotten-Vereins" of Magdeburg, is devoted to the fortunes of the Huguenots in Germany.

The Huguenot forefathers of Philip and Nicholas Laux and also those of my own ancestor, Peter Laux, of Bucks County, Pennsylvania, settled in Hesse Darmstadt and Hesse Nassau, in the municipalities of Runkel and Epstein in Darmstadt and in Münster in Nassau.

I had the pleasure, some years ago, of meeting one of the family still living at Münster, a soldier of the Franco-Prussian War, who as an officer in a cavalry regiment in the German army rode through the streets of Paris, after its surrender to the Germans. On the staff of the German Emperor, it is said, were over seventy officers of Huguenot de-
scent. Surely an event of great significance. This officer discussed with me the Huguenot origin of the family and corroborated all that had come down to us from our Huguenot emigrant ancestors.

One of our name is, or was, the pastor of a Huguenot church in Wurtemberg, a few years ago. In Wiesbaden, not far from Runkel and Münster, are found representatives of the family today; one an artist, who retains, strange to tell, the ancient way of spelling the name. Some of his paintings, in my possession, show work of superior merit. Many others are artists and scholars, true children of the renaissance, for the Huguenots were that, if nothing else, protesting, as they did, against the slavery of the human intellect, and in proclaiming their love of knowledge.

I believe it was Sir Thomas Overbury who said: "The man who has not anything to boast of but his illustrious ancestors is like a potato; the only good thing belonging to him is under the ground." Let us hope that this may never be said of any of our name.

While we are taking pride in being the descendants of worthy and honorable ancestors we must not forget that formidable noblesse oblige of a gentleman of France. The higher our endowment of good blood, sound intellect and good fortune, the greater the obligation to live up to the highest standard of life, in courtliness, kindliness and gentleness of grace and manner, the refinements that distinguish the gentleman from the boor; the greater our duty to our fellow man, to the community in which we live, to the State, and to the Nation. It is the individual example that affects the whole mass, and he who has been blessed beyond and above his fellow-citizens has had at the same time imposed upon him responsibilities, which he must discharge in a manner becoming his station. He should so live that his example will make our faith more pure and stron gin high humanity, an example that will beget within the hearts of those about him something of a finer reverence for beauty, truth and love—traits that should be recognized as synonyms of the name of Laux.

Rally Song, "Laux's to the Front"


Scions of the noble
"People of the Lakes,"
Hear the call to battle
As the morning breaks.
Giant evil forces
Rise before your ken;
Drones and weaklings falter
But the world needs men.

Chorus:—
Forward, then, and upward,
Brave the battle's brunt.
Set on high the standard,
"Laux's to the front."

From Navarre's dominions,
Persecution's fires
Drove your true and tested
Faith defending sires.
But in God's own garden
Seed of martyr hue,
Tenderly transplanted,
Unto fruitage grew.

Error must be routed,
Evil put to flight:
Truth must be defended,
And enthroned the right.
Men of martyr's courage,
Whom no foe may daunt.
Hear the Captain's orders,—
"Laux's to the front."
Landing in the New World—From Exile in Germany to Schoharie

By Edwin A. Loucks, of New York City

Mr. Chairman and Ladies and Gentlemen:

In describing the coming of Philip Laux and Nicholas Laux to America, whose landing two hundred years ago we celebrate today, I am compelled to speak of the sufferings and trials of that contingent of German Palatines in whose company they arrived in the City of New York, for there is no record of their individual experience either in Germany, England, or in America. They all had the same general record of misery and oppression in the old world and in the new, and when I relate what history tells us of that epoch-making emigration, you will gain some conception of the life story of your ancestors whose settlement on the beautiful banks of the Hudson, we are here to commemorate in the midst of peace and plenty under beautiful skies.

First, however, let me express my great pleasure at meeting so many of the descendants of the old pioneer, Philip Laux, of the Hudson and Schoharie, who have founded new homes in this grand old Commonwealth of Pennsylvania, and to say that I bring you the warmest greetings from those of your kin in Schoharie and in the Mohawk Valley who find it impossible to be here with you today.

The history of the Huguenot persecutions in France is known of all men, and will not be dwelt upon by me. But of the experiences of our Huguenot ancestors while in exile in Germany, it will be interesting to speak, for it involves the recital of the story of one of the most unhappy periods of human history: the Thirty Years’ War and the Wars of Louis the XIV which ravaged and desolated the Palatinate of the Rhine, in which so many Huguenots had made their home.

There is every reason to believe that the parents or grandparents of Philip and Nicholas Laux left France previous to the revocation of the Edict of Nantes, and settled in the Palatinate before or during the period of the Thirty Years’ War, which has been called by all historians the most frightful conflict ever engaged in by human beings. It was a religious war, and like all wars of that character, it developed all the latent instincts of savagery in man, and wrought such horrors in Germany, and left such wounds on German life and character that even after the lapse of nearly three centuries the effects of that dreadful conflict are still visible.

We know that the German home of Philip and Nicholas Laux was in Hesse Darmstadt, now a part of Hesse Nassau, in the neighborhood of the ancient municipalities of Runkel and Epstein. This information is gathered from the church records in Schoharie and on the Hudson, for it seemed to have been the custom during the early period of the Palatine settlements, for the pastors in recording marriages, to mention the place from which the contracting parties came, which was done in the case of several marriages of members of the Laux family.

The Palatines who left the valley of the Rhine in 1708 and 1709 and landed in London, were perhaps the most sorrowful body of emigrants who ever left Germany for America. Germany had barely begun to recover from the effects of the Thirty Years’ War, which was felt more in the Palatinate than in any other part of the Fatherland, for it was the garden spot of Germany, when the wars of Louis XIV of France began, and life once more was made miserable. The Palatinate was again the theatre of those unholy conflicts. On the advice of the leading generals of the French King, the Palatinate was ordered to be destroyed, and where once were smiling fields of grain and vineyards, and contented villages, naught was left but the blackened ruins of cities, towns and hamlets, while famine and the pestilence stalked abroad.

To flee from such horrors became the
thought of thousands who had given up all hope of ever seeing Germany the abode of peace again, where men might build homes, rear families, and worship God as their conscience dictated. The fury of King Louis was directed particularly against the Palatinate, as it was the home of many thousands of his Protestant subjects who had fled from his tyranny, both before and after the revocation of the Edict of Nantes; and this is why 30,000 Palatines in the greatest misery and poverty,—for they had been plundered by contending armies of nearly all they possessed,—went to London, for the kind-hearted English Queen Anne had invited "the distressed Protestants of Germany to make homes in her American Colonies." In this sad company were Philip and Nicholas Laux with their families. Of these suffering, starving, and almost naked Palatines many were sent back to the Rhine in a heart-broken condition. Several thousand were sent to Ireland, where they made homes in the County of Limerick; thousands more perished at sea and on shipboard from fevers and from want of food and drink. Four thousand, among whom were Philip and Nicholas Laux, left England in ten vessels on Christmas Day in 1709, and after a perilous voyage of nearly six months arrived in New York on June 14th, 1710. Of the four thousand who left England seventeen hundred died at sea, and while in the act of landing. The remaining twenty-three hundred were encamped in tents on Nutting Island, now Governor's Island. Every descendant of Philip and Nicholas Laux should take off his hat as he passes Governor's Island as a mark of respect to the memory of their old brave-hearted ancestors who believed they had left all misery and wretchedness behind them when they left the shores of England for America.

In the late autumn about fourteen hundred were taken to Livingston Manor, about one hundred miles up the Hudson River. The widows, sickly men and orphan children remained in New York, where they were treated shamefully, the children taken from the remaining parent, and arbitrarily apprenticed by Governor Hunter to citizens of New York and New Jersey, many in strange, and distant communities. Many of these orphans never saw their fathers or mothers again.

As Queen Anne in sending these impoverished Palatines was put to a very considerable outlay of money, amounting to 10,000 pounds, the emigrants were expected to reimburse the Government under a contract by manufacturing tar, pitch and raising hemp (naval stores), in America, for a certain period when their obligations would be considered discharged.

Owing to the gross ignorance of Governor Hunter and associates, whose scheme this principally was, the plan proved a failure, for the forests and soil in that region were not adapted to the production of naval stores and the condition of the Palatines again became desperate for they were suffering for the necessaries of life.

While in the streets of London, waiting for transportation to the colonies, they met a delegation of Indians from the Mohawk Valley, and who, pitying their forlorn condition, promised them lands in Schoharie, if they would come to America. Land was conveyed by the Indians to Queen Anne for this purpose. Remembering this in all their troubles they petitioned Governor Hunter, while on a visit he made to their villages, that they might settle in Schoharie on the lands promised them by the Indians in London. He insolently refused them in a great fury, saying: "Here is your land, where you must live and die."

The Palatines were men of honor, and were willing to carry out the terms of their contract, but in a region where their labors would be rewarded by sure returns. They, moreover, showed their attachment and loyalty to Queen Anne by enlisting in the military expedition that was planned against Canada in 1711, fully one-third of their able-bodied men serving in that campaign. They were to receive wages the same as other soldiers; their families were to be
taken care of while they were absent, and the arms they carried and with which they fought were to be retained by them on their return. After serving with great bravery and credit in this expedition, in which quite a number of them lost their lives, the survivors found their families on their return in a famished condition, no food having been given them by the Colonial Government as promised during their absence. The arms they carried were also taken away from them in spite of promises made that they should keep them when they enlisted.

Then the old German hatred of wrong and injustice burst forth; deceived and plundered, their families shamefully treated, they determined to break away from the spot where nothing but treachery and starvation seemed to be in store for them if they remained. The watchword became "Schoharie, the Promised Land." Deliberately making their preparations, one hundred and fifty families, among them Philip Laux and family, late in the year 1712, quit the scene of their miseries and slavery, and started for Schoharie, about sixty miles north-west of Livingston Manor, which they reached after untold suffering. They had to make their way through a roadless wilderness without horses to draw or carry their belongings, with their little children and weak and delicate women. They harnessed themselves to rudely constructed sledges on which they loaded their baggage, children and the sick, and then dragged them as best they could through the snow which covered the region they journeyed through, frequently encountering long stretches three feet in depth. It took them over three weeks to make this journey, arriving at Schoharie half-starved and suffering from exposure and intense cold.

Their misery was in no wise diminished on their arrival; famine stared them in the face, and had it not been for the charity of friendly Indians, who showed them where to gather edible roots and herbs, every soul of them must have perished. Their indomitable courage and energy enabled them, however, to survive their dreadful plight, and a year later found them housed with improvement of their land under way.

But like the Israelites of old, they were pursued by their Pharaoh. Governor Hunter, who resented their uncivilized departure from Livingston Manor, was determined to punish them in spite of the fact that but a short time before their departure he had notified them that he could not undertake any longer to supply them with subsistence, and that they would have to shift for themselves, permitting them to accept "any employment they might get from farmers, and others in the Province and New Jersey for their own and their families' support until they were recalled by proclamation, or other public notice." He threatened to hang John Conrad Weiser, their leader, at Schoharie, for being disobedient and mutinous. His son, Conrad Weiser, afterwards removed to Tulpehocken, Pennsylvania, where he became famous, as you all know.

Their sojourn in the Schoharie Valley, covering a period of about ten years was marked by the vindictive animosity of Hunter and his creatures at Albany, resulting finally in the loss of their lands and improvements, owing to defective titles cunningly contrived by unscrupulous land agents. Then, once more, the victims of injustice and misfortune, the greater number left the scenes of their unrequited labors to found new, and this time, permanent homes in more hospitable regions, the majority going to the Mohawk Valley, where they soon became prosperous and where their descendants, among them many of the descendants of Philip Laux, are found today, a sturdy, influential and intelligent people. Their patriotic services during the Revolution forms one of the brightest chapters in the history of the State.

A few families remained in the Schoharie Valley, where in spite of spoliation, they eventually acquired new homes and where their descendants became potent factors in the material
development of the State, as well as in its political affairs. Gov. William C. Bouck (1842-44) was a descendant of one of the Schoharie Palatines, as was also Bishop Kemper, the first missionary bishop of the Protestant Episcopal Church in the United States.

Little did the English Government of New York dream when it was tyrannizing over the Palatines of the Livingston Manor on the Hudson, in Schoharie and in the Mohawk Valley, and when it was congratulating itself that the settlement made there would prove a bulwark and defense of the English settlers against the Indians and French aggression that it was sowing the seeds of a mighty revolt against oppression, that was to bear deadly fruit in the future; that it was disciplining one of the bravest and most virile bodies of men in the Colonies, who showed the stuff they were made of at the Battle of Oriskany, and in other bloody encounters on the wild frontier with savage Indians and not less savage white men.

I am sure I will be pardoned for pointing with pride to the fact that in the Battle of Oriskany, the prelude to the surrender of Burgoyne at Saratoga, called by Creasy one of the fifteen decisive battles of the world—Oriskany, which Washington said, "first reversed the gloomy scene" of the opening years of the Revolution, and without which Burgoyne would not have been defeated, were men of our family. On the muster rolls appear the names of Lieutenant Peter Laux, and his son Peter, and William Laux, who was shot through the arm, besides other members of the family. Other representatives of the family to the number of about forty, comprising almost the entire able-bodied male membership of the family served during the Revolution, among them Lieutenant George Laucks, who served in the Second Tryon Regiment.

I may say, also, in passing, that the family of General Herkimer, the hero of Oriskany, and the Laux family were united by the ties of marriage, as was also that of the family of the intrepid Colonel Bellinger, who lost two sons at Oriskany.

It is not out of place to dwell here for a moment on the military record of the family in the Colony and State of New York.

Philip and Nicholas Laux, whose arrival in America we celebrate today, were among the Palatine volunteers for the expedition against Quebec, Canada, in 1711—the year after their landing. They belonged to the Haysbury Company that was formed in Livingston Manor on the Hudson.

In the French and Indian wars the family also took an active part. In 1757 Sergeant William Laux and Hendrick D. Laux were present at Fort William Henry, under the orders of Sir William Johnson, and served elsewhere with other members of the family in that protracted and bloody struggle. As late as August, 1763, we find Henry Laux and Peter Laux in active service; in 1768 Captain Adam Laux commanded a company in Colonel Clauss' Regiment of Foot in the western parts of the old County of Albany.

Captain Adam Laux afterwards became a magistrate of Tryon County. He was an able man, and a patriot.

The tradition is that several members of the family emigrated to Canada during the Revolution because of their attachment to Great Britain. They were, no doubt, conscientious in their loyalty to the British Crown, as were many others, like the De Lanceys, some of the Livingstons, and even a son of Benjamin Franklin. We are inclined, at the present day, to be lenient in our judgment of the loyalists of the Revolution. There were many good men among them, who were thoroughly conscientious in their attachment to the English Government. They became prominent and influential subjects of the Crown. Descendants of these loyalist members of the Laux family are found in Canada today, among them two clergymen of the Church of England, one the Canon of St. George's Cathedral at Kingston, Ontario, and the other, the Rector of St. Matthew's at Ottawa. Some have come
back to the States again, one of whom was candidate for Governor of South Dakota, some years ago.

The military inclinations of the Laux family are shown all through the years succeeding the Revolution, many of them officers of the militia organizations, some serving through the War of 1812. The Civil War also found them present when the battle roll was called.

In looking over these old muster rolls of the Revolution, and subsequently, the same carelessness in the matter of spelling the family name appears that I find you encounter in Pennsylvania. The good old name of Laux borne by Philip and Nicholas, the original settlers, has been transformed into Loucks, Laucks, Lauks and other alien shapes.

One thing that stands out boldly in the history of the family in Schoharie, and in the Mohawk Valley, is the seriousness with which the duties of their lives were performed. They addressed themselves to their tasks with an abiding faith and courage that should be an in-

at the present day. Their descendants
spiration to those who bear their name
have done their part well in the upbuilding
of the State and Nation; some as
farmers, others as merchants and manu-
ufacturers, and some as professional men,
winning the good opinions of their
neighbors and of the community in
which they lived, which after all, is one
of the surest tests of the standing of a
man, or of a family.

It rejoices me to see also that here in
Pennsylvania, the family has not lagged
behind in the activities of life, but has
shown itself worthy of the brave old
stock it sprang from. I find men of our
race in the front rank here, as in the
State of New York, and elsewhere. I
am particularly impressed with that fact
right here in the City of York, which
owes so much of its prosperity and en-
terprise to the energy of the Laux,
Laucks blood—may it never cease to be
a force in the grand old Commonwealth
of Pennsylvania.

Recitation
By Master Milton Loucks, of Gloversville, N. Y.

THE BATTLE OF ORISKANY
(August 6, 1777.)

Beleaguered men of Stanwix, brave as those
Who faced a million of their foes
At old Thermopylae;
Good cheer to you upon the wild frontier!
For citizens in arms draw near
Across Oriskany.

But hark! Amidst the forest shades the
\[\text{\textbf{\textcolor{red}{\textbf{\textit{crash}}}}}\]
\[\text{\textbf{\textcolor{red}{\textbf{\textit{Of arms, the savage yell—\textcolor{red}{\textbf{\textit{with flash}}}}}}}}\]
\[\text{\textbf{\textcolor{red}{\textbf{\textit{Of gory tomahawk;}}} \textcolor{red}{\textbf{\textit{For Johnson’s Royal-Greens, and Leger’s}}} \textcolor{red}{\textbf{\textit{men,}}} \textcolor{red}{\textbf{\textit{And Brant’s Red Fiends, are in that glen}} \textcolor{red}{\textbf{\textit{Of dark Oriskany.}}} \textcolor{red}{\textbf{\textit{}}}}\]

From down the valley, where the Mohawk
flows,
Were hurrying on to meet their foes
The patriot yeomanry;
For Gansevoort within his fortress lay,
In peril and besieged that day
Beyond Oriskany.

As men who fight for home and child and
wife,
As men oblivious of life
In holy martyrdom,
The yeomen of the valley fought that day,
Throughout thy fierce and deadly fray—
Blood-red Oriskany.

From rock and tree and clump of twisted
brush
The hissing gusts of battle rush,—
Hot-breathed and horrible!
The roar, and smoke, like mist on stormy
seas,
Sweep through thy splintered trees,—
Hard-fought Oriskany.

Heroes are born in such a chosen hour;
From common men they rise and tower
Like the brave Herkimer!
Who wounded, steedless, still beside the
beech
Cheered on thy men with sword and speech,
In grim Oriskany.
Now burst the clouds above the battle roar
And from the pitying clouds down pour
Swift floods tumultuous;
Then fires of strife unquenched flame out again,
Drenching with hot and bloody rain
Thy soil, Oriskany.

But ere the sun went toward the tardy night,
The valley then beheld the light
Of Freedom's victory;
And wooded Tryon snatched from British arms
The empire of a million farms—
On bright Oriskany.

The guns of Stanwix thundered to the skies;
The rescued wilderness replies;
Forth dash the garrison!
And routed Tories with their savage aids,
Sink reddening through the sullied shades—
From lost Oriskany.

Behold, Burgoyne, with hot and hating eyes,
The New World's flag at last o'erflies
Your ancient Heraldry;
For over Stanwix floats triumphantly
The rising Banner of the Free—
Beyond Oriskany.

A hundred years have passed since then,
And hosts now rally there again—
To crown the century;
The proud posterity of noble men
Who conquered in the bloody glen
Of famed Oriskany.

—Rev. Charles Downes Helmer, D.D.

From Schoharie to Tulpehocken, Pa.


The environment in which we live, often causes a spirit of discontent, when we realize that we might get away from our surroundings to create for ourselves new conditions. This was the case with a number of the Palatines whose hardships in Schoharie Valley seemed to stand in the way of their advancement. These people heard through Sir William Keith, Baronet, Governor of the Province of Pennsylvania, of the opportunities in his Province and of the protection afforded the pioneers, and because of this were induced to risk life and property to locate within the borders of Pennsylvania. They believed they would have better opportunities of advancement, and looking forward to their new and peaceful homes, they were willing to pay the cost and make the trip. The thought of such a trip under adverse circumstances, would have disheartened most people, but the hardy Palatine braved it all.

Accordingly in 1723 thirty-three families prepared to make the trip. There were heartaches among the women and children when home ties were about to be broken, some never again to meet in this life. Parents gave up their only sons and daughters that they might find for themselves a new and better home. Among them was a young man of resolute character who determined to launch out for himself and bade adieu to his parents to share the fate of others who were willing to trust a Divine Power to lead them to the land of their dreams.

It was here that Peter Laux, the son of Philip Laux, the old pioneer of Schoharie, showed true manly courage when he broke his home ties.

Led by a friendly Indian these families started out over an Indian trail for the head waters of the Susquehanna River, up in Southern New York. With their meager household goods packed on horses and on their own backs, over mountains, valleys, and through forests, they reached the head waters of the Susquehanna River. Here in the wilds of the forest they set about constructing rafts upon which they placed their women and children and household goods, and under the most thrilling and adventurous experiences they floated down the river for about two hundred miles to the mouth of Swatara Creek south of Harrisburg, Pennsylvania. Here they met the men who drove the cattle and horses along the river bank. The experiences of this trip could hardly be imagined by any one not accustomed to such hardships. It was thrilling beyond description. It revealed again the
stern determination to overcome every obstacle in their way.

Upon reaching the Swatara, they followed its windings until they reached the beautiful New Lebanon Valley, and came to the source of the Tulpehocken Creek. (Tulpehocken is an Indian name and means Land of Turtles.) This beautiful stream winds through the valleys and among the hills for a distance of seventy-five miles and empties into the Schuylkill. The township known by that name was recognized as a distinct territory in 1729. It was along this stream and over the northwest section of this township that the people from Schoharie settled.

SOME OF THE EARLY SETTLERS

We do not consider it necessary to give a complete list of all who were in that company, but for purposes of identification we give a partial list. Many of these names are still familiar throughout that region, as many of their descendants still reside upon the farms of their ancestors. Among them we find the following: Johannes Lantz, Peter Rieth, Lorenz Zerbe, Johannes Nicholas Schaeffer, John Peter Pacht, Sebastian Fisher, Christian Lauer, John Adam Lasch, George Anspach, Abraham Laux, and Peter Laux.

This Peter Laux was the son of Philip Laux, of Schoharie County, New York, and a brother of Cornelius, Andrew and William, who remained in the old home, he being the only one of the family to locate in Pennsylvania. He selected a location on the banks of the Tulpehocken Creek about five miles northwest of the town of Womelsdorf. Here he built a log house and barn, with thatched roofs near a spring of living water.

In 1728 other families followed from Schoharie, and settled in the same community, and among them was John Conrad Weiser, who was prominent among them in Livingston Manor. He, however, for some reasons, did not remain long, but his noted son, Conrad Weiser, Jr., the Indian interpreter, located in the vicinity of Womelsdorf. He lies buried on the old farm about a mile east of that town. These first settlers in Tulpehocken were members of the Reformed and Lutheran Churches and were the founders of congregations throughout that region of the country. During the early part of their residence there they worshipped in houses and barns. The first congregation to be organized in that region was in 1727, as a Reformed Church. Rev. John Philip Boehm administered the first communion at Tulpehocken in October 1727, to thirty-two persons. Later the Host's Church was built, to which our ancestors belonged, inasmuch as here the children were baptized as is shown in the church records. Among the early Lutheran pastors was the Rev. J. Casper Stoever, in whose private records are found some interesting facts concerning his ministrations. He performed the marriage ceremony for our ancestor, Peter Laux, in 1743.

PETER LAUX'S LAND GRANT AND DEEDS

After having lived on the tract of land, which he selected as a home, for fifteen years, he was given a land grant. In the Archives at Harrisburg, Pennsylvania, we find a record of the land grant to Peter Laux, for a tract of land located in Lancaster County, Pennsylvania (now Berks County), adjoining John Server on Tulpehocken Creek, consisting of a hundred and fifty acres of land, more or less, (further described in a copy of the original grant) "Given under my hand and lesser seal of our Province, at Philadelphia, Pennsylvania, the third day of November, 1738, signed by Thomas Penn, as also by Benjamin Eastburn, Surveyor General."

PATENT DEED

After living upon the above described grant of land fourteen years, we find a patent deed to Peter Laux, dated November 7th, 1752, describing the aforesaid tract of land, calling for one hundred and fifty acres and the allowances, and the allowance of six acres, per cent for roads, etc. (After being surveyed it was found to contain one hundred and ninety-seven and one-half acres.) This deed was recorded No-
vember 13th, 1752, signed by James Hamilton, Lieutenant Governor of the Province of Pennsylvania.

Here Peter Laux and his wife, Anna Barbara Kershner, to whom he was married June 28th, 1743, continued farming until the fall of 1776, when he divided his farm between his two sons, George and Deobald. (Dewald in tax list.) This deed was not recorded but is in the hands of Jacob Laucks, of Womelsdorf, Pennsylvania, written on sheep skin and in a perfect state of preservation.

The following chain of title gives the descendants of Peter Laux, our ancestor: On the first day of October, A. D., 1776, he deeded his son Deobald Laux ninety-one acres and one hundred and eighteen perches of land, and allowances of six acres per cent for roads, etc., and on June 16th, A. D., 1769, Deobald Laux and Maria Appolona, his wife, by their deed conveyed and confirmed to George Laux, the ninety-one acres and eighteen perches of land and allowances for roads, etc. This then gave the whole of the old farm to his son George Laux, and on the fifteenth day of December, A. D., 1804, George and Catherine, his wife, conveyed and confirmed unto their son Peter Laucks, Jr., his heirs and assigns, all that certain tract or parcel of land known as the immigrant Peter Laux’s farm.

Peter had two sons, George and Deobald, and George stands at the head of our family. Concerning Deobald nothing seems to be known after his disposal of the land to his brother George. He may possibly have gone to some other locality.

THE GEORGE LAUX (LAUCKS) FAMILY

George and his wife Catherine, were the parents of six children, which fact is corroborated by his last will and testament executed on the 3d day of October, 1808, and recorded in the Register of Wills Office at Reading, Berks County, Pennsylvania, in Will Book A, page 566. He made his son Peter the executor of the estate.

THE NAMES OF GEORGE LAUX (LOUCKS) FAMILY

John Laux (Loucks) was born March 3d, 1762—died April 19, 1832.

Jacob Loucks, born July 17th, 1763—died 1837.

Elizabeth Loucks, born September 24th, 1776—died 1837.

Casper Laux, born August 8th, 1768—died 1838.

George Loucks (no dates given).

Peter Laux, born July 1st, 1776—died 1850.

Some of these children were baptized in Host’s Reformed Church, Berks County, Pennsylvania. In the baptismal records we find the baptism of Casper, son of George and Catherine Laux, August 17th, 1768, and his baptismal name was Casper Laux, agreeing with the original way of spelling the name.

In the National Museum at Philadelphia is the baptismal certificate of Peter Laux, son of George, who was born four days before the Declaration of Independence. This certificate was placed there in 1875, when they were preparing for the Centennial celebration, and as it properly belongs to the descendants of Peter Laucks, they should endeavor to secure it.

Our ancestors lived during some epoch-making times of our great country. The period in which this country was in process of formation found them busy with the duties of home and country. They had many trials, as they were in the very midst of the community in which the Indians committed fearful atrocities during the years from 1754 to 1763. History furnishes abundant proof of the trials through which all the inhabitants of that community must have passed. All around them their neighbors suffered martyrdom, and great was the fury of the wild beasts in human form. They were among those who organized for self-protection in case of an attack from the Indians. Many of the inhabitants of the Tulpehocken fled for their lives, while others stood their ground. Numerous forts all over northern Berks County to the Blue Mountains gave evidence of
the gravity of the situation. So far as known none of our people fell prey to the Indians. It was during this time the story of Regina and her captive life found its origin. Great things were making and doing in this country at that time, to which our ancestors were eye witnesses, and could we have the record of their experiences at that time it would read like a fairy tale compared to some of our modern fiction. To show how near the community and home of our ancestors some of the events took place during the Indian uprising, we quote from Brunner's Indians in Berks County, page 37. "The first letter that contains any positive information of the coming of the Indians, was written by Conrad Weiser to James Read, of Reading. It was written in Heidelberg, Sunday night, October 26, 1755. Mr. Weiser received intelligence of the approach of the Indians about ten o'clock that evening, and immediately sent out men to give the alarm through the neighboring townships and to call a meeting early at Peter Spicker's." Peter Spicker lived in the upper part of Stouchsburg, in a house now owned by Dr. I. W. Newcomer. The meeting was announced to be held at Peter Spicker's but a letter written the next day by Conrad Weiser, reports that the meeting was held at Benjamin Spicker's about one mile north of Stouchsburg. This place is not more than three miles from the home of our ancestor, Peter Laux, of Tulpehocken, and in all probability he with some of his sons were at this meeting. From reliable history it was somewhere near the Tulpehocken Church that a family of the name of Hartman lived from the experiences of which the interesting story of Regina comes. This church was or is only two miles and a half from our ancestor's home, and we take the liberty of briefly giving the facts for the benefit of those who may not have access to this history. The parents were pious people and taught their children to pray and read the Scriptures and to sing. On October 16th, 1755, the mother and younger son went to a mill some miles away and when they returned they were horror-stricken to find the father and eldest son murdered and scalped by the Indians, and the two girls, Regina, twelve years of age, and Barbara, ten years of age, taken captive and the buildings burned. The feelings of the mother cannot be described, not knowing the tortures to which her innocent girls would be subjected. The girls were taken to the haunts of the Indians. They were finally separated and another little captive girl found a friend in Regina. Those two tried to comfort each other in their captivity, and endured many hardships during their exile. Nine long years passed and then an order was given by Colonel Boquet that all captives should be brought to Carlisle to receive their freedom and the friends could come and claim their captive people.

Regina was among those to be set free. Her mother was there to receive her, but as one after another took their loved ones to their bosoms in affectionate embrace the mother could not identify her child, who had become so changed, both by her life and also by her Indian dress, that she could not be recognized, and having lost the language of her childhood she could not understand what all this meant. By and by the colonel said to the mother, "Did your daughter learn anything by which she could know you?" The mother then said, "Yes, she might know a hymn she had taught her and her sister." She then sang one verse of the hymn, "Allein und doch nicht ganz alleine," and when she had done so Regina came rushing to her embrace and a happy reunion took place save the thought of the missing one, who fell a prey to the cruelties and hardships to which she was exposed.
Mr. President, Ladies and Gentlemen:

I must confess that this is the happiest day of my life, to meet so many Loucks relatives. Often when I was quite young my mother used to speak of our families, namely the Loucks' and Myers'. My mother was a member of the Myers family. Dr. Samuel Loucks, of Marietta, Pa., came to my father's house very often and stayed three and four days at a time. During those times father and mother and he would talk until the small hours of the morning of how the Loucks family came to York County, Pa., and how they lived in pioneer days when the county was thinly settled. Now, my friends, you must excuse all mistakes, as I am not in the habit of making speeches. When I was a young man, I was a school teacher and later on was elected as a member of the State Legislature. At those times I was in line of speech-making, but have now become quite rusty. My mother, however, taught me when quite young that I should always respond when called upon to perform a duty. I will therefore do the best I can.

You have been very ably and instructively entertained by other members of our family. It puts me in mind of a story I once heard of a party of squirrel hunters who went on a hunting trip. They concluded that each one in the party should have his chance in turn. So when the last one's turn came he, happening to be cross-eyed, his partners asked him if he were going to shoot where he looked. He replied, certainly! The rest at once ran away and left him alone, so he had the whole field to himself. Even so have I the whole field to myself.

My part brings me to think of taking a leap in the dark, as our family is an old one, having been traced back over 1200 years by one of our friends. From France to Germany, then to England, then to America, even to Canada, land-
is dated April 13th, 1789. The next of this particular family to purchase land in York County was Jacob Loucks, as shown by deed dated April 11th, 1794, from Michael Dergis and John Rothrock. After this came Casper and Elizabeth. From these early representatives came large families, as is evidenced by their representatives present on this occasion. They flourished and became possessors of some of the best farms in the vicinity of York. They became widely interested in the various industrial enterprises (and financial institutions) of the town of York and the county. The milling business seemed to appeal to many of them, especially John, and after him his sons and their descendants continued it and some of these mills are still owned and managed by them.

We now come to the Loucks or Laux family that emigrated from Berks County to York County some years before John Loucks. The head of the name is somewhat in dispute, some of the family claim his name was Peter, others claim that it was Frederick. He located in Windsor Township, at a place now called Freysville, where he purchased some 500 acres of land. Upon this land there are present erected three churches. From this particular branch came a large family, namely, Frederick, Jacob, John, Daniel, Dr. Samuel, Mary, Mrs. Sprenkle, Mrs. Wallick and Mrs. Dise. Daniel Laux bought a farm in Windsor, now Lower Windsor Township; Jacob settled in a place now known as Star View; John located near Dillsburg; Dr. Samuel at Marietta; Frederick remained on part of the home tract at Freysville; Mary was never married and remained with her sister, Mrs. Sprenkle, in Windsor Township; Mrs. Wallick and Mrs. Dise remained in Windsor Township, now Lower Windsor; they both left families. The families of Jacob and John were scattered over the western country and left numerous descendants. The families of Frederick, Daniel and Dr. Samuel remained in York and Lancaster counties. Their families were large and the greater part remained in the vicinity where they were born and raised.

Daniel Laux, my grandfather, was born in Freysville in 1773; he married a Miss Saylor. To them were born the following children: Henry, Samuel, Mrs. Emenheiser, Levi, who was my father, Mrs. Paules, Mrs. Woods, Daniel and Benjamin. History tells us that the English first came through this country but the timber was too large and they passed on and located where the timber was smaller. But our family located in the midst of the largest timber land. The family was poor, being mostly woodchoppers. Henry, the oldest of the family, was a distiller. He owned the old homestead of my grandfather, Levi, my father, bought the farm belonging to my grandfather Myers, on my mother’s side. This farm joined my Grandfather Laux’s farm. When this family first came to this county, the land was poor, it was heavily timbered. This necessitated hard work on the part of the settlers. There was but little farm land. Timber was large and plentiful, as were stones and underbrush; as a consequence log cabins were made of the timber and the stones were utilized to build large and massive chimneys, which were built on the outside of the cabin with an entrance to the same from the inside of the cabin. The cabins consisted principally of one room and a small loft under the roof. The roofs were principally of straw. The descendants of these families were very numerous and many of them still remain in this vicinity. The children of Daniel Laux were all married except Daniel.

Now, my friends, I will close my rambling remarks as the day is fast passing away and we must have some time to have a few words with our visitors in social confab. In conclusion I wish you all a safe return to your homes and hope that I may see you all again and many more at our next reunion.
Representatives
of the

FAMILY

HON. J. B. LAUX. (See page 259)

EDWIN A. LOUCKS. (See page 267)

HON. DAVID M. LOUCKS. (See page 276)
The Pennsylvania Germans of Waterloo County, Ontario, Canada

By Rev. A. B. Sherk, Toronto, Ontario, Canada

The historic sense of the people of Ontario has been slowly awakening, and is keener now than ever before. It is only when this sense becomes active that a people will begin to inquire for the facts on which the history of their country is based. It will prompt them to ask: Who were the fathers of the country? Whence did they come? Why did they come? When did they come? In what sections of the country did they first locate? What was the condition of the country at that time? What do we find as to their industrial, social and religious life? What traditions have been handed down from them? What material have they left in written records, letters, accounts, notes, contracts, pamphlets, books, newspapers, implements, etc. To get a satisfactory answer to the questions proposed it will be necessary to make a special study of the separate settlements of the country. Each settlement has an individuality of its own, and the particular features of that individuality we need to know. The material we thus gather from the settlements will be the fibre out of which to weave a correct narrative of the whole country.

Our Province of Ontario is full of historic interest, and rich in historical material and it is a pleasure to know that much is being done to gather and preserve this material. The future historian and archaeologist will need all we can treasure up and leave behind. Add to this the fact that we still have persons in our country whose fathers and mothers were brought here when the first settlements were being formed. These persons are living links between the original pioneers and the present generation, and are prepared to help us to correct data on many things that relate to the early past.

When the War of the American Revolution ended and the revolting colonies got the independence, the exodus of the U. E. Loyalists at once began. The beginning of this exodus is the beginning of the history of our Province. A little later in the closing years of the same century another class of refugees came to seek shelter and a home under the folds of the Union Jack. These refugees were the Pennsylvania Germans, commonly known as "Pennsylvania Dutch."

The Pennsylvania Germans who settled in Canada at an early day were mostly of the Mennonite faith. They were called Mennonites because they adhered to the doctrinal teachings and discipline, Menno Simons, a Holland Reformer, and contemporary of Martin Luther. The sect spread rapidly through Holland, Germany, Switzerland and other districts of Europe. Many, on account of their unwavering fidelity to the principles they had espoused, suffered martyrdom. The Mennonites, like the Friends, refuse to bear arms, to take an oath at law, or to engage in litigation under any circumstances. Their ethical system is found in the fifth, sixth and seventh chapters of St. Matthew's Gospel, called the "Sermon on the Mount."

These peace-loving people suffered persecution in all the countries of Europe to which they had gone; and were long sighing for a spot where they could live unmolested in the exercise of their peculiar opinions. In the course of years the way opened. William Penn, the eminent Quaker and founder of the colony of Pennsylvania, invited them to join his colony. Many gladly accepted the invitation. The first company crossed the Atlantic in 1683, and settled near Philadelphia. The place, because of the nationality of the first settlers, was called Germantown, and is now a suburb of the city. The migration of this people from
Germany to Pennsylvania continued till after the middle of the eighteenth century. Here they were under British rule, and enjoyed the freedom for which they had been sighing. They loved the soil, were quiet and industrious, and occupying the rich valleys of Southern Pennsylvania, many of them became wealthy. The Mennonite Church grew rapidly in numbers, and in time became a ruling element in the rural districts of the colony. But the War of the Revolution unsettled everything, and at its close there was universal unrest, and no one knew what next to expect. The thirteen colonies were so many disconnected States whose future was as yet in the balance, it seems to have been at this juncture of things that the Mennonites began to think of seeking a home in Upper Canada. Three causes have been suggested as influencing their decision.

First, the report that there was plenty of good land; secondly, the assurance that they would have religious freedom; and thirdly, the exodus of the U. E. Loyalists. It is not probable that they were greatly influenced by the first consideration, for Ohio was then in the market with plenty of good land, and could be more easily reached than Canada. Religious freedom, however, they prized very highly, and knew it would not be endangered under British rule; but they were not so sure what the new Republic might do. The settlement of the U. E.'s in the wilderness of the north opened the way for others, and the Mennonites, who had no sympathy with their expulsion, took advantage of the opening and followed their steps. Some class them with U. E.'s, other speak of them as late U. E.'s, since they did not come to Canada till some years after the great U. E. exodus. These people were in full sympathy with British institutions, and came here to enjoy their benefits. We must also keep in mind that many of the Pennsylvanians who settled here were British by birth, being born before the revolt of the colonies. They and their families were Britons, and came here to claim their rights as Britons.

The beginning of the migration of the Pennsylvania Germans to Upper Canada dates from the closing years of the eighteenth century, some say as late as 1798. It is difficult to settle on the year when the first ones came, neither are we able to ascertain how many came; but the number was large enough to form three good-sized colonies or settlements.

First, the Niagara Colony. The settlers of this colony were scattered along the Upper Niagara; along Black Creek, an affluent of the Niagara; along Lake Erie, and near "Sugar Loaf," in the vicinity of Port Colborn. There were also a few small groups of families in the "Short Hills," south of St. Catharines, and a large settlement on Twenty-mile Creek, west of St. Catharines. The second was in the Markham Colony. This colony had its beginning about the time of the Niagara colony. It was called Markham after the township in which the first settlers located. As the settlers multiplied they spread into Whitchurch, Vaughan, etc., so that this became a large and influential colony. The third was the Waterloo Colony. The township again suggested the name. Besides the families in these colonies there were others scattered in small groups throughout the country, but in the course of years they were absorbed by other nationalities, and are almost forgotten. It is the larger groups that retained and developed distinct peculiarities, and call for attention as noticeable factors in the making of country.

The Waterloo colony, to which we now give our thoughts, had its beginning in a small way. The colony took its start with the country. In the fall of 1799, Samuel Betzner and Joseph Sherk crossed the Niagara River at Black Rock and entered the new Province of Upper Canada. They were brothers-in-law, and came from Chambersburg, Franklin County, Pennsylvania. There was no Buffalo then, not even the sign of a village. J. Sherk and his family found winter quarters in the vacant house of another Pennsylvanian, who had preceded them and taken up land on the Niagara River, a few miles from the Interna-
tional Bridge. S. Betzner pushed on to Ancaster and wintered there. The site of the city of Hamilton was at that time a dismal swamp, covered with heavy timber; Dundas had a small mill and one dwelling; Ancaster had a few houses, and was considered to be on the outermost limits of civilization. These two simple-minded Pennsylvanians came to this country with their wives and little ones on a venture; apparently they had no definite idea where they would find a suitable spot to locate. But the report had gone abroad that there was a fine tract of land about thirty miles beyond Ancaster, in the valley of the Grand River. There was, however, an almost impenetrable wilderness to pass through to reach this land of promise. Early in the spring of 1800, Betzner and Sherk went in search of the far-off country. They found it, were greatly pleased with it, and selected lots for future homes. Betzner chose a lot on the west side of the Grand River, four miles from Galt, where the village of Blair is located. Sherk chose a lot on the east side of the river, directly opposite the village of Doon, and within two miles of Preston. The two pioneers then returned to Ancaster, settled for their lots, and got their papers. The land they bought was a part of what was known as the "Beasley Tract," but originally belonged to Joseph Brant, the great Mohawk chief, and was deeded by him to Richard Beasley, James Wilson and John B. Rosseau. The whole tract comprised 94,012 acres.

J. Sherk bought a yoke of oxen and a sled, and with this conveyance took the women and children and a few household goods and other necessaries, through thirty miles of forest to their home in the "Bush." When these two families settled on their lots they were two miles apart, and shut out from the rest of the world. Waterloo was at that time further from the frontier than any other settlement; it was the first colony in the interior of the country. The Markham colony was only twelve or fifteen miles from the lake, with Yonge Street on the west as a way out. All the other colonies bordered on the Great Lakes and rivers and had ready access to the outside. It is true that Waterloo pioneers had the Grand River, along whose banks they planted their homes, but they were seventy-five miles from its mouth, and could not use it as a way to the front. Their natural and direct line to the front was Lake Ontario, and to it they had to make a way, at least as far as Dundas or Ancaster.

The two families who first took peaceful possession of Waterloo Township were just the vanguard of a great army of invasion; the main body soon followed, and kept up the march for half a century. Late in the season of 1800 three more families came from Pennsylvania, which brought the number up to five the first year. Let us follow the fortunes of this little settlement for the

FIRST TWENTY-FIVE YEARS.

The later history of the people is often full of interest, but usually the greater interest centers in pioneer life and deeds. This applies to the Waterloo colony—we want to know something about its pioneer days. A few led the way, numbers soon followed. In 1801 seven new families were added, which brought the number up to twelve, the second year of the colony's history. In this company was Jacob Bechel, the first Mennonite preacher of Waterloo. The pioneers had at this time had close living, and they well knew that there were no reserve resources on which to depend. In the winter of this year they saved even the potato peelings so as to have seed for spring planting. In 1802 there was a still larger accession of families. E. Eby, in his "Biographical History of Waterloo," says "This year a little school was started near where the village of Blair is now situated, a person by the name of Rittenhouse being the first teacher in the county of Waterloo." The name Rittenhouse holds a high place in the annals of the Pennsylvania Germans. William Rittenhouse was the first Mennonite preacher in Pennsylvania, and built the first paper mill in the United States; and David Rittenhouse was a distinguished mathematician and astronomer, an intimate friend of Benjamin Franklin, and his successor in the
presidency of the American Philosophical Society. Waterloo was honored in having a Rittenhouse for its first school teacher, and so helped to perpetuate the memory of the name. The opening of a school in the third year of the colony's history is quite significant; it shows that these plain country people did not wish their children to grow up in ignorance. Can any of the pioneer districts of the Province show a better record than this? Another much-needed boom came to them this year in the shape of a grist mill. The mill was built at Galt by one, John Miller, of Niagara. One by one the blessings of civilization were added.

But early in the year 1803 a dark cloud came over the young colony, and put a check to its growth and prosperity for a few years. The settlers learned that the land they had bought, and for which they had deeds, was encumbered by a mortgage. The mortgage covered a large area of land and amounted to $20,000. To meet the difficulty a Joint Stock Company was suggested. The suggestion was met with favor, and two of the settlers were appointed to visit the Mennonite churches in Pennsylvania and ask their help to lift them out of their difficulty. The effort met with success, $20,000 was subscribed, and a company, called the German Company, was formed. The $20,000, all in one-dollar silver coin, was packed in boxes and placed on a light wagon furnished by the stockholders. The money was entrusted to two men, one from Waterloo, Canada, and the other from Pennsylvania. These two men carried this immense sum of money (for that day) five hundred miles, most of the way through "bush" roads, and made the journey unarmed. It was a big undertaking, full of risks, but it illustrates the pluck and determination so characteristic of these people. The Hon. Wm. Dickson, of Niagara, prepared the necessary papers, the money was paid over, the mortgages cancelled, and the German Company came in possession of 60,000 acres of land in the township of Waterloo.

The German Company soon made some needed changes. They called for a new survey of the land they had taken over and introduced a new order of things. As for the roads of the township, they seem to have been run to suit the wishes or whims of the settlers. Very likely the settlers brought their ideas of roads from Pennsylvania, for they certainly resemble the serpentine roads of the old Keystone State. The legal difficulty now being removed, immigration set in afresh, and the Company's lands found a ready market. Every year added new settlers in increasing numbers.

The War of 1812 greatly interfered with the growth of the Waterloo colony, as it did with every other section of the country. Many of the Waterloo young men were pressed into service. Those who were not church members were called with the militia, but those who were bona fide members of the Mennonite Church were asked to do duty as teamsters. To this they made no objection. As soon as matters were adjusted between the two countries the stream of immigration from Pennsylvania commenced, and kept up for years; and when land in Waterloo became scarce, or too high in price, newcomers pushed into the border townships and extended the boundaries of the Pennsylvania German colony.

Up to 1816 all within the sphere of the influence of the Waterloo colony were Pennsylvania Germans except a few families of other nationalities, who had settled among them. By this time they were a strong, vigorous and influential settlement, just beginning to reap the fruit of their toils and sacrifices. But in the year 1816 the Scotch formed a settlement in the township of Dumfries, the township that borders on Waterloo on the south. The moving spirit in this settlement was Absalom Shade, also a Pennsylvania German. This brought a fresh element into close touch with the Waterloo Germans and German and Scotch have been the ruling elements in the county of Waterloo ever since. The two have given a prominence and prosperity to Waterloo that is probably not excelled by any other section of Ontario.
Here we must make a pause and take a backward glance in the history of this colony, so as to get a clear view of all the phases of life of this peculiar people. The pioneers of Waterloo had large families, and this suggests the question: What was done to meet the mental, moral and other needs of the youth of that day? The first school, as we have already learned, was formed in 1802, when the colony was but two years old. In 1808 another school was opened, a little south of Berlin. This school was taken to the very edge of Berlin a year or two later, and the Menonite church, the best place available, was used for a schoolroom for some years. The schools were all voluntary, and new schools were formed as the people of different localities saw they needed them. German and English were usually taught in the schools, the German at first taking the lead. This practice continued for half a century, although in time the English gained the first place. Defective as these schools were, they did much for the pioneer families of Waterloo, and kept the people from relapsing into absolute ignorance, as was feared by Governor Simcoe might be the case in the early settlements of Upper Canada. We are prepared to say for the people of Waterloo that there was scarcely any illiteracy in the generation that came up then. With few exceptions they could read and write, and some of them could do so in two languages.

The pioneers of Waterloo were men of thought as well as action, and were a good deal given to reading. This remark especially applies to the leaders among them. Their reading was mostly that of standard German books on the practical phases of the Christian life. Some had a large stock of books that they brought with them from Pennsylvania, and occasionally there was one that came from the "Fatherland." These books were freely loaned, passed from one to another, so that large numbers got the benefits of a few books. The intelligence of these people was of a much higher order than has commonly been assumed. Their simple life, unpretentious appearance, industrious habits and close economy, has led many to suppose that their mental horizon had a very limited range. This is a misjudgment.

The language of the Waterloo pioneers is known as "Pennsylvania Dutch." We cannot find much fault with the use of the word "Dutch," for it comes from the German word "Deutsch," and applies to all branches of the great Teutonic family. The Pennsylvania Dutch is German, but it has dialectic peculiarities, just as the spoken language of the shires of England is English, but differs from the language of the schools. The Pennsylvania Dutch was at first brought from Europe, but some new words were incorporated with it both in Pennsylvania and in Canada. (Properly speaking it is just as much Canadian Dutch as Pennsylvania Dutch). It is not the German of literature, but those who use it understand the proper German. The Pennsylvania Germans were proud of their distinctive dialect, just as the Scotch are proud of their Doric accent. Who will blame them? The thing is bred in the bones.

A noticeable characteristic of this people was their cheerfulness, and we may say they were *eminently social*. Being full of life and energy they gave free expression to their social natures. Their meetings for worship were great social occasions. The families living in the vicinity of the churches always prepared royal entertainment for the throngs of friends that looked for refreshment after the morning service. This might not accord with our view of Sabbath propriety, but they thought otherwise. Indeed, there was a constant intermingling of the people, and social culture was promoted.

The Waterloo Germans excelled in the *domestic virtues*. Family life was free and easy, and characterized by what we might call patriarchal simplicity. Even domestic duties were treated, not as subordinates, but as members of the household, and were expected to join in its councils when found worthy of confidence.

Here we must emphasize the fact that the early history of Waterloo is essentially linked with the history of Mennonites.
The Mennonite Church was at first and for many years the supreme power in the colony. All were not members of the church, but, as a rule, those who were not members were adherents, and under the influence of the church. We might call the colony a moderate theocracy, but not like the theocracy of the Puritans in the early days of New England, when “the ministers were in reality the chief officials of State” (Art: Theocracy, in Standard Dict.). Parkman says this was “one of the most detestable theocracies on record.” We have called the Mennonite Church of the early days of the Waterloo colony a moderate theocracy, for everything on which the people differed or needed advice was referred to the church for counsel, adjustment, or adjudication. And yet nothing was done to interfere with individual rights or private judgment. It was an admirably conducted community, and if we are right in calling it a theocracy, it was a theocracy to which there could be no reasonable objection.

The life and manners of such a community are deserving of study. Their very dress was intended to distinguish them from the outside. The men dressed in uniform style, and so did the women; and both men and women appeared very much like the old-time Friends. This uniformity of dress was especially noticeable at church, where the men and women sat apart. Let us bear in mind that back of this plainness, this severe uniformity, there was conscience—they did all from a sense of Christian duty. This loyalty to conscience, in what most regard as a matter of indifference, characterized the whole life of this people, and did much to foster and develop those high moral qualities which they were known to possess. There was no section of the country where the morals ranked higher than in the Waterloo colony, but there were many places where the morals were much lower. Even petty offences were rare, magistrates had little to do, and lawyers would have starved in the community.

At this point we will introduce the most prominent personality in the early history of Waterloo, viz.:

BISHOP BENJAMIN EBY

The Bishop was identified with Waterloo nearly half a century. He came here in 1806, and settled on a farm on the south side of Berlin. In 1809, he was made a preacher of the Mennonite body, and three years later, in 1812, he became bishop of the Waterloo churches. When he became bishop there were no church buildings in the township, all the meetings were held in private houses. The shrewd bishop saw that the time had come when churches were necessary to the permanency of the cause. Through his influence and energy a log church was built on his farm in 1813. This was the first church in the township, and the third church a fine brick building, is now standing on the same lot.

The Bishop was a great friend of the public school. For some years the school of the district was held in the church on his farm, and for a number of winters he did the teaching. The Bishop was also greatly interested in the industrial prosperity of the place, and was always ready to help those who wished to open up new lines of activity.

Bishop Eby did much for the Mennonite denomination, not only in Waterloo, but in Canada. He compiled a hymn-book, which was universally adopted by the churches. The hymns of the Eby collection were selected from the best German composers. He also prepared a church directory. The Bishop exercised a wide influence, not alone in his own communion, but in others as well, and was highly esteemed for his many noble qualities. He was so intimately associated with the Waterloo colony, almost from its beginning, that we might speak of him as the father of the colony. He was to the pioneers of Waterloo what Addison was to the pioneers of Niagara. I am sure it is not too much to claim Bishop Eby as one of the historic figures in the early history of our Province. We have now come to the
TRANSITION PERIOD in the history of the Waterloo colony, and will not need to make any further reference to the Mennonite Church. About the close of the first quarter of the century there was a large influx of Pennsylvanians to Waterloo, but soon the tide ebbed, and after this now and then a family came. A new element, however, was introduced by the incoming of European Germans. These had their measure and influence even on the conservative Pennsylvanians, and no doubt helped them to a broader outlook, in some respects at least.

A new phase of life in Waterloo at this period was

THE ADVENT OF THE PRESS The first newspaper in Waterloo Township was issued at Berlin, August 27, 1835. It was printed in German and called "Der Canadu Museum." The editor was H. Peterson. Fortunately a few years ago, in looking over a large collection of newspapers of an early date, at the house of a friend, I found a copy of the "Museum." It is No. 36 of the first year's issue, and the day of issue was Thursday, June 23. Peterson was a Pennsylvania German, educated as a clergyman, and entered the ministry of the Lutheran Church. He drifted into politics, was elected to a seat in the Upper Canada Assembly, and took an active part in the debates of the House. Later he received the appointment of Registrar of the County of Wellington, and lived many years in Guelph.

The "Museum" was the pioneer newspaper of Waterloo, and the pioneer German newspaper of the Province. It had a short history, but had as its successor a German paper called "Der Deutsche Canadier." The proprietor and publisher of the "Canadier" was Henry Eby, a son of Bishop Eby. The paper was well patronized, had a large circulation, and did good pioneer service among the German speaking population, and was for years the only paper that entered many homes. Eby was an enterprising publisher.* The historian Eby says: Henry Eby, "published many books and all kinds of English and German literature." The writer can well remember when a German spelling-book, from the Eby press, Berlin, was used in the public schools of the township of Waterloo. Here we have one of the proofs that the Waterloo people had some enterprise at an early period in their history. This brings us to what I shall call the

INTELLECTUAL AWAKENING of the Waterloo Germans. The press was, no doubt, one of the factors in this awakening, and so was the increased industrial activity, and the gradual opening and outlook for a larger life in the country, but to my mind the chief factor was improved schools and better qualified teachers. These teachers inspired the young with ambition for wider culture. The influence touched the parents, and soon young men began to push to the schools for advanced education. This awakening came in the closing period of the second quarter of the last century, and today no people in our Province take a deeper interest in educational matters than the people of Waterloo.

The Waterloo pioneers laid an enduring foundation. Many of the old peculiarities are passing away, a thing was to be expected; but the lofty ideal they sought after and taught in regard to life and morals has left an influence that will be felt by generations to come. Rural Waterloo is still mostly in the hands of the descendants of the Pennsylvania Germans. The villages and towns have a large foreign population, but the Germans continue to hold the chief place. Everywhere, whether in town or country, you can see the impress of the old Pennsylvania German characteristics. And these people have always been loyal to the country of their adoption; sedition has never had a breeding place among them.

In studying the early history of this Province we need to take account of the German element. Let us not stop with the Pennsylvania Germans, but in our estimate take in the Germans of other settlements. When the canvass is finish-
ed we will be surprised to find how large a proportion of the early settlers of Upper Canada were Germans. No nationality was more largely represented than they. In the wonderful social evolution of our Province many elements have been at work, and in making reckoning with these elements we must not forget that one of the most potent elements that entered into its life at the very start, was good, wholesome German blood.

One of the publishing firms of this city (Toronto) is issuing a series of volumes on the "Makers of Canada." Some numbers of this series have already been given to the public. We cannot overestimate the work of the men whose history is reviewed in these volumes. They helped to solve the problems that agitated and vexed the country; in many cases they brought order out of confusion, and put the affairs of the country on a secure basis. But the men who went into the forest and turned the wilderness into fruitful fields, and opened new avenues for trade, did just as great and important work as the champions of political, social, educational and religious reform. They, too, were "makers of Canada," and in this very category we include the Pennsylvania Germans of Waterloo.

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*A lately, through H. M. Bowman, of Berlin, I have learned of another German paper called "Der Morgenatern." Its life covered a period of two years, from September 1839, to September 1841. It was published at Waterloo village. The proprietor and editor was Benjamin Burkholder.

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An Old Bible Society

What may sometimes be accomplished through the efforts of one man is illustrated by the case of a German named Karl von Canstein. In 1710 he established a little society for distributing Bibles among the poor. Its aim was to sell the New Testament for two pfennige and the Bible for six. Shortly afterward an urgent appeal was made to Christians for money to establish a printing plant, which brought in 11,000 thalers, equivalent to $7,920. The first edition was printed in 1712. Canstein has been in his grave many years, but the society which bears his name, still lives, and recently celebrated its 200th birthday anniversary. It reported in 1910 an issue of 9,000,000 copies.—Exchange.

An Old-Time Philanthropist

Rev. J. F. Dickle, pastor of the American Church in Berlin, when in Augsburg, Germany, a few weeks ago, found a little city in the heart of the city that was shut in all by itself with two gates, and is called the "Fuggerei." It is so called because the one hundred and six houses within it were all built with money left by Fugger, the wealthy sixteenth century banker, who has been called the J. P. Morgan of that country. When he died he directed that these houses should be built and then given to poor, aged families for four marks and twelve pfennigs rental a year; that is, exactly one American dollar. They have four rooms and a kitchen, with a little front garden and a little garden behind. —Exchange.
The Pennsylvania Germans—Personal and Social Characteristics

By Granville Henry, Esq., Boulton, Pa.

Read before the Wyoming Historical Society, May 14, 1909.

The Pennsylvania German, otherwise the Pennsylvania Dutchman, has been the object of satire, ridicule and praise, according to the various whims of the numerous writers who sought food for the pen among these people. As a matter of fact, there are few of Dutch descent to come under the above designation.

Their ancestors were principally emigrants from the Palatinate, Wurttemberg, Baden; other parts of Germany, and Switzerland were also represented.

Many American families have names literally translated from the German, and until recent years, since genealogical research has interested them, they were in many instances probably unaware of the original derivation. Some of them, indeed, were entitled to the "von" of nobility, but allowed the distinction to lapse as undemocratic.

It is impossible for anyone who is not a descendant, or has been born and grown up among them, or has not passed years in Germany, and become imbued with German thoughts and emotion, to write intelligently of their worth and character. The term "Pennsylvania German" is misleading. It is more correct to say Americans of German descent. We find by their family records that many are now in the seventh and eighth generation of native-born Americans. They have, as citizens of the State, taken their places as clergymen, attorneys, jurists, doctors, and in the political field as Governors and legislators. It is, however, in the agricultural work of the State that they have laid the deepest and most enduring foundation.

They are keen observers of nature and its laws, and while they do not always follow scientific methods, the system they employ, empirical though it may be in a certain way, has resulted in the creation of farms that are models in their appointments of house and barn, with all the necessary adjuncts, that are needed by the tiller of the ground. They have, as a body, constantly improved the land, so that in those parts of the State where they predominate, and after nearly two centuries of cultivation, the wilderness of their early occupation has been cleared away and seed time and harvest have taken its place. In this respect particularly has their influence grown beyond the bounds of the State of their adoption, for where the Pennsylvania German has chosen a new home in the South or West, his habits of industry and love of home surroundings, are patent in the substantial house and barn, and well-cultivated fields.

Emigrants from Holland and Sweden had settled on land bordering upon the Delaware river long before the proprietor landed in 1682. Their numbers, however, were fewer and their impress upon the destiny of the State was not important as had been that of the German element. Prof. Bolles, in his work, "Pennsylvania Province and State," informs us that in the year 1683, Francis Daniel Pastorius arrived with German emigrants, who settled in Germantown. A few years after this the Germans numbered more than one thousand, most of whom had come from the vicinity of Worms, in Westphalia. Many Germans prior to 1712 had settled in New York State, but dissatisfied with their reception there, gradually drifted into Pennsylvania, where they founded new homes, greatly to the advantage of the State, as another writer tells us.

Peter Kahn, who traveled in America in 1748, mentions that the Germans in Pennsylvania advised their relatives and friends to avoid New York and settle in the former State, which many thou-
sands did. The author of "Province and State" asserts that the Mennonites came from the Cantons of Zurich, Bern, and Schaffhausen, and after the growth of a generation in Alsace, emigrated to America, where they added to the already numerous German population.

We see by these authorities that the German element in the State is nearly coeval with the English, Welsh, Scotch and Irish. This influx continued throughout the eighteenth and part of the last century, until the rich virgin soil of the great West offered greater inducements to those who sought new homes in the United States.

As most of the Germans settled in close contact with each other and were in daily intercourse, it naturally followed that they should have preserved the language of the fatherland. Their church services were, and still are, in many instances, in German, and those of the Lutheran and Reformed persuasion occupied the same church edifice, each taking an alternate Sunday.

This dual use of the same building is yet followed by many congregations, the expenses, exclusive of the minister's salary, being shared by both sects. Where there are no cemeteries in which lots are private, the same burial ground is used by both congregations, and it often happens that Lutheran and Reformed are laid side by side. As a general custom the services are attended by members of either church, so that the family unity is preserved. The husband and wife accompanying each other, though they may not belong to the same denominations. The Holy Sacrament, however, while there are exceptions, is, as a rule, partaken of only by those who are of the denomination of the officiating minister.

While occasional differences arise, they are comparatively rare, for their religious feelings are strong and deep. It is mainly in the urban centers where the two congregations have outgrown the capacity of the church that a change takes place and each has its own house of worship. In many districts the services are still held in the German, in some the English is gradually being adopted generally, alternating with German. Though the Pennsylvania German is the language of his hearers, the preacher draws his inspiration and uses the language of the German Bible. When the clergyman is a native German, he is a purist more or less, but when the speaker is an American, it sometimes happens that the discourse is uttered in words that would receive the approval of the Weimer critics.

A great deal of ignorance prevails about the dialect in use by the Teutonic descendants in Pennsylvania. Mr. Beidleman, in a work of modest title, "The Story of the Pennsylvania Germans," has given his readers the intelligent picture available of the people he writes about. He admits that his work is far from complete and that the true history of the Pennsylvania Germans has never been written. As a descendant of the race, and with a thorough knowledge of the dialect, he made the object a study, having at various times visited the Palatinate, where the dialect is the language of the people at the present day. The author during his travels did not confine his observation to the towns and cities, but went into the country homes of the people. He asserts that the infusion of English words into the German-American dialect has been largely caused by the abolition of German in our country schools a change that is greatly to be deplored, as many young men who have gone from the farm to the town will acknowledge. Some of the words were in pure German and in use up to a generation ago; they are now supplanted by a corrupt English. In a vocabulary Mr. Beidleman gives the Pennsylvania German with its equivalents in Pfalzisch, German, and English, showing in most of the words the identity of the Pennsylvania German with the Palatinate dialect as it is used there and to some extent in Germany. It is to be understood, however, that the cultured German does not use the dialect in the Palatinate, or America.

There is no distinctive Pennsylvania German literature. Many lyrical effusions have been published in the dialect, in which the sentiments and pathos of
German thought are well preserved in its most simple form and expression. Rev. Mr. Harbaugh wrote a number of poems, published in book form, and everyone at all acquainted with the dialect has read "Das Alte Schulhaus an der Krick," where the grown man goes back to the days of his youth and gathers the flowers of early days, for they are fragrant to his memory. Translations from English poetry into the dialect are also found, as, for instance, Poe's "Raven", printed in the Pennsylvania German Magazine, for August, 1908, in which the weird spirit of Poe's creation is transferred to the dialect with effect. The German Bible is held in reverence in nearly all homes of the people, and the reading of it often diligently pursued and quotations made. Formerly there were always some German works in their very limited libraries, generally of a religious cast. Now the younger generation are taught to read and write English, so that papers and magazines find a larger circulation in the country than were at the disposal of their fathers and mothers.

Some local newspapers are yet published in German and find a circulation in those counties where the German Americans have their homes. In these papers, generally of weekly editions, some columns are devoted to the humorous correspondent, who uses the dialect in its purity, but the reader must be master of the language in order to understand what the writer intends to say.

Depicting scenes from the life of these people has often been attempted for the benefit of the English reader, but they are, as interpretations almost always are, failures. It is impossible for anyone without a knowledge of their domestic life, their obligations to and association with each other, their sympathy and helpfulness in times of sorrow and distress, and their proverbial hospitality, to give to the general reader a true impression of their inner and outer life, which is clothed altogether in German thought, emotion and expression. Strong and vigorous, if homely, it is the exponent and embodiment of the traditions that have come down from their emigrant ancestors, upon which the freedom of thought and action of American life has produced a striking influence. It has made them a people of honest purposes, independent in thought, resentful when their motives are assailed, claiming all that is due to them and no more.

Subserviency, as that term is generally understood, is unknown to the Pennsylvania German farmer. The owner of broad acres considers himself the equal of anyone he meets, and will address him as such. In this fact, and not only among this people, but in the hearts of the great agricultural community lies the strength of our republican institutions. They are the only class who while they may be influenced are not dominated by the political manager, and in important political questions will vote according to convictions and not dictation. When this conviction has not been aroused by a great political question, the Pennsylvania German is largely influenced by heredity, and the partisanship of his elders is upheld by his descendants.

The Pennsylvania farmer, in his independent economic position, has no thought of class distinction; he certainly does not recognize it, and in this respect he already occupies one of the ends for which the German socialists of the present time are striving, the abrogation of class differences, but no thought of a community of goods enters his mind. He is a strict conservator of private property. Originally averse to the introduction of the common school, they are now advancing education wherever possible, and the latent mentality they possess manifests itself in the new generation, many of whom have left, and in increasing numbers are leaving, the farms, ambitious for a wider sphere of action in the ministry, law, business and political life.

Modernity has invaded their homes, but any luxury that finds a place there is always subordinated to the economic, so that times of financial stress do not weigh upon them as upon those whose homes are in urban centers.
Neatness and cleanliness in the house, the yard and field are a characteristic. The women love flowers, and it is rare to find even the most modest home without them in flower beds in summer and at the windows where the sun brings them to life in winter.

The love of music is almost universal among this people, inherited from the ancestors, who brought with them those tuneful echoes of a far off home, where the songs of the people are ingrained from the days of troubadours. Some of the Folkslieder collected by Von Aminn and Bretano, both from printed oral sources, in that remarkable work, "Das Knaben Wunderhorn" were still heard in German Pennsylvania homes a generation ago.

The violin, the organ, and, of late years, the piano, are found in many homes, and as wealth increases and better instruction is possible, proficiency gradually advances.

The young generation is more thoroughly American than the preceding one, and adopts what is new with the greatest ease. The literature of the day has spread over the land largely through the rural free delivery. The electric road has brought many sections into closer contact with the larger towns and cities, which received their inspiration from the metropolis. This power of adaptability is very apparent in the improved taste of dress of both sexes, particularly in the young people. The girls find their field in fashion magazines that circulate in nearly all the country homes. The illustrations make a vivid impression upon their plastic minds and the result is seen in the good clothes, harmonious colors, and in the bearing of the wearers, conscious that they are well dressed.

The plain interior of the farm house has yielded to the changed conditions. Many are now furnished with articles of furniture and pictures that show progress in the direction of a cultivated taste. A great deal of this is of moderate cost, though this varies with the wealth of the owner, but it all tends in the direction of art development in homes where as yet the critic has no place.

Boorishness is at times apparent, but there is at the same time much native courtesy shown in many ways; the teamster driving along the single track on a snowbound road will always, when possible, turn out for the pedestrian.

The destructive tendency of the hoodlum is foreign to the Pennsylvania German, as they have a love of order and law and respect for private property. They have a keen sense of humor, sarcasm, and repartee. To attempt to hold such a conversation in English would end in total failure, as has been the fate of those writers of novel and tale when they try to give the dialect in an English dress. During the past sixty years many changes have taken place in the economic life of the people here described. While the methods of the farmer were as thorough as they are today, the mechanical appliances were few. Reaping was done with the cradle, which had taken the place of the sickle, still used in the early part of the nineteenth. Grass was cut with the scythe; the horse rake was introduced in the late years of 1850. The historic flail was used until the horsepower threshing machine became a part of the farmer's equipment. Flax was cultivated, and the sheep, of which a number were generally kept, furnished the wool. The carding machine was often an adjunct of the local grist mill, where it was run by the same power. The farmer prepared the flax after the fall work on the farm was done.

The spinning and wool wheel were found in nearly every farm house, and the flax and the wool were prepared for the weaver by the housewife and her daughters. The weavers had their looms either in the house or in a shop nearby. The fabric thus produced was coarse, but strong and durable, and formed the everyday clothing for the farmer and his family. As a rule, it was made up by the housewife and her daughters or by local tailors. The Sunday and holiday suit of finer material was carefully preserved and the styles were not subject to the rapid changes of the present day.
The spinning wheel, the reel, and the wool wheel have become things of the past, and they are now found among the collected curios of a time that has passed away. They are at times seen in the homes of refined and cultured, preserved as a curious link of the olden time. Does the fair owner, as she turns the wheel, realize that a gretchen in real life may have sat beside the same wheel and spun to her plaintive song:

Mein ruh ist hin,
Mein herz ist schwer,
Ich finde sie nimmer
Und nimmer mehr?

Have some of these wheels, too, like the talking cloak of Sumner Chace, received the treasured thoughts of those who guided the flax to the spindle, telling of their joys and sorrows, and the refrain echoes of the cradle song that mellowed the hum of the wheel to the little child to whose face the mother turned from her toil?

Many of these scenes are but two generations old, and there are yet living women who spun in their youthful days. We live in an age of quick change; every successive generation looks upon the life of the preceding one as a matter of history; the present man and woman is separated from the past and assumes the new role with astonishing adaptability. Except in cases of personal worthlessness, poverty and want are not found in these homes, and when by reason of misfortune or sickness there is need, help always comes to them. Until within recent years, visiting the sick, whether the case was contagious or not, was a universal custom and sympathetic obligation. The new rules and information disseminated by the Health Department, have, however, to a great degree, changed this practice, and there is now evinced a general desire to observe the law as its necessity is made clear to them. When death comes and the last rites are to be performed, relatives and friends gather at the house of mourning from all sides in numbers indicating their sympathy and respect for the deceased. In many, perhaps most, instances, the traditions demand that the hospitality of the house should be exercised to its limit on these mournful occasions, and it is usual for the relatives and friends to be entertained not with "cold meats," but the best that the house can furnish. Professional grave diggers are not found in all the country congregations. Where there are none, this is generally done by neighbors at the request of the family, and these men also act as pall-bearers.

The Pennsylvania German farmer, with his dialect, will continue for years to come as an important element in the State. But the young generation will demand new conditions and a more liberal consideration from the State, particularly in the way of education. They will demand, also, as a more liberal education broadens their minds and expands the mental powers of which they are possessed, that social position should be advanced and their economy in the sustaining of urban life receive due recognition.

The cry "back to the farms" has no temptation to those who have been brought under the glamour of urban life. The young men and women who leave their homes to better their condition economically, socially or otherwise, go back to the country in rare instances. The poor remuneration for the farmer in nearly all the Eastern States for a number of years, the difficulty of obtaining competent help, both for the farmer and his wife, the spread of education, that most powerful agent of the time, and, not least, the social handicap, has influenced the young men and women to desert their homes for urban life, in which their great adaptability in so many ways promised greater rewards.

(Reprinted from Proceedings and Collections of the Wyoming Historical and Geological Society for the year 1910.)

*The Pennsylvania German farmer has long known the value of seed selection for obtaining results. The methods were more primitive than those now practiced under scientific rules of the agricultural colleges of the present time. Nevertheless, it was and is today a part of the farmer's work and progress.
William Augustus Muhlenberg
A Great Pennsylvania German—Leader of Religious Thought and Educator

REV. DR. WM. A. MUHLENBERG

The following “appreciation” of the Rev. William Augustus Muhlenberg, the “Saintly Muhlenberg” as he was sometimes called by those who had an intimate knowledge of his character, is from the pen of the Rev. William Wilberforce Newton, D.D., an Episcopal clergyman, who wrote a short sketch of his life about twenty years ago. To many who only remember the gifted Muhlenberg as the author of the famous hymn: “I would not live alway,” Dr. Newton’s lines will be a most welcome picture of one of our greatest Pennsylvania Germans, who added undying lustre and distinction to a name already famous when he was born: a name dear to every patriotic Pennsylvanian—to every Pennsylvanian who can claim descent from the bold German pioneers who took so great a part in the building of our grand old Commonwealth and of the nation.—Editor.

HE life of the Rev. William Augustus Muhlenberg is the record of one of the marked leaders of American religious thought.

He had not the brilliancy of Channing, nor the logical force of Jonathan Edwards, but his character blended most harmoniously with his career, and he possessed the three great gifts of leadership—"the sense of vision," "the discerning of spirits," and "the ability to make a movement march".

He passed in his time for a prophet and a dreamer, but today it is unmistakably discerned that his career furnished
the formative influence of the past generation, whose manifested results we discover in the present condition of Church life.

Muhlenberg touched liberalism with one hand, and institutionalism with the other hand. He founded the first church hospital. He established the free-church system by the experiment in the Church of the Holy Communion in New York City. He developed the first order of Protestant Deaconesses. He anticipated the problems of socialism in his efforts to establish St. Johnland; and he lives again in the present age, since his dreams of an inter-ecclesiastical congress has become a realized fact, whose knockings at the door of the House of Bishops in Chicago have given to American Christendom the Bishops' Manifesto upon Christian Unity.

The results of this versatile and comprehensive character are making themselves felt in the church life of the present day in a most marked degree. "Your Father Abraham", said our Lord, "rejoiced to see my day, and he saw it and was glad". The man who makes an epoch may not live to see the day of its fruition, but others see it and take courage. The day of Muhlenberg has come to that church whose loyal son he delighted to be called.* Parties and schools of thought have led the way up to the present epoch, but the Church is larger and wider than any parties in it, and this was the one doctrine this man persistently preached. The men of his day said that he was a dreamer, that he was illogical; and so this prophet lived and died among us, and we knew not what his words meant which he spoke unto us. He stood for an evangelical pulpit, and the divine commission to preach Christ as the Saviour for men; while at the same time the Lutheranism in his nature accepted the sacramental symbolism of Germany, so that he always came to God in public worship in the form of the altars. Bushnell has so profoundly elaborated in his greatest theological work. He stood for a wide-heartedness which was larger than the shibboleths and formulas of any school or party, and he developed the institutionalism of the Church as the only basis upon which any true growth and enlargement could take place. He called himself an "Evangelical Catholic", and at last his day of influence and power, which has been long in coming, has dawned.

To rightly describe the life of such a worker as this is in itself a task worthy of one possessing more time than it is mine to give; but I have thought twice before declining to do this work, having realized that, by portraying this character for the generations to come, it might be that a lasting impulse would make itself felt through the veins of the Church of the future, if this strong life could stand for the coming years as the symbol of a bold, aggressive Christianity, without fear and without apology—a Christianity whose face is set toward the hard problems of the future with a resolute courage and a determined will. *** It never can be other than helpful to study such a character and build into structural unity the gathered words and works of a great creative mind, whose influence lives on as a motive power long after the grave has closed over that which is mortal.

There have been many bishops and doctors who have been leaders in the church as preachers, workers, thinkers and writers, but the magnetic finger of the present age points unerringly to Muhlenberg as after all the truest representative of that national and historic church which professes to be both Catholic and Protestant, the strange paradox of which is solved by the simple and beautiful life of this unconscious "leader of religious thought."

Muhlenberg as an Educator

"Muhlenberg's enthusiasm in education was no superficial and visionary idolatry of a method, but an intelligent devotion to an intelligent ideal, and an ideal of the most noble and practical

*He received the rite of confirmation in the Protestant Episcopal Church at the hands of Bishop White of Philadelphia on Easter day 1813: was ordained deacon September 18, 1817; advanced to the priesthood in October, 1820, and shortly afterward accepted a call to the rectorship of St. James' Church, Lancaster, Pa.
kind. In his view, the end of all education is the production of the highest type of individual and corporate character; and his ideal of education was a system of culture in which all the requisite forces and factors, intellectual, moral and spiritual, should be systematically organized to the furtherance of this one result. Without wide renown or influence, he yet combined a profound penetration and practical judgment with the glad devotion and subduing gentleness of Pestalozzi. The distinguishing vice of educators has always been an overwhelming confidence in the efficacy of some theoretical method of instruction. The assumption has been that the perfect method would insure the perfect school and the perfect education. The great Comenius was a conspicuous offender in this regard, and even the excellent treatise of Milton betrays its author's lack of practical experience in the teaching art by its perpetual lapses into this besetting sin; while the overrated work of Rosseau is little more than the impracticable dream of a conceited enthusiast. It is characteristic of Muhlenberg that he thought little and wrote less about methods of instruction, while attaching absolute importance to the living spirit of the teacher. Education was not the impartation of knowledge, but the communication of a spirit; not the training of an intelligence, but the development and inspiration of a soul; not the discipline of powers, but the formation of a character; not familiarity with principles, but the perfection of manhood. This is a demand which no method can ever satisfy—a task for which no method can ever be adequate. Had this great educator's ideal of education been less exalted and noble, he doubtless might have followed in the beaten path of the humdrum school teacher. From his own inner consciousness in this case it would have happened that the perfect theory of education—method and all complete—would have been infallibly evolved and given to the world with the glib phraseology of the soul-satisfied vender in educational wares. Another "system" would have been tabulated in the history of pedagogues; another system-maker would have claimed a niche in the temple of the literary and educational bureau. But this was never his way. Instead of describing the moral system of education, as Plato described the model republic, he set about in the most matter-of-fact manner to evolve his model school. Instead of expending his powers in building into symmetry a beautiful and elaborate theory of culture, he set to work to produce the results of true education in the shape of thoroughly developed men. We have seen how much the experiment cost. From the threshold of a life of assured success, and of national, if not world-wide, fame in his profession, he deliberately consigned himself to years of obscurity and monotonous drudgery, with the grave prospect of very possible failure as his hope of reward in this world. Yet this is the only true method in education. No science of teaching can ever make a school; no theory of method in teaching can ever develop a character and train a soul, any more than the classification and analysis of the botanist can construct a flower. Muhlenberg knew what is wanted first and always is a teacher. And the true teacher will find his own method, which will infallibly be the right one for him. The real teaching force resides in the individuality of the teacher, which the Lord has made and not man, and which is worth more than all the man-made methods in the book. The only stimulating force in the realm of spirit is spirit; the one creative and inspiring agency in the domain of character is character; just as the indispensable condition prerequisite to the development of mind is the presence of other minds. Thus the "method" of Muhlenberg, in so far as he can be said to have possessed one, was the personal method,—the method of love, of individual interest and personal contact as the moral and spiritual force essential to that rounding of the manhood which is the test of all true education.”

In this respect there is but one of the many who have won renown in this great
calling with whom he may be justly compared. It would be difficult to lay
the finger on a passage in biography at once so touching and so sublime as that
in which the heroic Pestalozzi details
the simple joys of his passionate self-
devotion to the desolate children of the
Unter-walden, Switzerland, whom he
gathered out of their destitution after
the French invasion of 1798:

"I was from morning till evening almost
alone among them. Everything which was
done for their body or soul proceeded from
my hand. Every assistance, every help in
time of need, every teaching which they re-
cieved, came immediately from me. My
hand lay in their hand, my eye rested on
their eye, my tears flowed with theirs, and
my laughter accompanied theirs. They
were out of the world; they were with me
and I was with them. Their soup was mine,
their drink was mine. Were they well I
stood in their midst; were they ill I slept
in the middle of them. I was the last who
went to bed at night, the first who rose in
the morning. Even in bed I prayed and
taught with them until they were asleep.
They wished it to be so.

Setting aside the adventitious pathos
of the great Swiss teacher's situation at
that time, arising from the circum-
stance that these children had been left
houseless and parentless, to starve and
perish by the accident of war, the words
might be taken as a fair and accurate
representation of Muhlenberg's affec-
tionate devotion to the boys of his
school. He gave himself wholly to his
pupils. The yearning of his heart for
them was as strong and true and tender
as that of a father for his children. He
has been called an apostle to boys; and
it is impossible to read the record of his
relations with his pupils to hear the nar-
ratives and anecdotes related by those of
them still living, without being reminded
forcibly of those outpourings of tender-
ness and expressions of attachment with
which St. Paul was wont to speak to the
Corinthians and the Philippians. The
secret of his power was in the strong,
true love of that Spirit whose outgoings
are recorded in the words of the sev-
enteenth chapter of St. John.

The joy of his soul for his dear boys
was ever that joy of the apostle of old
when he wrote: "I thank my God that
in every thing ye are enriched by Him
in all utterance, and in all knowledge,
so that ye come behind in no gift." This
ulterior aim of developing character in
the pupils settled the type,dominated the
administration,and shaped the entire pol-
icy of the school. In the selection of as-
sociates in the work, the character, spirit,
and aim of the teacher were ever of
paramount importance to him. What-
ever the abilities and aptitudes of the in-
dividual as a mere instructor, if his in-
fluence and example were not positive and
persistent toward the elevation of the
pupils to the plane of the noblest Chris-
tian manhood, he lacked, in Muhlen-
berg's estimation, the essential qualifi-
cation of a teacher. He required of his
assistants, in the sacred work to which
he had consecrated his energies, that
they should be men of like spirit, aims,
and ideals with himself.

The formation of such an educational
staff about him, was, of course, the re-
sult of a patient process of intelligent se-
lection, and survival of the fittest, and it
is no matter of astonishment that, to-
ward the close of this epoch of his life,
his corps of assistants was very largely
composed of men who had received their
education and the bent of their charac-
ters from him. The collection and train-
ing of such a body of teachers was
one of the important services of his life;
for their influence and active labors af-
ter his retirement from the work served
to perpetuate and determine the type of
church school which he originated, whose
power and influence and rapidly advanc-
ing importance we behold on every side
today. His method of moral training by
personal influence, contact and exam-
ple rendered it necessary that the school
should be organized and ordered after
the pattern of the Christian family. No
other type of constitution or administra-
tion would have afforded scope and op-
portunity for that relation of personal
intimacy between the teacher and the
taught, which he esteemed above every
other instrumentality in the education of
youth. Accordingly master, teachers
and pupils lived and slept under the same
roof, ate from the same table, and felt
equally at home in the school family.


Ancestry of Rev. Dr. W. A. Muhlenberg

UHLENBERG could boast descent from two distinguished German ancestors, one "the blessed and venerable Heinrich Melchior Muhlenberg," the founder of the Lutheran Church in America (born in Eimbeck, Hanover, Germany, Sept. 6, 1711; died in Trappe, Montgomery County, Pennsylvania, Oct. 7, 1787); the other the celebrated Johann Conrad Weiser—famous as an Indian interpreter and peace envoy (born at Afstandt, in Herrenberg, Wurtemberg, Germany, 1696, died at Womelsdorf, July 13, 1760) one of the poor Palatines who came to New York in 1710 and who were subsequently settled on Livingston Manor, on the Hudson river. Weiser was among those who revolted against the injustice of Governor Hunter and went to Schoharie, from whence in 1729 he emigrated to Tulpehocken, Pennsylvania, where he soon became a leader in the community*. His daughter, Anna Maria, became the wife of the Rev. Heinrich Melchior Muhlenberg, and whose son was the famous Major General Johann Peter Gabriel Muhlenberg (born in Trappe, Pennsylvania, Oct. 1, 1746; died near Philadelphia, Oct. 11, 1807) the Revolutionary patriot, who while a clergyman of the Lutheran and Episcopal Churches in Woodstock, Virginia, accepted a Colonel's commission in the Continental army at the earnest solicitation of Washington, whose friendship he enjoyed. After he had received his appointment he took leave of his congregation in a sermon in which, after eloquently depicting the wrongs America had suffered from Great Britain, he exclaimed: "There is a time for all things—a time to preach and a time to pray; but there is also a time to fight, and that time has now come." When pronouncing the benediction he threw off his gown, displaying a full military uniform. Proceeding to the door of the church he ordered the drums to beat for recruits, and nearly three hundred of his congregation responded to the appeal. He marched at once with his men to the relief of Charleston, South Carolina, where his "German Regiment," the 8th Virginia, quickly gained a fine reputation for discipline and bravery.

To a relative who complained that he had abandoned the church for the army, he said: "I am a clergyman, it is true, but I am a member of society as well as the poorest layman, and my liberty is as dear to me as to any man. Shall I then sit still and enjoy myself at home when the best blood of the continent is spilling? * * * Do you think if America should be conquered I should be safe? Far from it. And would you not sooner fight like a man than die like a dog?"

After the close of the Revolutionary war he was chosen Vice-President of Pennsylvania, with Benjamin Franklin as President. He served as Presidential Elector in 1797. He was elected a member of the 1st, 2nd, 3rd and 4th Congresses and in 1801 was elected to the United States Senate. His statue has been placed in the Capitol at Washington.

Another son, Frederick Augustus Conrad Muhlenberg, (born in Trappe, Penna., January 1, 1750; died at Lancaster, Penna., June 4, 1801) grand-father of William Augustus, was also a clergyman of the Lutheran Church and, like his brother, General Muhlenberg, a patriot during the Revolution. While pastor of the congregation at Oley and New Goshenhoppen he was induced to become a candidate for Congress, on the plea that the Germans should have a representative in that body. He was elected March 2, 1779 and thus began a political career for which he was eminently fitted and in which he won the greatest honor. He was twice Speaker of the Pennsylvania Legislature, and twice Speaker of the United States

*On the 13th day of November, 1793, General George Washington accompanied by General Joseph Hiester and other distinguished men, stood at his grave and said: "This departed man rendered many services to his country, in a difficult period and posterity will not forget him."
House of Representatives in the first and second Congresses during Washington's administration.

In the summer of 1795, when the newborn nation of the United States was agitated to a point of childish frenzy over the Jay Treaty, and when it was extremely doubtful if the bills necessary for the enforcement of its terms would pass the House of Representatives, (then in session in Philadelphia) a merchant of that city is reported to have said to a prominent member of that body: "If you do not give us (the Federalists) your vote, your Henry shall not have my Polly." The speaker in this interview was Mr. William Sheafe, a gentleman of German origin, and "Polly" was his daughter Mary, whose hand had been asked in marriage by Henry William Muhlenberg, eldest son of Frederick A. Muhlenberg, speaker of the House of Representatives. It was discovered that the vote so urgently demanded in the interests of peace by this representative of the mercantile class was already determined as desired. Polly was accordingly given to Henry, and on the 16th of September, 1796, became the mother of William Augustus Muhlenberg.

Muhlenberg was fond of telling this little story as showing how nearly he might not have been what he was (so high did party feeling run), usually adding, "But the vote went the right way, peace was secured, and here I am."

The ancestry of Muhlenberg it will be seen was not only of a line of illustrious patriots, but also one of purely German stock for many generations, no intermarriage with other races having taken place, though in this latter respect he cannot be said to be a unique product of Pennsylvania, for many of our prominent Pennsylvanians were and are like Muhlenberg of purely German stock.

Muhlenberg's Famous Hymn

The noble hymn, 'I would not live alway,' has long been a favorite with the whole Christian Church. It breathes a spirit of sweet comfort, perfect trust, glad anticipation. It has been sung by millions scattered all over the world, and will be sung no less hopefully by untold millions yet unborn. The original first appeared in the Episcopal Recorder, in Philadelphia, in 1824, in six verses, of eight lines each. In 1826, a committee of the Episcopal Church was appointed to prepare a fuller collection of hymns to be used in the church service. Dr. H. Onderdonk, of Brooklyn, a member of the Committee, abridged the poem to a hymn of suitable length for divine worship, and submitted it to its author, the Rev. William Augustus Muhlenberg, for revision. There were no changes from the sentiment of the original composition. The general Church Committee did not meet until 1829. The report of the sub-committee was presented, and each of the hymns passed upon separately. When this hymn came up one of the members said it was very good but rather sentimental, upon which it was rejected, Muhlenberg who was not suspected as its author, also voting against it. This he supposed was the end of it, for the Committee agreed upon their report that night and adjourned. But the next morning Dr. Onderdonk, who had not attended on the previous evening, called on Muhlenberg to inquire what had been done. Upon being told that among the rejected hymns was the one representing their joint labors, he said, —"That will never do"; and went about among the members of the Committee, soliciting them to restore the hymn in their report, which accordingly they did; so that to him is due the credit of giving it to the Church at that time. Muhlenberg's hymn beginning, "Since o'er thy footstool,"—a lyric worthy of compari-
son with some of the most renowned productions in this field, and written in the same year, at Lancaster, Pa., as his famous hymn was allowed to go unrecognized and is even yet almost unknown. This fact is a suggestive commentary on the contemporary taste in hymnology."

Muhlenberg died in New York City April 8, 1877, at the advanced age of over eighty years.

**I WOULD NOT LIVE ALWAY.**

Version of 1876.

By William Augustus Muhlenberg.

"I would not live alway—I ask not to stay,
For nought but to lengthen the term of the way;
Nay, fondly I've hoped, when my work-days were done,
Then, soon and undim'd, would go down my life's sun."

"But, if other my lot, and I'm destined to wait,
Thro' suffering and weakness in useless estate.
Till I gain my release, gracious Lord, keep me still,
Unmurmuring, resigned to thy Fatherly will.

"Yea," thus let it be, so that thereby I grow
More meet for His presence to whom I would go,
More patient, more loving, more quiet within,
Thoroughly washed in the Fountain that cleanseth from sin.

"So the days of my tarrying on to their end,
Bringing forth what they may, all in praise I would spend;
Then, no cloud on my faith, when called for I'd leave,
Calm in prayer, 'Lord Jesus, my spirit receive.'

"But inside the veil—How, how is it there?
Dare we ask for some sight, or some sound to declare,
What the blessed are doing—at far or anear?
Oh! but for a whisper, the darkness to cheer!

"Yet, why aught of darkness? Light, light enough this.
The Paradise life,—it can be only bliss;
And whatever its kind, or where'er its realm lies,
The Saviour its glory, the Sun of its skies."

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**Gutenberg's Services**

Gutenberg was the first to cut type from metal and the first to cut matrices in which they were cast. This great genius, to whom the world is immeasurably indebted for one of the greatest benefits ever enjoyed by man, died in 1467, a quarter of a century after he had invented printing. He was a man of means, but spent all he had in experiment to further the art of printing and died poor and unhonored. It was reserved for a later century to rescue his name from the obscurity to which it fell. It is said that not one of his books bears his imprint, and that others derived the immediate emoluments and for a long time the sole honor of his inventions.—Zimmerman.

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**Platt-Deutsch in the Pulpit**

There is a mild agitation going on in several parts of North Germany, where Platt-Deutsch, the Low German dialect, is spoken by everybody, to introduce Platt-Deutsch preaching in the church services occasionally. There have always been some pastors who made use of the dialect in their Sunday evening meetings and there have been some who preached in Low German in the morning and always had large audiences who evidently enjoyed the home-flavored sermons. Whether Bugenhagen's Low German Bible (1533) is still read, we are not able to say. Louis Harms delighted in his Platt-Deutsch, but he was careful not to use funny turns of speech.—Exchange.
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The First School Book Printed in Virginia

In the year 1783 Rev. Adolph Nuessmann, of Mecklenburg county, in North Carolina, wrote: "From Georgia to Maryland there is no German printing office, and in North Carolina even no English one." It is, therefore, a matter of great satisfaction to every German-Virginian, that at New Market, in the Shenandoah Valley, in Virginia, or "New-Markt," as it was originally called, soon after the foundation of the Republic, a German printing office was established by a descendant of the first German clergyman in Virginia. He built the press with his own hands and undertook the publication of "German school books and religious works." This meritorious man was the Lutheran Pastor Ambrosius Henkel, of New Market. In 1806, his printing office was in the hands of his son, Solomon Henkel, and an "ABC Book" for use in the German school at New Market.—and probably the first school book ever printed in Virginia,—was published with lines of poetry and illustrations for each letter of the alphabet, cut in wood by Rev. Henkel himself. A second edition of this book appeared in 1819, of which a copy is in possession of Charles T. Loehr, of Richmond, Va. The title of the book was: "The little ABC Book or first lessons for beginners, with beautiful pictures and their names arranged in alphabet order, to facilitate the spelling to children.—By Ambrosius Henkel, New-Market, Shenandoah county, Virginia; printed in Solomon Henkel's printing office, 1819."—

The poetry to each letter is written in a German dialect almost like "Pennsylvania Dutch;" it is not very fastidious in expression, but adapted to the perceptive faculty of children, as for instance:

A—Der Adler fliegt hoch in die Hohl,
    Doch thut ihm Aug und Kopf nicht weh;
    Ob er gleich stets den Kopf ansieht;
    Er fahrt auch schnell und wird nicht müd.

B—Der Biber had im Damm sein Haus,
    Bald is er drin; bald ist er draus;
    Da wohnt er drinnen; so wie er's baut;
    Oft Man ihn fang't, nimmt ihm die Haut.

C—Wie Krumm und schief steht der Camel
    Er sieht wohl sauer, bös und schel;
    Doch sacht er nichts und bleibt so steh;
    Bis er mit Sack und Pack muss geh'n.

D—Die Drüssel sing't so wie sie kann,
    Wann ich so sitz und hör sie an—
    So denk' ich oft wie schad es sey
    Das ich nicht sing' mit Ernst und Freu.

E—Die Ent, die schwimmt, sie quackt und schrey't,
    Und wann sie will, so fliegt sie weit;
    Zur Zeit setzt's sie sich doch auch vest,
    Bis das sie legt das Ey ins Nest.

F—Der Fuchs der Schalk nimmt sich in acht,
    Wo er sein Weg und Gang hin macht.
    Er rich't der Supp wohl überall,
    Doch tapp't er auch wohl in die Fall'.

G—Der Geier fress mit Ernst und Muth,
    Stinkt wohl das Fleisch, doch schmeckt's ihm gut,
    Er hackt mit Kopf and Füss hinein.
    Und fresset es weg bis auf das Bein.

H—Der stolze Hahn wie kühn er kräh't,
    Wann er auf beiden Füssen steht:
    Er stratz't herum als wie ein Mann.
    Doch ist er nur der stolze Hahn.

I—Der Igel hat ein raue Haut
    Es is kein Hund der sie verkan't.
    Weil sie so voller Stacheln steckt.
    Darum sie gar zu übel schmeckt—

J—

K—Die beste Milch, die giebt die Kuh.
    Gieb nur den Kindern mosch dazu,
    Und auch ein gross Stueck Butterbrod,
    So stërt dir Keins an Hungersnoth.

L—Die Lerch' die fliegt hoch in die Luft.
    "Leri, Leri" sie singt und ruft:
    Es sind in diesem unsern Land
    Doch solche Lerchen nicht bekannt.

M—Die Maus ist nur ein kleines Thier,
    Sie sucht nach'sth, schleicht herfür
    Doch gibt sie acht, geht niemals weit,
    Weil sie sich für den Katzen scheut.

N—Die Nachtigall singt gar so schön,
    Soh lieblich lautet ihr gethon,
    Bey uns gibts' keine Nachtigall.
    Dann sie sind ja nicht überall.
O—Opossum aber gibt es hier.
Er heisst auf Deutch das "Beutelthier."
Hier fehlt der Raum, es thut sich nicht,
Das ich dich mehr von ihm berichtet.

P—Der Papagey der schnattet viel,
Doch hat es weder Hack noch Stiel;
So plaudert mancher in den Wind,
Wo er nur was zu plaudern findt.

R—Der Rabe riecht das Aas von fern,
Er kommt und freiset das Luder gern,—
Der Damm schmeckt manchel auch so wohl,
Das er sich saufet toll und voll.

S—Der Schwan fliegt durch Luft und Wind,
Bis wo sie es am besten findt.—
Bald in das warme, bald ins Kalt,
Da hat sie ihrem aufenthalt.

T—Die Taube fliegt aus ihren Haas
Bald auf die gass und Feld hinaus;
Sie Kommt nach Haus mit was sie hat,
Und füttert ihre Yungen satt.

U—"Uhu! Huhu!" die Eule schreyt .
Man hört des nachts ihr schreyen weit,
Sie würgt und freiset die Hühner auch,
Das ist der Eulen ihr gebrauch.

V—Der Violinist sitzt dort und geig't,
Sie wie er einen Bogen streicht,
So tanzt der narr'sche Schlänkerfuss,
Weil er so will, nicht well er muss.

W—Der Wolf is ein gar reissend Thier
Oft schleicht er aus dem Wald herfür.
Gar selten er sich anders wisst,
Als nur wann er das Schaf zereist.

X—Xerxes der König hat regiert,
Mit grossem Volk den Krieg geführ't,
Er ward dennoch geschlagen sehr,
Trotz seiner Macht und grossem Heer.

Y—

Z—Zann König laut' als ob es wär—
Ein grosser Mann und grosser Herr,
Doch führ't er gar kein Regiment,
Fast der Kleinste Vogel den Man kennt.

The book closes with some morning
and evening prayers, as:

MORNING AND EVENING SONGS.

Morgen Lied.

Mein lieber Gott, ich danke dir,
Für deiner Engelwacht,
De sie gehalten über mir,
Die letz't vergang'ne Nacht.

Zu dieser frohen Morgenstund,
Be't ich den Schöpfer an.
Ich prise ihn mit Herz und Mund
So gut ich weis und Kann.

Nun will ich in die Schule gehn'
Und lernen wie ich soll,
Wird mir der liebe Gott beystehn
So lern ich alles wohl.

Gott segne mich den gansen Tag,
Lass mich gehorsam seyn—
Dass ich mit allen Frommen mag
Auch gehe zum Himmel ein.

Abend Lied.

Nun dieser Tag ist wieder hin,
Die fins'tre Nacht bright ein,
Dass ich noch an dem Leben bin
Des soll ich dankbar sein.

Ich danke meinen lieben Gott,
Dass er mich heut verspar't,
Drum hat mich troffen Keine Noth.
Weil er mich hat bewar'ht.

Das Böse dass ich heut gethan
Das würd mir Gott verzeih'n
Ruf ihm um Jesu willen an
Er woll mir gnädig seyn.

Nun will ich dann zu Bette gehn
Und sage "Gute Nacht,"
Hoff' Morgen wieder aufzustehn,
Doch wie's Gott mit mir macht.

Courtesy of C. T. Loehr, Esq., Richmond, Va. for copy of entire series of verses.

—Extracts from Schuricht's "History of the German Element in Virginia."

In speaking of the printing establishment at New-Market, the Rev. G. D. Bernheim, in his "History of the German Settlement and the Lutheran Church in the Carolinas," says: "The Lutheran Church in America has had its publication boards and societies in abundance, which doubtless accomplished a good work, but the oldest establishment of the kind is the one in New-Market, Virginia; which dates its existence as far back at least as 1810, for the minutes of the North Carolina Synod were printed there at that time. It was established by the Henkel family and has continued under their management to this day."

—Extracts from Schuricht's "History of the German Element in Virginia."
Some Incidents in the History of the Gonder Family
By Rev. A. B. Sherk, Toronto, Ontario, Canada

At the close of the Revolutionary struggle those that sided with the British cause came to Canada in large numbers. On a count of their loyalty to the empire they were known as United Empire Loyalists, or simply Loyalists. Their descendants are still known as Loyalists. Many of the Loyalists were of German descent, specially those that came from the Mohawk Valley, New York, and others were Pennsylvania Germans. It was the Loyalist element that formed the germ out of which has been evolved the Dominion of Canada, now stretching from ocean to ocean, and rapidly growing to the front as one of the great powers of the Anglo-Saxon world.

The fact that many of the Pennsylvania Germans were Loyalists may be a surprise to some of the readers of The Pennsylvania-German. We know it to be a fact, and many of their descendants are now prominent and active citizens of the Dominion. Letters and other documents have come into our hands, that show the struggles through which one of these Loyalist families went before coming to Canada. This family was that of Michael Gonder (German Gonder). Michael Gonder was a Lancaster county man. His son, Jacob, long after his father’s death, made application to the Governor for a grant of land as a Loyalist. The application is headed as follows: “To Sir Francis Bond Head, Lieut. Governor of Upper Canada.” One of his pleas for favorable consideration was the loss his father had suffered:

“My late father lost all he had because he harbored British officers in his house. The rebels burned his house and all his property in it. Melancholy to relate one human life became a sacrifice to the devouring flames, to the personal knowledge of your memorialist. His father had not a coat left to put on the next morning, the fire taking place in the dead of the night. He recollects seeing the neighbors collecting the next morning to assist in taking the body or remains of the victim above mentioned from the fiery ruins and buried them. This is quite fresh in my memory, although quite a young lad at the time.”

The exact date of the above incident is not given, but it was one of the sad incidents of the war.

Michael Gonder decided to leave the country, but his wife refused to accompany him. He took two of the children, Jacob and Margaret; the others stayed with their mother in Lancaster county, Pennsylvania. Jacob gives the year in which they came to Canada. In the appeal he says:

“Your memorialist would further state to your Excellency that his late father and himself came into this Province in the year 1789, and was the means of bringing a great number of settlers to the Province.”

“Memorialist ever since resided in the Niagara District on the frontier, where he suffered many hardships, and was twice made a prisoner of war, during the late war with the United States.”

Jacob Gonder had two good reasons for pressing his claim upon the Governor and the Provincial Government. (1) He had done faithful personal service. (2) His father, Michael Gonder, had bought a claim from Dr. Christian Vogt, of Lancaster, Pennsylvania. Dr. Vogt was a Loyalist, but was too old and infirm to go to Canada in person and put in his claim. He sold the claim to Michael Gonder for one hundred dollars, and gave him a power of attorney. We copy this paper in full. It is a carefully worded document, is very closely written and the penmanship is almost perfect. The paper gives us a glimpse of legal transactions a century ago. It reads as follows:

“To all men to whom these presents shall come, greeting. I Christian Vogt of the Borough of Lancaster, in the commonwealth of Pennsylvania, in the United States of America, one of the American Loyalists, and by reason thereof and my sufferings and deprivations in and during the late contest between Great Britain and the Provinces, now States of North America, being entitled to certain grants of land, privileges, compensation, or emoluments
from or under the crown of Great Britain, in the Province of Upper Canada or elsewhere within any of the British Dominions, and certain rewards or pensions: but hitherto not having received the same, and being advanced in years and unable personally to prosecute such my rights and claims. Now know ye, that I the said Christian Vogt, Doctor of Physic, in consideration of the sum of one hundred dollars, lawful money of Pennsylvania to me in hand paid by Michael Gonder, of the Township of Willoughby, in the County of Lincoln, in the Province of Upper Canada, farmer, have, and by these presents do give, grant, bargain, sell, alien, assign, transfer and set over unto the said Michael Gonder, all the right, title, or interest, claim or demand to any or all lands, privileges, emoluments, pensions, favors or grants whatsoever in the Province of Canada or elsewhere in the British Dominions, by virtue of any statute of Great Britain, or Provincial Statute, or by virtue of any Royal or governmental proclamation in Great Britain or Province thereof, giving, granting or confirming unto me or my children any benefit or right to lands, pension or other emolument of favors or rewards by reason of my fidelity and sufferings aforesaid as an American Loyalist, hereby by vesting the same fully and completely in the said Michael Gonder, as I or my children by reason of the premises ever had, have, or might hereafter have or derive therefrom. To have and to hold all the said premises of whatever nature soever, they may be called, designated, or known, or whether real, personal or equitable, or consisting of favor only, to all intents and purposes as I or my children might in any wise be entitled to him the said Michael Gonder, his heirs and assigns to the only proper use, benefit and behoof of him the said Michael Gonder his heirs and assigns forever. Both all and singular the appurtenances, hereby assigning, transferring and settling over to the said Michael Gonder, and intending so to do, all my loyal right or my claim or demand whatever as an American Loyalist as aforesaid, and I do hereby constitute and appoint the said Michael Gonder my true and lawful attorney irrevocable, to claim, demand, and recover in my name, but to his own use all and every such lands, rights or claims whatever, in and about the premises with power of substitution, at his own will and pleasure, hereby ratifying and confirming and every his acts and deeds in the premises. Witness my hand and seal at Lancaster aforesaid this fifth day of February A. D. 1807.

CHRISTIAN Vogt (Seal)

Sealed and delivered in presence of
LEWIS LAWMAN
HENRY DEHUFF

There are several testimonials attached to the above power of attorney which we give below.

(a) The first is that of a British military officer:

New York 3rd June 1783

I do hereby certify that the Bearer Christian Vogt, Surgeon, attended the sick of His Majestys 7th Regim't (or Royal Fus'rs) at Lancaster in Pennsylvania in the year 1776 (when prisoners of war) with the greatest care and attention

NATH TAYLOR Qr, Master
Royal Fus'rs

(c) The next is that of Justice of the Peace, Lancaster County, Pa.:

Personally appeared before me Henry Dehuff one of the Justices of the Peace in and for the County of Lancaster aforesaid the within named Christian Vogt and acknowledged the within Power of Attorney as and for his act and deed and desired the same as such might be recorded. As witness my hand and seal the fifth day of February in the year of our Lord one thousand eight hundred and seven

HENRY DEHUFF.

(c) The third is the State testimonial:

In the name and by the authority of the Commonwealth of Pennsylvania,

THOMAS McKEAN

of the said Commonwealth.

To all to whom these Presents shall come, sends Greetings.

Know ye, that Henry Dehuff Esq. whose name is subscribed to the instrument of writing hereunto annexed was at the time of subscribing the same, and now is, a Justice of the Peace, in and for the County of Lancaster—in the said Commonwealth duly appointed and commissioned. And full Faith and Credit is and ought to be given to him accordingly.

Given under my hand and the Great Seal of the State at Lancaster this fifth day of February in the year of our Lord one Thousand eight hundred and seven and of the Commonwealth the thirty first.

By the Governor,
JAMES TRIMBLE
Deputy Sectry.

The form of the above is printed, the left half is blank, and at the left corner at the top of this blank is the Governor's Seal and Signature. The name is written in plain and legible style. Probably not another copy like this could be found in all Canada.

We will give some further incidents in the history of the Gonder Family. Mich-
ael Gonder died in 1813, at the home of his daughter, Margaret, who was married to David Price. His body rests on the banks of the Welland River, within 12 miles of Niagara Falls. His son, Jacob, succeeded to the homestead on the Niagara River, eight miles from the Falls. Jacob was a public-spirited man, was active in militia, municipal, educational and church affairs. He lived on the homestead fifty years, died on it at the age of 71 (in 1846), and is buried in the Family Cemetery on the place. He had a numerous family. His eldest son, Michael Dunn Gonder, got the old home. He was born here, lived here 82 years, and is also buried in the Family Cemetery. The Homestead has been in the family over one hundred years.

The most cordial relations always existed between the Pennsylvania and Canadian members of the Gonder family. They frequently corresponded with each other, visited back and forth, and were much attached to each other. We have already stated that Michael Gonder's wife refused to migrate with him to Canada in 1789. She made her home with her son, Joseph, at Strasburg, Lancaster County, Pa., where she died in 1828. A letter from Joseph to his brother, Jacob, in Canada, gives a detailed account of their mother's sickness and death. This letter shows him to have been a very devoted son. There was also a brother, John, at Millersburg, Pennsylvania. There is a letter of his written to Jacob in 1835, in the hands of the Canadian Gonders. A brother, Jehu, is named in some of the letters, but there is no letter from him. Joseph speaks of Sister Elizabeth in a letter to Jacob in 1831. She was the only girl in Pennsylvania and lived at Strasburg. This place has always been regarded as the home of the early Gonders.

Joseph Gonder, Jr., son of Joseph, of Strasburg, came to Canada during the second quarter of the last century. He was a contractor, and built "Locks" on the Welland canal. Joseph spent some years in Canada doing contract work. He also introduced Samuel Zimmerman, another Pennsylvanian, to the Canadian public. Zimmerman soon gained prominence as a promoter of public enterprises, projected a railway across Canada, but before his project could be executed was killed near the city of Hamilton, March 12, 1857, by the collapse of the railway bridge across the Desjardine Canal. He was the founder of a bank called the "Zimmerman Bank". The stockholders dissolved the bank soon after the founder's death, and the bills were redeemed at par. Joseph Gonder was very successful as a contractor and bought a beautiful home near Philadelphia, but died while still a comparatively young man.

There are still a number of the descendents of Michael Gonder in Canada. Two of his great grandsons live at Niagara Falls. They belong to the sturdy and intelligent yeomanry of the country. Strasburg, the original home of the Gonders has also retained some of the descendents. Ben. B. Gonder, a great-grandson of Michael Gonder, has an elegant home at Strasburg, where he lives to enjoy the fruits of his successful business career.

Holding the Pennsylvania Germans Up to Ridicule

I would call your attention to a little item, cut from the March number of the Pennsylvania-German, to which I wish to file an exception (Dr. Grumbine's Note p.191): it is an old, old "chestnut," which has been going the rounds for fifty years: it is an insult to the Pennsylvania German people; a slur, to make them a laughing stock for other people, and is an expression of a kind to make our young people ashamed, and a good reason to deny their German origin; I can not endure these slurs: they always make me angry when I read or hear them: it is poor judgment in one of our own people to hold the Germans up to ridicule: don't E. Grumbine or, take his own way of translation. E. Crookedleg, know this? Don't all learners of strange languages make mistakes which are "almost as good," as he says.

This is not the first time the Pennsylvania German people were held up to ridicule in the "Pennsylvania German," and we hope it may not be tolerated again. There are many of us who "wont stand for it."—A Subscriber.
Anglicized and Corrupted German Names in Virginia

Adler—Eagle,
*Armstead—Armistead and Armsteed,
Baer—Bear,
Bauer—Bower,
Baumans—Bowman and Baugilman,
Becker—Baker,
Beier—Byer and Byers,
Berger—Barger,
Bietz—Bates,
Blume—Bloom,
Blumenberg—Bloomberg,
Boscher—Bosher,
Brauer—Brewer,
Braun—Brown,
Breitkopf—Broadhead,
Brockhaus—Brookhouse,
Buchring—Bouchring,
Buerger—Burger,
Busch—Bush,
Christmann—Chrisman,
Clemenz—Clements and Clemons,
Engel—Angle and Angel,
Erhardt—Airheard and Earhar
Fischbach—Fishbach,
Fischer—Fisher,
Flemming—Fleming,
Foerster—Foster,
Frei or Fry—Fry,
Freimann—Freeman,
Freund—Friend,
Froebel—Frael,
Frohmann—Froman,
Fuchs—Fox,
Fuhrmann—Furman,
Fuerst—Furst,
Gaertner—Gardner,
Gerber—Garber and Tanner,
Gerth—Garth,
Goetz—Gates and Yates,
Goldschmidt—Goldsmith,
Gottlieb—Cudlipp,
Gruen—Green,
Gruenebaum—Greentree,
Gute or Gude—Goode,
Gutman—Goodman,
Hafer—Haver,
Harbach—Harbaugh,
Hardwick—Hardwicke,
Hartenstein—Hartenstine,
Haussmann—Houserstine,
Heid—Hite,
Heilmann—Hileman,
Heiner—Hiner,
Heinz—Hines,
Heiss—Hayes,
Hermann—Harman,
Herr—Harr,
Herzog—Duke,
Huth—Hood,
Jaeger—Yager, Yeager and Hunter,
Jehle—Yahley,
John—Jone and Jones,
Jung—Young,
Kaiser—Keyser,
Keil—Kyle,
Kirchman—Churchman,
Kirchwall—Kercheval,
Klein—Cline, Kline, and Little or Small,
Kloess and Klass—Glaize,
Koch—Cook,
Koenig—King,
Koinath or Kunath—Koerner, Coyner,
Koyner, Coiner, Kiner, Cuiner and
cyner.
Kohl—Cole,
Kohlmann—Coleman,
Koppel—Coppel,
Kraemer—Creamer and Kremer,
Krause—Krouse and Krouse,
Kreutzer—Crozer,
Kreuger—Crigger and Kreger,
Kuhn—Coon,
Kuntz—Coons, Kountz or Coontz,
Kuester—Custers,
Kurz—Short,
Lange and Lang—Long,
Lauhe—Loub,
Lauter—Lowther,
Lehmann—Layman,
Leibrock—Lybrock,
Lentz—Lantz,
Lieher—Liewer,
Loewe—Lyon and Lyons,
Loewenstein—Lovenstein and Livers-
ton,
Lorenz—Lawrence,
Ludwig—Lewis,
Dr. Doddridge's Tribute to the Penna. Germans

The following tribute to the piety, liberality and musical culture of the Pennsylvania Germans in early days, from the celebrated Protestant Episcopal clergyman, the Rev. Joseph Doddridge, D.D., ought to be of interest to the readers of The Pennsylvania-German.

Dr. Doddridge was born Oct. 14, 1789, in Bedford County, Pennsylvania, and was a kinsman of that other celebrated Divine and hymn writer, the Rev. Philip Doddridge, D.D., of England, whose mother was a daughter of the Rev. John Bauman, a Lutheran clergyman of Prague, Bohemia, who was compelled to flee to England in consequence of the religious persecution which occurred on the expulsion of Frederick, the Elector Palatine.

Dr. Doddridge, though a member of an old Episcopalian family, in the beginning of his career, was a traveling preacher in the Wesleyan connection or the Methodist Society. During his...
travels in Virginia he met the Rev. Francis Asbury, one of the founders of the Methodist Episcopal Church in America and at his request “he studied the German language with a view of preaching in the German settlements. His knowledge of the German language, which was thorough, he found very useful to him in after life.”

Subsequently he entered Jefferson Academy at Cannonsburg, Pa., now Washington and Jefferson College at Washington, Pa., and while there determined to enter the ministry of the Episcopal Church, to which his ancestors had for many generations belonged. He was ordained to the ministry by the Right Rev. Bishop White of Philadelphia, in March, 1800.

For many years he occupied, as his daughter and biographer Narcissa puts it: “the cheerless position of an advanced guard in her (Episcopal) ministry” preaching in Virginia, Pennsylvania and Ohio to the pioneer families of Episcopalian antecedents. During these ministrations he became intimately ac-
quainted with many of the German settlers and their congregations and gave his impressions of them in his valuable book entitled: “Notes on the Settlement and Indian Wars of the Western parts of Virginia and Pennsylvania from 1763 to 1783 inclusive” published in 1824.

On page 209 of the 2nd Edition, 1876, of this invaluable work he says: “The German Lutheran and Reformed Churches in our Country, as far as I know them, are doing well. The number of the Lutheran Congregations is said to be at least one hundred, that of the Reformed, it is presumed, is about the same number. It is remarkable that throughout the whole extent of the United States the Germans, in proportion to their wealth, have the best churches, organs and graveyards.

It is a fortunate circumstance that those of our citizens who labor under the disadvantage of speaking a foreign language are blessed with a ministry so evangelical as that of these very numerous and respectable communities.”

J. B. L.

The Loreley

Germany is rich in folk-songs, and the words and airs of several of them are peculiarly beautiful; but the Loreley is the people’s favorite. I could not endure it at first, but by and by it began to take hold of me, and now there is no tune that I like so well. It is not probable that it is much known in America, else I should have heard it before. Lore was a water-nymph, who used to sit on a high rock called Ley or Lei, in the Rhine, and lure boatmen to destruction in a furious rapid which marred the channel at that spot. She so bewitched them with her plaintive songs and her wonderful beauty, that they forget everything else to gaze up to her, and so they presently drifted among the broken reefs and were lost. This song, by Heinrich Heine, has been a favorite in Germany for many years.

MARK TWAIN.

The Loreley

Words by Heine. Music by Silcher.

Oh, tell me what it meaneth,
This gloom and tearful eye!
’Tis memory that retaineth
The tale of years gone by,
The fading light grows dimmer,
The Rhine doth calmly flow.
The lofty hill tops glimmer
Red with the sunset glow.

Above, the maiden sitteth,
A wondrous form and fair;
With jewels bright she plaiteth
Her shining golden hair;
With comb of gold prepares it.
The task with song beguiled:
A fitful burden bears it—
That melody so wild.

A boatman on the river
Lists to the song, spellbound:
Or! what shall him deliver
From danger threatening round?
The waters deep have caught them.
Both boat and boatman brave:
’Tis Loreley’s song hath brought them
Beneath the foaming wave.
Die Muttersproch

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

On Der Lumpa Party
(By A. C. W.)

NO. 6

"Ei, g'wis! yuscht recht g'drunka
Wirs net raecht don yuscht g'wunka,
Ich bin helt an wei aus schenka,
Muss den schtawb doch nunner schwenka,
Muss sei leit doch biss'l treatru,
'Swaar sheh so drucka moetcha;
Geh m'l weck mit temp'rance 'norra',
Sella leit feht noch'n schporra,
Tzech ferleicht,—was? nix fersuchta?
Gott deh't sellie all ferfucha—
Seid net bang fer awtz'poka.
Drinki g'miethlich, lusst's eich schmocka,—
Yah, ich hab doh yetz g'lehsa
Fum'a porra un sel'm wehsa—
'Deht der Heiland's Nachtmoih gevva,
Brot un wei—g'yehter, evva,
Deht'r's Nachtmoih sure net nemma—
Yah, so'n porra!—Sut sich schemma,
Kummt so ehner in d' himmel
Noh look out, er reit d' schimmel—
Well, wie gleicht'r don mei kucha?
Kennt der Marty's yuscht fersuchta!
Was! so'n schtick'l dorrich brecha,
'Sis net wert de fun tz' schprechra!
Helft eich now, seid net ferschrucka,
'Shemmt a-weil fer heem tz' shtocck;—
Kummt net alla dagw so tzhomma
Os m'raus schhippt aus d'kllomma,
Wear'a net fer die alta lumpa
Kzent m'l net fum ehsl-schtumpa.'
"Yah, g'wis," sawgt nol die Lessa,
Dert am offa liv'er'm essa,
"Wer wut noch fum fortzeh brolla;
Waer die welt an tzhomma folla,
Graitch m' nix d'fum tzhrohra,
Mus mit hend un xiech sich wehra
Os m'r'n chance grickt obtz'kumma,
'Sis aw fertych, wart'n numma,
Hob'm Joe g'sawt geschter morya
S'waer yuscht dumbalt, all die sorga,
Breicht net immer kinner hieta,
Gehts aw schiffrbruch mit'm friedra,
Now waer's fertich mit'm tzerra—
Deht yoh bol gons Narrisch wehra.'
Paar hen biss'l driver g'schumns'lt,
Dehl hen aw de nais g'runs'lt.

Het'r now don all g'drunka?"
Sawgt die Boll un hut g'wunka,
"S'is doch kens ferhoppast gonge
Wie die hinkl' uff d'schotonga
Wuh tzg faul sin obzt'flega
Won sie ovets welskorn kriega?
Guck a-mohl! 'Stongt au tz' schnheha,
Hob g'glawbt es deht sich drehha
Noch for'm ovet. S'gebt so'n wetter
Dch koscht's widder 'Lebensretter',
Wie's als hehst bel'm 'Glucka Danny'
Won'r schtoppt bel'm Rotha Henni.'
"Yah, ich denk," sawgt nol die Billa,
'Sfeht'm net am guta willa,
S'geht'm grawd wie'l Juni Freyer
Dert in's Johnnie's alta schier;
Is mohl heem fun's Baldy Schnutzta
Mit'ra load fun 'walcha gruta'—
Kummt net weiter, legt sich onna,
Graw wie'n gaul in g'scherr un lonna.
Gaul un führman wara schtreitich,
Alles dreht sich wink'lsetlich,
Legt sich noh in's dreschdenn onna.
Hut sei blaniss, waschta, futschtonna,
Schloft ehns ob, noh wert'r wacker.
Schpierts im leib, so'n doht g'tzwacker,
Geht uff ehmol Rip-van-Winkl'.
Schier os won'ar dutzend hinkl'
Moryets fun der shtong obfleega.
Duht'en schier gons tzomma biega:
Wie der schtorm noh biss'l ivver,
Guck't'r's aw un sawgt so driver
Mit'ma g'sicht gons ehlklich bitter:
"Mommy! demt-sei, sauf doch widder."
"Yah", hut ehns s'mehtn, "Sis evva
Hart dehl menscha licht tz' gevva;
Wallia nix fun bess'ring wissa,
Alles wert in's dumploch g'schmissa,
Macha fert so, grawd wie immer,
Meht wahrhaftich s'gengt ols schlimmer:
Wer don will den hust m'ra numma,
Was wit macha mit so g'mama?
Week mit saufta, weck mit sifter."—
Week mit all so un'ztiffer.
Sis'ehns fun d'g'raschta laschter
Won' moll heknt wie'n micka laschter:
Week mit so ferdill g'tziv'l;
Week mit alla wisky-kivy!
Yah, ferschtannich drinka, essa,
Is noch lang net g'soffa, g'fressa."

Der Pihwle

Henry Harbaugh

Pihwle, Pihwle, Pihwittle!
El, Pihwle, bishet zerick?
Nau hock dich uf der Poschte hi'
Un sing del' Morgeschtick.

The Phoebe Bird
(Translated by Hon. B. F. Meyers, Harrisburg, Pa.)

Peweet! Peweet! Pewwitittee!
Why, Peweet, art thou here?
Now perch ou yonder post and sing
Thy matin soft and clear.
Hoscht lang verweilt im Summerland,
Bischt seit Oktower fort;
Bischt drunne ordlich gut bekannt?
Wie geht's de vegel dort?

'S is scheedört uf de Orenschbeam;
Gell, dort deh's gar kee' Schnee?
Doch fielischst du als recht krank for heem
Wann's Zeit is for de geh!

Bischt doch uns all recht willkumm do;
Denk, du bischt net zu frieh,
Der Morge gukt emol net so—
Gell net, du klee' Pihwie?

Pihwie! wo bauscht du des Johr hi'
Kannschcht wehle, wo du witt;
Witt du am Haus 'n Plätzeli?
Ich dheet d'rs willig mit.

Ich geb d'r neier Dreck for nix,
Gellshoor un Flax un Helm;
Nemmsch'ts enninau! —Ich kenn dei
Trick,
Du schmärtet kleener Schelm!

Dess is jusccht G'schpass, mei Pihwiefreind,
Ich rechel dich kee' Dieb!
Hetscht mit mel'm Gold dei Nescht geleint,
Du wärscht mir jusccht so lieb.

"N Fruchtojhr ohne dich, Pihwie,
Wär wie 'n leeri Welt!
Dei Dienscht, mei liewes Vegeli,
Bezahlt m'rr net mit Geld!

Pihwie, wie'n milde Luft du bringscht!
Die Friehjohrssunn, wie schee'!
'S gebt nau, weil du 'mol Morges tingscht,
Kee' winterdage wah'.

Pihwie, Pihwie, Pihwittitie!
Bin froh, du bischt zerick;
Nau hock dich uf dr Poschta hi'
Un sing dei' Morgeshstick!

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Verlorene Lieb.
(Andrew Lang's "Lost Love" done into Pennsylvania German.)
By C. C. Ziegler.

Wer gwintt sei Lieb verliert sie,
Un wer verliert gwintt doch;
Ihm gelschlich exischtirn si,
Ihm sichtbar immer noch;
In seiner Seeil regiert sie
Wie 'n Schtarn am Himmel hoch.

Far den is sie verlore
Daer sehnth wie, Daag far Daag.
Dar Schtaab van all de Johre
Uf 's Haupt ihr flalle maag—
Wie sie scheint ausgewohre
Mit Driifsal un mit Klaag.

Long was thy stay in Summer-land,
October saw thy flight;
Art thou well acquainted there? How fare
Birds in that land of light? ?

How fine there 'mong the orange trees,
Where comes no chilling frost!
But still the bird-heart yearns for home
When Spring's soft breezes blow.

Thou art quite welcome, little bird!
O songster, blithe and sweet!
Hast come too early? Well, the morn
Betokens fair, Peweed!

Where wilt thou build thy nest this year?
Thou may'st where'er thou wilt;
If 'neath the eaves thou make thy choice,
Why, there it shall be built.

Fresh earth I give thee without price,
Flax, horsehair, tiny sticks;
Thou takest if I will or no,
Such are my birdling's tricks.

This but in sport, my little friend;
No thief I reckon thee;
If with my gold thou line thy nest
Thou art as dear to me.

Without thee, blithe some bird, the year
An empty void would seem;
Gold cannot buy such song as thine,
Such notes as thine redeem.

Peweed! Thou bringest mildest airs,
The sunlight of the Spring;
Thy song dispels the Winter's gloom,
And warmth is in thy wing.

Peweed! Peweed! Pew Wittitee!
I'm glad that thou art here;
Now perch on yonder post and sing
Thy matin sweet and clear.

---

Lost Love.
(By Andrew Lang)

Who wins his Love shall lose her.
Who loses her shall gain.
For still the spirit woo's her.
A soul without a stain:
And Memory still pursues her
With longings not in vain!

He loses her who gains her.
Who watches day by day
The dust of time that stains her.
The griefs that leave her gray—
The flesh that yet enchains her
Whose grace hath passed away!
Ach, gliecklich waer net gfunne
Die Lieb en anrer findts;
En Freed hot aer gewunne
'As net vegeht so gschwind—
En Scheeheit wie die Sunne
'As nimmermehr veschwind.

In seine Draame-wælder
Jung wandelt sie wie je,
Wann aa die Welt ward kælter
Un 's Singe Is net meh,
Sie ward far ihn net ælter—
Bleibt jung un hold un schee!

Oh, happier he who gains not
The Love some seem to gain;
The joy, that custom stains not
Shall still with him remain,
The loveliness that wanes not,
The Love that ne'er can wane.

In dreams she grows not older
The Land of Dreams among,
Though all the world wax colder
Though all the songs be sung,
In dreams doth he behold her
Still fair and kind and young.

Der Wald.
(Rev.) Adam Stump
Die Wahret darf m'r sage, gel?
Wie sie a' manchmal laut,
Gott hot gewisse der Busch gemacht,
Der Mensch die Schtadt gebaut.
Geb mir die schoone, grosse Baem,
Des Mooses grueue Bett;
Die Jacht, der Schtaub, die Back'schtee eich,
Wann ihr sie hawwe wet!

Ich fin en Droschit im schillte Wald,
'Yer is mir gut un' suess;
Dort kommt jo Gott so naechst zu uns,
Wie z'rick in Paradies.
Im Sommer wohnt die Drooschel doh,
Un' schpielt ihr Piccolo;
Der schlau Chewink, der ruft uns zu,
'Sis Alles jung un' froh!

Die grueue Blaetter un' des Gras,
Die Blume hie un' dort,
Der Schatte un' der Sonnesechein,
Macht em en huebser Ort.
Der Rothkop, schpielt uf seiner Drum,
'Un' greischt, un' macht, un' schelit;
Des Rinnly murmelt einsam fort
In dieser grosse Welt.

Im Winter is dann Alles schtill,
Bedeckt mit Els un' Schnee,
Un schwer werd en die Einsamkeit—
Sie duht em wertlich weh.
Doch kommt en Schtitm aus Fels un' Holz,
Die in des Harz nei dringt;
Sie rauschelt in dem derre Laub,
'Un' wie en Engel singt;

"Allein un' doch a' nicht allein
Bist du, mei Liebe Seel!
Ich bin jo doh, erwache mich,
Ich bin dei Eredheel.
Do his ke Hass, doh is ke Pein,
Doh kroent die Liebe dich;
Mit 'me sanfte, warme Geist
Trostet sie jo ewiglich!"

Ich horich zu. Der suesste Freund
Fliesst mir ins schwere Harz;

In heil'ger, sanfte Himmelsruh
Vergeht mir aller Schmarz.
So geh ich oft von Sorge weck
Un' mach mich zu da Baem;
Verloss die Welt, mit ihrem Zweck,
Un' bin im Wald daheim!

Fruehjahrsgedanken
'Sis Fruehling uf de Berge
Un Fruehling uf em Land,
Die Voegel peife un singe
So froehlich uf Jeder Hand.
Ich kann net hieppe un shpringe,
Es iss mer gar net gut.
Ich mag net peife un singe.
Dazu hav ich ka Mut.

Sie fehle uf alle Seite,
Die Freund vom letztsche joehr.
Der winter hot sie eigereimt
Zum dunkle Todesstor.

Die Blumme bluehe wie immer,
Die Voegel singe so schoe,
Die Auge un de Oehre,
Die fehle. Sel dut mer weh!

Doch a Troeht hot mer alftar,
Wann's werd um's Herz rum bang,
Wo sie sinn sheint die ewig Sunn
Un schallt der ewig G'sang.

Wann mer sie ah vermisse
Sie sinn viel besser ab.
Sin sinn jusht in en enere Shtub
Der Eiang war en Grab.

Der liebe Gott, dort drovve,
Der hot en grosses Haus.
Fer in de Himmelssthub eigeh
Gehet mer die Erdshub 'naus.

Fort traurige Gedanken:
Guck braf ins Leve nei.
Un freu dich mit de Voegel
Dann unser Gott is treu.
REVIEWS AND NOTES
By Prof. E. S. Gerhard, Trenton, N. J.


The writer of this book is one of the most methodical writers of German fiction of the present day. He spends several hours each day on his writings. He says he works very slowly and that most of the time it hurts. He is absolutely serious in manner; now and then he attains to a poetic vision of things.

The translation is a good one in its way; the only thing to mar it is a painful fidelity to the original. Frequently the involved structure and cumbersomeness of the typical German sentence are followed too closely, thus making the translation anything but fluent.

The book is the story of a self-made man. It is a story of achievement. It affords a splendid and striking resemblance in subject to some American novels. The scene is laid in and around Hamburg, whose industrial life and conditions remind one of similar conditions in this country. Young Baas has his own way to make like many young men who have accomplished something. Even as a boy he dreamt dreams and saw visions of the activities of his future career. He wrings success from seeming failure whether as a stable-boy or in saving Eschen & Co. from bankruptcy. In the course of time he becomes a "figure in the business world" of Hamburg.

It is the story of a strong, vigorous personality filled with the detail and variety of real life.


The title of this book is derived from a saying of Emerson's "When half-gods go, the gods arrive."

This is the first time Mrs. Martin has forsaken the field of the Pennsylvania-Germans in fiction, and has found her characters and has laid her scenes elsewhere. The story is centered in Williamsburg, Pennsylvania, whither Robert Newbold, master of a Conservatory of Music, has brought his newly-wedded wife, Edith.

The book is not overrun with characters—none of Mrs. Martin's books are. There are at the most only five characters in all; and with one exception they are of one household. Robert and his brother, Elliot, and their mother, and Edith and Dorothea. The latter is a substitute teacher in the Conservatory. About the time Edith is to become a mother this music teacher, as an "affinity" (or asinity?) wins away the husband's affection by her great charm and by her absurd and superficial ideas about the Absolute and the Universal, as though mortal man in his shortsightedness and finiteness could comprehend and understand the Infinite and the Absolute. Dorothea is one of those fanatics who never come in contact with the solid earth until they have wrecked life, home and happiness for someone. Robert finally takes his life in an insane asylum. When he, the "half-god," goes his brother, the "god," arrives. After a period of deepest and darkest despair Edith finds in Elliot a deeper love and affection than in Robert.

Dorothea is a charming and interesting personality. She is liked by all who learn to know her, even Edith likes her. But after all, she is another of Mrs. Martin's abnormal and, if not impossible, at least, highly improbable, characters, like Eunice in "His Courtship," or like Anne Royle in the "Revolt of Anne Royle."

The method of narration is by means of letters written by this young wife to a college friend in Boston telling her of the experiences of her married life. The replies from her friend in Boston are only hinted at. The letters are well written, but there is hardly anything in the whole book that is really elevating and ennobling, and it is only by the most persistent effort that the letters are kept from becoming commonplace.

The book is interesting reading, just as all of Mrs. Martin's books are. It may be, as has been claimed, the strongest book she has written, but one is afraid that even it will pass, like the "half-gods," when the "gods" arrive.
Lancaster County Historical Society.

The Lancaster County Historical Society has made good from its start. Its published monthly proceedings make a sizable annual volume, and the entire series constitutes an addition to the historical literature of Pennsylvania that has much merit, is often quoted and contains rare material not found elsewhere. It is making likewise a notable collection of books and manuscripts, records, maps, etc., that will sooner or later call for a permanent depository, in the form of a home for the society and a meeting place for its members. When an eligible location and building are found it is believed a number of generous donors in its membership will be ready and willing to contribute to their establishment.

Meantime, the society is preparing for its third annual celebration of some local event of such general historical interest as to attract popular attention far beyond the borders of the county. In 1809 this was found in the centennial Fulton celebration, at the birthplace of the man who first successfully established steam navigation.

Last year the bicentennial of the “first settlements” in the county by the Swiss Mennonites engaged the society; and a great boulder, with a bronze tablet suitably inscribed, remains as a lasting memorial of this event.

This year the subject of the society’s special commemoration will be the famous “Christiana riot” of sixty years ago. That event happened September 11, 1851, in the Chester valley, about a mile west of Christiana, and in a section largely settled by anti-slavery Quakers, through which there ran a line of the famous “underground railroad.” Being within about twelve miles of Mason and Dixon line, bordering the slave States, it was not very difficult for a fugitive to get into the region; and once sheltered there, he was passed from one friendly hand and hospitable roof to another, through the great Chester valley, until it crossed the Schuylkill River, and the runaways was safely started on his way to Canada and freedom.

When the drastic fugitive-slave law of 1850 was passed and was sought to be enforced, it met with little sympathy hereabouts, and there were constant complaints that human chattels were secreted and escaping property withheld from their owners in this valley. On the other hand, there was an active element of local spies and slave catchers, who helped the masters to retake their slaves; and even, it was charged, occa-

sionally resorted to kidnapping free negroes and selling them to southern slavery.

Edwin Gorsuch, of Baltimore county, Md., had suffered the loss of several slaves whom he suspected of being harbored about Christiana; and, being a man of prominence and determination, he resolved to exhaust the processes of the federal law to recapture them. Armed with the necessary legal warrants and aided by deputy marshals, as well as accompanied by his own son and several other relatives, he and his posse circled around the cabin of a free negro where the fugitives were protected and made an early morning assault upon them. In the melee that ensued Gorsuch was killed; his son was desperately wounded and the deputies were put to flight, while the slaves escaped.

Attracted by the exciting events, nearly all the negroes in the neighborhood and many of the residents in the vicinity—mostly with abolition sympathies—were either involved in the fracas or suspected of complicity. The tragic outcome of the collision created intense excitement, which reached white heat in a few days and was the subject of angry political discussion over the whole country.

The John Brown raid in its later day scarcely absorbed a larger share of public attention. The slaveholders being the victims, the anti-slavery people and their Whig sympathizers were put upon the defense. United States officials of high and low degree, large forces of deputy marshals and a body of marines were hurried to the scene. The Governor of Maryland called on the President of the United States to redress the indignity put upon a sovereign State, and the Governor of Pennsylvania was loudly and bitterly assailed for his alleged indifference to the “foul stain” upon the soil of his Commonwealth by the cruel murder of a stranger here on a lawful errand.

United States Judge Kane, father of the famous arctic explorer and grandfather of Francis Fisher Kane, today of the Philadelphia Bar, did not hesitate to pronounce the riot treasonable; some forty whites and negroes of the neighborhood were indicted for treason at Philadelphia—the trials coming on in November before Judges Grier and Kane in the United States Circuit Court.

The charge against Castner-Hanway was selected as the first for trial and a test case. He was a conspicuous white man, a prominent citizen, who had hurried to the scene, and, it was charged, had refused to assist the marshals. District Attorney Ashmead and
the late Judge Ludlow represented the United States, and Maryland sent its Attorney General and eminent associates to aid in the prosecution.

Besides W. Arthur Jackson, the prisoner was represented by four of the ablest lawyers and most prominent men in the State—John M. Read, Joseph J. Lewis, Theodore Cuyler and Thaddeus Stevens. The other defendants were all in court, the negroes being chained together; and Lucretia Mott, who had knitted them red, white and blue neckties, sat with them. The jury panel was scanned and sifted with great care, and all the proceedings were conducted with the dignity and solemnity of a great State trial.

It ended in the court finding that no treason had been committed, practically declaring an acquittal of Hanway and a discharge of the other accused.

It is the story of these exciting events, fraught with so much historical interest, that will be the subject of the September celebration. Preparatory to it the society is having a series of papers read at its meetings this season, all related to the history of slavery and abolitionism in Lancaster county. The story of "the institution" as it existed in the county, its gradual extinction, the rise of the abolition spirit, the operations of the underground railway, etc., have been told; other papers are in preparation, including two on the attitude, respectively, of James Buchanan and Thaddeus Stevens toward slavery, and also a view of the fugitive slave law as it appeared to one on the south side of the border line.

These will be followed by a complete history of the riot and the trial, to be ready for the celebration; orators, local and from abroad, will expound the national significance of the tragedy; the descendants of those who participated, regardless of their sides and sympathies, will be hunted and made guests of the occasion.

Pete Woods, an old negro, who was in the fray and who was imprisoned and indicted, still survives, and will be a conspicuous figure. A monument or marker will be erected somewhere in the valley, over which the march and flight of the opposing parties covered several miles. Governor Tener—whose predecessor, Governor William F. Johnson, passed through Christiana the day Gorsuch was killed—will be invited; Congressmen Griesedee and Butler, Senators Sprout and Homsher and ex-Vice President Charles E. Pugh, late of the Pennsylvania Railroad, will be members of the citizens' committee assisting the historical society. In all respects it bids fair to be the most notable event of its kind which the historical society has yet undertaken, and the forerunner of many annual commemorations of the notable events with which the annals of Lancaster County abound.—North American.

TO BUILD A GERMAN HOUSE

To Hold the Library of the Institution of German American Research.

The University of Pennsylvania is endeavoring to raise $100,000 for the building of a deutsches haus. A special appeal is being made to the German-Americans of the city. The work is being directed by Prof. Marion D. Learned, head of the Germanic Department, and by a committee of citizens, of which Charlemagne Tower is chairman.

The proposed building will contain the library of German-American manuscripts and books, together with matter touching upon the German sources of American history. It will also be the headquarters of the Institution of German-American Research, the Deutscher Verein, and the Germanic Association.

Since the founding of the Institution of German-American Research in 1909, so many original documents and manuscripts dealing with the interaction of German and American culture have been collected, that for some time a special building has been needed to house this library. It is the idea of the University that the Deutsches Haus shall further the work of this institution by becoming a clearing house for investigation into German matters. The institution is conducted by graduate students and members of the German Faculty. There are many original sources in the immediate neighborhood of Philadelphia from which manuscripts can be obtained. The University has already obtained access to the following places:

Historical Society of Pennsylvania, containing early German-American prints and manuscripts relating to the Germans in Pennsylvania; library of the German Society of Pennsylvania, founded in 1764, containing collection of prints and manuscripts relating to the early Germans in America; the archives of the Moravian Church in Bethlehem, Pa., and the Schwenkfeldian Library at Peensburg, Pa., which contains rare German manuscripts and prints of the eighteenth century.

Growth of the German Department has been so great as to make the need for headquarters imperative. When the department was reorganized in 1885, there were two graduate students and three instructors. The faculty now consist of twelve men. There are forty graduate students and nearly 1,400 undergraduates. The Graduate Department in German has published researches dealing with Scandinavian literature, with early German ballads, and a score of other subjects, including the Schwenkfelders in America, German-American settlements, and the German theatre in America.

Publications of the German faculty deal particularly with German-Americanin vest-
Landmarks Disappearing.

The work of demolishing one of York's historic landmarks, the old building at the southwest corner of Market and Beaver streets, is well under way, and another picturesque relic of colonial days, the Bear store, is shortly to pass under the hand of the remodeler. In place of these two bits of ancient architecture will appear two modern store buildings.

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In this connection it is pertinent to note that York, which for so many years has been rich in buildings of historic associations, is entering upon a new era. The past five years have made many changes in which these ancient landmarks have suffered. A few years more and they will all be gone. Would it not be a heritage which the future deserves if the most important and typical of these buildings should be carefully photographed and the pictures be given into the care of the Historical Society, so that those who come after us may realize something of how old York looked? We recommend this to the attention of the society and the citizens in general.—York Gazette.

Words well spoken.—Editor.

GENEALOGICAL NOTES AND QUERIES


Eberly Data

ANSWER TO QUERY NO. 10

Jacob Eberly, farmer; son Henry, miller and distiller; Samuel born Feb. 8, 1793, died Jan. 29, 1876. Wife Catharine Wike, daughter of John Adam Wike, of Lebanon Co.—Bío. Annals of Lancaster Co., p. 381.

Lancaster Register of Wills,


Will of Jacob Eberle of Cocalico twp. Wife, Anna.

Marie, wife of Ludwig Kurtz. Samuel, Joseph, Jacob, John, David, Elizabeth, Anna, Susanna.


G. 617. The will of Henry Funck mentions his daughter Barbara, wife of John Eberly.

Signed Mar. 22, 1800.

The cemetery at Muddy Creek and at Reamstown have many Eberly graves.

Bosler Data

ANSWER TO QUERY NO. 11

Lancaster, Register of Wills,

Book K, p. 392.

John Bosler of Manheim twp.


Will signed Jan. 1, 1809. Proved Feb. 6, 1813.

I. 69. Joseph Bosler of Strasburg twp.


Will proved Nov. 21, 1808.


The will of Abraham Gish. L page 576, of Donegal twp., mentions his wife; and Elizabeth, Nancy, Abraham, John, Jacob, Christian, Polly, Catharine, David and Michael.

Signed Aug. 21, 1815. Proved Jan. 6, 1816.

A BARNET ITEM

ANSWER TO QUERY NO. 13

Barnetts lived in neighborhood of Linglestown, Dauphin County, 1760 to 1870 when the family died out. There are many interesting things told of the family: one a fine long Indian story of the attack, killing of some and the capturing of a boy (William?) who had a wonderful life with the Indians till after the French and Indian War and who when grown up moved west.

QUERY NO. 16

Stamhach Family

Harvey C. Stambaugh, Spring Grove, Pa., wishes to correspond with representatives of the Stambaugh-Stambaugh family. He is
particularly interested in the ancestry of Jacob Stambaugh, buried in York County, Pa., 1749.

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**QUERY NO. 17**

**Umstead Family**

Pres. Umstead, Salem, Ohio, writes that his great grandfather had a sister Nancy Umstead who was married to a Heffelfinger that about seventy years ago lived in Philadelphia or Norristown, Pa. He desires information about this family.

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**QUERY NO. 18**

**Teter Family**

Captain Samuel Teter, born in 1737, place of birth unknown, died in Union County, Ohio, Oct. 16, 1823. Married Mary Dodridge, daughter of Joseph Dodridge of Frederick County, Maryland and Bedford County, Pa.?

**WANTED.**—Information concerning his parentage. The attention of Virginia and North Carolina readers of THE PENNSYLVANIA-GERMAN magazine to this query is particularly desired.

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**QUERY NO. 19**

**Schall Family**

Will some one give me the names of the parents of Capt. George Schall, born Sept. 1, 1756 in Lerk's County between Reading and Lebanon, Pa.?

He resided in York Co., (since 1769) when he enlisted 1776 June 1 in Revolutionary War. He lived in Hagerstown, Md., from 1778 to date of his death in 1837. Received pension in 1833.

His second marriage was to Margaret Krebs in Hagerstown, Md., 1782.

**WANTED.**—Parents of Margaret Krebs.

In Philadelphia Records these Schalls appear.

Nicholas Schall, Sr. and Jr. arrived in Philadelphia 1752 on ship Neptune, from Rotterdam.

John Michael Schall, 1754. Ship Brigantine Mary and Sarah, from Rotterdam from the Palatinate.

George Frederick Schall arrived Sept. 10, 1753. Ship Beulah from Rotterdam.

Johannes Schall arrived Sept. 15, 1748 on ship Judith from Rotterdam.

Tobias Schall arrived Sept. 7, 1748, on ship Hampshire from Rotterdam.

Were the Schalls brothers? Would like to know of descendants of these Schalls. I have line of Tobias Schall.

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**QUERY NO. 20**

**Yerger**

**WANTED.**—Parents of Michael Yerger, son of George Yerger and his second wife Gertrude Adams. George Yerger was born in Reading, Pa. His sons by first marriage were George² and William¹. Michael Yerger married Margaret Schallin 1810 in Hagerstown, Md. and moved to Lebanon, Tenn.

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**QUERY NO. 21**

**Gallandet (Golladay)**

**WANTED.**—Parents of Isaac Golladay, born in Virginia, went to Pa. Married Elizabeth Schall of Hagerstown. Md. in 1809, moved to Lebanon, Tenn. There was a George Golladay, of Reading, Pa., who married Miss Meuller. Moved to Shenandoah Valley, Va. Issac ran away from Uncle David Golladay in Va. (his parents dying when he was quite small) and lived in Penna., and moved to Tenn.

There was a Jacob Galladay in Cumberland Co. Militia, 1781 (Pa. Archives). Sons of George were Abraham, Isaac, Jacob, Samuel, William.

I am writing sketches of above families, and would be grateful if these questions would be answered. Address, Mrs. Anne Plummer Johnson, 1431 St. James St., Louisville, Ky.

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**QUERY NO. 22**

**Hawk**

Information wanted about David Hawk, Haag, or Hag, who married Elizabeth Catherine Wagensell 1747-58 at the old Goshenhoppen church. In 1768 he bought 149 acres of land in Lower Providence Township, Montgomery county, Pennsylvania, where he died in 1808. The name is spelled HAWK in the deed. Who was the father of David Haag; where did he come from? George, the son of David Haag, was married to Anna, daughter of Conrad Weyerman.

---

**QUERIES, NO. 23.**

**Everly Family.**

Early last year I became interested in tracing my family genealogy, and began a line of inquiry which has developed many interesting and heretofore, to me, unknown facts. I am now communicating with you, and through your very valuable Magazine hope to receive further information. If you will kindly publish in your next issue in the department of Genealogical Notes and Queries, the following, I will be greatly obliged to you:

"Leonard Everly (1) perhaps Eberly. b. 172—; d. 179—; resided in Frederick Co., Maryland, perhaps as early as 1750, removed to Washington Co., Pa., 1751, owning 300 acres unoccupied land in Greene Twp., also a taxable in Fallowfield Twp., was in.
what is now German Twp., Fayette Co., in 1783, 1785, 1786 and 1790, was one of four or five first trustees of the German Lutheran Church in this township in 1785, in 1797 transferred his land grant right to his son Adam, to a tract of land known as Dunkard's Neck, located in what is now Dunkard Twp., Greene Co., was married to ——about 1748, and below is given what is believed to be a list of names of children: 

Adam; b. 1750. d. 1802. m. Barbara Smith. 1780. Enlisted as a corporal in 9th Co., Light Infantry, Maryland Troops of Revolution.

John; b. —— d. —— m. ——, received land grant Frederick Co., 1775.

Nicholas; b. —— d. —— m. ——, lived in German Twp., Fayette Co., 1783.

Leonard; b. 1756. d. 1830. m. Elizabeth Platter, 1782, lived in Washington Co., Pa. Enlisted as a private in Capt. Henry Fister's Co., German Reg't, Maryland Troops. 1776.

Elizabeth; b. ——, d. ——, m. George Shibeler, 1779 in Frederick Co., Md.

George; b. ——, d. ——, m. ——, lived in Frederick Co., Md., 1790.

Margaret; b. ——, d. ——.

WANTED.—Information of the parents and birth place of Leonard Everly (1) and dates and names filled in above list, and any other information which will assist in completing the record will be gladly received. John Everly settled in Turkeyfoot Twp., Bedford Co., in 1776, he had three sons. John, Peter and Henry. Perhaps some reader can give address of some descendant of this family. address, O. W. Everly, Allentown, Pa.

THE FORUM

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

Wanted


For Sale


MEANING OF NAMES

By Leonard Felix Fuld, L.L.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 that purpose.

70. STROM—-the Middle Low German STROM—-the Old High German STROHM—-the Middle High German STRUM—-the German STRÖM—-the Icelandic STRAUMIR—-the Danish STRÖM and the Russian STRUIR.

St. Peter, Minn., April 15, 1911.

THE PENNA.-GERMAN, Lititz, Pa.

Bro. Kriebel: I, too, am like Bro. Ferryman, of Washington, "I am so far removed and am hungry for news", and wish you would have some of our good, old, York county contributors give us some contributions from Dover and Conewago ad Newberry townships, especially early history of the former, as well as the latter. I am not alone in wanting these items, as there are others in this country who will be interested.

Sincerely yours,

CHAS. G. SEIFERT.

Pennsylvania Boys Win High Honors

Fellowships for the academic year 1911-12 in Columbia University, New York City, were awarded April 18th. In all, fifty-nine awards were made. In this number we find the names of Mr. S. S. Laucks, of Red Lion, York county, who won coveted honors in constitutional law; and W. H. Meichling, of Philadelphia, in anthropology, both of good, old Pennsylvania pioneer stock. We bespeak for them distinguished careers.
German Political Influence

At a special meeting of the German-American Society, of Illinois, April 7, Prof. A. J. Herriott, of Drake University, of Iowa, delivered an address on, "The Germans and the National Republican Convention of 1860," based on extensive investigation of German political influence in the West.

Graveyard History

A warm friend of "The Pennsylvania German" expresses himself thus about part of the contents of the magazine:

"As to the contents, I'd certainly cut out what I call graveyard history. It's worthless. Most men and women are bound to be forgotten. In fact, 999 out of every 1,000 you print are already forgotten."

This is in striking contrast with the demands made by some readers who are continuously clamoring for more genealogical data. What do our readers think of our correspondent's remark?

Napoleon's Tribute to Frederick

When, after the battle of Jena, Napoleon invaded Prussia, he visited Potsdam, which contains the mortal remains of the Prussian kings. The sepulcher of Frederick the Great occupied a prominent site in the mausoleum. When entering the latter, Napoleon uncovered his head, and went directly up to the sarcophagus of the noted warrior.

For a moment the conqueror stood still, seemingly absorbed in deep thought. Then with the forefinger of his right hand he wrote the word "Napoleon" in the dust of the huge stone casket, and turning to his marshals, said:

"Gentlemen, if he were living, I would not be here."—Youth's Companion.

Words of Thanks

Deutsche Gesellschaft von Chicago
Chicago, Ill., April 25, 1911.

Charles Spaeth of the German (Aid) Society of Chicago, Illinois, wishes to thank the following gentlemen: F. A. Stickler, Daniel Meschter, J. O. Ulrich, A. M. Stump, A. E. Bachert, Rev. M. B. Schmoyer, Wm. Haber, I. W. Fox, D. W. Miller, Charles E. Wagner, T. L. O'Donnell, Jos. Arner, for their prompt and courteous information to my inquiry "Where was or is Morea? in the March number of THE PENNSYLVANIA-GERMAN. Will be glad to reciprocate favor at any time. Absence from home is the only cause of this belated acknowledg-

ment and thanks due your subscribers one and all, to a stranger's request.

Yours very truly,

CHARLES SPAETH.

We desire to thank the gentlemen named for the kind favor shown Mr. Spaeth. Acts like these, though seemingly insignificant, perhaps, help to sweeten life and shed goodwill abroad. We sincerely hope all our subscribers will hold themselves ready to "go and do likewise."—Editor.

Zeisberger Memorial Proposed

"Interest is being revived in the proposition to erect a suitable memorial on the site of the first school house in Ohio. At Schoenbrunn, the old Moravian Mission, David Zeisberger erected the first school house in the spring of 1772, in what is now Tuscarawas County, in the village of Schoenbrunn, meaning "Beautiful Spring," which was located on the farm now owned by Mr. E. A. Myer, of New Philadelphia, Ohio.

Chief Netawatwas, of the Delawares, selected the site for the location of Schoenbrunn, and gave Zeisberger and John Heckewelder a grant of the land in the immediate vicinity. In the course of a few years the settlement grew into a cluster of Christian communities of converted Indians: Gnadenhuetten (Tents of Grace), Lichtenau (Sunlit Meadow), Salem and New Schoenbrunn. Here dwelt in peace and plenty hundreds of Indian converts and their families, and a corps of devoted missionaries who labored under the superintendency of Zeisberger.

Zeisberger would never consent to receive a salary or become a hireling, as he termed it, and often suffered from need of food rather than ask the church for assistance. He was born in Moravia, April 11, 1721, and came to America after completing his education in Europe, and became a student at the Indian school, at Bethlehem, Pa., in order to prepare himself for the mission service, he made himself thoroughly conversant with the Indian languages, and afterwards gave sixty-two years of his life to the missionary service. When Zeisberger labored at Schoenbrunn, the spring gushed forth from near the base of a large elm. in a copious stream, giving the town its name, it is now almost dry, because the neighboring hills have been stripped of the greater part of their trees.

Zeisberger died a short distance from Schoenbrunn and his body lies in the Indian burying ground there near the grave of his co-worker, Rev. William Edwards. Zeisberger died November 17, 1808, at the age of eighty-seven years, seven months and six days."—Canal Dover (Ohio) Reporter.
The Pennsylvania-German
(Founded by Rev. Dr. P. C. Croll, 1900.)

H. W. KRIEBEL, Editor and Publisher

THE EXPRESS PRINTING COMPANY, Printers
LITITZ, PENNA.

Editor of Review Department, Prof. E. S. Gerhard, Trenton, N. J.


The Pennsylvania-German is the only, popular, illustrated, monthly magazine of biography, genealogy, history, folklore, literature, devoted to the early German and Swiss settlers in Pennsylvania and other states and their descendants. It encourages a study of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it uncovers, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributions and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry, to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philosophical study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

PRICE. Single Copies 20 cents; per year $2.00 payable in advance. Foreign Postage, Extra: to Canada, 24 cents; to Germany, 36 cents.

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HINTS TO AUTHORS. Condense closely. Write plainly on one side only of uniform paper. Do not shatter, interline, scrawl, abbreviate (except words to be abbreviated), roll manuscript, or send incomplete copy. Spell, capitalize, punctuate and paragraph carefully and uniformly. Verify quotations, references, dates, proper names, foreign words and technical terms.

CONTRIBUTIONS. Articles on topics connected with our field are always welcome. Readers of the magazine are invited to contribute items of interest and thus help to enhance the value of its pages. Responsibility for contents of articles is assumed by contributors. It is taken for granted that names of contributors may be given in connection with articles when withholding is not requested. MSS. etc. will be returned only on request, accompanied by stamps to pay postage. Corrections of misstatements of facts are welcomed; these will be printed and at the end of the year indexed.

Our Current Number

For the contents of this issue we are especially indebted to the services of a subscriber whose name is by request withheld. We feel happy in having many warm friends like him whose valuable services our readers enjoy and to him as well as to all whose services we enjoy from time to time we wish to record our heartiest thanks.

Family Reunions

The Laux Family Association articles remind us that the family-reunion season is at hand. Associations that desire to make advance announcement about their meetings are kindly requested to send us their notices at as early a date as possible.

To Our Contributors

We have quite a long list of articles which subscribers have promised to prepare for our pages some of which we expect to announce in a circular letter to be issued shortly. Those who are ready to send us their contributions before
the end of the year 1911 are respectfully requested to let us know as soon as possible.

Suggestions as to subjects subscribers would like to see discussed in the magazine are always welcome.

Our Circular Letter

Circular letters are being sent out to subscribers. These contain a list of special offers which are open to subscribers and their friends. Preserve the list, look at it occasionally, keep it in mind, and use it to win a few new friends for our work. The offers are good to the end of this year unless withdrawn sooner by notice in the editorial department of The Pennsylvania-German. Do not forget this.

Responses are gradually being received, although in fewer numbers than had been looked for. Bills are being paid, lists of names and addresses supplied, subscription offer cards ordered, cheering words of greeting sent. Thanks for the kind favors. Keep it up, dear friends.

Will Do What He Can

An official of one of the leading Universities of the United States writes: "I am glad to find you making so strenuous an effort to increase the circulation of The Pennsylvania-German. It richly deserves a hearty support, much better than what you report. I am not in position to do much, but will do what I can to help."

Thank you, dear sir. I hope every subscriber will catch your spirit and go to work. Why not invest a V in "Offer 12" NOW?

SUBSCRIPTIONS HAVE BEEN PAID by the persons named, to and including month of the year given—'12—10' signifying December, 1910

Dr. F. A. Strasser—12—10
H. W. Bohn, DDS—12—11
C. H. Howell—12—11
Hist Soc of Frankford—12—11
Dr. J. H. Seiling—6—11
Katye Rittel—3—12
A. N. Fegley MD—6—12
S. F. Forges—12—12
W. H. Hanslicker—1—12
W. H. Anders Jr—2—11
D. S. Lonkert—4—12
Dr. Geo F. Ritinger—12—11
H. L. Sheip—12—11
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W. H. Schoff—12—11
G. F. P. Young—12—11
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L. S. Scholly—12—11
A. K. Krauss—8—11
H. C. Stambaugh—12—11
W. H. Schoff—12—11
F. H. Lehr—12—11
L. H. Lawall—12—11
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W. S. Seidel—12—11

WASHINGTON
J. H. Furry—12—11

WISCONSIN
E. V. Cook—6—14

CANADA
H. S. Hallman—12—11

To May 1, 1911.
ANNOUNCEMENT

Beginning with this issue of The Pennsylvania-German Rev. Georg von Bosse (see page 257) of Philadelphia, Pa., will be connected with it as Associate Editor. He is the Secretary of the Archiv Committee of the German Society of Pennsylvania and member of the Deutscher Pionier Verein and the German American Historical Society. He is a careful and thorough student of the history of the Germans in the United States and is the author of the widely and favorably known "Das Deutsche Element in den Vereinigten Staaten." His special province will be to edit data respecting

a. The German citizenship of our country that immigrated since the year 1800.
b. The Germans in the Twentieth Century.
c. German ideas and ideals in the world's history.

The space to be devoted to this department and the subjects to be treated will depend largely though not exclusively on the reception accorded this forward step and the preference indicated by our readers. Expressions of opinion are always welcome on this as on all other features of The Pennsylvania-German.

The first contribution by Rev. von Bosse can not appear before the August issue on account of pressure of work on hand at present.

It may not be amiss to quote in this connection the concluding paragraphs in Rev. von Bosse's "Deutsche Element."

We herewith dedicate The Pennsylvania-German as a medium for the fulfillment of the prayer uttered in the concluding lines and bespeak the most considerate reception of the author by our widely scattered circle of friends.

THE PENNSYLVANIA-GERMAN.

Es ist ein herrliches, von Gott reich gesegnetes Land—Amerika—es ist ein mächtiger, auf eines Menschen würdige Grundsätze aufgebauter Staat—die grosse Republik—es ist ein rastlos vorwärts und aufwärts strebendes Volk—die Amerikaner—und das heute die Vereinigten Staaten von Amerika dastehen so mächtig und stark, so geachtet und bewundert, so reich und unabhängig, wie kaum ein zweites in der Welt, das ist nicht zum geringen Teil mit ein Verdienst des deutschen Elements, das sein ganzes Können, seine besten Kräfte dem Dienst des neuen Heimatlandes geweiht, das in Zeiten des Friedens mit seinem Schweisz, in Zeiten des Krieges mit seinem Blut den Boden getränkt, das dabei aber nie des alten Vaterlands vergaß und dessen heiszestes Sehnen war, ist und bleiben wird, die neue und die alte Heimat von einem Band gegenseitiger Hochachtung und aufrichtiger Freundenschaft umschlingen zu sehen.

Gott schütze Deutschland und Amerika!

Er erhalte die gegenseitige Freundsschaft der beiden Völker, ihnen selbst und der Welt zum Heil und Er setze auch fernerhin die Deut-F-Amerikaner zu einem Segen für das Land ihrer Wahl.
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Editor and Publisher, H. W. Kriebel, Lititz, Pa.

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Moravian Towns in Pennsylvania—Exceptional Field for Modern Writers of Fiction

Peculiar Early Customs of the Moravians—Their Historical Monuments—Their Early Interest in Education—Marriage by Lot—Their Aversion to War—Their Love for Music—Their Christmas and Easter Festivals, Etc.

By George E. Nitzsche, LL. B., of the University of Pennsylvania

In none of the early New England settlements immortalized by the pen of American authors could modern writers of fiction find such a wealth of material as in our little Moravian towns of Pennsylvania. The beautiful rolling and mountainous country in which these hamlets are nestled has a history of facts more fascinating than the legends upon which is based some of our best American literature. The Moravian church records, which are said by historians to be the most complete records of colonial times, abound in splendid material for the novelist. The very names of these settlements reveal the beautiful thoughts with which these early settlers were imbued; for example, in the vicinity of Nazareth there is a place called “Gnadenthal,” the vale of blessing; “Schoeneck,” beautiful corner; “Friedensthal,” vale of peace; “Christianbrunnen,” “Gnadenhuetten;” then there are many which bear Biblical names.

To understand the Moravians it is essential to know something of their his-
tery. In Europe, they have a history which antedates most of the old Protestant denominations. However, we will confine ourselves to their history in America, where they started to migrate from Herrnhut, Saxony, in 1733, landing in Savannah, Georgia. No permanent settlement was effected however until they came to what is now called Nazareth, Pennsylvania, where they were persuaded to go by George Whitefield, and there on a tract of about 5,000 acres, to erect a large stone building which he designed as a school for colored children. They arrived there in 1740, completing the house to the beginning of the second story, when winter overtook them, and a number of log cabins were hastily constructed, and in these they lived until the following spring, when, having a dispute with Whitefield, the whole colony left in 1741 for what is now Bethlehem. In 1743 the Moravians returned to Nazareth, purchased the land from Whitefield, who had become financially embarrassed, and finished the stone building which they had started three years before. This building, and surroundings was called "Ephrata," and is still in splendid condition, as is also one of the log cabins just referred to. The former is now used by the Moravian Historical Society for its collections, but in the 171 years of its existence it has had its uses as a day nursery, where the babies of the community were cared for while the parents labored in the fields; a theological seminary; home for retired ministers, etc. It is a noble building, and one of the most beautiful specimens of colonial architecture in this country, as are many buildings in Nazareth and Bethlehem constructed about this time, such as Count Zinzendorf's mansion, used as a military boarding school for boys since 1759, and now known as "Nazareth Hall." An adjacent building, the "Sisters' House," was erected a few years later, and is also still used by the Hall. Bethlehem also has many of these ancient monuments, which from the viewpoint of architectural beauty and purity of style, have no equal in this country.

Nazareth, which was called the Barony of Nazareth by Count Zinzendorf, whose religious zeal and restless spirit was responsible for most of the early innovations of the Moravians in America, was divided into four large tracts. The first was Nazareth; the second was Gnadenhthal, now the site of the county almshouse; the third was Christianbrunnen which was the seat of an "Economy" for unmarried men until 1790; the fourth was on the Bushkill, and was known as Friedenthal. All of these tracts were worked for the benefit of the Moravians, and were the main sources of supply of the congregation.

In educational matters the Moravians took the lead of all other religious sects, and their schools were running upon a sound basis when most of our great American colleges and universities were in the process of formation. As early as March, 1745, a man named Amtes, being desirous of gratifying the wish of the Moravians in Philadelphia to have their children educated, offered a site for a boarding school, which was accepted on June 3, 1745, two teachers appointed and a school of 34 boys started in Philadelphia. This was four or five years before the University of Pennsylvania actually began its sessions. Indeed, if we go back to 1740, as the date of the founding of the University, to the Moravians must go the credit of being partly responsible for its beginnings, since a group of Moravians were among the first of those who subscribed to the fund raised to erect a permanent building in which Whitefield and others might preach, and in which a free school for the education of poor children might be conducted. This building, which the University subsequently occupied until 1802, and the proposed school are claimed to be the beginnings of the University of Pennsylvania. The corporation of the University still owns the site at 4th and Arch streets where it stood. Franklin, and some of the others on those early boards, have been quoted as having had a dislike for the Germans, and when the last Moravian on the Board died, it was decided not to elect any more of that
Nazareth, PA
Moravian Landmarks

Grounds of the Moravians

6. God's Acres, the beautiful burial ground of prominent individuals and figures.
5. Moravian Cemetery, the oldest Moravian cemetery in the United States.
4. The Moravian Church and Meeting House.
3. Stone Church, a meeting house and schoolhouse.
2. The Moravian Hospital, built in 1744 by Count Zinzendorf.
1. The old corn crib built in 1767 by Count Zinzendorf.
"troublesome sect." To Franklin, however, must go the credit of founding the University, since he drew up the original plan which led to the establishment of the College and Academy; but this was not done until 1749, although Franklin himself claims that he first made known his scheme as early as 1743. The earliest original document in existence mentioning the Charity School is dated July, 1749, and is the draft of an advertisement prepared for the purpose of soliciting funds for the Charity School, which subsequently became, or was merged with, the University. Be this as it may, the Moravians had many flourishing schools during Colonial days. One of these, the Ladies' Seminary at Bethlehem, is still in existence, and is the oldest boarding school for girls in the United States, and many of the prominent women of the land have received their education there. During the Revolution one of its buildings was used as a hospital for the soldiers of the Continental Army. Nazareth Hall, referred to above as having been founded in 1759, is often spoken of as the oldest military boarding school in the country for boys. The military feature of this school seems strange and rather inconsistent, when we realize how those early Moravians were opposed to the bearing of arms. So much so that in 1778 a petition* was prepared by the Moravians who had settled in Bethlehem, Nazareth, Lititz, Emaus, Gnadenhütten, and of other small communities, in which they asked Congress of the United States to have the Moravians exempt from the requirements of the Test Act of 1777. An extract taken from the Moravian Church records at Lititz, dated December 4, 1778, indicates that the prayer of the petition was granted. The entry reads: "With joy and thankfulness we learn from the Philadelphia newspapers that the severity of the former Test Act has been mitigated, and that our memorial has been granted by the Assembly, namely, that we need not take the oath, nor pay the penalty of non-conforming.

A peculiar custom, and one which would now be considered rather revolting, was that of marriage by lot, or rather letting God choose for you a partner for life. Indeed, it was customary to submit questions and problems of all kinds to the will of the Lord by resorting to the lot. Their childlike faith enabled them to crush their own desires; passion gave way to a sense of duty, and there was no such thing as self-sacrifice. In the case of marriage, the sanction of the Elders' Conference was required in all cases of proposal.

*An account of this petition and its text appeared in The Pennsylvania-German, Jan. 1911.
Since most maiden sisters were inmates of the "Sisters' House," it was almost impossible for the man who wanted to marry a woman to become acquainted with her. There were no courtships, no divorces, no jealousies nor selfish ambitions—all were pledged to one spiritual purpose, and the lack of romance, courtship, or even of acquaintance before marriage detracted little from the conubial bliss. Their belief was that the imagination was apt to be stronger than the will, and that men and women fixed their affections upon an object from the intensity of their feeling, and thus made it the ideal of their worship. Those early Moravians were willing to risk their happiness rather than be the victims of momentary infatuation, or the slave of passionate emotion. Marriage was considered as the most exalted and refined of human friendships, and being without passion, it had none of its attendant evils. Their faith in each other was sublime. Perhaps it might be of interest here to cite a rather extreme example of such a marriage. Among one of the ancient records is recorded the case of a young man who presented himself before the "Conference" for marriage—a mechanic in good circumstances. He mentioned the names of two sisters, the daughters of a widow. The lots for both were negative. He then proposed the mother, an invalid, and the lot was "yea." They were happily married. A missionary from a foreign field wrote to the Conference for a wife, asking for "one willing and devoted to my work," and expressing a preference for "a short, dumpy sister, of about five feet," as a matter of economy, adding that his late wife was of this size, and had left quite a large wardrobe of excellent clothes, to which the new wife might fall heir. The Conference approved of the brother, and only sisters answering his description were put into the lot. After several failures, one of the daughters of the woman just mentioned was selected.

All work, no matter how menial, was considered honorable; there was no class distinction; all had equal rights and social standing, and there were practically no illiterate among them. The likelihood, therefore, of uncongenial marriages was considered slight.

Marriage by lot was practiced in the United States until 1818. There were a number of different methods employed, but it was usually done in the following manner: If a man did not know any maiden personally, as for example, in the case of a foreign missionary, he would write to his Conference at home and let it be known that he was in need of a wife. The Conference would then ask the "Schwesternpflegerin"—who was the head of the "Sisters' Home," and chosen by all because of her piety—to submit the names of some suitable maidens who might be available. The lot was then cast in the following form; that a proposal of marriage in the name of Brother A. B. be made to Sister C. D. The ceremony was conducted very solemnly and after prayer the lot was cast. If the lot said "Yes," then the proposal was made to the maiden on behalf of the man who wished to be married, and she was at liberty either to decline or accept, but as she knew that the proposal was made after the decision had been left to the Lord in the lot, the inclination was invariably to accept, and being very devout, the pressure to accept was very great. If she did accept, then the brother who had previously asked for the lot was bound to take her. If the lot fell "No," then no proposal could be made on behalf of the man to that particular maiden. Another name was suggested and another lot cast. If the man who wished to be married knew of some maiden whom he loved and whom he thought he would like to marry, he would ask the Conference to submit her name to the lot. If the lot said "Yes," then a proposal was made to her in the name of God and of the brother concerned, but she again had the privilege to decline or accept; however, believing it to be the will of the Lord, the pressure was very great to accept. If the lot fell "No," he could not have that particular maiden. It is essential to bear in mind that the sexes were always kept separate in those
MORAVIAN LANDMARKS
IN BETHLEHEM, PA.

2. The Moravian Church.
3. Gemein House—erected in 1741 as a Clergy House. It was the second House at Bethlehem, and the first place of worship.
4. Ladies' Seminary, erected in 1748 as a Brethren's House. Used by the Seminary for Girls since 1815. Also occupied as a Military Hospital by the Continental Army from 1776 to 1778.
5. Bell House. Erected in 1745; used as a Seminary for Girls until 1791.

Courtesy of the Author.
days. The entire community was divided into choirs. The children, youths, and adults of either sex made six different classes, and the married persons again formed a distinct class. In attending church they sat in their respective divisions, but they also had their own separate meetings and festivals. These divisions are now no longer maintained, although they still have festivals and love-feasts of sections in which the survival of these early divisions can be traced.

Their “God’s Acre”—the burial ground—is still portioned off in this way, the whole cemetery being divided into two equal parts, one for the males and the other for the females; each of these is again subdivided into plots for children, youths, single adults, and married people. The tombstones are laid flat on the grave, and are as near as possible of a prescribed uniform size.

The life of the average Moravian was really one of continuous worship. Blessings were asked at every meal, and sometimes verses sung. Before the breakfast prayer there was a reading of a text from a book which contained one text for every day. There were provisions for worship while traveling, while at labor, while at rest; there were cradle hymns, spinning hymns, and forms of worship for solemnizing almost every class of occupation. Many of these customs were still observed when the writer was a boy, and some still are while in others their origin can be traced directly to earlier customs.

It has not been so many years ago that, among the old Moravians might still be traced some survivals of the old style of dressing, when the women wore plain caps tied under the chin by ribbons of different colors, to distinguish the respective choirs; for instance, the children wore light red; girls, dark red; spinsters, pink; married women, blue, and widows, white. In a Moravian community the single women lived at the “Sisters’ House,” the single men at the “Brothers’ House,” the widows at the “Widows’ House,” etc. They lived in these large buildings as a community, attending to their respective duties, the same as other people, and leading useful lives. These old landmarks are still standing, both in Nazareth and Bethlehem; at Nazareth two of them are used by the Moravian Boarding School for Boys, while at Bethlehem a number of them are used by the Moravian congregation for the Seminary for Girls, and for indigent members of the church.

One of the principal charms of the Moravians is their love of music, which has descended to the present generation, and which still forms a very important part of their service. At some of the churches a full orchestra is maintained, or as many pieces as can be gotten together. These play some of the most difficult selections from the classics; while they may not always succeed in producing what might be called exquisite music, those who listen to it cannot help being impressed with their intense interest and seriousness, and the solemnity of the service.

There are so many celebrations and festivals, that we shall have to confine ourselves only to those of Christmas and Easter, and these only as the writer knew them to be at Nazareth, where he spent all of his Christmas holidays as a child, and where he has missed only a few of the Easter celebrations since his boyhood days. Love-feasts always precede these two festivals, as they do a great many of the others. This consists of gathering in the church the evening before, when a beautiful service is sung in English and German, accompanied by orchestral music and the choir. During this service, which alternately is congregational and responsive, the “diener” and “dieners” of the church serve each guest with a cup of most delicious coffee and with a sweet roll. That a love-feast is to be held is always announced from the spire of the church by the trombone choir. The death of a member of the church is also announced from the church steeple in a similar way, different selections being used for each of the classes; that is, if the death is that of a male child, a definite selection is played,
another for a female child, another for a single brother, and still another for a single sister, etc., so that when the trombones are heard, and any one has been near the point of death in the community, by the tune that is played the members are enabled to practically tell who has been called home.

Among the children, Christmas, of course, is the most festive of all occasions; but among the adults in a Moravian community, Easter is by far the most important. Christmas is ushered in with a trombone serenade from the steeple of the church in the afternoon before. Christmas Eve is celebrated in the usual way, with a love feast, but in addition to this the "diener" near the close of the service bring in on huge trays hundreds of lighted wax tapers.

Children look forward to this occasion with great eagerness and expectation. The glee with which these tapers are received by every child attending the love-feast, as well as most of the grown-up folks, is beautiful to behold. The solemnity of these occasions, mingled with the beautiful strains from the orchestra, and the joyful faces glowing in the flickering light of the wax tapers, is bound to linger in one's memory as one of the most impressive scenes ever witnessed. On Christmas morning, these happy children stand before what the Moravians called a "putz." This usually consists of a portion of a room (sometimes a half, and sometimes a whole room), being lined with branches of spruce trees, and a large platform fixed up with green moss, rocks, stumps of trees, and sometimes having little streams of water flowing into a real pond. In the composition of the "Putz" often enters every animal in Noah's ark, with ducks on the ponds, water wheels that actually operate various mechanical home-made contrivances. The "Putz" room was generally kept in semi darkness, the windows admitting just enough light to give a mysterious atmosphere, and invariably lighting up transparencies containing verses from the Bible. It is needless to say that the week between Christmas and New Year is one continuous round of festivals.

The Easter celebration is also preceded by selections in the afternoon rendered by the trombone choir from the steeple of the church, and the regulation love-feast in the evening. Shortly after midnight the trombone choir meets in the belfry of the church; this choir usually consists of a double quartette, and sometimes a triple quartette, and for several hours they go from one Moravian dwelling to another serenading the members of each household with a selection rendered by one of the quartettes. Everyone is on the alert to catch the first faint notes of the approaching musicians, and it is difficult to imagine anything more beautifully impressive or more inspiring than to be awakened out of one's slumber to listen to the soft, solemn strains of the trombones in that quiet, peaceful night. One listens eagerly as they play before one's own door, as they play before the next house, then the next and as the soothing music gradually becomes fainter and fainter until the last sweet strains are lost in the dim distance, or become hopelessly mingled with the wonderful silence of the dark night as one again sinks into oblivion. The origin of this custom, I believe, was to awaken the members of the congregation so that they might take part in the early service. At all events, the members, after a hasty breakfast of sugar-cake and coffee, gather in the church, about half an hour before sunrise, and after a brief service, they form into line, headed by the trombonists, and slowly proceed to the burial grounds, or "God's Acre" as they know it, upon approaching which the trombones are heard once more. These "God's Acres" are always very charming spots, and the one at Nazareth is exceptionally beautiful, and overlooks a landscape which has but few equals. The procession stops near the summit, and gathering about the graves, their heads uncovered, another short service is held, until the sun makes its appearance over the horizon, when the trombones are again heard, this time in a joyful spirit, announcing that Christ
The walks of the Nazareth "God's Acre" are lined with huge pines, spruces, and other evergreens, and by the time the Easter season opens hundreds of robins and other song birds are already at home in their branches, and on a beautiful Easter morning they enter into the service with a spirit, which is second only to that of the musicians, whose selections they seem to endeavor to drown with their own beautiful notes.

The whole ceremony is so solemn and awe-inspiring that it cannot help having a moral uplift, bringing forth in the most hardened individual everything that is good in him, and a love for everything that is pure.

"The Rebels Are Coming"

One day, during the late Civil War, tidings came to the family home in Millbach that the Confederate Army had crossed the border line of Pennsylvania and were making rapid approaches toward Harrisburg. The Confederates were almost opposite Columbia, and after moving on Harrisburg, would soon spread through the Kittatinny Valley.

The farmer was disturbed beyond measure. He agreed with his son that they should drive their cattle and horses to the mountain, where the stock would escape the observation of the soldiers, and should then return and load the women and children with household goods into the big wagon, and take refuge for safety in flight.

There was nothing to be done, however, until more definite news arrived of the approach of the invading host. Now it so happened that the farmer's daughter-in-law, a young mother and her little babe, had been in the town of Reading several days before, and had there held a new invention for wheeling small children around, termed a baby-coach. It was not of the patent, compressible, rubber-tire, modern type, which parents fold up and stow away in their pockets when they enter a trolley or a railway car. Its large wooden wheels were bound with substantial hoops of iron, and were set in motion by a long handle attached to the anterior axle. The family were delighted with the new invention, and the young mother on this particular Sunday afternoon had discovered an ideal spot on which to wheel baby back and forth. It was the long piazza on the off side of the house.

The farmer sat meditatively that Sunday afternoon in the kitchen, reading the Scriptures for consolation, and awaiting tidings of the approach of the army. Suddenly there broke in on the silence of the farm a great rumbling noise, proceeding apparently from the dim distance far up the valley, and resembling the sound caused by the approach of cannon wheels and the stamping of the hoofs of cavalcades of horses, and the marching of long lines of men. The farmer listened. The Bible was closed in a hurry, he leaped up from his seat, and called to his son, "The Rebels are coming," and rushed over to the barn to get out the stock.

As he was emptying the barn of its contents, and the son was about to spring on the back of one of the horses, the mother of the family, who had been attracted and espied the operations in the barnyard, came running out and inquired what was the matter. "Why," said the father, "the Rebels are coming." "No, you coward," replied the mother, "it was only Melinda wheeling the new baby coach over the front porch!"—The Lutheran.
The theme for today is...
The Amish of Lancaster County, Pennsylvania

T is the aim of this paper to give a compact, sympathetic historic study of the Amish of Lancaster County. In doing this we shall, draw freely on Gibbon's "Pennsylvania Dutch" (1873)—Smith's "The Mennonites of America" (1909)—and the historic sketch of the Amish in the Census Reports.

The article has had the benefit of criticism by well-informed members of the faith and by business men of the community where they reside.

We quote from the Census Reports the following bearing on the history of the Amish:

"This branch of the Mennonite bodies became a separate organization in the closing years of the seventeenth century. Jacob Ammon, or Amen, from whose name the term "Amish" was derived, was a native of Amenthal, Switzerland; but, probably to escape persecution, he settled in Alsace in 1659. There was a special point of divergence between his followers and the other Mennonites was in regard to the exercise of the ban, or excommunication of disobedient members, as taught in I Corinthians V. 9-11; II Thess. III. 14; Titus III. 10 and incorporated in the confession of faith.
The Amish party interpreted these passages as applying to daily life and the daily table; while the others understood them to mean simply the exclusion of expelled members from the communion table.

In 1690 two bishops, Ammon and Blank, acted as a committee to investigate conditions in Switzerland and Southern Germany. As those accused of laxity in the particulars mentioned did not appear when called upon to answer charges preferred against them, the Amish leaders expelled them. They in turn disowned the Amish party, and the separation was completed in 1698. Some time after this, Ammon and his followers made overtures for a reconciliation and union of the two factions, but these were rejected, and it remained for the closing years of the nineteenth century, almost two centuries later, to see the steps taken that virtually reunited the two bodies, or the main part of each, for in the meantime there had been other divisions between the extreme elements of both.

At about the time of separation, the migration of Mennonites from Europe to the crown lands acquired by William Penn in America began to assume large proportions and included many of the Amish Mennonites, who settled in what now comprises Lancaster, Mifflin, Somerset, Lawrence and Union counties, in Pennsylvania. (First settlements were made near Downingtown, Chester County. —Editor.) William Penn himself traveled extensively among the Mennonites in Europe, preaching in their meetings, and rendering them aid in various ways. From Pennsylvania the Amish Mennonites moved with the westward tide of migration into Ohio, Indiana, Illinois, Nebraska, and other states. There was also a large exodus from Pennsylvania and from Europe direct to Canada, principally to the section westward of the large tract acquired by the early Mennonite settlers in Waterloo County, Ontario.

Toward the middle of the nineteenth century a growing sentiment in favor of closer relations between the two main bodies of Mennonites became manifest. Many prominent men of both sides, feeling that the division of 1698 was an error for which both sides were more or less to blame, used their influence toward a reconciliation. The establishment in 1864 of a religious periodical, and later the publication of other religious literature, for the benefit of, and supported by, both the Mennonite Church and the Amish Mennonites, naturally drew them into closer relationship. One result was the revival in both branches of direct evangelistic and missionary effort, which had been largely neglected ever since the migration from Europe to America. In this resumption of long neglected activities, denominational lines between the two bodies were disregarded. The establishment of a common church school, in the closing decade of the last century, brought the most prominent men and ablest thinkers, as well as the young people of both parties into one working body. Almost simultaneous with this, and as a natural result of it, was the establishment of a general conference in which each body was accorded equal rights in all things pertaining to conference work. Thus, while no formal declaration of an organic union has been or probably ever will be made, these two bodies are, by virtue of their community of interests in all lines of denominational work, practically one church, and the statement of doctrine, polity and work of the Mennonite Church is applicable throughout to the Amish Mennonites.

OLD AMISH

As the movement along more progressive lines in the Amish Mennonite Church developed, resulting in a virtual reunion of the conservatively progressive element in that body with a kindred element in the Mennonite Church, it encountered not a little opposition from the more strictly conservative members. The result was a gradual separation, and the organization of the Old Amish Church about 1865.

The members are very strict in the exercise of the ban, or shunning of ex-
pelled members. They have few Sunday schools, no evening or protracted meetings, church conferences, missions, or benevolent institutions. They worship for the most part in private houses, and use the German language exclusively in their services. They do not associate in religious work with other bodies, and are distinctive and severely plain in their costume, using hooks and eyes instead of buttons. They are, however, by no means a unit in all these things, and the line of distinction between them and the Amish Mennonites is in many cases not very clearly drawn. Some are constantly drawing nearer in their relationship toward the more progressive body which has affiliated with the Mennonite Church, and some of their congregations are liberal supporters of the missionary and charitable work conducted through the Mennonite Board of Missions and Charities."

In illustration of the statement that the Amish are not a unit, a quotation from Smith's History will be in place. He says: "The church in Mifflin County serves as a good illustration of the different varieties of Amish. There are five in the valley, ranging from the most conservative, locally known as the "Nebraskas" whose women still wear the old Shaker bonnet, tied under the chin, and whose men are not permitted to adorn themselves with suspenders; and the "Peacheyites," two steps higher, who may wear one single suspender, provided it be home-made; and next, those who may hold their trousers with the double suspender but who insist on most of the other restrictions; the congregation organized a few years ago by Abe Zook, then last the Amish Mennonites who worship in church houses, maintain Sunday schools and has discarded most of the restrictions on dress with the exception of the bonnet." (p. 242)

These distinctions among Old Amish are not found in Lancaster County today.

The Amish of Lancaster County reside only east and south of the Conestoga River, near the headwaters of the Cones-
toga and the Pequea, extending from Gap to Morgantown, reaching into Chester County, occupying the townships of Leacock, Upper Leacock, Lampeter, East Lampeter, Paradise, Salisbury, Earl, East Earl, West Earl and Caernarvon. There are about 800 Old Amish and 300 Meeting House Amish, the former having no meeting houses, the latter having three places of public worship.

Of the names of Amish immigrants, 1715-1767—Hostater, Lichty, Brandt, König, Mast, Zug, Pitsche, Stutzman, Kurtz, Bender, Lapp, Blank, Hochstatler, Kauffman, Schwartz, Gerber, Beiler, Hartzler, Blauch, Stoltzfus, Jutzy, Bietch, (S 211)—the following are prevalent Amish names in the county today: Stultzfus, Lapp, Kauffman, King, Miller, Beiler, Mast, Zook.

Descendants of the early Amish families of the county have swarmed to found new colonies elsewhere and in some cases have joined other faiths in the community, notably the Russelites.

Two centuries ago a frost gripped the Amishman which remains in part to this day on his Godward side but which has disappeared on the dollarward side. His Bible is construed literally as to some passages and ignored as to others. Literalism is a relative term, the Amish by no means being the only or the most extreme Literalists in the Christian church today. Feetwashing is enforced as a church institution; mission work is not carried on by the Old Amish as a religious body although a considerable amount of such work is done through other channels without public credit being sought or given. Being fervent in business means excellence in farming, the membership being discouraged from engaging in other ways of winning a livelihood. "Hold fast to that which is good" has come to mean "hold fast to what the fathers practiced." Paul's dictum, "They which preach the gospel should live of the gospel" is a dead letter, but the faithful ministers will not be allowed to suffer want and some necessary expenses are defrayed for them.
Exchange of pulpits with other churches is not practiced.

Customs, growing out of conditions that have long since passed away have been exalted into shibboleths to the practical setting aside of truths that in the estimation of professing Christians of other faiths belong to the weightier elements of the law. The testimony of the Church universal of every age and clime is treated as of little or no account.

Originally the Amish held no conferences, each community being independent (S 234). This is true of the Old Amish only today. They are not organically connected with the Amish of any other community, although leaders of other counties or even states have been and may be called upon for consultation and advice. Conferences called “Diener Versammlungen,” are held two weeks prior to the holding of the semi-annual advancement are thus held in check.

The Meeting House Amish have official relationship with the educational, religious, missionary, activities of the Mennonite body as noted in the “Census” report.

The church rules are not a matter of printed or written record but of oral delivery or tradition among the Old Amish. It is not impossible that this condition may lead to unpleasant and unlooked-for results some day.

According to Ammon, not even wife and children of an excommunicated member were to be permitted to eat with him at the same table and usual conjugal relations were to be suspended. (S 209). This is not observed among the Meeting House Amish. The Old Amish in recent years in trying to enforce such a regulation got into a wrangle resulting in the loss of members.

AMISH "HOUSE" SERVICES

communion services. In these conferences all members have in theory equal rights and privileges as to speech and vote although in practice the younger members probably feel that men advanced in age or singled out by position wield undue influence. Innovations and Gibbons (p. 19) states that a person who lived among the Amish reported that they were obliged to give to beggars or “stragglers” or they would be turned out of meeting. This was not true then and is not true now.

If the young of the Old Amish marry
outside the "faith" expulsion from membership will, and loss of inheritance may follow, unless the non-member adopts the faith and garb. This applies only to Meeting House Amish in cases where marriage takes place into families which are not non-resistant.

The sentiment that a thief can not be delivered up to civil authorities for punishment by Amish on account of their non-resistance principles does not prevail although individuals may perhaps hold this view. The story is told that certain young men took a notion to abuse a young Amish man, and that after enduring the ill-treatment for a time the Amish turned the tables and gave his assailants a severe and deserved drubbing.

It is customary, although not obligatory, to make public announcement of contemplated marriages usually two weeks beforehand. Marriages, by an old custom, take place usually on Tuesday or Thursday at the home of the bride, probably to afford more time for making and removing preparations for the wedding dinner. A wedding means, besides the marriage ceremony, a day of feasting and good times lasting into the night. The ceremony itself would be incomplete without a suitable sermon which may last an hour. The marriage feast in one instance meant 10 turkeys, 10 chickens, 50 lbs. of beef, 100 pies, 10 cakes, besides many extras and accompaniments. Dinner over, the dishes are washed and preparations made for the next meal and the young may be heard singing to their hearts' content. In time past at least part of the afternoon was spent in play in the barn. Gibbons says (p. 33) "One of my neighbors has told me that the Amish have great fun at weddings, that they have a table set all night and that when the weather is pleasant they play in the barn. One of the games played on such occasions was "Bloomsock" (Hunt-the-slipper). Such games are not allowed at present.

These things are less incongruous with the solemnity of the occasion than the Kalliothumpian bands, the rice-throwing, the carriage-decorating, the feasting, the ostentatious display of presents, costly and useless, among some non-Amish families.

Last New Year's Mummers Parade contained "The Beaver Camping Association" which "surely made a hit." "It was headed by an Amish band male and female and there was an elephant and four floats. In line were a lot of fantasies." (Lancaster newspaper report)

Such an exhibition of thoughtlessness is out of place, an insult to all religious associations and orders and merits unstinted rebuke. The Amish dress deserves as much respect as the garb of the Catholic Sisters, the Protestant clergy, the Salvation Army worker. All persons that wear a distinctive dress, badge or emblem are insulted with the Amish by such uncalled-for liberty.

Services of the Old Amish are usually held at the private houses, the rooms of which are so arranged that two can be thrown into one by means of folding doors. Mothers need fear no frown for bringing the babies to the services. In summertime the services may be held in the barns. In ordinary cases the order of exercises will be: Introductory Remarks, Hymn, Prayer (Kneeling), Sermon, Hymn, Testimony, Prayer, (which may be from a book of prayers), Benediction, Hymn. Gibbons (p. 72) states that during the pronouncing of the benediction when the name of Jesus was mentioned the whole congregation curtseyed, or made a reverence. This is still being observed. The singing or chanting tone in preaching mentioned by Gibbons (p. 69) is rarely heard among the Old Amish and still less frequently among the Meeting House Amish.

The Hymnbooks used by the Old Amish are "Unparthyesisches Gesangbuch" and "Ausbund," both printed by John Bär's Sons. In singing, the use of notes or more than one of the four parts was not permitted formerly (S 235). This has become a dead letter. The dialect is still being used by the Old Amish in preaching—partly out of choice, custom or necessity. Of the church festivals the following are observed: Good Friday, St. Michael's and Christmas.
Communion is observed twice a year by each branch on Sunday with preaching in the forenoon and the Supper followed by feet-washing in the afternoon. It is only on such occasions that services are held both in the forenoon and in the afternoon of the same day with a lunch between the two. Baptism is administered four weeks prior to communion by trine pouring in the name of the Father, the Son and the Holy Ghost. Smith (p. 235) speaks of meetings lasting until late in the afternoon. This has not been in vogue the last 50 years in the county.

Mr. William Riddle in his "Cherished Memories" gives the following picture of an Amish school fifty years ago: The description is hardly applicable today.

The branches taught were confined to the four fundamentals—reading in the German Bible, spelling, writing and a little arithmetic in the single rule of three. The other branches, geography, history and grammar, were tabooed, as in no way necessary to make good farmers out of the boys and good housewives out of the girls. * * * * There was a wide difference of opinion among the Amish, as they are called, as to the rotundity of the earth, some believing it was flat, others that it was square and a few more intelligent that it was spherical in shape."

According to Smith (p. 242) among the "new" things which are still under the ban are telephones, top-buggies, dashboards, bicycles, furnaces, window curtains, musical instruments, "note"
books, “store” suspenders, etc., among the Old Order Amish. Carpets and other comforts and conveniences, not involving extravagance, are not allowed—excepting however, musical instruments, fancy needlework, paintings. In times past “pictures, curtains, carpets, and everything that did not serve some useful purpose was discarded as an evidence of pride.” (S 236). Among the diversions encouraged or allowed are the making of fancy-work by the women, the practice of vocal music, whistling, the reading of books like Martyrs’ Mirror, papers like the Christian Herald, Youth’s Companion, dailies and local weeklies, the playing of games like checkers. (card playing not being allowed.) The taking and exchanging of photographs, engravings, statuary are not allowed in Old Amish families; they are permitted by the Meeting House Amish.

Men are allowed to vote and hold office at least such as are needed in rural communities as township offices, School Directors, Road Supervisors, etc.

Among the early Amish, hooks and eyes instead of buttons were used on the clothes of men (S 209) as a Church regulation. Gibbons (p. 67) says, “Their coats are plainer than those of the plainest Quaker and are fastened, except the overcoat, with hooks and eyes in place of buttons.” This is true of the Old Amish today, and not true of the Meeting House Amish. Gibbons (p. 67) says “Pantaloons are worn without suspenders.” Suspenders are being worn now, even though some are only a 5-8 inch leather lacing. According to Smith (p. 236) “clothes were home-made, of prescribed material and cut.” (Affirmed of Old Order Amish of today.) This, except the cut, is a dead letter.

Gibbons (p. 67) speaks of women dressed in bright, purple apron, orange neckerchief or (on Sunday) white caps without ruffle, or borders and white neckerchief with gowns or sober woolen stuff, and all wearing aprons. Even a darkeyed Amish maiden of three years had her sweet face encircled by the plain muslin cap, the little figure dressed in that plain gown. Contrary to current views the girls are not compelled to wear the caps from infancy up, neither in school, nor at home, nor away from home.

The men wear a distinctive broad, stiff-brimmed hat.

Necessary jewelry, even gold eyeglasses, is allowed. The young girls are expected not to want to own or wear gold watches. Should they use them, discipline would follow.

Men may shine their shoes and women buy polished machine-made footwear.

Gibbons gives the following interesting picture: “I saw a group of Amish at the railroad station the other day—men, women, and a little boy. One of the young women wore a pasteboard sunbonnet covered with black, and tied with narrow blue ribbon, among which showed the thick white strings of her Amish cap; a gray shawl, without fringe; a brown stuff dress, and a purple apron. One middle-aged man, inclined to corpulence, had coarse, brown, woolen clothes, and his pantaloons, without suspenders (in the Amish fashion) were unwilling to meet his waistcoat, and showed one or two inches of white shirt. No buttons were on his coat behind, but down the front were hooks and eyes. One young girl wore a bright brown sunbonnet, a green dress, and a light blue apron. The choicest figure, however, was the six-year-old, in a jacket, and with pantaloons plentifully plaited into the waistband behind; hair cut straight over the forehead and hanging to the shoulder; and a round crowned black hat with an astonishingly wide brim. The little girls, down to two years old, wear the plain cap, and the handkerchief crossed upon the breast.”

This was an extremely unusual case at that time and could not be duplicated today.

The dress peculiarities grow out of an effort to follow the divine injunction, “Be not conformed to this world.” As we write these words there lies before us a current religious paper from which we quote. As we “were observing and contrasting the bonnets of two plain sisters with the fashionable head gear of the
other 29 ladies in our car, we were made to appreciate more than ever the bonnets worn by sisters in the plain churches. Of the 29 there were no two alike. Each seemed to be trying to outdo the other. All shapes and sizes, some resembled washtubs, bushelbaskets, coal-buckets, grainscoops, crows' nests, etc. There were dead birds, dead animals and a number of other things to cover the large rolls of false hair and apparently empty heads."

Gibbons (p. 17) says "When steel or elliptical springs were introduced, so great a novelty was not at first patronized by members of the meeting, but an infirm brother, desiring to visit his friends, directed the blacksmith to put a spring inside his wagon under the seat and since that time steel springs have been 'common,' and "many of the wagons were covered with plain yellow oil-cloth." (p. 17) At present springs without or within the wagon-body are allowed but the dasher and whip are not permitted. The yellow of the oil-cloth has disappeared, lead color having taken its place, and any style of wagon is orthodox. A careful observer has said that where Amish conveyances are brought together at services or funerals scarcely any two are alike. Flynets and lap-blankets are allowed.

The early American Amish were extremely conservative in their religious customs, tastes and habits, and generally prosperous. The Old Amish today are among the first to adopt improvements pertaining to their pursuit as farmers, but telephones, top-buggies, dashboards, are forbidden; insurance is an open question but telephones are finding their way into some private houses. Time was when a brother in financial needs could count on receiving financial aid from the brotherhood—but this has been known to fail, nor will they always pay the debts of the brother that has failed. They carry an insurance company among themselves. The bans against the windmills of fifty years ago has been removed. Stripes and gay colors may appear on the farm implements used during the week but not on the conveyance used on Sunday.
The Gutenberg Bible: The First Book Printed
A Copy Recently Sold For $50,000
By Hon. James B. Laux, New York City

ORD BEACONSFIELD in his most brilliant manner once remarked that there were only two events in history—the Siege of Troy and the French Revolution. To have been truly exact, he should have said: three events—the third being the invention of printing, for it immediately became the greatest force the world has ever known. Revolutions, spiritual and political, became its children, and the emancipation of the human intellect its crowning glory. In the midst of darkness God said—"let there be light", and printing was.

The world is once more reminded of this Epoch-making event, by the sale at public auction on the 24th of April in the rooms of the Anderson Auction Company in New York City, of a copy of the famous Gutenberg Bible printed on vellum, from the library of the late Robert Hoe, for which the fabulous sum of fifty thousand dollars was paid by Mr. Henry E. Huntington of California, the highest price ever paid for a book—but such a book—the first ever printed—the greatest ever written.

Pennsylvania Germans will regret, while they congratulate Mr. Huntington as a fellow American on his good fortune in securing so priceless a treasure, that their compatriot Mr. Peter A. B. Widener of Philadelphia, one of the greatest of American art patrons and collectors, did not secure it.

Mr. Widener was the only competitor Mr. Huntington had to face after a $30,000 bid had been made by Bernard Quaritch the noted book seller of London, England. Every Pennsylvania German would have felt a certain pride in the fact that a descendant of old pioneer German stock had become the owner of one of the glories of the German race. Pennsylvania, the home of so many thousands who claim Germany as their fatherland and which enjoys the high honor of having printed the first Bible printed in America and that by Pennsylvania Germans would have been a most fitting resting place for this unique product of German genius.

The sight of the ancient book—in two volumes—which the writer had the rare pleasure of enjoying, was most interesting. It required no great effort of memory and but little imagination to create again the age in which it was given to an amazed and incredulous world; to see it looked upon as a device of Satan, by the scribes of the monastic scriptoriums, invented to wreak destruction on an industry and art old as the alphabet itself. The Age of the Manuscript—of the Missal and the Book of Hours—had come to an end—and the Age of the printed book had begun. The Age of the Few had passed—the Age of the Many had dawned. Knowledge was no longer to remain the possession of the rich or the scholar of the cloister. Books should now be multiplied like the leaves of the forest so that the poorest peasant could also become the owner of that wonderful thing. Knowledge should become a universal possession in spite of the Church's interdict.

All unsuspected the marshalling of the movable type for the printing of these precious volumes was the calling into existence of a glorious company of heroes and martyrs who should testify through coming centuries to their love of liberty and of mankind on the battle field and at the stake. It created armies that should annihilate old tyrannies and superstitions, battle fields, the visible manifestations of the Almighty's wrath at the degradation of man whom He had made in His own image. The printing of these sacred volumes called into existence the
centuries of Luther, Calvin and Zwingli—of Coligni and William the Silent, Gustavus Adolphus of Galileo and Bruno, of Spenser, Shakspere and Marlowe, Voltaire, Rosseau, Goethe, Schiller—Darwin and Huxley. It gave Germany a language and a national literature; Luther's translation of the Bible into the vernacular did that. Tyranny and superstition stood aghast when they beheld this newborn art. As well might they try to shackle the lightning as to control this myriad-tongued thing that announced itself the champion of the oppressed and the benighted.

Some conception of the gigantic force exerted by the invention of movable types in the distribution of knowledge may be had in the well-known fact that thousands of the priests of the Church before the Reformation never saw a copy of the Scriptures much less enjoyed the possession of one. The accidental discovery of a complete copy of one by Luther in the monastery at Erfurt, fragments of which he had only seen previously, notwithstanding diligent search, marked the beginning of Luther's revolt against the tyranny and teachings of the Church of Rome. If the Bible was so rarely found in the monastic libraries, universities and churches how much worse off must have been the laity, the humble worshipper. Even so late as a hundred years ago the dearth of the Scriptures on the Continent of Europe was astonishing. Thus in Lithuania, among 18,000 Germans, 7800 Polish, and 7000 Lithuanian families, not a Bible was to be found. One half of the population of Holland appeared to be without the Bible. In Poland a Bible could hardly be obtained at any price. In the district of Dorpat (Esthonia) containing 106,000 inhabitants, not 200 Testaments could be found, and there were Christian pastors who did not possess the Scriptures in the dialect in which they preached. Into Iceland with a population of 50,000, of whom almost all could read, not more than 50 copies had found their way, while in Sweden 14,000 families were without any.

Before the invention of printing, the Bible was the most expensive book in the world, costing in England in the 13th century £30 a copy. At the time of the Revolution the cheapest Bibles were valued at not less than £2 per copy. A vast change has been effected in the last hundred years through the work of the

BINDING OF GUTENBERG BIBLE
Bible societies of the United States and Great Britain in the matter of price and circulation. The Bible has been translated into over 200 languages and dialects and over three hundred million copies have been printed and distributed—while today Bibles can be bought at as low a price as 25 cents per copy and Testaments for 10 cents per copy. Movable type harnessed to steam-driven machinery has accomplished this—with one book alone. The countless millions of other books printed fill the contemplative mind with amazement at the vastness of the work accomplished. The book printing machines of the world laugh at the Indices Expurgatorius still attempting to perform a medieval mandate of the self-appointed censors of the intellectual product of the ages.

Mr. Hoe's copy had been called the handsomest and most richly decorated Gutenberg Bible in existence, and it attained an auction price of $20,000 in London fourteen years ago, the highest sum ever paid for a Gutenberg Bible in the auction room, and the second highest price any printed book ever sold for at auction.

The book holding the record is the famous Mentz Psalter, richly illuminated, printed in 1459, which brought about $24,750 in 1884 at the sale of Sir John Thorold's library in London. It was bought by Quaritch, the London dealer, and is now owned by J. Pierpont Morgan. Mr. Morgan has two copies of the Gutenberg Bible, one on vellum and the other on paper, the former not as fine a copy as the one in the Hoe library. Mr. Hoe also had a paper copy which is to be sold at a future sale and we trust will be obtained by a Pennsylvania German. It is considered to be a finer copy even than the vellum copy purchased by Mr. Huntingdon.

Most of the Gutenberg Bibles were printed on paper. It has been said that probably 180 copies were so printed. Thirty copies were printed on vellum. There are about twenty-seven paper copies known to be in existence, but five of these only contain a single volume. The Bible, as it left the press of Gutenberg and Faust in Mainz, between the years 1450 and 1455, was in two volumes. The book bears no date, so that the exact year is not positively known. It is the first book printed from movable types.

Of the vellum copies, which were handsomely ornamented with illuminated capitals and other figures, seven copies are said to be in existence. The Morgan and the Hoe copies are the only ones in America. Of the five vellum copies in Europe, one is in the British Museum, one in the National Library at Paris, one in the Royal Library at Berlin, and two in libraries in Leipsic.

The Hoe copy has an interesting history. It bears a book plate with the inscription, "Ex Bibliotheca Familiae Nostitzianae", dated 1774. It is said to have been at one time in the Mainz Library. Early in the last century George Nicol, a prominent book dealer of London, obtained it and at the sale of his effects in 1825 it was bought for Henry Perkins, a wealthy brewer and one of the greatest book collectors of his time. He paid for it about $2,500. On the death of his son the Perkin library was sold in 1873 and the vellum Gutenberg was bought by the Earl of Ashburnham for $17,000.

On the dispersal of the Ashburnham library in 1897, one of the most magnificent that ever went under the hammer, Quaritch paid about $20,000 for the book, and he priced it at £5,000 or $25,000 in his catalogue. Just what Mr. Hoe paid is not known, but it is believed to have been a trifle less than $25,000.

The two volumes of this celebrated Bible contain 641 unnumbered leaves without signatures or catchwords. Two of the original leaves, however, are missing, but they have been perfectly replaced in facsimile. The book is what is known in the bibliographic world as the forty-two line Gutenberg Bible, as all of the pages after the sixth leaf contain forty-two lines to the page, the preceding leaves having forty and forty-one. It is adorned with 123 finely painted and illuminated miniature initials, many containing highly finished marginal decorations of ornamen, birds, flowers, fruit,
monkeys and grotesques in the best style of Renaissance art, painted ornamental capitals, and running titles of the books in blue and red.

It differs from nearly all of the other vellum copies in having headings at the commencement of the Epistle of St. Jerome and the first book of Genesis printed in red. It is presumed that on account of the difficulty encountered in printing in a second color the task was abandoned. In the British Museum copy these spaces were left blank. The binding also adds to the historic interest of the book, being the original contemporary oak boards, covered with pigskin and having twenty ornamental metal bosses and eight clasps.

Seven copies of the Gutenberg Bible are in America. Two of these are the Hoe and the Morgan vellum copies. Of the five paper copies Mr. Hoe had one, which will be sold with a later installment of the library, and Mr. Morgan owns one, the famous Theodore Irwin copy containing the complete 641 leaves, but with two in facsimile. Another is owned by James Ellsworth of Chicago, and the other two are in the New York Public Library and the General Theological Seminary library.

Mr. Ellsworth's copy is the only Gutenberg Bible that had previously appeared in American auction rooms. It is the well-known Brinley copy, which was sold in 1881 in this city for $8,000 to Hamilton Cole, a prominent New York lawyer. Brayton Ives bid $7,750 for the book at the time, and a little later, it is said, he gave Mr. Cole $10,000 for the Bible. When Mr. Ives's valuable library was sold in 1891 Mr. Ellsworth bought the book for $14,800.

The first Gutenberg Bible that ever came to this country is the one in the Lenox Library, now merged into the magnificent New York Public Library on Fifth Avenue between 40th and 42nd streets. It was bought by James Lenox in 1847 and it created a great stir in the book world. He paid $2,500, and as book collecting had not attained the grandeur of such high prices as have become common today the price was regarded as
exorbitant. Henry Stevens, who acted for many years as Mr. Lenox's agent in Europe, says in his recollections of Mr. Lenox that it was heralded as a "mad price" in the London papers. "The sale," adds Mr. Stevens, "was a bibliographical event and was greatly talked and written about both in London and New York, inasmuch as Mr. Lenox, whose name as that of the unlucky purchaser had been freely used, declined to clear the book from the New York Custom House and pay for it. The cost, including commission, expenses, and customs duty amounting to about $3,000, was deemed by him an amount of indiscretion for which he could not be responsible. However, after some reflection and a good deal of correspondence he took home the book and soon learned to cherish it as a bargain and the chief ornament of his library.

The Gutenberg Bible in the library of the General Theological Seminary was presented a few years before his death by Dean Eugene Hoffman. This also has an interesting history. In 1884 it came within $500 of bringing a price equal to that paid for the Hoe vellum copy of the Ashburnham sale. Quaritch paid about $10,500 for it at the sale of the Sir John Thorold Library, a record price in the auction room for a paper copy. It then passed into possession of the Rev. William Makellar of Edinburg, but at the sale of his library in 1898 brought only £2,980. It is a very handsome copy. What Dean Hoffman paid for it is not known.

The Gutenberg Bible is sometimes referred to as the Mazarin Bible from the fact that the first recognized copy of it was accidentally discovered in the library of Cardinal Mazarin at Paris.

There was a crowded hall to witness this great event in the book world, the sale of this great book, every one of the 400 seats being occupied. There were bidders there from the English metropolis, from Paris, Frankfort-on-Main, and Munich, and nearly all the larger cities of America were represented. A hum of interest and curiosity went through the hall as the famous old folio in oak boards, covered with pigskin, was brought forward.

The first bid was $10,000 from Mr. Huntingdon's representative. Following him came substantial raises from Dr. Rosenbach of Philadelphia, Dodd & Livingston, Bernard Quaritch of London, and Joseph Widener, who was representing P. A. B. Widener of Philadelphia.

The bids were $1,000 at a time. When $20,000 was reached, the highest previous price brought by the Bible, there were "Oh's" and "Ah's" heard in all parts of the hall.

Quaritch seemed determined to capture the prize and take it back to London, but after he bid $30,000 he stopped. The contest from that time on was between Mr. Widener and Mr. Huntingdon. The price quickly went up to $35,000, then to $40,000, without a sign of quitting on the part of either. When Mr. Huntingdon bid $48,000 Mr. Widener said $49,000 promptly, and Mr. Huntingdon made it $50,000, and amid a burst of general applause the treasure was knocked down to him.

One of the professors of Frederick Institute, now the Mennonite Home for the Aged, was returning from a visit to his lady friend one beautiful moonlight September night about the midnight hour. Passing the graveyard he turned to see if any spooks could be seen and, behold, as he turned, he saw a man standing by his side. The professor took to his heels, but the man by his side kept pace with him. Reaching the top of a hill in his mad flight, exhausted from exertion and fright, he threw himself upon the ground and said, as he covered his face with his hands, "Fress mich, der no hostch mich." (Eat me, then you have me.) Lying quietly for awhile and not being disturbed, he lifted his head to see what became of his man, and, lo! his man lay by his side also lifting up his head; when, alas! he discovered that what he thought was a man was only his own shadow.
WO thousand German-Americans gathered in City Hall Park, New York City on Sunday afternoon, April 23rd, to watch and share in the ceremonies that attended the planting of two oak saplings, sent over as a gift from Frankfort-on-the-Main, Germany, the native city of Jacob Leisler, a German-American, who was put to death not far from that spot two hundred and twenty years before.

The exercises, held under the auspices of the United German Societies of the city, drew a goodly crowd of those who love the Fatherland to the western side of the City Hall, where benches had been placed through the courtesy of the Commissioner, and a stand erected from which the United Singers of New York might enliven the ceremony with harmony. The slender trees leaned against the speakers' platform, guarded by a score of young men from the cadet corps of the New York Turn Verein, when the chorus opened with the "Shepherd's Sunday Song."

Theodore Sutro, former Commissioner of Taxes and president of the United German Societies, then told why Leisler was to be honored.

"Whatever Leisler did in his brief governorship," said Mr. Sutro, "was inspired by true patriotism. All his biographers unite in the verdict that, instead of being a traitor and demagogue as was falsely charged, he was a patriot and statesman and an honor to the country, both of his birth and his adoption. Therefore we now are to plant in his memory two oak trees sent as a gift from his native city of Frankfort."

"It is but a small tribute to pay to him, this planting of two trees," continued Mr. Sutro. "I hope that the time may come when we may see a monument erected here to his memory worthy of his name and fame. But it is at all events a beginning, and so we are thankful to Park Commissioner Stover and to the public authorities for enabling us to recall through these tokens for the nonce what services this great and good man rendered to his and our country, America."

"I am sure that I speak the sentiment of all those whom I represent when I close by saying that I am proud to count among the very earliest and foremost officials of New York two and a quarter centuries ago Jacob Leisler, a German-American, such as we are ourselves, imbued with fond remembrance of the land of our origin and, at the same time, with intense love for our new fatherland, America."

Dr. Albert J. W. Kern, honorary president of the United German Societies, spoke in German of the life and times of Leisler. Then arose Dr. Max Walter of Frankfort, commissioned by Addickes, Mayor of Frankfort for thirty-six years, to present the trees to New York. Dr Walter concluded with this sentiment:

"May the enterprise of the American mingle with the piercing thoroughness of the German character in German Americans to make them worthy of representing the Fatherland in this country."

The drum corps emitted a long roll and Park Commissioner Charles B. Stover appeared to accept the trees for the city. Mr. Stover said he thought it about time Capt. Leisler was remembered.

"There is no street, no park, no alley named after him," he continued. "It is appropriate that the first memorial should be a pair of German oaks. In the last few days some persons have asked me by what right I expend the people's money in a celebration such as this. I
say proudly that this is a celebration not merely for a German society but for all the people of New York. Capt. Leisler is just as worthy of a memorial, if not more so, as that man over there. (Mr. Stover pointed at the statue of Nathan Hale), who at a later day laid down his life for democratic principles.”

The Commissioner had been told that Leisler was a traitor, he said, but he had “waded through five histories of New York and in each of them found Leisler regarded as a patriot worthy to be commemorated forever.”

To the music of the bugle corps of the New York Turner cadets the trees were set in the ground, while a number of the frock-coated herren, and bonneted frauen turned to and shovelled the dirt back into the holes. The German shamrocks which still clung green and tender to the roots disappeared into the pockets of those near by as souvenirs of the occasion and of the old land across the sea.

Professor Marion D. Learned, of the University of Pennsylvania, ended the ceremonies with an estimate of the importance of Leisler in American history. “He brought from the old city of Frankfort,” he said, the “the concept of constitutional rights, the concept of loyalty to the government’s head. When the colonies were in danger from the French and from the Indians allied with them, the people looked to him to rescue them. At that time he kept intact the germ of this great Republic in which we rejoice today. May these oaks cast a shadow of peace and liberty across the sea from this land to that land from which he came, the Fatherland.”

Among those present was a descendant of Governor Leisler of the seventh generation, Mrs. Montgomery Schuyler, of New Rochelle, to which town Leisler is said to have presented the land it covers.

Mrs. Schuyler counts her line back to the Captain’s daughter Hesther, who married Baron Rynders. She sat with her husband in the front row of benches nearest the speakers’ stand, where fluttered German and American flags and against which leaned the two oaks from Frankfort. Near her were Richard Miller, president of the Deutsche Kriegerbund; ex-Mayor Lankering of Hoboken, Rudolph Kronau, who writes of German history; Consul General von Francksen, Herman Ridder and others of German blood.

CAPTAIN JACOB LEISLER
A SKETCH OF HIS LIFE

In 1660 came to New York from his native city of Frankfort one Jacob Leisler. He was the son of the Rev. Jacob Victorian Leisler, pastor of two Reformed congregations, a man who had been persecuted and exiled because of his religion. The son inherited the father’s stalwart Protestantism. He was a soldier of the Dutch West India Company, but soon after landing here he resigned from this service, and within two years he had married Elsie Tynens, the widow of a merchant, Vanderveen, and a niece of Anneke Jans, whose estate is even today the bone of contention between a numerous company of optimistic “heirs” and the corporation of Trinity Parish. Elsie brought to Jacob Leisler lands that included the site of The Sun building and a business large and valuable.

Captain Leisler was a man of sense and valor. In 1667 he was one of a jury that acquitted two persons accused of “murder by witchcraft.” Eight years later, as a magistrate, he opposed the efforts of Governor Andros to install in the Dutch Church a priest sent over by King James. For this conduct the Governor locked him up, but apparently with no ill will, for three years later Governor Andros led a movement to ransom Leisler from the Turks who had captured him aboard one of his vessels. In 1670 he was a deacon in the Dutch Church, sitting with a Bayard and a Van Cortlandt. He was a generous man. When it was proposed to sell into slavery a Huguenot widow and her son, unable to pay their ship charges, Leisler bought their freedom. Under Governor Dongan he was a Commissioner of the Admiralty Court.

In 1688 Governor Dongan was succeeded by Lieutenant-Governor Nicho-
son. The military training of Jacob Leisler had brought about his selection as Captain of one of the five companies of militia in the city. He was senior Captain, and this post he held when news came of William's landing in England and the overthrow of the Government of James.

Captain Leisler had on June 3, 1689, a vessel in the harbor, and on her he promptly refused to pay duties to the collector, Plowman, representative of James. Party feeling ran high. The Protestants believed they were to be massacred by the Catholics. The "common people" were arrayed against the "aristocrats." The colonial officers appointed by James were feared. They were charged with planning to hold their places by force of arms. So on June 2 there was an uprising, which resulted in the seizure of the fort by the militia, under Leisler and its other Captains. These stood watch and watch, one today, another tomorrow. They demanded and obtained the keys from the Council. Lieutenant-Governor Nicholson departed for England to learn what was to be done. The interests of the aristocratic party, the party of James, were left in the hands of Bayard, Philipse, Van Cortlandt. An early act of theirs was to dismiss Plowman, "to quiet a restless community."

But the power lay in the hands of the Leisler faction, and this, on June 10, under the signatures of the five Captains, called a convention of delegates from the counties. This convention, with Albany and Ulster unrepresented, established a Committee of Safety of ten members. The committee assumed power on June 26, the organ of a popular revolution. Jacob Leisler was named Captain of the Fort. He had already thrown up a battery beyond its walls, from which the Battery takes its name. Later, and again by authority of the Committee of Safety, he was named Military Captain of the province. Again he was promoted, this time to the Lieutenant-Governorship by his acceptance in December of a letter from William, addressed to "Our Lieutenant-Governor and Commander-in-Chief in our Province of New York, and in his absence, to such as for the time being care for preserving the peace and administering the laws." This he and the Committee of Safety regarded as recognition by the Crown of his status. On his assuming the office of Lieutenant-Governor the committee disbanded and eight of its members became the Governor's Council.

Captain Leisler seems to have governed with reasonable mildness, all things considered. There were imprisonments, it is true, but there was no bloodshed. The times were turbulent, but Leisler, freely condemned as a "tyrant," "insolent," one who "ruled by the sword," appears to have been singularly free from bloodletting. History is written by the "aristocrats." When Schenectady was burned, when Count Frontenac opened his campaign on the frontier, Governor Leisler sent delegates to confer with the other colonies as to means of defence. He raised land and water forces. He called a popular assembly and he called a colonial congress. He was a democrat and deserves well of those who believe in popular government.

William's selection for Governor of the Province was Henry Slightham. Governor Slightham on the voyage over became separated from his convoy, and Major Richard Ingoldesby entered the port without him in January, 1691, three months before the Governor arrived. He was visited at once by Leisler's enemies. He demanded of Leisler possession of the fort. Leisler required of him his credentials. Ingoldesby had none. Leisler refused to recognize him, but offered "all courtesy and accommodation for his troops." The people were aroused. An encounter took place and two men were killed. Leisler disclaimed responsibility and promised punishment. Thereafter came a deadlock, broken only when Governor Slightham sailed into the bay on March 19. He, after hearing Major Ingoldesby's story, arrested Leisler's messengers and sent Ingoldesby to arrest Leisler and his Council. This was easily
accomplished. There was no resistance to Governor Slaughter.

Captain Leisler, his son-in-law Milborne and others of his Councillors were arrested and tried for treason and murder. Leisler asked at the beginning of the trial for a decision as to whether the King's letter had conferred on him authority to take the government on himself. On this hinged the legality of all his acts. The answer was against him. It sealed his fate. Leisler and Milborne were tried as mutes and with six of the Leisler Council were condemned to death. They asked for a delay until the King could act, but this was refused. The warrants for the execution of Leisler and Milborne were signed by Slaughter, while he was drunk, some historians say, on the evening of Thursday, May 15. On May 16 the two men were hanged and their bodies beheaded. The execution was conducted near what is now the corner of Frankfort and Nassau streets. The bodies were buried in a grave about where the Franklin statue now stands.

But the case did not end here. Their Majesties were petitioned to restore the estates of Leisler and Milborne to their widows, and did so as an act of mercy. In 1695, however, the matter came before Parliament. A committee examined the case. In spite of strong opposition Parliament passed a bill reversing the attainder in full. The other six members of Leisler's Council, who in the meantime had been kept in imprisonment, were set at liberty. The bodies of Leisler and Milborne were taken from their graves in September, 1698, and escorted to City Hall, where they lay in state for several days. A guard of honor of 100 soldiers were present. Twelve hundred people witnessed the exhumation of the bodies, and they were finally buried in the graveyard back of the Old Dutch Church in Garden street, now Exchange place.

This was the Jacob Leisler in whose honor two oak trees brought from his native city of Frankfort were planted by the United German Societies in City Hall Park. That he was a sturdy, honest man seems to be beyond question. His contributions to free government appear to have been considerable. He apparently was enlightened, brave and forceful. There is good reason why the memory of Jacob Leisler should be held in honor in the city that was his home and the State that he governed.—*New York Sun.*

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**Germans a Great People**

Upon leaving Germany, Rev. Dr. J. M. Buckley wrote thus in his able paper: "In traveling in their own country nowhere have I found a more courteous and obliging people, who love their homes and take pleasure in simple things. All whom we met on this occasion answered this description—a people who today stand at the top, or nearly so, 'in matters of industry, science, schools and universities, army and navy.' A former American consul to Germany, in writing of the country says: 'With Russia, Austria, Italy and France all jealously watching her from all sides, and England, with her powerful navy, only a stone's throw away, who is there that does not admire the greatness of modern Germany, laboring under such circumstances, yet pushing her way to the front against all opposition, shining all the more brilliantly because so surrounded, even turning this, its most serious disadvantage, to the most excellent advantage imaginable?' A great country and a great people, may they go on to even better things."—*Exchange.*
Opposition to German; a Misconception
By E. Schultz Gerhard, Trenton, N. J.

ROBALLY one of the most perplexing things in determining what constitutes real progress is the ability to know when and where to hold on, and when and where to let go. It is not always an easy matter to know what things to hold firm, and what things to discard, for progress is not always effected by letting go of the old and striving after the new. Not infrequently the change is the only thing noticeable, and the progress is only apparent.

Not unlikely in this age of rapid transit many things are in danger of being discarded whose period of usefulness has not yet been reached. It is not even a disputable question that stone ground flour is not more wholesome than flour made today by the patent roller process with the best nourishment refined out of it. The passing throng with its morbid curiosity for change, and frequently for change only, is inclined to fling aside many means that make for solidarity or progress, and to be enticed by fads and fancies that pass with a fleeting breath. It is sometimes necessary to hold on to what you have in order to make progress. It almost fills one with dismay and regret at times to behold the jubilant manifestations that become evident every time a German newspaper suspends publication for lack of support, or a church dispenses with German services. There is prevalent a feeling of satisfaction and rejoicing that these old landmarks have been left behind. In nearly every case it is looked upon as a veritable achievement, almost worthy of a celebration whenever a minister can announce to his synod, conference or ministerium that he no longer needs to preach German. On such occasions people seem to be wont to throw their hats and caps into the air and to shout at the apparent progress they are making.

Are these changes always a sign of progress? How much has been achieved, if anything, in the way of learning, of culture, and in the way of appreciating the eternal fitness of things? It is a pity if we have become so English that we can no longer understand the language of our forefathers and appreciate their works, but it is a greater pity if it is only pretense.

This is a distorted view of things; it is wrong. German needs to make no apology for its existence; its heritage, history, and literature are as honorable as those of any modern nation, and even more so than those of some ancient nations. Germany, whether we speak of its literature, language, or history, has to a large extent lived down the bitter opposition of a hundred years ago. Whoever sneers at it shows his narrow-mindedness, or rather, his snobbishness. The German element was as great and important a force in laying the foundations and in establishing the institutions of this country as anything English; and it has in no way been derelict in defending and maintaining them. Germany has played an indispensable part in making the United States. "In nearly all the phases of American life it stands today at the front."

It may be that the old order is changing; for America is evidently awaking to an interest in German influence in life, literature, and civilization. Happily some more of the prejudice may be removed by the appearance of such works like Professor Hoskins' "German Influence on Religious Life and Thought in America during the Colonial Period." (1907); Bosse's "Das Deutsche Element in den Vereinigten Staaten", (1908); Cronau's "Eine Geschichte der Deutschen in den Vereinigten Staaten", (1909); and Dr. Faust's "The German Element in the United States", (1909). The organization of numerous German Societies throughout the country, and the establishing of extensive...
courses of instruction in German in all schools and institutions of learning is further evidence of the importance and influence of German. Just lately one of the oldest and the best established publishing houses of New York City began to publish a German Literary Magazine. Dr. Münsterberg has of late published two books; one for the information of the Americans concerning the Germans, and the other for the information of the Germans concerning the Americans. Whatever Dr. Münsterberg may be or not be he is at least one of the keenest interpreters of American life, and it is hoped that these books may have a tendency to remove the prejudice with which each country is overburdened against the other. In view of these facts, is it the part of wisdom, of common sense, is it even good policy, to look down upon the German?

The view that the German newspapers are relics and bogies of the past indicates an attitude that is in direct opposition to well established educational ideas. The subject of German is an accepted course of study in all institutions of learning from the public schools on up. Millions of dollars are spent every year to equip and maintain courses of instruction in German. When people, then, fling aside things like the German newspapers as being back numbers they are in fact casting aside valuable assistance in mastering a knowledge of German. One might say that they kill the goose that lays the golden egg.

One of the most important things in mastering a language and one of the most difficult in teaching it, is the developing of a “sprachgefühl,” a “language sense,” and a right attitude of mind toward a language. At present the developing of a “sprachgefühl” is considered very important in the study of German. It necessitates the creating of an “atmosphere” in which both the recorded and the spoken word are the vital elements outside of the schoolroom as well as within it. A stronger attempt should be made to foster a greater pride for language; and so long as there is not more of it, there will be poor English and poor German; for this country is not noted for its language pride, but for a lack of it. There is always an urging that good English be used on all occasions, and that good books, papers and magazines with good English be read. Why is not the same done for the German? Is it not just as important and as worthy?

To hurl aside these agencies of instruction in German outside of the school is on the face of it illogical and unpedagogical, for it is the “living” word that counts for most in language study; and German is next to English the modern language. A treatment similar to that accorded the “mother tongue” may be rightfully claimed by the “speech of the fatherland.”

Many of the older generation can very likely trace their mastery of the knowledge of German to the German newspaper and German services at church. German books and newspapers can easily be made valuable companions as often as one likes. Many pupils will doubtless drop the language in after life; and yet there are decided chances to keep up a reading knowledge of it. There is enough reading power gained in school to make the reading of German a pleasure; but this alone is not sufficient for those who would obtain a clear comprehension of things German.

It is not to be maintained for one minute that this country should be bilingual; it is extremely doubtful whether it could be even if it were necessary. It is a mooted question whether any person can ever become absolutely bilingual so that he can become master of two sets of symbols to express his ideas. This, however, should not deter any one from trying to comprehend the eternal fitness of things; it should not deter anyone from acquiring a proper conception of accomplishments and culture. It should rather constrain one to hold on to the language of one’s forefathers, to imbibe its spirit and to be strengthened by its potency. Not to be able to be a bilingual excuses no cultured person, nor even
educated, from understanding the position occupied by Germany in the civilized world today. The best way to learn to appreciate the best that German civilization affords is to study its literature and history. A writer like Goethe, the world's greatest lyricist, is a whole literature in himself.

It seems that the reason for most of this misconception, of which we have been speaking, lies to a large extent in a certain misunderstanding of, and an unfounded disregard for, things German. As said, the opposition to German a century ago has been largely removed; but there is still a great deal of it left. Time was when German was a theme of derision. It is not yet a hundred years when instruction in German was first given at Harvard (1825). The little class numbering eight pupils was laughed at and looked upon with amazement. The time for entertaining any feeling of prejudice against things German should be entirely past. It is, however, a very common practice to associate lager beer, cheese and sour-kraut with whatever is German. This is unnecessary; such as are inclined to do this would do well to see ourselves as the people of other countries see us by reading Mr. Brooks' book on that subject; they will find a lot of woefully uncomplimentary things said about us.

Least of all does it behoove those whose very traditions, heritage, and even blood are German to spurn their origin. It seems at times as if those of Pennsylvania-German origin are the most uncompromising and determined to throw aside anything and everything that is in any way related to German. There are those whose fathers and grandfathers stood in the pulpit and expounded the Word of God in the German language; while their descendants of the present generation would deride the speech and traditions of their ancestors. They are to be pitied who are ashamed of their ancestry, and who would sell it for a mess of pottage in order to stand apparently in the good graces of such who meet every reference to German with a sneer at the "dumb Dutch." The God of his fathers will not hold him guiltless who takes their traditions and language under foot.

Were our forefathers such weaklings and ignoramuses that their nationality should frequently be referred to as something undesirable and something to be avoided, and that their common speech should be spurned?

Our customs, traditions, and our lineage are German, even our blood is. These attributes and elements can no more be changed than the leopard can change his spots or the Ethiopian his skin; and why should they be?

"Honor and shame from no condition arise;
Act well your port, there all the honor lies."

Whoever does not value his heritage, and the traditions of his ancestors cannot expect others to value them.

It is not necessary, at least it should not be, to dilate here upon the accomplishments and achievements of either the German Americans or the Pennsylvania-Germans. Their works and their deeds are their vindication. Whoever would doubt this would do well to read some of the things referred to earlier in this article, and also "Pennsylvania in History," by Ex-Governor Pennypacker.

These things have not been said to disparage the English, but why should there be such a pronounced predilection for the English? Do German literature, history, scholarship, civilization, and culture, not stand for anything? An impartial investigation would show most conclusively that they do. It may be said without fear of contradiction that the deepest thought of the modern world is written down in German. President Garfield once said, that for deep theological study German is indispensable. And really without being sacrilegious, what is there that is more emphatic, more expressive, and more powerful than a German prayer, and a German oath? There is no language that strikes deeper at the roots of thought and feeling than the German.
An educated person, and much more a cultured person, is expected to understand the literature and history of a civilization that has done so much for mankind as Germany has done; to understand Germany’s position in the world today; and to realize that back of its great literature is a great mind and a great civilization.

However great this country is, it is not sufficient unto itself—none is—to work out the salvation of mankind alone. It seems to be necessary to appreciate the qualities of other nations and compare their strength, and weakness, with one’s own in order to judge one’s own with fairness.

This is the feeling and attitude that need to be aroused and established through the instruction of German, and inculcated in the minds of the younger generation. But this is not brought about by discarding the very means that go to make such instruction vital and effective, and that help to foster a language sense and a cultured appreciation of the best that has been felt, done, and said in the world.

A German Musical Clock

About sixty-five years ago the greatest public attraction to the young and old in Muncy, Pa., was George Whitmoyer’s musical clock. The proprietor, a kind-hearted, thick-set, medium-height German, whose occupation was baking gingerbread and making small beer, and whose place of business was a small red building with a basement and a flight of steps leading from the sidewalk to the cake and clock room. His cakes were highly esteemed both for their great size and superior quality. Some old men who were boys at that time insist that they were 5 by 8 inches and two inches thick, and in quality have never been surpassed.

On an average parents would give their boys or girls only one cent to buy a gingerbread, older persons would buy several gingerbreads and a glass of small beer. At all events, the cakes and the beer, together with the wonderful clock, made Whitmoyer’s house long famous and a constant place of resort. On public days he was always thronged, and the clock was kept playing from morning until midnight. Many have stood in silent wonderment before that fascinating clock, and while munching the old German’s delicious gingercakes, watched the three prim little musicians on the case that moved in accord with the tunes it played. We in this exceptional age of wonderful inventions, in this new era of multiplied amusements, of almost endless luxuries and refinements, or organs, pianos, phonographs, bands and orchestras, can but feebly realize how much real pleasure Whitmoyer’s musical clock afforded the young and many of the old in the days gone by. It played six airs. One was “Bonaparte Crossing the Rhine.” It played several waltzes, it was interesting in watching a number of Germans waltzing to its music. Martin Fahrenbach brought the clock from Germany, when he first came to America about the year 1826. For many years it belonged to George Whitmoyer, and was one of the greatest ornaments and attraction of the town of Muncy, Pa. But like all earthly things, the clock had its day, and other attractions came to take its place. Whitmoyer died just before the war with Mexico, and his widow took the clock at appraisement. At her death, not a great while after, it was sold at public sale by Mr. B. S. Merrill, who was just then beginning his career of vendue crier, and was bought by the late Major Isaac Bruner. In the year 1849 forty of the liveliest boys in the town secured a truck wagon, placed the clock on it in proper position for playing and the forty boys paraded it about the town and made a great excitement.
Bowmansville
By Hon. A. G. Seyfert, American Consul, Owen Sound, Canada

OWMANSVILLE, the Capital of Brecknock Township, Lancaster County, as I remember it fifty years ago, seems like a nightmare to me, at this distance in space and time. My father moved there in the spring of 1858. It has been a force of habit with me to remember dates by associating events. In the summer of 58 Donati’s great comet was the startling object in the heavens. Comets at that time created a good deal of consternation among the average people as they do yet.

The older people would sit in the open air night after night to view the celestial visitor, and predict all sorts of dire calamities to happen, for which the comet was responsible. The violent agitation of slavery at the time gave many who were newspaper readers like my father, a subject to make war certain with all its horrors as the logical outcome of the comet’s visit. That is 53 years ago, but we boys who were rolling around on the grass at our parents’ feet, were startled more than once at what we heard.

Bowmansville derived its name from the founder of the village. Samuel Bowman built the first house on the southeast corner of the cross roads. In the old Mennonite graveyard, south of the village, stands the largest tombstone in the graveyard, at the head of Mr. Bowman’s grave. He was buried in the winter of 1856, according to the inscription on the stone. Mr. Bowman was the cross-road storekeeper, surveyor, school master, as well as the founder of the village. His grandson, J. B. Musselman, still occupies the old store which is the corner stone of the village. During the exciting days of the Civil war, the store room was the headquarters for the people of the neighborhood, who gathered there night after night to hear the latest news from the front and discuss it. Brecknock had many enemies in the rear, who were openly opposed to the war for the preservation of the Union. “The Knights of the Golden Circle,” or better known in the North as “Copper Heads,” were in a majority in the township. Disloyalty was rampant, drafts were resisted, the enrolling officers shot, election riots, and intimidating the non-resident or conscientious voter from going to the election were frequent occurrences. The firing upon Fort Sumpter by the Confederates aroused a spirit of loyalty for the old flag that prior to the event was sleeping but not dead.

The large flag pole which was erected on the village green, and the flag which floated from it every day during the war, was a matter of pride for those who believed in an undivided Union. While on the other hand, to those who were in sympathy with the South, it was a sight very much disliked, of which their descendants are ashamed unto this day.

The village had no more loyal or intelligent citizen than Daniel Bowman. He was an old man and fond of reading. His country club hours at the store were in the afternoon. He seldom came for the night sessions, unless some extraordinary news was at hand to be discussed in the evening. Daniel Bowman was the oracle of the village club. He had more time to read than anyone else, and hence knew more news to tell. He was a kindly disposed old gentleman and we boys often imposed on his good nature and his fine apple orchard.

The member of this self-constituted club for the preservation of the country by debating the stirring events around the stove of the village store, who came six nights in the week, summer and winter, the greatest distance is, as far as I know, at present still living, though over eighty. All honor to Joseph Good who then and now lives more than two miles from the village with only a foot
path through the meadows on which he traveled the darkest nights as safely as one walks in the electric lighted city streets now. If the roll was called of those who gathered at the store fifty years ago, few would answer. The great majority, but those who were boys at the time, are in the Great Beyond. That store room was the concentrated centre of the village's intellectual club for mutual improvement as much as the scientific organizations of today are in cities. It was not only the loaling place as we are prone to call it, but here met the ideal rural man to man to seek and commune with his fellow man on the great historical drama of the age.

I was much interested in reading "Stories of Old Stumptown" in the April number of The Pennsylvania-German. The conditions as there told by the writer, which existed in the early part of the nineteenth century in Dauphin, now Lebanon County, were precisely the same as I remember fifty years ago in Bowmansville and vicinity. Early environments and impressions are undoubtedly the lasting ones, and were I to attempt to put them on paper, as I came across them as a boy of less than ten, I would but repeat the conditions of that locality so well told by Dr. Grumbine. The little school house that stood at that time quite a distance north of the village, is no more. A new two story building has long since taken its place. Here it was that I started on the royal road to learning, with a Webster Primer to read, and a corn stalk pen holder to write. I dare say that much of my undecipherable writing, unless put in type by way of dictation to a typewriter, might be attributed to the corn stalk as a pen holder for an excuse today.

During the four months the school was open, big and little boys and girls crowded the old stone house, at least part of the term to suffocation. How any of us survived the foggings, the over-heated air, and dust, is a mystery to me. The introduction of coal for heating; the discarding of the tinplate woodstove, and the trouble it created at first, was an event in school life for a backwoods boy. The teacher was as ignorant of how to start, and keep a coal fire, as he was of the higher branches that he was not supposed to teach. Several times was the school dismissed and the children sent home because the new fangled coal fire would not burn.

The old school house is no more. The teachers who taught there half a century ago, as well as most of the pupils have crossed the bar. A few of the pupils have made their mark in the world's affairs. On an average as many have been a success who graduated from the soft side of the slabs on which we sat as from other similar rural seats of learning. The first County Superintendent who came to the school in my school days was David Evans. It was during the first year of the war, for here my association of dates serves me again to locate the time. To create public school sentiment, Mr. Evans announced that he would deliver an educational address on the night following he paid his official visit to the school. The house was well filled that evening, for this was an innovation of the nightly meetings around the stove in the store room. Here was a chance to hear something new. The only thing which I remember and made an impression on me as told by the speaker, was when he spoke of the usefulness of studying geography. As an illustration, he said he overheard a conversation between two men who were discussing the war. The capture of Alexandria by the rebels was the subject; one of them interrupted the conversation by asking: "Who was Alexandria anyhow?" The first political meeting ever held in the village was in the fall of 1860. This was not only the first political meeting but the first brass band that ever came to that locality, and created more excitement than the meeting. A delegation of Republicans, for it was a Lincoln meeting, headed by the New Holland Brass Band, came by way of Terre Hill and the Dry Tavern on a Saturday afternoon, and passed the corn field where my father was at work cutting corn.
Boylike, I wanted to follow the band wagon, but was not permitted to have this pleasure. My father, who was a Douglas Democrat, took no chance in having one of his seven year old sons following the Band wagon to a Lincoln meeting.

The speaking was from the porch of Squire John B. Good’s house. The new Republican doctrine was heard for the first time by the crowd, but the brass band was the greater attraction of the two. The old Mennonite meeting house, which stood on the village green, was for many years the only house of worship in the village or its locality. In 1854 the New Mennonites erected a church building south of the village, on the edge of the Pine Grove, after which it was named. “Pine Grove Farmers’ Meeting House 1854” is the inscription on a stone of the church facing the road.

A lone pine is the only reminder of the fine grove of pines as I remember it in 1860 as a play ground for the village boys, and a noisy resort for the blackbirds which nested in the pine tops overhead. The old meeting house, the hitching posts and the horse sheds in the centre of the village were very objectionable, and a constant eyesore to the villagers. All these have long since been removed. A new church has been built by the members of the Old Mennonite congregation, a mile south of the village.

The green on which the old church stood is now occupied by a number of fine residences. Two new churches, Lutheran and Reformed, and Evangelical Association are part of the village where most of the people now worship.

Brecknock was one of the last townships in this county to accept the free school system. This backward state of affairs put educational matters for the children of the township at a great disadvantage. For many years this was severely felt, but the new generation has now caught up with the other districts and the school system of the township is as good as any.

No district in the county has made more progress during the past twenty years than Brecknock. The farms have improved until now an acre of sandstone soil is as productive as that of any other in the county. Bowmansville, as I knew it as a boy, had but half a dozen houses. It is now one of the progressive overgrown country villages in the county. The locality is handicapped from being four miles from the nearest trolley road, and seven miles from a steam road.

Notwithstanding that the name Brecknock is of Welsh origin, the whole township was originally settled by the Germans, and the Pennsylvania Germans living there now are thrifty, industrious and well-to-do, an honor and a credit to the nationality of which they are a part.

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May Issue Appreciated

A Connecticut reader, a descendant of the New York German settlers, says:

“I want to thank you for the most interesting matter in May issue of P.-G. pertaining to early Schoharie and Tulpehocken history as told by the Loucks descendants.

There ought to be some way to bring about a closer relation between the X. Y. and Pa. Germans (Where there’s a will, there’s a way). If we will, brother, a way can be found. Will you will? (Editor).

A New Jersey subscriber has this to say:

“Thanks are due you from the entire Laux Family (whichever way the members may spell the name or pronounce it) for the space and excellent showing you have given them in the May number of your magazine. I appreciate very highly having so much of our family history in this excellent and permanent form.

“The article in the same issue by Mr. Granville Henry on characteristics of the Pennsylvana Germans is also duly appreciated.”

I was grateful to see that you thought my article published by the Wyoming Historical Society was worth republication in the magazine. While I am not a Penna. German I was born and have lived all my life among them. I thought that some matters could be treated more intelligently than by the fleeting correspondent, who generally is impressed by outward and superficial aspects. He always selects those traits that he can hold up to ridicule and knows nothing of the real life of the Penna. German.
Marion Dexter Learned, Ph. D., L. H. D.

The foregoing "cut" with the accompanying biographical note appears in our magazine by courtesy of "Old Penn Weekly Review."

Our Nation, all German Americans, every Pennsylvania "Dutchman" are greatly indebted to him who has by his unselfish toil reared an imperishable monument to himself. May his years of usefulness to come be many and richly fruitful.

HE German Emperor has conferred on Marion D. Learned, Ph.D., L.H.D., Professor of the Germanic Languages and Literatures, the decoration of Knight of the Royal Prussian Order of the Red Eagle in recognition of his distinguished services in promoting friendly cultural relations between Germany and the United States.

Marion Dexter Learned, Germanist and author, was born July 10, 1857, near Dover, Del., U. S. A. His father, Harvey Dexter Learned, a native of New Hampshire, is descended from an old English family that settled in Charlestown, Mass., in 1624; his mother, Mary Elizabeth Griffith, descended from one of the branches of the ancient family of Griffiths in Wales, was born in Cambridge, Md. He was educated at the Wilmington Conference Academy of Dover, Del.; Dickinson College, Carlisle, Pa., the University of Leipzig and Johns
Hopkins University, receiving the degrees of A.B., A.M., Ph.D. and L.H.D. He taught in the public schools of Dorchester and Caroline counties, Md., at Williamsport, Dickinson Seminary, and entered the Johns Hopkins University in 1884, where he was Fellow of Modern Languages and Instructor, Associate and Associate Professor of German. Since 1895 he has been Professor of Germanic Languages and Literatures at the University of Pennsylvania. He is a member of the American Philosophical Society, the Modern Language Association of America (President in 1909), the American Historical Association, the German-American Historical Society (organized at his instance and incorporated 1901), the Goethe Gesellschaft, the Vereinigung Alter Deutscher Studenten in Amerika (and a Vice-President), the Historical Society of Pennsylvania, the Pennsylvania History Club, corresponding member of the Society for the History of the Germans in Maryland and the Gesellig-wissenschaftlicher Verein in New York, one of the original Vice-Presidents of the Germanic Museum of Harvard University, oversea member of the Authors' Club of London, member of the Franklin Inn Club of Philadelphia, the German Society of Pennsylvania (founded 1764), and President of Deutsch-amerikanischer Lehrerbund, 1899-1901. He was organizer and director of the American Ethnographical Survey inaugurated by the Conestoga Expedition in Lancaster County, Pa., in 1902, and director (with Albert Cook Myers) of the Pennsylvania History Exhibit at the Jamestown Exposition in 1907. He was special envoy of the Carnegie Institution of Washington to search for sources of American History in the German Archives in 1909, and delegate of the University of Pennsylvania to the Jubilee of the University of Berlin in 1910.


He is the pioneer in academic research in America in the field of German-American relations. He delivered a course of public lectures in the Peabody Institute on "German Influence in America," in 1902, and offered the first courses of academic lectures on the "Literary Relations of Germany and America" at the University of Pennsylvania.—Old Penn.
HE Immigration Commission created by Congress in 1907 to investigate fully the question of immigration, with a view to recommending new legislation for the regulation of immigration, has made a preliminary report containing certain conclusions as a guide for new legislations. While many of these recommendations of the Commission are commendable, many strictures have been made on the Commission's conclusions.

Any conclusions and legislation based, as they at present must be, upon the United States Census Reports of the Conditions of Immigration, or upon the present status of our knowledge, must of necessity be defective and premature. Naturally our statisticians who furnish data for the Immigration Commission and other agencies investigating the condition of immigrants, depend largely upon the United States Census for their facts.

Two important considerations show that the Census as it stands, is inadequate for final conclusions on immigration questions:

1. The Census covers only about one-half of the period over which our important alien immigration extends, that is, from 1790 on—a period of 120 years—and the Census bearing more especially upon immigrants begins with 1819, and thus covers only a period of ninety years or about one-third of the period of European immigration to this country.

2. The method of taking the national census is very uneven and defective, not bearing scientific scrutiny. The census questions, even in late years, are quite insufficient as records of exact facts of racial, sociological, and other cultural conditions prevailing in various parts of the country. Moreover, the census-takers as a whole are quite untrained for the service, and incapable of appreciating the duties to be performed, accepting with little discrimination the unintelligent or biased answers given to their questions. Beyond the bare record of nationality, age, number, sex, and occupation of the population, certain general industrial and economic data, and recently, vital statistics of certain selected States or sections of the country, little value can be attached to the present census as an accurate record of our population. If this is true of the last census, what must be said of earlier decades?

The most important question for the Immigration Commission to consider is that of determining the civic value of the immigrant in the American Commonwealth; that is, to begin with the first immigrants and ascertain with the greatest possible scientific precision what each racial group brought into the country as material or cultural capital, how and in what way this capital was applied, and what the material and cultural outcome of the immigrant and his descendants through the period of assimilation or Americanization has been.

Students of social economy and institutions know, that the process of assimilation is slow, and must be observed through long epochs in order to be understood. A good example of the mistakes that can be made, even after a century of discussion and agitation, is to be found in our final violent settlement of the question of negro slavery, which left us a race problem that baffles the wisest economist and statesman. And how different the economic—not to speak of the civic—value of the negro and the negro a hundred years ago.

*An address delivered at the annual meeting of the American Philosophical Society and printed by permission.
It is customary to think of our Immigration before 1850, or as the Immigration Commission vaguely calls it, "older immigration", as entirely Americanized or assimilated. The fallacy of this attitude becomes apparent at once, when one examines the population of localities in which the flux and flow of social and economic life is less rapid. We usually speak of the early Dutch, French and German elements in our population as fully assimilated, but a visit to any locality in which the early speech, customs, and habits of the immigrants still survive, will show that we still have race islands in our surging mass of people, which sensibly affect our national development. Nor, indeed, is this condition of things confined to racial survivals. We have also distinctive social or sect islands, in which a certain religious social bias continues to assert itself, as for example, is most localities dominated by a particular sect or confession. The fact is, not uniformity but diversity is the prominent characteristic of our several communities, and these divergent attitudes toward the questions of social, economic, and cultural development of the nation as a whole are most potent factors in the Commonwealth.

Moreover, the time and conditions in which the immigrant joins the Commonwealth are important. A type of immigrant desirable for one set of conditions may become an "undesirable" for another state of things. It is interesting to observe how the different race elements have succeeded one another as the apostles of brawn in the course of our industrial history. Indeed it is not impossible that many of our so-called assimilated racial elements have become more undesirable than many of the new honest toilers who are now seeking our shores to earn their daily bread by the sweat of their brow.

It is a study of the genetic conditions which should form the basis for determining the civic value of the race elements of our population and for intelligent and effective legislation regulating the administration of immigrants. How little the national census contributes to the solution of this problem we already know, and we have reason to suspect that the Immigration Commission will make little contribution to our knowledge of the earlier immigration. Not until the Census shall be reorganized so as to include an expert ethnographic-sociological record of our population, and a historic study of the earlier immigration will it be possible to legislate wisely upon the admission of immigrants at the present time. Some nine years ago a modest experiment was made in taking such an ethnographic census in one of the German sections of Pennsylvania. Among the interesting data collected by this canvass of the population the following are significant as setting forth the difference between a census taken by experts and the ordinary national Census. In the region originally settled by Germans and Swiss-Germans, the expert census-taker obtained the following data:

| Males, of German and Swiss origin | 72% |
| Males, of Scotch-Irish, English, etc. | 18% |
| Males, Undetermined | 10% |
| Females, German and Swiss origin | 63% |
| Females, Scotch-Irish origin | 30% |
| Females, Undetermined | 7% |

The same record as given by the people themselves and as usually accepted by the United States Censustakers, was as follows:

| Families of Ger. and Swiss origin | 23% |
| Families of Scotch-Irish origin | 9% |
| Families Undetermined | 68% |

These data demonstrate the unreliability of the ordinary census on all questions of race origins. As we see, the ordinary official census-taker who records what the people tell him about themselves, would find 23 per cent. of the families to be German, while the expert census-taker records 66 per cent. as of German origin. While the United States Census would leave 68 per cent. of the families undetermined, the expert census-taker would have only, at the most, 10 per cent. undetermined. In other words, the United States Census is practically valueless for scientific inquiry into questions of earlier race origin.

It is generally assumed that the early German immigrants were superior to
those coming from other countries at the present day. This assumption is based on guesses, not on actual knowledge. If the Immigration Commission would take the trouble to examine the moral, social, or material record of the Palatines of 1708-1710, or of the masses of the German immigrants of the first half of the nineteenth century, the result would be startling, and set both the Commission and Congress to thinking before legislating as to “undesirables.” It was rather what the early immigrants to America became, than what they were. The one of the Lincolns who came as a “hired man” gave us the great martyr-president, Abraham Lincoln. The same is true of many notable Germans on the honor roll of our national history.

It is true that the Germans have made good and prosperous citizens, but it must be remembered that even Benjamin Franklin called the Palatines a “swarthy race,” and like many of his contemporaries considered them unpromising and even dangerous members of the Commonwealth. The qualities of economy and thrift were born of penury and want, but under the action of free institutions, brought out the sterling excellencies of German character, redeeming them from their early traditions and the sordid life of the land of their birth.

Not all of these prosperous Germans have assimilated or risen to their full civic privileges in the American Commonwealth. Among them, as among other ethnic elements in our population, superstition still casts its spell, forming stagnant pools in the midst of our enlightened civilization. Within less than a hundred miles of Philadelphia there are localities in which the pow-wowers, or practitioners of folk-medicine, outnumber the trained doctors of medicine, in some cases five to one, and the standard of ethical and civic intelligence is correspondingly low, reflecting itself in religious, political and social life. What does the United States Census Bureau or the Immigration Commission know of these and other similar conditions and their bearing upon the immigration question of the present day?

It is thus clearly necessary to determine—

1. The causes which have brought the early race elements, the English, Dutch, French, Swedes, Welsh, German and other early immigrants to an acceptable standard of citizenship;

2. The relative civic and economic value of each race element of our national development.

What was it that made of Franklin’s “tawny race” of Palatines and other Germans of the Colonial and later periods the acceptable and useful citizens they are at the present day?

1. They brought with them a much needed capital in the way of trades and occupations.

2. They possessed sturdy physical qualities and practical industry and rigid economy.

In the early Colonial period in Virginia, Pennsylvania and other provinces, there was a great demand for common artisans, blacksmiths, carpenters, joiners, shoemakers and the like, and particularly in Virginia and Pennsylvania for a new type of farmers. The great mass of the Palatines and other early Germans were peasants from the south of Germany, and brought with them a new method of tilling the soil. They were small farmers, and accustomed to count their limited acres. The planters of Virginia depended largely on inferior whites for overseers and negro slaves for the actual manual labor on the plantations. The great crop was tobacco, and the staple grains were more or less neglected. The Virginian seems not to have learned the art of improving the soil. He was obliged to abandon old land after the third crop, and to take up new land. A further weakness of his agricultural economy was that he made but scanty provision for housing either his stock or his crops. The New England Puritan was little more advanced in his method of tilling the soil although forced by the rigors of the climate he gave more attention than the Virginian to the housing of his stock. The Dutch farmer of New York occupied comparatively small territory, and ran to trade. The Swedish
settlers of the Delaware had a primitive form of agriculture, and were relatively few in numbers. The English and Welsh farmers of Pennsylvania doubtless represented a higher type of farming, and surpassed their neighbors north and south of them.

It was the incoming German and Swiss German farmers who gave a new impetus to the agricultural and industrial economies of the Colonies. These Germans made positive improvements in agriculture.

1. They introduced the German method of selecting the soil; they sought out the land of the tall timbers, knowing that here was the soil of the best bottom.

2. They introduced systematically the three-field system, or the method of alternating crops, which allowed the soil to yield different elements of its strength in producing different crops in different seasons and to recuperate by lying fallow or in pasture.

3. They introduced a thorough system of fertilization, which kept the soil up to a normal productive capacity and even improved it. In this particular, German farmers of Pennsylvania, Western Maryland and Virginia, formed a striking contrast to the Virginia planter, who abandoned his acres after the third crop to the wild sage and the pines.

4. They introduced the commodious German or Swiss barn, which housed both the stock and the crops, as well as the hay and corn fodder and the farming implements, and kept the horses comfortable and sleek, the cows in good condition for milk and breeding, and furnished adequate shelter for the sheep, swine and poultry.

5. They introduced the great draft wagon in place of the English drag-sled and the horse and ox cart, thus making provision for Colonial freight transportation at a time when railroads were not dreamed of.

Side by side with these improvements in agriculture the Colonial Germans introduced many handicrafts which gave a new impetus to Colonial industry. The hand industries of the carpenter, blacksmith, shoemaker, wheelwright, saddler, clockmaker, cooper, mason, weaver, baker, and others, together with the gristmills, sawmills, hempmills, fullingmills, tanneries, distilleries, forges and the like, yielded the industrial output which made our resources so efficient in the struggle against Britain during the Revolution.

Among these early German immigrants were men who had good education and established churches, schools, printing presses and other agencies looking toward the moral and intellectual improvement of the more ignorant masses. These agencies had much to do with raising the German element from its immigrant condition to the high standard of citizenship which it has at the present day.

If now we compare the Colonial immigration and its actual contribution to our economic and intellectual growth with the present immigration from southern and eastern Europe, and the conditions under which it comes to us, we shall see all the more the need of a searching investigation into the earlier immigration. Our national life is no longer distributed over the rural districts, as formerly, but is centered in large cities. The needs of our growing commerce have brought into existence great lines of traffic by land and sea; enormous railway systems span the continent, and steamship lines traverse the seas to every clime, bringing foreign commodities to our market, and developing new lines of trade.

The results of our Colonial German immigration made possible the great transatlantic commerce which now links us to German lands. In the same way the growing commercial intercourse of the present time comes in the wake of the immigrants from the lands bordering the Mediterranean. These new immigrants, like the starving Palatines of 1708-10, are eager to earn their bread, and enjoy the blessings of liberty. They have learned one thing well—that is to toil. Our so-called native craftsmen are becoming crafty men, too often depending upon the unions for their support,
bringing unrest into our industrial and economic life, encouraging unskilled labor to secure by union what it could not obtain by honest competition, and sowing the seeds of industrial revolution. The honest toiler has always been, and ever should be, welcomed to the land of opportunity.

What, now, are the forces which have forged our early German immigration into sturdy prosperous Americans?

1. They brought, as we have already seen, a marketable form of ready and efficient labor.

2. They followed the new paths of national enterprise, and were thus distributed over the newly opened territory of the west and southwest.

3. They built up new industries, paving the way for new trade relations with the home country and enriching American commerce.

4. They formed important cultural relations between America and their respective countries, which greatly strengthened the friendly intercourse at home and abroad.

5. They rose to higher citizenship by the American system of free school and compulsory education.

It is scarcely conceivable that the immigration of today is greatly inferior to the masses of South Germans who came to America between 1710-1730, and certainly there is nothing in the present immigration, not even the Padrone system, which can compare with the abuses of the old Redemptioner system, of the eighteenth century. The so-called "white slave" traffic should long ago have been eliminated by an efficient system of government police. Assuming then, that the immigrant is a valuable national asset, how shall the inflowing mass of unpromising aliens be disposed of and assimilated?

The Immigration Commission suggests the illiteracy test as an efficient means of exclusion. The absurdity of this test is seen in requiring the reading test of the Bulgarian shepherd, who has spent his life guarding his flocks, and comes to America to perform equally simple work; while the adventurous ruffian, who plots burglaries and murders, may be able to read and speak a half-dozen languages. There are two supreme tests of a desirable immigrant, viz., that of soundness of body, and soundness of character; and there is a third requirement which ought to be made of the immigrant, and which would furnish all the restriction necessary. This requirement is that the alien should be a bona fide colonist or citizen, and not simply a migrant laborer, coming into the country to take back his earnings after a few months of toil.

We can learn important lessons from European countries as to how to keep records of immigrants and tourists—records that would greatly enhance personal safety and eliminate crime. Whatever else the Government may do, the following provisions seem, in the light of history, imperative, if we are to control and assimilate the new immigration.

1. The Government should cooperate with the states and municipalities in establishing a rigid and efficient police system, which should keep a record not only of every American but also of every incoming foreigner, whether he be an immigrant or a tourist. The police, with such a record, should keep tab on all such foreigners as especially under its surveillance until they become American citizens. Such a system of policing would eliminate much of the violence and crime prevailing all over the land, and would insure a reasonable amount of personal safety to American citizens.

2. The Government should provide for educational agencies, such as night immigrant schools and the like for aliens, and should require attendance at these schools until the immigrant is qualified to become an American citizen. In this way the Government could require the immigrant to have some practical knowledge of the English language and of the principles and institutions of American government. Incidentally, much could be done in this way to become acquainted with and to improve the character of the aliens.

3. The Government should insist upon a systematic distribution of the im-
migrants to such parts of the country, and to such occupations as most require alien service, and should forbid and prevent the massing of aliens in the large seaboard cities, and make it impossible for shrewd adventurers to take advantage of the aliens' ignorance of the language and the country.

4. The Government should encourage and provide for a more scientific study of the history and conditions of the early immigration in America by means of a more accurate census of the present conditions, and by an ethnographic-sociologic investigation of the earlier period. To base legislation upon present conditions without reference to the past is to legislate unwisely, just as drawing conclusions from the physical measurements of two generations of aliens is to ignore what science has taught us of the laws of heredity. It would be possible with such a culture census to direct and adapt immigrants to those conditions in which they could achieve the greatest success.

Little did Benjamin Franklin and his contemporaries of the first half of the eighteenth century dream of the great commercial and cultural results which were to follow the trail of the Palatine and culminate in the many-sided intercourse of Germany and America in our day.

It may be that our closer touch with the hungry toilers of Mediterranean lands, who seek our shores today, shall some day bring us a new revival of the culture of Ancient Greece and Rome and make us potent factors in the culture and commerce of the great Midland Sea of the ancient world and bear back the gospel of civic freedom to those who have lost it.

Germans not a War-loving People

The continuous talk, soon to materialize without doubt, of an arbitration treaty with Great Britain, has greatly widened in the past week and now includes talk of a similar treaty with Germany. It has been said over and again in recent weeks that Germany did not bind herself to any agreement that might affect her honor or territorial integrity. But last week the wiseacres were astonished when the German ambassador to the United States voluntarily expressed Germany's willingness to enter into negotiations for a general arbitration treaty similar to that which has been outlined for Great Britain. A war between this country and Germany may seem remote; but with a peace treaty, it would be practicably impossible. The belief that Germany is not building her great navy for nothing, and that she really means to use it, that her people are at heart belligerent, is given a blow by this move on the part of the German ambassador. The following editorial from a New York daily is probably not far wrong:

"It is a mistake to speak of the Germans as a war-loving people. They are not. They fought desperately against Napoleon for their national existence. To establish the empire they later waged three wars in quick succession. But for forty years, within which time Spain, Great Britain, Russia, Japan and the United States have all been engaged in wars, Germany has kept peace—an armed peace, it is true, but still the peace. Her interests and industries are peaceful ones. The arts of civilization are her people's chief concern."—H. W. E.

—The Lutheran.
Early Berks County Tombstone Inscriptions

By Louis Richards, Esq., Reading, Pa.

Pres. Berks County Historical Society

(CONTINUED FROM APRIL ISSUE)

Oley Churches (L. & R.)
Van Reed, Margaret, wife of Jacob Van Reed, b. 12 Nov. 1728; d. 23 Dec. 1807.
Spang, Frederick, b. 1762; m. 1782 Margareta, daughter of Jacob Seltzer, 9 children, 2 sons and 7 daughters; d. 14 Jan. 1826 in 64th year.
Spang, Margaretta, wife of same, b. 1762; d. 27 July 1822; 59 y. 7 m. 2 d.
Spang, Jacob S., b. 13 May 1797; d. 7 June 1862; 65 y. 24 d.
Deborah S., wife of same, b. 22 Feb. 1801; d. 11 Nov. 1882.
Kaufman, Hannah, wife of John P. Kauflman and daughter of John and Rosina Steppleton, b. 4 Jan. 1790; d. 29 Aug. 1851; 61 y. 7 m. 25 d.
Utbee, Gen. Daniel, b. in Phila. 5 Aug. 1751; "served in Revolutionary War as Capt., General, etc. and was also member of Congress"; d. 15 July 1828; 76 y. 11 m. 10 d.
Schneider, Jacob U., "son-in-law of Gen. Utbee," b. 28 Aug. 1779; d. 11 July 1835; 55 y. 10 m. 13 d.
Yaezer, Nicholas, b. 10 Sept. 1757; d. 26 Aug. 1828; 70 y. 11 m. 16 d.
Dechant, Rev. Jacob Wm., Reformed preacher, b. 18 Feb. 1784 in Europe; d. 6 Oct. 1832; 48 y. 7 m. 18 d.
Kaufman, Jacob, b. 1757; d. April 1843; 86 y.
Susanna, b. Keim, wife of same, b. 1781; d. 1870. (Kaufman Burial Ground.)

Union Church Cemetery, near Friedensburg
Bertolet, Daniel, b. 9 May 1741; m. 1768 Maria Yoder; d. 19 Nov. 1797; 56 y. 10 m. 10 d.
Bertolet, Maria, wife of same, b. Yoder, b. 13 Feb. 1749; d. 22 Sept. 1827; 78 y. 7 m. less 2 d.
Bertolet, Daniel, b. 11 June 1781; m. 1802 Maria Griesemer; d. 20 Sept. 1868; 87 y. 3 m. 9 d.
Bertolet, Maria, wife of same.

ONTELAUNEE

St. John's or Gernant's Church
Schaller, Franz Balthaser, b. 18 April 1735, in Lebenheim, Europe, d. 13 Oct. 1813; 78 y. 7 m. 5 d.
Schaller, Jacob, b. 1 Jan. 1777; d. 17 March 1853; 76 y. 2 m. 16 d.
Susanna, b. Bernhardt, wife of do.; b. 6 May 1784; d. 24 March 1851; 56 y. 10 m. 15 d.
Fuchs, Christian, b. 15 Aug. 1746; d. 29 Jan. 1814; 67 y. 8 m. 13 d.
Maria Catharine, wife of do. b. Drescher; b. 27 July 1765; d. 10 June 1842.
Schneider, George, b. 7 Sept. 1788; d. 16 April 1807.
Richtstein, Sophia, w.f. of Chas. Richtstein, geb. Sassaman; b. 11 July 1739; d. 18 April 1808.
Sophia, w.f. of Peter Body, b. Richtstein; b. 12 July 1776; d. 16 Jan. 1805.
Staudt, Johannes, b. 6 June 1737; d. 13 Oct. 1801; 64 y. 4 m. 7 d.
Maria, w.f. of do., b. Kerschner; b. 1751; d. 21 Dec. 1826.
Moll, Heinrich, b. Feb. 1734; d. June 1809; 75 y. 4 m.
Elizabeth, b. Faust, w.f. of do.; b. Jan. 1738; d. Oct. 1807; 69 y. 9 m.
Rahn, Jacob, b. 8 Aug. 1728; d. 19 June 1805; 76 y. 10 m. 16 d.
Rahn, Margaret, b. Schetenin; b. 14 Nov. 1708; d. 20 Dec. 1794; 86 y. 1 m. 2 w.
Rahn, Jacob, b. 14 July 1757; d. 1823; 66 y.
Elizabeth, b. Schneider, w.f. of do.; b. 26 1765; d. 1831; 66 y.
Rahn, Adam, b. 1762; d. 1842; 79 yrs.
Margaret, b. Schneider, w.f. of do.; b. Aug. 1770; d. 1853; 83 y.
Schaeffer, Nicholas, b. in Tulpocken twp. 31 Jan. 1736; d. 20 June 1796; 60 y. 4 m.
Susanna, b. Deturk, w.f. of do.; b. 27 March 1745; d. 23 Sept. 1811.
Schuster, Heinrich, b. 2 Oct. 1765; d. 25 Oct. 1801; 36 y. 23 d.
Engel, Jacob, b. 7 June 1753; d. 22 Nov. 1800; 47 y. 10 m. 15 d.
Sahela, b. Seltzer, w.f. of do.; b. in Europe 22 March 1760; d. 24 March 1842.
Huy, Jacob, b. 1748; d. 13 April 1820; 72 y.
Gernant, Johannes, b. 23 April 1749; d. 5 March 1821; 71 y. 8 m. 12 d.
Anna Maria, b. Bollman, w.f. of do.; b. 14 Aug. 1763; d. 12 Apr. 1839; 86 y. 7 m. 28 d.
Montgomery, Fleming W., son of John Montgomery Esq. and Ellinor Montgomery Lycoming Co.; d. Aug. 12. 1823; 27 y. 10 m. 19 d.
Mee, Jonathan, b. Jan. 10 1761; d. Sept. 6 1833; 76 y. 2 m. 26 d.
Hester, w.f. of do. b. Sept. 1767; d. Dec. 1824.
Mohr, John Jacob, b. Dec. 9 1769; d. Sept. 15 1827; 57 y. 9 m. 6 d.
Huy, John Jacob, b. 11 Nov. 1781; d. 7 May 1826.
Gernand, John, son of John and Anna Maria Gernand; b. March 1 1788; d. Nov. 3 1864; 76 y. 8 m. 2 d.

Catharine, b. Hain, wf. of do.; b. 1 Oct. 1793; d. 29 April 1850; 56 y. 6 m. 28 d.

Adams, Isaac, b. Sept 3 1779; m. to Catharine Eckert Feb. 2 1800; d. May 5 1844; 64 y. 1 m. 16 d.

Schneider, Philip, b. 1768; d. 1841; 72 y.

Moll, Henry, b. 1777; d. 1865; 88 y.

Staud, John, b. 1737; d. 1801; 64 y.

Dunkel, George, b. 19 June 1766; d. 12 Sept. 1841; 65 y. 2 m. 3 d.

Schucker, Henry, b. 2 Oct. 1755; d. 25 Oct. 1801; 56 y. 23 d.

Herbst, Lieut. William,
"Served in the Mexican War, 1846-48 and as Lieut of Co. E. 50th Regt. P. V. during the Rebellion 1861-64, b. Oct. 1822; m. to Catharine Gonsor; d. in Knoxville, N. Y., Aug. 1, 1865; 42 y. 9 m. 6 d."

Finkbone, Samuel, d. at the battle of Antietam Sept. 17 1862; 44 y. 3 m. 17 d.

Seldel, Jacob, b. 1 Dec. 1776; d. 21 April 1846; 69 y. 4 m. 20 d.

PERRY

Zion's Church

Rothermel, Daniel, b. 11 Dec. 1782; d. 4 April 1860; 77 y. 3 m. 23 d.

Schappell, Peter, b. 19 April 1770; d. 18 Nov. 1858; 88 y. 6 m. 29 d.

Schappell, Jeremiah, b. March 29 1774; d. Sept. 18 1845; 71 y. 5 m. 26 d. "Was Colonel in the Baltimore War of 1812 and brigade inspector from 1818 until his death'.

Adam, Peter, b. 1 Oct. 1765; d. 1 July 1849; 83 y. 9 m.

Dinner, Jacob, son of Henry and Elizabeth Dinner; b. 15 April 1731; d. 24 June 1815; 84 y. 2 m. 7 d.

Schappell, Jeremias, b. 1715; d. Oct. 8 1804; 89 y.

Schappell, Jacob, b. 2 Feb. 1744 in Wittenberg, Deutschland; d. 11 Sept. 1826; 82 y. 7 m. 9 d.

Susanna, wf. of do.; b. 2 Feb. 1751 d. 24 July 1828; 77 y. 5 m. 22 d.

Heinsel, Philip, b. 17 Sept. 1724; d. 22 Oct. 1793; 69 y. 8 m. 5 d.

Deturk, Johannes Esq., b. 19 Nov. 1771; d. 15 March 1824; 52 y. 3 m. 23 d.

Unterkoller, Michael, b. 14 Feb. 1750; d. 22 Oct. 1825; 75 y. 8 m. 8 d.

Dewald, Michael, b. Aug. 1716; d. 31 Dec. 1798; 83 y.

Anna Barbara, wf. of do.; b. 9 Oct. 1719; d. 8 Jan. 1801; 81 y. 3 m.

Stetzler, John Peter, b. 5 May 1724; d. 18 July 1795.

Seidel, Johann Heinrich, b. in Deutschland.
1 April 1732 "und war der eltschten arbur dieses landes", d. 1801; 69 y. 4 m. 21 d.

Schoemaker, Charles, Esq., d. 27 March 1820; 78 y. 2 m. 29 d.

Schoemaker, Maria, wf. of do., b. Kepner; b. Feb. 1746; d. 3 Sept. 1831; 85 y. 7 m.

Shoemaker, Charles, Jr., Esq., d. 8 Nov. 1822; 45 y. 6 m. 20 d.

Elizabeth, wf. of do., b. 5 Jan. 1779; d. 24 May 1849; 70 y. 4 m. 19 d.

Rieser, Daniel, b. 11 March 1763; d. 22 Sept. 1813; 50 y. 6 m. 11 d.

Hinckel, George, b. 25 April 1755; d. 29 Dec. 1816; 61 y. 8 m. 4 d.

Jacobsy, Conrad, b. 30 Nov. 1744; d. 6 Aug. 1823; 78 y. 6 m. 6 d.

Anna Margaret, wf. of do., b. Kreisher; b. 20 Aug. 1757; d. 1 Aug. 1822; 64 y. 11 m. 11 d.

PIKE

St. Paul's Church, Lobachsville

Trea, Richard, son of Richard and Ann Tea; b. Aug. 15, 1765; d. 25 June 1846; 80 y. 10 m. 10 d.


St. Joseph's (Hill) Church

Herb, Abraham, b. June 1719; d. 10 July 1779; 60 y. 1 m. 5 d.

Long, Peter, b. 13 Oct. 1737; d. 22 Oct. 1777; 40 y. 5 d.

Miller, Maria, b. 9 Nov. 1697; d. 4 Aug. 1776; 78 y. 8 m. 21 d.

Weller, Gertraud, b. 1755; d. 9 May 1855; 100 y.

Ritter, Elizabeth, b. 1710; d. 23 July 1798; 88 y.

Gruber, John, b. 1722; d. 10 July 1795; 73 y.

Mutter, Allen, b. 1685; d. 1775; 80 y.

Reichert, Anna, wf. of David Reichert; b. 30 Dec. 1760; d. 30 Dec. 1831; 65 y.

READING

Trinity Lutheran Ground

Otto, Dr. Bodo, b. 1709; d. June 1787.


Hyneman, John M., "late Adj. Gen. Pa."; b. 2 May 1771; d. 8 May 1816; 44 y. 11 m. 25 d.

Brosius, Nicholas, b. June 1749; d. 28 May 1790.

Witman, Adam, Esq., b. 1 Nov. 1723; d. 9 Aug. 1781; 57 y. 9 m. 9 d.

Witman, Catharine, b. 18 April 1730; d. 27 Feb. 1808.

Swaine, Gen. Francis, b. 2 Jan. 1754; d. 17 June 1820; 66 y. 5 m. 15 d.

Phillips, John, b. 3 April 1784; d. 12 May 1857; 56 y. 1 m. 13 d.

Coller, Johannes, b. 27 Feb. 1763; d. 23 Jan. 1816.

Hess, Casper, b. 23 Nov. 1799; d. 7 Dec. 1831.

Hess, Calvin, b. 29 May 1753; d. 8 Aug. 1822.

Hess, Barbara, b. 11 Dec. 1764; d. 11 July 1820.

Wohensmith, Catharine, b. 10 Sept. 1763; d. 20 Dec. 1836.
Potteiger, Samuel, b. 19 Oct 1800; d. 8 May 1837.

Drinkhouse, Adam, d. 26 Aug. 1817; 52 y. 9 d.

Drinkhouse, Catharine E., d. 27 April 1845; 76 y. 3 m. 3 d.

Fritz, Frederic, Estq, b. in Germany 14 July 1766; d. 11 Sept. 1822; 56 y. 1 m. 26 d.

Christian, Henry, son of Felix and Rebecca; b. 14 Feb. 1782; d. 17 Nov. 1825.

Schaeufelder, Johannes, b. 22 July 1756; d. 2 Jan. 1822; 65 y. 5 m. 10 d.


Wood, Joseph, son of Michael and Elizabeth; d. Dec. 14, 1816; 22 y. 10 m. 29 d.

**RICHMOND**

Moselem Church

Yager, Johannes, b. in Europe 25 April 1784; d. 5 May 1806.

Schumaker, Maria Barbara, wf. of Henry Schoemaker; b. 27 Oct. 1760; d. 3 Oct. 1794.

Maria Barbara geb. Kuntzin, b. in Europe 18 April 1720; m. May 1742 Nicholas Schweyer; d. aged 66 y.

Maria Heldenbrandt, wife of George Heldenbrand; b. 25 June 1740; d. 1817.

Heldenbrand, John George, b. 1733; d. 1804.

Biehl, Peter, b. 21 March 1726; d. 20 Dec. 1802.

Merkel, Calvin, b. 13 Sept. 1751; d. 9 July 1821.

Blandina, wf. of do. b. Hottenstein; b. 8 Nov. 1755; d. 8 Sept. 1826.

Beehl, Peter, b. 6 Aug. 1766; d. 11 Feb. 1832.

Umbenhauer, Jonas, b. 10 Oct. 1779; d. 23 March 1815.

Fink, Conrad, d. 23 Oct. 1805; 54 y. 6 m.

Catharine, wf. of do. b. Zerrin; b. 12 Jan. 1756; d. 16 Aug. 1820.

Weidenhammer, Johannes, b. 4 Nov. 1726; d. 3 Aug. 1804; 77 y. 9 m. less 6 d.

Weidenhammer, George, b. 17 July 1717; m. 1784 Catharine Haberack; d. 28 May 1807; 45 y. 11 m. 5 d.

Vögle, John Geo., b. 25 June 1751; d. 15 Oct. 1809.

Catharine Eliza, wf. of do., b. Rehm; b. 4 June 1754; d. 4 Nov. 1809.

Fegley, Samuel, husband of Ester, b. Reeser; b. 20 May 1789; d. 4 Nov. 1851; 62 y. 5 m. 14 d.; 8 children, 3 sons, 5 daughters.

Altenderfer, Philip, b. 10 July 1761; d. 8 June 1826.

Lehman, George, b. 19 Dec. 1782; d. 14 Aug. 1847; 64 y. 7 m. 28 d.

Lehman, Maria Eliza, b. Tittlow, wf. of Rev. Danl. Lehman; b. 5 Aug. 1759; m. 1779; 10 children. 28 grandchildren and 2 great-grandchildren; d. 5 April 1833; 73 y. 8 m.

Beck, George, b. 27 March 1761; d. 2 Jan. 1855; 73 y. 9 m. 6 d.

Schumaker, Nicholas, b. 2 May 1719; d. 15 Sept. 1799.

Schumacher, Margarett, b. 8 May 1713; d. 5 May 1800.

Hebe, Christopher, son of Charles Heffle, b. 25 Jan. 1759; d. 22 Aug. 1821; 62 y. 6 m. 27 d.

Anna Catharine, wf. of do.; b. 14 Jan. 1762; d. 23 Oct. 1804.

Huyet, Johannes, b. 23 April 1734; d. 5 May 1808.

Catharine, wf. of Jacob Beyer; b. 10 March 1750; d. 13 March 1804.

Heffner, Jno. Geo., b. 10 June 1757; d. 29 April 1818; 60 y. 20 d.

Frederick, son of Geo. Adam and Cath. Leibelsperger; b. 6 May 1761; d. 10 May 1837; 76 y. 2 m. 4 d.

**Old St. Peter's Church**

Hunter, Nicholas William, son of N. V. R. Hunter and wf. Hanna, b. Spang; b. 29 June 1821; d. 18 Oct. 1829; 2 y. 3 m. 19 d.

Samuel, son of do., b. 13 Dec., 1827; d. 29 Sept. 1843; 15 y. 8 m. 14 d.

Griesemer, Maria, b. Jager; d. 26 June 1829; 39 y. 14 d.

Vögle, Johan Geor., b. 10 Dec. 1721; d. 5 Oct. 1805; 83 y. 10 m. 2 d.

Maria Catharine, wf. of do.; b. 17 Feb. 1727; d. 10 Aug. 1805; 78 y. 5 m. 23 d.

Stenger, Conrad, b. 1731; d. 18 April 1798.

Catharine, wf. of do.; d. 16 Dec. 1821; 86 y.

Lansciseus, Abm., b. 3 July 1773; d. 16 Oct. 1815; 42 y. 3 m. 13 d.

Erdle, Frederick, b. 1735; d. 30 Jan. 1795; 60 y.

Glass, John, b. 1769; d. 5 July 1823; 54 y. 5 m. 5 d.

Anna Magdalena, wf. of Samuel Kauffman, b. Glass; b. 16 Oct. 1759; d. 19 May 1815.

Elizabeth Eckert, wf. of Valentine Eckert; d. 27 Apr. 20, 1814; 74 y. 4 m.

Eckert, George, son of Valentine and Elizabeth; d. 1829; 55 y.

Elizabeth, dau. of Valentine and Elizabeth; d. April 25, 1814; 54 y.

Graeff, Abraham, b. 2 July 1769; d. 1 April 1838; 63 y. 9 m. 29 d.

Seidel, Heinrich, b. 12 Nov. 1765; d. 7 Aug. 1847; 81 y. 8 m. 26 d.

Grienawault, Jacob, b. 11 May 1778; d. 24 April 1856; 77 y. 11 m. 13 d.

Maria, wf. of John G. Kauffman; b. Merkle; b. 5 Dec. 1812; d. 5 Sept. 1845; 22 y. 9 m.

Forney, Lydia, b. Hertzler; wf. of John Forney; b. 6 May 1800; d. Feb. 11, 1879; 78 y. 9 m.

**ROBESON TOWNSHIP**

St. Paul's M. E. Church, Geigertown

McGowan, John, b. 7 Jan. 1764; d. 7 July 1848; 84 y. 6 m.
McGowan, Mary, wf. of do.; b. 6 Jan. 1771; d. 9 July 1838; 67 y. 6 m.
Beard, Amos, b. 24 May 1775; d. 1 June 1860; 85 y. 8 d.
Sarah, wife of John Keller; b. 23 June 1798; d. 27 Jan. 1879; 71 y. 7 m. 4 d.
Wamsher, Peter, b. 31 March 1752; d. 11 May 1828; 74 y. 1 m. 12 d.
Geiger, Johann Paul, b. in Bemwagen in Helmstattishehn Deutschm. 15 Nov. 1723; d. 2 Aug. 1798; 74 y. 8 m. 17 d.
Mary Eve, b. Kistler; wife of do.
O'Neal, John, d. 8 Aug. 1840, in 77th year.
Lewis, Abraham, d. 1 Dec. 1801; 66 y.
Martha, wife of do.; d. 22 June 1894; 63 y.
Sproul, Rev. David, b. 7 Jan. 1769; d. 26 May 1855; 86 y. 4 m. 19 d.
Sproul Charles, d. 19 May 1813 in 67th year.
Allison, Dr. Abel T., b. 9 Sept. 1794; d. 4 April 1858; 63 y. 6 m. 25 d.
Boice, Abraham, b. 3 Feb. 1761; d. 16 Sept. 1832; 71 y. 7 m. 13 d.
St. John's Church Ground
Hester, John, b. 24 June 1786; d. 10 June 1848; 61 y. 11 m. 25 d.
Hiester, Catharine, b. Huyett, wife of do.; b. 13 March 1788; d. 15 May 1880; 92 y. 2 m. 2 d.
Seidel, Jonathan, b. 27 June 1788; d. 12 Feb. 1858; 69 y. 7 m. 15 d.
Moyer, Jacob, b. 10 May 1778; d. 23 June 1871; 73 y. 1 m. 13 d.
Hill, Peter, b. 1 April 1789; d. 17 March 1858; 68 y. 11 m. 13 d.
Hoffmann, George, b. 16 March 1775; d. 1 May 1845; 70 y. 1 m. 16 d.
Seidel, Johann Philip, b. 3 July 1769; d. 12 Jan. 1824; 54 y. 6 m. 9 d.
Unstead, Herman, d. 4 April 1866; 80 y. 18 d.
Unstead, Anna, wife of do.; d. 17 April 1809; 81 y. 3 m. 5 d.
Martha, wife of Richard Millard, d. 7 Aug. 1784; 20 y. 4 m. 7 d.
Beidler, Conrad, b. 2 April 1730; d. 17 April 1800; 70 y. 14 d.
Beidler, Barbara, wife of do.; b. 27 March 1729; d. 28 Aug. 1802; 73 y. 5 m. less 1 d.
Geiger, Christoph, d. 15 Oct. 1805; 83 y.
Geiger, Mary, b. Robison; wife of do.; b. 10 March 1747; d. 6 July 1808; 61 y. 4 m.
Lewis, Catharine, wife of Wm. Lewis; b. 26 June 1757; d. 18 Sept. 1782; 25 y. 2 m. 22 d.
Bechtel, Jacob, b. 9 May 1730; d. 2 Jan. 1803; 83 yrs. less 4 mos.
Bechtel, Henry, b. 12 May 1760; d. 21 Dec. 1833; 73 y. 7 m. 9 d.
Robeson, Mary, wife of Moses Robeson; d. 1 Oct. 1821; 49 y. 8 m. 13 d.
Friese, Johannes, b. 4 Jan. 1759; d. 20 July 1815; 56 y. 6 m. 15 d.
Geiger, Elisha, d. 12 Nov. 1821; 43 y. 6 m. 12 d.
Kern, William, b. 6 Feb. 1784; d. 30 July 1831; 47 y. 5 m. 24 d.
Kern, Sarah, wife of do.; b. 17 Nov. 1787; d. 30 July 1831; 43 y. 8 m. 13 d.
Thompson, Christopher, d. 11 April 1786; d. 19 June 1819; 51 y. 2 m. 8 d.
Thompson, Henry, b. 14 June 1782; d. 31 Jan. 1809; 76 y. 7 m. 17 d.
Ligget, Caleb, M. D., b. 28 June 1816; d. 18 Feb. 1865; 49 y. 7 m.

Ft. Augusta, Sunbury—Col. Hunter's Burying Place, Etc.

A Letter of Inquiry

A few years ago the writer paid a visit to Sunbury in search of historical information, inspecting Ft. Augusta and Col. Hunter’s burying place. His specific object was, if possible, to locate the site of the Fort, or battlefield, where the Delawares were overcome by the Five Nations, of which Rev. F. A. C. Muhlenberg speaks in his account of his trip to Shamokin, Selinsgrove, in 1772. It is a very remarkable fact, that every trace of that occurrence, then marked by more than two wagon loads of human bones, according to Muhlenberg’s statements, seems to have been lost, and that there seems to be even no lingering tradi-

tion of the event.

"Not having been able to copy the inscriptions on the various tombstones, Rev. J. N. Wetzler, Ph.D. was appealed to. He sent the following very satisfactory account, accompanying the same with a draft of the two cemeteries. He also gave the inscriptions in the two cemeteries. He says: "I was over at Caketown," the name of the N. W. section of Sunbury, "this morning to get some information in regard to Fort Augusta".

"There is a partition,—a wall,—fully two feet in thickness, between the two cemeteries", one being Hunter’s and the
other Grant's. Both are surrounded by a wall two feet in thickness. "The cemetery was private, located on Hunter's farm. Grant's was above Hunter's, and they buried together as neighbors". "The soldiers' burying ground was around Fort Augusta, only a few feet from the fort. The Indian grave yard is about one square further up at the buttonwood tree. The Indians had their tents at the side of, or around Fort Augusta".

"Col. Hunter's wife's maiden name was Susanna Scott. Her father owned Packers Island,"—between Sunbury and Northumberland. "She is buried by the side of her husband. There is a stone to mark the spot, a rough mountain stone. No name is on it."

"The underground passage to the river, started from the soldiers' barracks, instead of from the magazine, as history affirms." This statement was made after inspection. He often refers to a measure introduced into the legislature four years ago for the purchase of the site. It will not be necessary to give all he says. But there is one statement worthy of serious consideration. If the state will not buy it there is danger that the plot may be cut up into private building lots. In that case condemnation proceedings, even if successful, might be very expensive.

The following were copied in the Hunter cemetery.

In memory of Samuel Hunter who departed this life April 10th 1784.
"Samuel Hunter, s. of Alexander and Ann Hunter b. Dec. 25, 1807; died July 3, 1852.
"Ann Hunter, died Sept. 25, 1834.
"Alexander Hunter, died in June 1810.
"Henry Billington, died Nov. 25, 1879 in the 85 years of his age.
"Elizabeth, wf. of Henry Billington: died Mch. 11, 1884 in the 84th yr. of his age.
"M. D. Buyers, b. June 7, 1819. Died Mch. 25, 1853, aged 33, 9, 18.
"Ann M. Buyers, b. Sept. 6, 1816. Died May 9, 1853. Aged 28, 8, 3".

In Grant's cemetery are the following inscriptions:

"Thomas Grant Esq., died June 16, 1815, in the 58 yr. of his life.
Underneath—"A heart mild and benevolent, a conduct upright and just marked him who rests below his too rich fruit of such a life was the peace within at that dread portal through which all must pass, thus to live and thus to die, Oh Reader by thy care."
"Barbara wife of Thomas Grant, b. Jan. 19, 1763; died Feby. 22, 1845. aged 82 yrs. 1 m. 3 days.
"Debora Grant, b. Feby. 15, 1818. died Feby. 1, 1831. Aged 22, 11, 15.
"Mary Ann, wf. of Dr. L. Reed, dau. of Wm. and Dorcas Grant, b. Apr. 29, 1823; died 1823; died Sept. 16, 1849. Aged 26 y. 4 m. and 17 d.
"Also W. Grant Reed, b. Dec. 17, 1817; died July 3, 1850. Aged 2 y. 7 m. and 13 da.
"Robert Grant, b. Feby. 2, 1816. Died Dec. 25, 1849. Aged 23 y. 10 m. 23 d.
"Dorcas Grant, b. Dec. 5, 1790, died July 3, 1863. Aged 72 y. 6 m. and 28 d.
"Wm. Grant, b. Nov. 7, 1785, died Feby. 28, 1838. Aged 49, 3 m. and 21 d.
"Alexander Grant—died Apr. 17, 1825, in the 48th year.
"George B. Mark, died Aug. 22, 1830—aged 23 years.
"Elizabeth D. wf. of Robert S. Grant, died Feby. 27, 1837. Aged 31 yrs.
"George M. Morris—died Apr. 2, 1842—aged 57 years.
"Glarinda, dau. of Wm. and Dorcas Grant died Jan. 15, 1867 in the 57 year'.

There are a few graves which have no marked tombstones.

Upon a subsequent trip we, Dr. Wetzler and self, made further investigations. In a cornfield about half a mile north of Hummel's Landing we found some bones and pieces of skulls, evidently human. Tradition gives it as the location of Ft. Jackson, although the commission locates them near Pawling, on the Sunbury and Lewistown R. R. What is it? the site of an Indian fort? or was it an Indian village and burying ground? Who can tell?
Sunbury, Pa., May 15, 1911.

Mr. H. W. Kriebel,
Lititz, Pa.,

Dear Sir: I am in receipt of your favor of recent date, also the enclosure. Replying I give you the data in my possession. Rev. Muhlenberg began his journey at Harris’ Landing, now Harrisburg, which is on the east side of the Susquehanna River, following the east side to the foot of the Mahanoy mountains. He stayed over night with Conrad Weiser who lived at the foot of those mountains in a stone house which is still standing and which was recently sold by a Mr. Seiler a descendant of Weiser; the property being continually in the hands of the Weiser descendants until this time. The village in which it is located is now called Fisher’s Ferry. From Weiser’s Rev. Muhlenberg crossed the river to the “Isle of Que,” also owned by Weiser, although he did not reside there, and from this point the journey was along the west side of the river to a point three and one half miles further north and about three and one half miles above Hummel’s landing or wharf and one mile south of the village now called Shamokin Dam. This is the point indicated by Muhlenberg as the one at which the Five Nations overcame the Delawares. I have a number of articles obtained at this place among them being two pipes and some of their stone implements. Concerning the soldiers’ burying ground at Ft. Augusta, it was a triangular plot of ground lying adjacent to and directly north of the Hunter and Grant cemetery; in the plot all soldiers who were killed, died or were condemned to death by court martial were buried. It had been planted with apple trees by Samuel Hunter and these trees are all standing although the adjacent ground has been laid out in building lots and these extend into and cover the old burying place, it being the rear of the lots, the front being on Susquehanna Avenue. The buttonwood tree alluded to as the point at which the Indians had their burying ground has been cut away but the ground is where Ft. Augusta Avenue intersects the road along the river. In the spring of 1858 I did considerable excavating in this locality and recovered many of the articles that had been buried with the Indians. It was at this place I uncovered the grave of the famous chief and vice-king of the Six Nations, Shickellemey, and I now have in my possession part of the casket in which he was buried, the nails from the same, and all the articles that were buried with him. It should be remembered that Shickellemey had professed Christianity and was given a Christian burial, he being the only Indian in this vicinity to be buried in a casket. He was buried by Zinzendorf a Moravian who came here from Bethlehem for that purpose.

Trusting the above will be satisfactory I am Respectfully yours,

M. L. Hendricks.

25 N. 3rd St., Sunbury, Pa.
The Pennsylvania German Dialect in 1783

The following lines, quoted from *German American Annals*, September-December, 1910, give a view of Pennsylvania life in the year 1783. They were written by Doctor Johann David Schoepf who made a trip from New York through Jersey, Philadelphia, Reading, Lebanon, Carlisle, Pittsburg, Warm Springs in Virginia, Baltimore, Alexandria, Georgetown, Annapolis to Philadelphia.

The language which our German people make use of is a miserable, broken, fus- 

tian, salamagundy of English and German, with respect both to the words and their syntax. Grown people come over from Germany, forget their mother-tongue in part, while seeking in vain to learn the new speech, and those born in the country hardly ever learn their own language in an orderly way. The children of Germans, particularly in the towns, grow accustomed to English in the streets; their parents speak to them in one language and they answer in the other. The near kinship of the English and the German helps to make the confusion worse. If the necessary German word does not occur to the memory, the next best English is at once substituted, and many English words are so currently used as to be taken for good German. In all legal and public business English is used solely. Thus English becomes indispensable to the Germans, and by contact and imitation grows so habitual that even among themselves they speak, at times bad German, at times a worse English, for they have the advantage of people of other nationalities, in being masters of no one language. The only opportunity the Germans have of hearing a set discourse in their own language (reading being out of the question) is at church. But even there, the minister preaching in German they talk among themselves their bastard jargon. There are a few isolated spots, for example, among the mountains, where the people having less intercourse with the English, understand nothing but German, but speak none the better. The purest German is heard in the Moravian colonies. As proof I will give literally what a German farmer said to me, a German, in German:

'Ich hab' wollen, said he, mit meinem Nachbar tscheinen (join) und ein Stück geklaret (cleared) Land purchashen (purchase). Wir hätten, no doubt, ein guten Bargen (bargain) gemacht, and hätten können gut darauf ausmachen. Ich war aber net capable so'ne Summe Geld aufzumachen, und kommt nicht länger expecten. Das thät mein Nachbar net gleichen, und fieng an mich übel zu yuhsen (use one ill), so dacht' ich, 's ist besser du thust mit aus (to do without) * * * or thus: Mein Stallion ist über die Fehrs getchempt, und hat dem Nachbar sein Whiet abschelich ge-
dämätscht.' That is, Mein Hengst ist über den Zaum gesprungen, und hat des Nachbars Weizen ziemlich beschädiget. But it is not enough, that English words are used as German—e. g. *schnart* (smart, active, clever)—*serben*, gersert haben (serve, etc.); they go farther and translate literally, as *absezen* instead of *abreisen*, *sich auf den Wegmachen*, from the English 'set off'; *einen auf den Weg sezen, einen auf den rechten Weg bringen*, from the English 'put one in the road'; *abbrehen, sich vom Weg abwenden*, from the English 'turn off'; *aufkommen mit einem, jemanden auf den Weg einholen*, from the English 'come up with one.'—Often they make a German word of an English one, merely by the sound, when the sense of the two is quite different, as *das belangt zu mir* (das gehört mir) from the English 'this belongs to me,' although belangen' and 'belong' have entirely different meanings; or, *ich thue das nichts gleichen*, from the English 'I do not like that,' instead of *das gefällt mir nicht.* It is not worth the trouble to put down more of
this sort of nonsense, which many of my countrymen still tickle the ears with. And besides, speaking scurrilly, there is as bad writing and printing. Melchior Steiner's German establishment (formerly Christoph Sauer’s) prints a weekly German newspaper which contains numerous sorrowful examples of the miserably deformed speech of our American fellow-countrymen. This newspaper is chiefly made up of translations from English sheets, but so stiffly done and so anglic as to be mawkish. The two German ministers and Mr. Steiner himself oversee the sheet. If I mistake not, Mr. Kunze alone receives 100 Pd. Pensyl. Current for his work. 'If we wrote in German,' say the compilers in excuse, 'our American farmers would neither understand it nor read it.' It was hardly to be expected that the German language, even as worst degenerated, could ever have gone to ruin and oblivion with quite such rapidity—public worship, the Bible, and the estimable almanack might, so it seems, transmit a language for many generations, even if fresh emigrants did not from time to time add new strength. But probably the free and immediate intercourse now begun between the mother country and America will involve a betterment of the language. Since America, in the item of German literature, is 30-40 years behind, it might possibly be a shrewd speculation to let loose from their book-stall prisons all our unread and forgotten poets and prosaists and transport them to America after the manner of the English (at one time) and their jail-birds.'

1 Gemeinuedtsche Philadelphische Correspondenz.
2 John Christopher Kunze, 1744-1807. Pastor of St. Michael's and Zion Churches, and Professor in the University of Pennsylvania.

Genoveva of Brabant

Among the many legends and folk tales of the German fatherland, brought to the wilds of America by the emigrant forefathers of the Pennsylvania Germans, none were more popular than or so long preserved among their descendants as the ancient and pathetic story of Genoveva of Brabant, with which all German children are familiar. There must be many among the older readers of The Pennsylvania-German who can recall hearing from their mother's lips in their childhood days, this old German legend, and how its recital thrilled and saddened their young hearts. For the benefit of our younger readers who are not familiar with it and to refresh the memory of older ones we give it space in the magazine.—Editor.

Genoveva of Brabant was a young and beautiful woman, says the account which has been handed down through many generations, and wife of Count Siegfried, a noble baron, whose castle stood in the country which lies between those two shining rivers, the Rhine and the Rhone. He had scarcely been married to her two months, however, when he was called away from her so dearly loved, to join the Emperor in beating back the Saracens, who were making themselves formidable by their conquests. Scarcely had Count Siegfried departed, when Golo, the steward, who had been left in command of the castle, assumed all the airs and authority of a master, and even made infamous proposals to Genoveva herself; and upon being repulsed with the utmost abhorrence by the Countess, to revenge himself, he sent word secretly to the Count that his wife had dishonored him. An immediate order for her execution from the too credulous and infuriated husband was the consequence. She was accordingly taken from the dungeon, in which she had been confined for many months, together with her little son, and led by two of the retainers to the depths
of a great forest, some distance from the castle. And here the soldiers would have taken the young child from Genoveva, before killing her, but she implored so piteously, and so clasped it with all the energy of maternal love, that, as with the ruffian in the story of the *Babes in the Wood*, pity triumphed in their savage breasts, and they determined not to kill her, and to leave her the child, on condition that she promised never to come again out of the wood. And thus she was left in the wide forest, with her poor naked infant, to die. Steinbruck, the artist, has chosen this moment for his picture. She is sitting down at the foot of a great tree, the agony of despair depicted in her countenance. Wandering in search of some shelter, she at length reached a great cave; here at least was a covering for her head; but, alas! she was without food or water. But God tempers the wind to the shorn lamb, and as she looked around in the agony of hunger, the trailing stem of a gourd seemed as if it were creeping towards her, and her ear became aware of the trickling waters of a fountain. Then suddenly the dry leaves in the neighborhood of the cave began to rustle, and presently a slender-limbed doe came trotting up to her and nestled by her side; the doe readily gave up its milk for Little Sorrowful, for so was the child called by its mother. Genoveva and her boy remained in the forest for seven years—the bitter cold of winter compensated by the splendor of the summer, and all the beauties which nature so prodigally displays at that glad season. The little child grew strong and beautiful, and blessed its mother's ears by whispering her name; but Genoveva wasted fast away under the burden of her great sorrow, that her husband thought of her with shame. In the mean time, the Count Siegfried returned from the wars, and the villainy of Golo, the false steward, was discovered; and the remorse of the noble Count for his too hasty order for his Genoveva's death was slowly consuming him, when a faithful friend, by way of diverting him from his melancholy, induced him to join a hunting party. As the Count rode along in the forest he started a doe, and following its track he was led to a cavern. It was the same doe that had nourished Genoveva and her child. And in the two human beings clad in the sheep skin, he beheld his wife and child. They were restored amid the rejoicing of the people to the castle home from which they had been so cruelly banished, the doe accompanying them; and so good was the lady to the inhabitants, that after her death she was reverenced as a saint, and for nearly a hundred years afterwards, hoary-headed men prided themselves on being able to say—"When I was a little child I was taken to see Genoveva." The principal events of this story, according to all accounts, are founded upon facts, which have been moulded into a poetic form by their passage through many generations of dreamy Germans, until in our later times comes the artist with his pencil, and embodies them all in his charming picture: "How singularly some simple facts, such as these, running their course through ages, gather fresh delights at every step, and at last burst into perfect beauty under the inspiring touch of the painter, poet, and musician!—*People's Journal*, 1854.
HRISTOPH WILIBALD VON GLUCK, the great German composer, was born at Weidenwang in the Upper Palatinate, July 2, 1714, and died in Vienna, November 15, 1787. His father, Alexander Johannes Klukh—as he always wrote his name, was first a huntsman of Prince Eugene, afterward removing to Weidengang as forester. In 1717 he entered the service of Count Kaunitz in Bohemia, and thus the young Christoph came at the age of three to the land which owing to its great number of wealthy nobles and convents, was then the most favorable to the development of musical talent. His father died, leaving his son still under age, and without education or fortune. Nature, however, had in great measure compensated young Gluck for these deficiencies by endowing him with musical talents of the first order. This natural taste for music is common in Bohemia, where the rural population, as well as the inhabitants of towns, may be heard singing in parts and playing on various instruments in the fields or streets, and in groups consisting of men, women and children. Young Gluck, with very little instruction, soon became so remarkable for his skill on various instruments that he determined on journeying from town to town to procure a livelihood as an itinerant musician. At length he wandered as far as Vienna, where his talents met with sufficient encouragement to enable him to obtain some little instruction, both in general education and in the principles of his favorite science. In 1741, he composed a grand opera for the theatre of Milan. In this composition Gluck depended entirely upon his own genius, without asking the advice of any one, and by so doing he avoided the usual routine of other composers. In fact, expression seemed to be his principal study, whilst he disregarded the dictates of usage and fashion. This opera so established his fame that he immediately received orders to compose for several of the principal managers of Italy. Almost all his works were successful, and placed him in the front rank of his profession. He soon felt that those beautiful melodies on which the Italians chiefly relied for the success of their vocal compositions were in themselves capable only of pleasing the ear and could never reach the heart. When spoken to concerning the pathos of certain celebrated Italian airs he replied: "They are charming, but", adopting an energetic Italian expression, "they do not draw blood". In opera he was the greatest musical genius of his time, taking with ease and by common consent, the first place among the composers of Europe. Burney has characterized him in a single phrase when he calls him "the Michael Angelo of Music".
DIE MUTTERSPROCH

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

On Der Lumps Party
(A. C. W.)  No. 7

Draus war's eva noch am schneha,
Ehnie guckt mohl uff fum naeha:—
"Meiner sex! geht's schun uff fiehra?
Welbsleit now an's feier schiehra,
Wolla des noch fertich macha,
Kennt'n onrie zeit mohl lacha,
Wisst'r net, sawg: Lacha, heila,
Duhn die saeg mitmonner feila.
Wexla ob wie Mond un Wetter.—
Now bischt aerschter, now bischt tzwetter.
S'war die Leisy ivvorm wickla
Tzu d'onra dert am gickla.
Mehnt noh doch s'kennt ehns mohl singa,
S'war ehn fun d' schenschta dinga
Os die menscha dreiva kennta—
"Sing mohl ehnlich ebbes, Menda,
Wehr dich net, ich sawg's'm porra,
Sawg's'm darch'n loch wuh'n knorra
Aryets aus der wand is g'folla,
Yah, noh werscht's mohl haera knolla,
Kanscht die awga plenty rehva
Muscht aus'm singchor bleihva."

"Well," mehnt noh die Menda drivver,
"Won'd'r clappt ich singa net ivver,
Sing's eich yuscht tsun guta g'folla—"
"Menda, luss die musiek schalla!"

En Schpruchlied

Der wehwer webt,
Der schtricker schtrickt,
Der mensch der lebt
Wie er sich schickt.

"Menda, sel war schlick un bully,
Sel biet yoh d' Kunrad Lully!
Who is next? wie ols der Jerry
G'sawt hut ivver'm schofebeck schehra,
Raus mit, net lang g'hukct un b'sunna,
Nix g'woigt is nix g'wnuna.
Who is next? kumt lusst eich hehra,
Wie guckt's aus, Melinda Sarah?"

"Muss m'r, ei, so muss m'r evva,
S'derf ken hatchie-kutch nei gevva,
Hebt eich over on d' hussa.
Wolla's noh mohl rauscha lussa."

En Dudelsack Lied

Die welt die is'n Dud'lsack
Un yehders schpient druff rum.
Der ehnt der hut sie fer sei peif.
Der onner fer sei drum.

Fiel hen aw noch'n Dud'lsack
So seitwegs nehwa bei,
Sia blohsa'n uff un dud'la mit,
'S'is alles frank un fre.

Der ehnt der hut die schenschta gei,
Der ehnt die beschat kieh,
Der onner hut die fetta sei,
Der onner's hink'l fieh.

Der ehnt der hut die fleisicht frah—
En rarre fogle, sei!
Der onner war schun tzwonsich yohr
Net ivver'n kar'chaschwell.

Der ehnt der schpiert's im hovversack,
Der Dawdy der war reich.
Sia nemma all die erbschaft mit,
Wun's obgeht, in d' beich.

Der ehnt der hut sei rummadliss,
Der onner hut sei bloag—
Wie Gott sei sega ausdehlt
War's mit der letza woag!

Wer g'schtraoft is mit'na dud'lsack
Den dauert m'r aus noth,
Wer's ovver immer hehra muss
Dem hefft nix wie der doht.

"Will ich ivver's heis'l jumpa,
Latwerg aus'm brunna lumps,
Well, three cheers," sawg noh die Sinda.
"Fer die Menda un Malinda;
Uhnna g'schposs un uhnna broles.
Des war'n party, s'bet yoh alles.
Womi'm weil so fert kennt macha,
Singa, schwetza, plaudra, lacha.
Kennt m' r yoh so'n bichl drucka,
Dehta noh die leit net gueka
Wom'r's all scheh uft, het g'schriivva
Was m' r'n gossa dawg g'drivva.
So wie helt, tszm beischpiel evva?
El! was deht m' r oft net gevva
Fer's mohl nocherhand tz' lehsa
Won' s schun lengscht schier all fergessa,
"Yah, gwiss!" mehn noh die Molly,
"S'geht uns daich wie'n lahma Sally,
Wie sei frah mohl fert gluffa,
Hut sich noh schier narrisch g'suffa,
Doppt mohl ovet's lvver'm melka
In d' kieh-schalt, dert an's Felka,
Tzu der mawd un helt so biss'l,
Sawgt am end noh: Yah, Lovies'.
Het ich yuscht mei frah, bei lebbes,
El! Ich deh'tra ehnich ebbes,
Yah, so gehe's daich yehderm evva,
Deht oft ehnich ebbes gevva,
Kennt m' r yuscht sel guter willa
Rumps un schtumps am end erfilla,
Well, m' r hens doch helt g'wunna: 'Het der Yockel's beh ferschunna
Kennt die Bollie nix meh finna
Fers'm orndlich tsu tz' hinna.
"Gella, Bollie," mehnbt die Billa,
"Des war g'schofft mit gut'm willa,
Guck mohl hie, drei seck foll lumpa,
Nix meh doh wie schtawb un schtumpa!"
"Yah, gwiss, sel muss m' r lussa,
Kennt eich all noch hertzlich bussa
Fer der g'folla," sawgt die Bolly.
"S'geht m' r au wie'm lahma Sally'"
"Horch mohl! Rich! gehna bella?
El! der Joe, der kummt schun, gella,
Un net ready!'" Wut m' r fischa
Weilie os's aerscht g'srischa,
Kennt m' r's graft so leicht g'winna
Wie im howschtcoch nohd'l finna.
Well, s'war'n picnic. des is gonga,
Schutscht war nix meh uffts'fonga:
"Henschings—nohd'l—Mittwoch—Leisy!"
Schtrump un schtiv'l—schaer—mei weisie,
Geb nix drum—mei schortz—schun finna,
Schtrv'lich—peift'r'?—Bolly':—rinna,
Geil unruhich—brill—ferrissa,
Denky—rubbers—schpell—fermissa.
Mittwoch—hals—goodby—mohlv nivver.
Endlich war's don mohl ferivver,
Des is noch'm schlitta gonga,
Hen' griacht os wie mit tzonga
Fer dert druff un nei tz' pluma,
S'macht die geil yoh winsla, jumpa,
Noh gehts ob d' hivvel nunner,
Os net umschmeist ls'n unner,
Bella robbia, geil die schprinsa,
Hehrt sie noh fun weit'm singa:
Alles has ja seine Zeit,
Lieben, Lachen, Weinen;
Selig wer in Ewigkeit
Wandelt mit den Reinen.

(Am End.)

**Die Muttersproch**

**Der Nele Freshman**

By A. S.

Ich war juscht vor der Facultie!
Es hut m' r g'feht an meinen Gnie!
Wie grosse Goetter hen sie g'scheint!
Mel Wisses is m' r ganz verkleint!
Ja, wie en altes Amschellicht
Ausgeht, is Alles wegegewicht:
Hab wunner g'maent was ich a' kann,
Bis sie mich a'gugckt—ei dann—
El dann, war alles widder Nix!
Un' ich hab g'feelt wie 'n alter Grix,
Der greische kann en ganze Nacht
Un' doch Nix macht oss grosse Jacht!
Ei, gute Karls sin sie jo doch;
Sie hen mich net ganz aus dem Joch.
Ich waes net recht (was soll es sei?)
Gut mit 'conditions' darf ich nei;
Un' wann ich mohl recht inside bin,
Dann, wie en Glett, so bleib ich drin!
O, jetzt kummt Griek, Ladeinisch a',
Mit anner K'traes, sa naeva dra.
Seikolochie kummt's aller ietscht;
Ich denk ich werr en manchsmauli fischt!
Ich waes woll alles schund von Sei,
Un' Griek—dort duft mer Essich nei!
Un' Sciencei lernt mer heitztzag.
So sagt des narrisch Catalog,
Gell, "cat"—sell is en Katz, net so?
Un' "log", en Bluck—doh lernt mer jo!

Sie sage mir ich darf net naus,
Muss bleiwe, nohch acht Uhr, im Haus.
Ei, sel is harrrt! Ich gleich die Maed:
Hab helt schund aene, schaeu un' blaed.
Beguckt. "Sward gsagt, en Senior ginge
Als hie—er het sie ganz umringt.
Dann waer ich ewwe draus, net drin!
Es fliegert mir awwer, diek un' din.
En Plan im Harzlie hie un' her;
Er geht bal fart: so waer's doch fair,
Wann ich noh onne schleiche kennt.
Dann waer sei lichtlie ausgebrennt!

Sie sage mir's sin Fratties rum—
Ebbeis wie sell. Ich bin so dum.
Ich maecht gern wisse was sie sin.
Sag, sin die dick, sag, sin sie dann?
Ich bild mir et s'maecht Hexe sel!
Ich helt die Finger aus den Brel!
Ich helt mei Auge uf un' guk,
Wie Buwe vor 'm wiesche Schpuk.
Ich seh die Hoerne, wann sie henn,
Un' schparr der Satan in sei Pen.
"Doh hutsch mich. Delwel!" sag ich nie,
Un' fall net grad uf meine Gnie.

Es ward m' r doch en wenich bang.
Die Zeit ward mir so ordlich lang!
Die schtolze Seniors sin so g'geht,
Wann Alles wahr is wie m'rs haert!
Ich bin so lehr wie 'n hofer Baum.
In Lerning matt, un' grum un' faun;
So grie wie Zwitwe uf dem Land.
So ohne Kupp, so Alles Sand.
Doh hutsch die Ursach, klugh un' weiss.
Warum ich dummer Freshman heiss!  
Doch Socrates hut aemohl g'sagt,  
So heun sie mir's in Herrn nei g'jagt,  
Des erscht der Schuler lerne muss  
Waer grad des—wie en daube Nuss.  
Er gar Nix welse daecht. Geb Acht!  
Ich hab en Schaftet schaud g'macht!  
Ich reib mit Rick doh an die Wand,  
Un' reid en Gellie aus Verschtand.  
D'noh ess ich Flah bis mir's verlaed.  
Nord werr ich a' en Graduade!

Youth and I Went Out to Sea  
By Herbert Kaufman
Youth and I went out to sea;  
Hope went with us, we were three.

REVIEWs AND NOTES
By Prof. E. S. Gerhard, Trenton, N. J.

Reginald Wright Kaufman, author of "The House of Bondage", has returned to England from his tour on the Continent. He is accompanied by Mrs. Kaufman; they are living at Manor Park, Petworth, Sussex. Mr. Kaufman expects to begin at once on a new book. "The Smart Set" for May contains a page of his verse, entitled "The Well Beloved".

FROM ROUGH RIDER TO PRESIDENT:—  
By Dr. Maux Kullnick; translated from the original German by Frederick von Reithdorf, Ph.D., Professor of Modern Languages, Monmouth, (Ill.) College. (Cloth, gilt top; 259 pp. Price, $1.50 net. A. C. McClurg & Co., Chicago, 1911.

Here is something rare, and as excellent as it is rare. For a foreign writer and scholar to give his time and attention to the writing of a biography of an American statesman, living or dead, is such an unheard-of thing that one is seemingly safe in saying that the like of it never occurred before the appearance of this book. Dr. Kullnick has paid a compliment to the American people and has bestowed a high tribute upon Ex-President Roosevelt, our most strenuous of presidents and citizens, in writing the biography of a man who is the greatest living exponent of American ideals. There are several commendable features about the book; one of them is, that the German view of the Ex-President is entirely favorable and admirable; and that the detailed information of his boyhood and early manhood is accurate, and cannot be found in any other account of the man. The volume is a literary value; it is no so-called "campaign biography".

The translation is admirable. If all external indications and names were removed, very few readers would, or even could, suspect that the book was ever translated; there is every indication that it was originally written in English. The translator had the rare gift of being able to preserve the spirit of the original narrative without being enslaved to the cumbersomeness of German sentence structure.

It is not necessary here to exegete on the qualities and traits of the Ex-President's character. The book is intensely interesting, and affords most charming reading. It will interest Americans and especially German Americans to see what Germany thinks of America's only living Ex-President.

Rundschau zweier Welten
Have you seen a copy of this unique monthly? If not, our advice is, get a copy. A hasty look through the June issue, containing 54 pages shows reading matter under the different captions: —Umschau, Deutsche Umschau, Männer und Frauen der Stunde, Technik und Wissenschaft, Ethik und Religion, Musik und Drama, Literatur und Kunst, Neue Dichtung, Austausch und deutsche Bewegung, Handel, Finanzen und Industrie, Das Bose, Humor zweier Welten.

The magazine is well edited, well printed and ought to be well received. It is one of the best mediums to acquire or keep fresh a practical working knowledge of modern

THE END OF DARWINISM

Under this heading Dr. Alfred P. Schultz of Monticello, N. Y., has issued a well-written, copyrighted essay on the theory of evolution which closes with these words: "Man is an animal endowed with reason; but the true man, the moral metaphysical, transcendental man is no animal at all. He is an eternal being, the image of God. 'Life', says Kant, 'is the commercio of the soul and of the body. Birth is the beginning, not of the soul, but the beginning of this commercio, death is the end, not of the life of the soul, but the end of this commercio. Birth, life and death are but conditions of the soul. The substance persists, though the body vanishes.' Men of such convictions feel God in them, they know that they have nothing to fear but doing wrong, they are of good cheer knowing that nothing can happen to them but what God permits, they hold a hand that guides them, they fear no evil though they walk through the valley of the shadow of death. A little less materialism a little less greed for material things and pleasures and everybody is better and happier'.

It is refreshing to read conclusions like these following a study of Darwinism.

Copies of the essay can be ordered of the author at 50 cents each.

Announcement


The book will be an octavo of about 400 pages, illustrated, and well bound in cloth. Price, prepaid, to any address, $2.25.

The above volume, which is in preparation, and which will be put upon the market within the next year or two, will be welcomed by the sons of Rockingham both at home and abroad, and will be a worthy tribute to one of the wealthiest and most populous counties of the Old Dominion. The tentative outline of contents gives but a slight idea of the wealth and variety of interesting facts that are being assembled in convenient and attractive form, and that cover practically every phase of the County's history from the earliest settlements to the present.

The name of the author is a sufficient guarantee that the historical accuracy and literary quality of the book will be of a high standard.

OUTLINE OF CONTENTS

Introduction.

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III. Rockingham as Part of Augusta, 1738-1777.

IV. The New County and the New Nation, 1777-1820.

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VI. Rockingham in the Civil War.

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PART II.—TOPICAL.

X. Towns and Villages of Rockingham.

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XV. The Singers of Rockingham.

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Conclusion.

Appendix.

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The author invites correspondence relative to facts that ought to be incorporated in the work.

The Journal of American History

Frank Alleben of the Frank Alleben Genealogical Society, New York, is sending out a circular letter from which we quote the following:

"You will be interested to know that, as the outcome of carefully-laid plans, the Corporation of which I am President, myself, and our complete staff of expert historical and genealogical searchers, compilers, and editors have been 'captured' by Mr. Miller and Mr. Dorman and 'annexed' to The Journal of American History. The current number of The Journal, the first issued under our combined forces, gives details of a free genealogical service to subscriber a book-publication service, and other new features, including an exhaustive index of the first five volumes of The Journal."

By the way, The Journal of American History is one of the best, finest and most interesting historical magazines published at present.
Lebanon County Historical Society

We acknowledge receipt of Vol. V., No. 6 of the publications of the Lebanon County Historical Society, containing an account of the adoption of the seal of the Society, of the annual meeting, December 1910, the annual dinner and election of officers in February with necrologies of John Peter Shindel Gobin, Allen Walborn Ehrgood, George Washington Hayes and Martha Jane Ross. We quote the following description of the seal by Rev. Dr. Schmauk:

"As the chief office of a Historical Society differs from that of a Commonwealth and of a County, in not being for Protection and Defense, but in being for the preservation and perpetuation of a Record, we have laid, as our basal element of the design, the lines of an Open Record, instead of a Shield, and have transferred the Shield of the County and the State to an ornamental place, to illumine the Record of our Society for History with honor. This ornament of honor rests, like a marker, upon the top of the page and surmounts it. The whole design, viz., the Book and the Shield, is crowned by the Eagle, which indicates the patriotism, power, and free sweep of the motive of the Society.

"Within the shield, there are the Candle, symbolizing thorough investigation and research; and the Pen, plucked from one of the feathers of the Eagle, to accurately record the results of investigation and research.

"The State Seal's three symbolic elements of power are transferred to one page of the Record Book, as being peculiarly appropriate to Lebanon County, except that the Ship, which signifies maritime commerce, has been replaced by the Canal Boat and the Canal, which is our great historical feature, and which almost bisects the County from east to west.

"The activities in our Country, symbolized by the Plow, or manufacture and use of machinery, embrace such other establishments as the Weimer Machine Works, the Agricultural Works, the various Boiler Shops, and also the newer steel concerns such as the American Iron and Steel Works; as well as our various Industrial Works. Thus the results of nature and of human toil, viz., the Harvests, the iron and steel Plow, and the Transportation industry, occupy the right hand page of the Record.

"The ground work of the left hand page of the Record is a cross section of our valley taken from nature itself, and extending from the Blue Mountains and Gravel Hills on the north, bisected by the Union Canal, to the furnace region at Cornwall on the south. This is to represent old historic Lebanon County, the hills in the north, the canal in the centre, and the Cornwall region on the south. The year 1727 marks the earliest recorded settlements and the beginning of surveys, deeds, and legal documents.

"These two pages inform us that both the history and the harvests of the toll of Lebanon County are recorded for all future time in the Record, i.e., the Publications of the Lebanon County Historical Society, whose object is neither material, nor social, nor poetic and imaginary, but historical.

"The touch of grace and ornament of completion is given by the sprays or wreaths of laurel upon which the book is resting. The actual and legal historical pillar upon which the story of the County itself is fastened, is alluded to in the legend, "Founded 1813," above and beneath the Book. The outer circle, after the manner of all the official seals of the various departments of Lebanon County, is given to that particular department of work in the County which has control of this province namely, Lebanon County Historical Society. And as it is a Historical Society, the date of its organization, 1898, is also given."

General Hancock's Tomb to be Cared For

Inasmuch as Town Council decided that the borough of Norristown has no authority to assume responsibility for the care of General Hancock's tomb in Montgomery Cemetery, it is eminently proper that the Historical Society of this county should adopt measures to raise the necessary funds by means of popular subscription to place the tomb in a condition of good repair. This action of the Society will afford an opportunity for all citizens to contribute such sums as they may deem proper toward the accomplishment of a most worthy and laudable purpose. It may be in order to note in passing that the Society might effect arrangements to care for a perpetual fund and devote the income thereof to maintaining the tomb in good order in future years, provided the sums that will be subscribed in a short time aggregate an amount sufficient to considerably exceed the immediate requirements of the Society in conducting its present purpose - to a successful issue. When it is remembered that the late General Hancock was born and raised in this
vicinity, that his most distinguished services in the Civil War were recognized, appreciated, and applauded, by the entire North in the later years of the rebellion, and that his heroic and able Generalship at Gettysburg contributed largely to the victory that stemmed and turned the onsweping tide of national disruption. ample reasons become very apparent why the people of Montgomery County in general and of Norristown in particular should deem it both a pleasure and a duty to unite and rescue the brave Commander's tomb from disintegration and put an effectual quietus to the movement to have his remains transferred to Arlington Cemetery. There should be, and the Register believes there is sufficient regard for the memory of the departed hero on the part of the people of Norristown and Montgomery County to impel them to cheerfully provide the funds necessary to forever hold intact the last resting place of one who shed enduring lustre upon the community that with pride claims him as one of her very foremost sons. Now let the just pride of all of our citizens, with respect to the object associated therewith, find fitting and substantial expression to the end that General Hancock's tomb will for a short time only continue in its present state of dilapidation as an illustration of at least apparently forgotten greatness. Let everybody contribute something; no matter how small the sum—Norristown Register.

GENEALOGICAL NOTES AND QUERIES

Long Lived Yoders
One of our readers, G. M. Yoder, Hickory, N. C., sends us the following list of names and ages of descendants of Conrad Yoder, one of the pioneers of South Fork Valley of North Carolina.

Children: David, 93; Catharine, 86.
Grandchildren: Conrad, 86; Betty, 86; Catharine, 85; David, 98; Fanny, 85; Dill, 82; Andrew, 88; Emmanuel, 97; Peter, 83; Christena, 83; Mollie, 82.
Great-grandchildren: David, 86; Daniel, 86; Lovine, 80.
Great-great-grandchildren: G. M. Yoder, (the writer) 85; Anna, 85—and others over 80.

This is a remarkable record. The great-grandchildren and the great-great-grandchildren are still living. They were all well-to-do farmers and peaceable and law-abiding citizens. They were all moral people and opposed to negro property. Our correspondent says: "They never would invest any money in negro property but always in lands. They always predicted that the time would come that negroes would not be worth more than a dead cow as property."

A Remarkable Redemptioner
DIED at his farm in Upper Merion Township, Montgomery County, Penn., on Saturday, October 27, 1821, Mr. Adam Eve, aged 104 years. There is something remarkable in the history of this old man. According to his own relation, he emigrated from Germany into this county at the beginning of the Indian and French war, nearly 70 years ago. Upon his arrival in America, he was sold for a term of years to pay his passage, which term he served with fidelity. By his industry he acquired a handsome property, and he raised a large family of children. He had no recollection of ever having the smallpox, nor even the usual sickness while crossing the sea. He never lost an hour from labor by indisposition, nor employed a physician, nor took any medicine in his life. He was completely worn out with old age. (Genealogical Exchange of Buffalo, N. Y., Vol. 7, page 71, Jan. 1911.)

Captain Henry Kuhn, a Noted Penna. German
Captain Henry Kuhn, only son of Emanuel Kuhn, was born Feb. 2, 1830 in Franklin County, Penn. and died at Topeka, Kansas, June 11, 1900. He married Miss Ann Katharine Herr of Greensville, Penn. Dec. 26, 1850 and four years later emigrated to Atchison County, Kansas where he was actively identified in building up the new country,—was first county superintendent of public instruction of Atchison County,—was sometime appointed county surveyor,—was an organizer of First National Bank of Atchison and a director for years,—enlisted in the Eighth Kansas infantry, leaving the service a commissioned captain,—lived in Leavenworth after the war,—helped organize the German Savings Bank of that city,—built the first railroad in that city and was at one time its wealthiest citizen,—conceived the idea of sinking a coal shaft at the state penitentiary, framed a bill which passed the legislature and ever
since convicts dig coal for all state institutions,—was chief clerk and at times acting agent in Indian territory at an Indian agency during Hayes' and Arthur's terms as president,—later engaged in farming in Marion County, and in 1890 engaged with his son-in-law C. E. Foote in publishing the Marion Times at Marion in which enterprise he was interested until 1899 when he sold out and returned to Atchison. There he bought the Atchison Champion and was editor for several months when falling health caused his resignation,—was appointed by Governor John W. Leedy as a delegate to the Louisiana Purchase Convention at St. Louis and was a member of the Kansas committee on arrangements at his death,—was a member of the Kansas State Historical Society which was founded by Judge F. G. Adams, his lifelong friend,—moved late in 1899 from Atchison to Topeka, where he died,—to him and his wife were born eight children,—one daughter was the first female white child born in Atchison County,—one daughter is Mrs. Dr. Tobin of Frankfort, Penn.,—was member of Lincoln Grand Army post of Topeka,—belonged to an intelligent, sturdy old family of Pennsylvania Dutch, and enjoyed during his three score and ten years, good health and great business activity, was well informed, a great reader and a forceful, interesting writer.—Vol. 7. Kansas Historical Collections, page 129. (The two preceding items were submitted by Hon. J. C. Ruppenthal, Russell, Kansas. Thanks.—Editor).

The Jacob Price Family

From a blue print by our esteemed friend, G. F. P. Wanger of Pottstown, Pa., we gather the following data respecting one of the early Montgomery County (Pa.) families.

The blue print is in the form of a concentric circles—each circle denoting a generation, six being thus represented.

The original name Preisz appeared in the third generation as Preis, in the fourth as Preis, Prise and Price, in the fifth as Price exclusively.

Rev. Jacob Price was born in Witzenstein, Prussia, emigrated 1719, settled at Indian Creek, now Lower Salford Township, Montgomery County, Pa., in 1721, being the 2nd settler in that township. He was a member and missionary of the mother church of the Brethren, founded at Schwarzeau in 1708. His son, Rev. John Price (said to have married an Indian maiden) in his 17th year at time of migration of family 1719 was one of the founders of the Brethren Church at Germantown.

In the third generation there was one minister Rev. John Price;—in the fourth there were two; in the fifth, four; in the sixth, nine.

Mr. Wanger has made blue prints of the line of descent of a number of early Montgomery County families. Those engaged in working out family trees would do well to get one of these blue prints. The following is the list of charts. (Price $1.00 each).

Genealogical Charts of the Descendants of

HENRY GRUBB, Emigrated from Switzerland 1717; settled in Frederick Township, Montgomery County, Pa.
HENRY GRUBB, Emigrated from Switzerland 1743; settled in Coventry Township, Chester County, Pa.
JOHN GRUBB, Emigrated from England 1677; settled at Grubb's Landing, Delaware.
HENRY WANGER, Emigrated from Switzerland 1717; settled at what is now Pottstown, Pa.
ABRAHAM BERGE, of Limerick Township, Montgomery County, Pa., son of Hans Urlich Berge, Pioneer.
JACOB PRICE, Emigrated from Prussia, 1719; settled in Lower Salford Township, Montgomery County, Pa.

Seiler Family Data

ANSWER TO QUERY NO. 9

In response to the inquiry for information concerning his forebears by Dr. J. H. Sieber in the March number of THE PENNSYLVANIA-GERMAN I beg to submit the following which may prove helpful. Dr. Seiler it appears has so little knowledge concerning the history of his immigrant ancestor, for he does not give us his name, that it is quite possible he may be mistaken as to the year in which is ancestor landed, and even as to the generation. It is just possible that it was his great-great-grandfather who came to America, and not his great-grandfather.

In the following list of Seiler-Seyler arrivals at Philadelphia from Germany prior to 1805, he may find his immigrant ancestor:

Sept. 11, 1728—Hans George Seyler, Baltzer Seyler.
Sept. 19, 1728—Peter Seyler, Michael Seyler (under 16 years), Valentine Seyler (under 16 years) Martha Seyler, Matelina Seyler (probably the wife), Matelina Seyler (probably the daughter).
Aug. 30, 1744—Jacob Seller, Matthias Seller, Johannes Seller, Christophel Seller, Martin Seller. A number of Swiss were in their company in this ship.
Sept. 15, 1752—Johann Christian Seyler.
Sept. 27, 1752—Johann Ludwig Seiler.
Nov. 8, 1752—Johannes Seiler.
Sept. 17, 1752—Peter Seiler.
Oct. 6, 1767—Henrich Seyler, Christopher Seyler.
Sept. 30, 1774—Nichlas Seyler.
Aug. 28, 1805—Thomas Siler (farmer, aged 24 years), Barbara (native of Wurttemberg, 18 years).

The following data taken from the Pennsylvania Archives indicates where the emigrants or their descendants settled.

GEORGE SILER received a warrant for 150 acres of land from the State which was surveyed Feb. 25, 1734. The land was located in Philadelphia County. Philadelphia County at that time comprised a number of the present eastern counties.

JACOB SEYLER received a warrant for 80 acres of land in Lancaster County which was surveyed August 2, 1750.

FREDERICK SEYLER received a warrant for 50 acres of land in Lancaster County which was surveyed Oct. 4, 1754. He was a resident of Donegal Township as late as 1773, his name appearing on the list of taxables.

A FREDERICK SEYLER, possibly the same, was a resident of Hereford Township, Berks County in 1767.

A FREDERICK SEYLER was a resident of Manchester Township, York Co., in 1782.

MATTHIAS SEYLER received a warrant for 400 acres in Washington County in western Pennsylvania surveyed Dec. 31, 1781.

PHILIP SEYLER and P. SPYKER received a warrant for 200 acres of land in Berks County, surveyed Jan. 9, 1793.

PHILIP SEYLER, possibly the same as above, received a warrant for 150 acres of land in Berks County, surveyed May 29, 1793.

PHILIP SEYLER, blacksmith, was a resident of Tulpehocken Township, Berks County in 1784-85 as shown on the list of taxables.

JOHN CHRISTIAN SEYLER and ELIZABETH SEYLER, presumably a widow, were resident of Tulpehocken Township, Berks County in 1790 according to the Census returns.

HENRY SEYLER was a resident of Lebanon Township, Lancaster County in 1773 as shown on list of taxables.

JOHN SEYLER was a resident of Lebanon Township, Lancaster County in 1773 as shown on list of taxables.

A JOHN SEYLER was also a resident of Bethel Township, Lancaster County as shown on list of taxables.

A JOHN SEYLER was a resident of Brother’s Valley Township, Bedford County in 1776 as shown on list of taxables.

CHRISTOPHER SEYLER was a resident of Sheferstown, Lancaster County in 1779 as shown on list of taxables.

HENRY SEYLER was a resident of Lebanon Township, Lancaster County in 1779-82 as shown on list of taxables.

JOHN SEYLER Sr. was a resident of Lebanon Township, Lancaster County in 1779-82, and was the owner of 100 acres of land as shown on list of taxables.

JOHN SEYLER, Jr. was a resident of Lebanon Township, Lancaster County in 1779-82 and was the owner of 200 acres of land, as shown on list of taxables.

BARTLEY SILER was a resident of Windsor Township, York County in 1778-81, as shown on list of taxables.

JACOB SEYLER was a resident of East District Township, Berks County in 1750-54, and owned 80 acres of land, as shown on list of taxables.

JACOB SEYLER was a resident of the same township in 1781.

JACOB SEYLER was a resident of the same township in 1759, according to the census return.

The name it will be seen is spelled in four different ways in the above entries.

MICHAEL SILER was a resident of Cocalico Township, Lancaster County in 1782 as shown on list of taxables.

YOST SEYLER was a resident of Manhoy Township, Northumberland County in 1785-86-87 as shown on list of taxables and owned 100 acres of land.

VALENTINE SEYLER was a resident of Bethel Township, Berks County, in 1790 according to census returns.

ADAM SILER was a resident of Radnor, Chester County in 1765 and owned 100 acres of land.

JOSEPH SEYLER received a warrant for 50 acres of land in Dauphin County, surveyed May 21, 1833.

ALEXANDER SEYLER received a warrant for 100 acres of land in Schuylkill County, surveyed Sept. 10, 1833.

JOHN SEYLER and BOOR NICHOLAS received a warrant for 138 acres in Cumberland County, surveyed Mar. 22, 1824.

Philip, Frederick, George, Henry, John, Michael, Christopher and Valentine Siler served in the Revolutionary armies of Pennsylvania, as also did George Michael, Jacob, Peter and Yost Siler.

Search among the records of the counties named above may be rewarded with valuable information.

(Contributed by James B. Laux.)

QUERY NO. 24

Blauh Family

Wanted information of any living descendants of Daniel and Christian Blauh or Plough, sons of John Blauh who at one time lived in York County, and their four sisters, Cathrine, Anna, Barbara, and Freney. The father died in 1765.

Also the following descendants of the children of Christian Blauh or Plough, he died in 1786, one son Abram and five daughters Anna Barbara, Frenei, Christian, etc.
Magdelena and Elizabeth intermarried with Christina Berkey, Catharine intermarried with John Schneider, all of these persons at one time lived in Lancaster, Dauphin, York, or Cumberland Counties. Valuable information may result to those answering as any of the above descendants.

Who can give any information whose son Samuel Blough, or Plough was that served in the Lancaster Militia, in 1778 to 1782? Are any of his descendants living? Who can give me this information?

I desire to be placed in communication with any person or society that can furnish me with the records of our early ancestors, living in Lancaster, York, Cumberland, Dauphin or any counties divided from these. Kindly name the records that give them and where they can be seen or secured.

Is there in existence any printed record, of the Indian Wars and skirmishes, and of those who lost their lives in the same.

D. D. BLAUCH,
Johnstown, Pa.

QUERY NO. 25
Boehm Family

Can you give me the origin of the Boehm family? Martin Boehm was the founder of the United Brethren Church and also built Boehm's Chapel near Willow Street, Pa. The family came from Switzerland. Would like to know from what place in that country and if possible the name of the vessel that brough (Jacob Boehm) Martin Boehm's father to America. I understand they came in 1715.

M. S. BOEHM.

Guelph, Ontario, Canada.

THE FORUM

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

Errors in May Issue

P. 307, second column, sixth line from end read oh! for or!

P. 260, first column, fourteenth line read cumbersome for cumbersome.

P. 271, second column, read second line first.

Editor Penna.-German:

I note on page 275 of your May number, in an article entitled: "From Schoharie to Tulpehocken, Pa." by the Rev. Michael Loucks. D.D., Marietta, Pa., that the old sterotyped Regina Hartman story is once again made to do duty. If the Regina that Dr. Loucks refers to is the historic Regina, —"Regina, the German captive", the Regina that Muhlenberg described, and it would appear from the article that that of course, is the Regina that Dr. Loucks had in mind, then he is greatly in error as to some of the statements he made of her.

In a paper entitled: "A Final Word as to Regina, the German Captive", read before the Lebanon County Historical Society. August 18, 1905, by the writer named below, as also in a paper entitled: "Pennsylvania Germans in the French and Indian War" contributed to the Pennsylvania German Society by Capt. H. M. M. Richards, Litt. D., it was shown beyond successful disputation and for a finality, by reason of later discovered data, data of official, and therefore incontrovertible kind that Regina's family name was not Hartman, that the family of which she was a member resided neither in Lebanon, Schuylkill or Berks County, but that they were located near the present site of Selinsgrove on the West Branch of the Susquehanna, and that it was there, and as an incident of the massacre at Penn's Grove, Oct. 16, 1755, that Regina, whose family name was Leininger, and not Hartman, together with her sister Barbara, and Maria le Roy, and another little girl whose name is not now known, were taken prisoners, and carried into captivity.

The correct account is further to the effect that Barbara Leininger was not murdered as the old sterotyped story made it to appear, but that she, along with her bosom girl-friend, Maria le Roy, after having been in captivity for three and one half years, made their escape with other captives, and after many days and by devious ways, made their way to Lancaster, Pa., where they could "easily be found". Regina Leininger's period of captivity was for a much longer period, namely, about nine years, after which she too was restored, and out of that restoration was afterwards woven the well-known story of "Regina, The German Captive".

The Laux statement is erroneous in that it is based on an already existing erroneous statement that "near the Tulpehocken Church" was the place where Regina's family resided and that it was there that its tragic fate was enacted. notwithstanding that one Rev. Reuben Weiser once said so, and that other writers, including Brunner,
the Berks County Indian historian, kept on saying so.

S. P. HEILMAN, (M. D.),
Secretary, Lebanon County Historical So-
ciety and Pennsylvania Federation of His-
torical Societies.

MEANING OF NAMES
By Leonard 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 that purpose.

71. KOPF
The word KOPF originally meant a drinking vessel. Later it was used to denote the head which had the same shape as the old drinking vessels. When KOPF was adopted as a surname it was with the idea that the head which is the seat of understanding is the most important part of the body. This is an example of the rhetorical use of a part to represent the whole. The surname KOPF was applied to the head man of the tribe or community, the most important man, the chief. It is distinctly a complimentary surname.

72. DIETRICH
The German name DIETRICH is not, as is so often believed, derived from the same root as the English name THEODORE which is a compound of the Greek THEOS meaning God and DORON meaning a gift. The German name DIETRICH does not like the English THEODORE mean a gift of God but rather a ruler of his people. It is derived from THEOD meaning people and RIC from REX meaning king or ruler. The English equivalent of DIETRICH is THEODORIC.

As a common name now DIETRICH means a skeleton key used by locksmiths and thieves to open doors. It is likely that in a few—a very few cases the name DIETRICH is a surname of occupation indicating a locksmith and in a very few other cases it is a nickname applied to a thief. In most cases however its derivation is clearly indicated as being from THEOD and RIC and it is a decidedly complimentary surname applied to one who surpasses his fellowmen in physical powers or intelligence and is accordingly their leader and ruler.

Plea Made for the Mother Tongue
One of the Pennsylvania National Guards-
men who participated in the military man-
overs on the Mexican border was Col. C. T.
O'Neill of Allentown, Pa. He gave a copy of THE PENNSYLVANIA-GERMAN to a young officer from Iowa, Captain Stanley Miller, who in turn gave it to his brother, Aleck Miller, editor of the Washington (Iowa) Democrat. This led the editor to write a few lines urging those who speak foreign languages to teach their children their mother tongue. He believes that it is better to know two languages rather than one. We understand Mr. Miller is a Penna. German who has made good in the newspaper profession. We would be pleased to hear from the plucky "Dutchman".

Scholarships at the University of Pennsylvania
In the list of fellowships and scholarships awarded in the Graduate School of the University of Pennsylvania for 1911-12 we notice the following names: Preston Albert Barba, Henry Snyder Gehman, Lewis Burton Hessler, Gottlieb Augustus Betz, Walter Fischer, Matthew Willard Lampe, Theodore Arthur Buenger, John Musser, S. L. Millard Rosenberg, Anna Bertha Miller, John Young Pennypacker, Edward Ellsworth Marbaker, Rachel Wilter Pfaum, Agnes Marie Kalbach, John Edward Jacoby, William Freeman Hoffman, Irma Clarissa Wieand, Harry Wayne Kochenderfer, Thomas Andrew Bock, Warren Floyd Teel, Howard Morris Stuckert, Max Lehman. Teuton blood shows up well at the University.

The Youngest Aviator
Howard Levan, an Allentown youth of seventeen, made a successful flight in a Wright biplane recently from Toledo to Gir-

ard Island, Ohio. He has been flying for five months during which time he was at Porto Rico and at the government aviation meet in the Philippines. He is probably the world's youngest aviator—and is not ashamed to say: "I am a Pennsylvania Dutchman and proud of it."

A Long Search Rewarded
Thirty years ago, one of our subscribers Henry K. Deisher of Kutztown, an enthu-
"siasitic archaeologist and collector of Indian relics and curios found one half of a broken "banner stone," a stone implement used as a ceremonial stone by the Indians. Ever since he and friends for him have been on the lookout for the companion piece. The long search was finally rewarded a few weeks ago when Mr. Deisher's brother found the missing piece, the two parts fitting together quite exactly.

Five Generations in One House
At Bechelsville, Berks County, Pa., five generations are living in one house of whom, Mrs. Heydt 80 years old, is able to walk three miles to church.
Real "Daughter of Revolution" Dies

Mrs. Phoebe Wooley Painter 89 years old died in Brookfield, New York, April 27, 1911. She was the daughter of Jonathan Wooley who was wounded at the battle of Saratoga, and, therefore, a real "Daughter of the American Revolution". Do our readers know of any other real "Daughters"? If so, let us hear from you.

"Truth Above Everything Else"

Dear Mr. Kriebel:

I was provoked, not to use a stronger word, at the spirit displayed by A Subscriber on page 304 of Pa-German. If the periodical is to be given up solely to eulogy it will have very little value. What eulogies are worth may be seen in those that are delivered over deceased members of Congress. Nobody reads them except friends, and nobody consults them for information. If Dr. Grumbine had held any particular person up to ridicule the friends of the victim might feel aggrieved; but his story is entirely impersonal. If every Jew, every Irishman, and every negro were to get angry when any one of their race is caricatured they would be in a state of mental turmoil all the time. Let us have truth above everything else. When Dr. Johnson proposed marriage to Mrs. Porter he told her, with his blunt honesty, that she probably would object to connecting her family with his as one of his relatives had been hanged. She replied that she had no objections on that score, for altho she did not know that any one of her connections had been hanged she knew of several that ought to be hanged. It is a wise maxim not to spoil a good story for relationship's sake.

AN OHIO SUBSCRIBER.

The critic of Dr. Grumbine, in the May number, talks absolutely like one who is demented. He has absolutely no ground for his talk, which is absolutely senseless. I am surprised that you gave it room. There is no one who would be farther away from ridiculing the Penna-Germans than Dr. G., altho apt in delineating their foibles and characterizations. This fellow ought to do the apologizing and, not Dr. G.

A PENNA. SUBSCRIBER.

$20,400 for a Letter of Martin Luther

At a sale of autograph manuscripts held in Leipsic, Germany, on the 3rd of May, a letter from Luther to Charles V. sold for $20,400. The purchaser was Marini of Florence, who was bidding for J. Pierpont Morgan, of New York City.

The letter was the most important one Luther ever wrote. In it he described to the Emperor the proceedings of the Diet of Worms in 1521, which decided the fate of the Reformation in Germany. The letter never reached Charles V., as Luther was arrested shortly afterward and no one ventured to present it to the Emperor.

A letter from Luther to Katharine Bora, the nun whom he married, and which was addressed to her as "Sister Christine," sold for $1,400.

Relative and Demonstrative Pronouns

In the interesting article: "A Study of a Rural Community", in the April Pennsylvania-German, the writer in referring to the peculiarities of speech among the community of which he writes says: "Two words that were never called into requisition by anybody were whose and whom... You would not hear anybody say: "The man whose wife is sick" but "the man that his wife is sick". The inability to use relative pronouns properly, and make their language concise, by means of interlocutory sentences is, of course due to the want of education, and is characteristic not only of the Pennsylvania Germans, but of the uneducated classes of every race and language. We find one kind of shameful confusion in the use of who and whom in English even in metropolitan papers, in which a notorious fault can be met almost daily, in such phrases as: "The man whom it is said was killed". While trying to think of some phrases to give as an illustration, I came upon a phrase of this kind in a Philadelphia paper when I was about to prepare this article. In an account of a tragedy the writer speaks of a "husband whom the son, Frank, declares he believes was poisoned". Another blunderer would have perhaps said "the husband, who the son believes to have been poisoned", which would have erred the other way.

What can be done in constructing a sentence compactly by the use of relative pronouns may be illustrated by the following brilliant gem of grammatical style employed in framing an official notice or offer of reward, made by the Burgess of a German municipality.

"Der der den, der die den Zehnten diesen Monats angeheftete Warnungstafel, dass niemand etwas ins Wasser werfen soll, selber ins Wasser geworfen hat, angibt erhält eine Belohnung von zehn Mark."

Schulteis."

This sentence, though probably not in a style that deserves imitation, is grammatically correct, and illustrates the capabilities of the German language, and unless the author was a genius, he had to expend much labor and thought in the effort to produce such a compact form of expression. The sentence is worthy of analysis and pars-
THE FORUM

ing. It is not possible to express the thought of the sentence in English except by means of separate sentences, and even the Latin and Greek languages, which have great liberality of arrangement, do not permit of the juxtaposition of six pronouns consecutively. To express notices of this kind concisely or to write out statutes or ordinances intelligently is a work that requires a master mind. The writer of the above sentences, would have been an expert at that kind of writing.

JACOB ERDMAN.

Macungie, Pa., April 17, 1911.

“Grave Yard History”

“Replying to your inquiry pertaining to Grave Yard History, as styled by a friend of Penna. German, and calling it worthless. I beg to say that I have read same with interest.

Whilst it is true that the bulk of men or women may be forgotten, yet I regard it as putting on permanent record names of people for future generations, who may want to find out about some one or another. In some cases no church records were kept. In others they have been so carelessly taken care of that they either are partly or wholly destroyed. Again old cemeteries are being destroyed and tombstones removed from graves, making it hard for future searchers to find any data. I know of cases where some of the tombstones belonging to our family, which were standing when I was a boy, are no longer to be found, having been taken away by some one unauthorized.

“In view of these facts, I consider it a good move to have those records put in permanent form so that they may be consulted by future generations, if in search of information, without having to travel over a vast territory, and oftentimes find themselves disappointed because the tombstones are no longer in existence or no longer legible.”

A READER.

OGDEN COLLEGE,

Bowling Green, Ky.

President’s Office

Mr. H. W. Kriebel, Editor and Pub.

“The Penna.-German”,

Lititz, Pa.

Dear Sir: With “a warm friend” of THE PENNSYLVANIA-GERMAN, that what he is pleased to call “graveyard history” should be “cut out”, as mentioned in the May number of that publication, I can not agree. Most men and women may, after their death, be forgotten, but not, as a general thing, by their descendants. And it is just the descendants who are interested in such information, in order that they may be able to work out their genealogies.

If one of the aims of THE PENNSYLVANIA-GERMAN is to aid in genealogical research, then, in my humble opinion, some pages in each issue should be devoted not only to tombstone records, but also to the publication of such records of marriages, births or baptisms, and deaths as may be of interest to the descendants of Pennsylvania Germans. The fact that every issue of THE PENNSYLVANIA-GERMAN contains some genealogical notes and inquiries, shows that the readers are interested in such matters.

Referring to the list of “Anglicized and Corrupted German Names in Virginia,” published in the May number of THE PENNSYLVANIA-GERMAN, the spelling of my name affords another illustration. My great-grandfather Reinhold Abendischon came to this country in 1749, probably from Lower Alsace (Unter Elsassin), and settled in Douglass Township, Berks County, Pa., where he died in 1783, leaving “a considerable estate in real and personal property”, and fifteen children—five sons and ten daughters. In the court records of Berks County the name is variously written. “Abendschön, Abenschön, Abendschein, Abendschein, and Awenschien.” Four of Reinhold’s sons, Samuel, Philip, George and Reinhold, moved to Virginia about the end of the 18th century. Their descendants spell the name variously, “Obenchain, Oben, shain and Obenshane;” the change being, as will be seen, more in the spelling than in the sound. “Obenschain” if “Ob” is pronounced as “ob” in “observe”, gives the nearest approach to the original pronunciation.

Jacob, the youngest son of Reinhold, the immigrant, remained in Pennsylvania. His descendants spell the name “Ovenshine”. Brigadier-General Samuel Ovenshine, U. S. A., retired, is a descendant of Jacob. General Ovenshine had two sons who are captains in the U. S. infantry; Alexander T and Englebert G. Very truly yours,

WM. A. OBENCHAIN.

“The Grave Yard literature is all right. When the last number came to hand it was the first thing looked for and it certainly was a disappointment—to find nothing but this kick.

“Forty-nine out of fifty who are really interested in genealogy desire such things and are pleased to look over it in the hope of finding something in which they are particularly interested. The 30th individual should try and get the worth of his two dollars out of some other features. What is here said also applies to Marriage Registers”.
The Pennsylvania-German
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The Pennsylvania-German is the only, popular, illustrated, monthly magazine of biography, genealogy, history, folklore, literature, devoted to the early German and Swiss settlers in Pennsylvania and other states and their descendants. It encourages a restudy of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it unearthly, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributions and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry, to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philological study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

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Dr. Sieling’s Article Deferred

On account of conditions beyond his control, Dr. J. H. Sieling, of York, Pa., could not deliver for use in this issue as he had hoped a very interesting article which he is preparing for us. It will appear in the July issue. This note is inserted by his request.

Cancellation of Subscriptions

Beginning with our July issue the policy of this magazine respecting expiring subscriptions will be expressed in these words, “This magazine stops at end of time paid for.” Subscribers in arrears will kindly attend to the renewal of their subscriptions AT ONCE.

Our Book Offers

Do not overlook the book offers in our “Announcement.” You will, of course, want and receive these if you pay the “price”—subscriptions to the magazines. There is no likelihood whatever that these offers will be repeated. You may have friends who would be pleased to get the books. Tell them of the offers, speak the good word and get them to become subscribers. You will thus bless them, yourself and The Publisher.

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