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Canal Lore

Early Conditions Leading to the Building of Canals in Pennsylvania

By Edwin Charles, Lewisburg, Pa.

The settlement and industrial development of the great Susquehanna River Valley, various transverse valleys that open into it, are with them the natural requirements of easy access and facility for transportation.

The early pioneers probably traversed the streams in canoes, or followed on foot the Indian trails along the margins on either hand. And so long as the country was but the rendezvous of the hunter, trapper, and trader, no other convenience along this line was needed, for the canoe and the pack horse were "sufficient unto the day". But, when the homemaker put in an appearance, with his greater wants and more bulky products, and the great economic interdependence of one community upon another, the Indian path evolved into a highway for vehicles, and the streams in a crude way, were made more navigable.

These roads, at first, crooked and rugged, stony and full of stumps, undrained and ungraded, without bridges, and with but precarious fords, were in due time filled with caravans of cumbersome, though picturesque, Conestoga wagons. lumbering along behind from one to a dozen spans of toiling horses, or perhaps, after as many yokes of oxen. Often only a few miles' progress was made in a day. A trip now made in a few hours then required several days or even an entire week.

The streams were in as bad a shape as the roads. There were reefs and rapids, snags and shallows, and general weather conditions, such as very low water and dangerous floods, which, taken together, proved a constant menace to the best of pilots and forbode almost certain disaster to the unwary or unskilled. After a while, however, channels were located, the more serious obstructions removed, wing walls were laid up, and short canals constructed around the seething rapids at Conewago Falls, Berry's Falls and elsewhere. Thenceforth the river was destined to bear an increased burden. Rafts of timber and boards were floated in ever increasing numbers. Innumerable arks, also, and river boats of large size were built far in the interior, and were freighted with all conceivable kinds of farm and forest products for the markets below. Yet, while the river afforded the cheaper, quicker and easier way to the market, it was next to impossible to return against the strong current with anything save the lightest boats, with the
smallest loads, and most irksome labor. Hence, wagons and horses were not in-
frequently loaded with outgoing cargoes, in which to make the homebound trip by road. The craft was usually dis-
posed of, upon reaching its destination, for lumber. Many barges, though, were
built for sale, and these became factors in the tidewater and coastwise trade.

But withal, commerce steadily in-
creased. The roads and rivers, improved
though they had been, were still inade-
quate, and were almost constantly con-
gested with traffic. Now, too, vast fields
of coal and other minerals were dis-
covered. Their prospective develop-
ment presaged trade and wealth alike to
State and citizen, provided unrestricted
avenues to market could be secured.
State jealousy now arose from the com-
pletion of the Erie Canal. The citizens
of Pennsylvania, keenly alive to the ad-
vantages that were accruing to New
York, because of the “Big Ditch”, now
began to clamor for similar internal im-
provements. So it happened the Com-
monwealth entered upon an era of ex-
tensive canal building. It is true, there
were already at this time, a number of canals in the State, built by private en-
terprise, but the Pennsylvania Canal, we
believe was the first that was projected
as a State institution.

As a matter of Canal history we in-
clude the following list of Acts passed by
the legislature, authorizing the incor-
poration of canal and lock navigation
companies, as it appears in Gordon’s
Gazetteer of Pennsylvania, published in
1832.

<table>
<thead>
<tr>
<th>DATE OF ACTS</th>
<th>TITLE OF COMPANIES</th>
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<td>Sept. 29, 1791</td>
<td>Schuylkill &amp; Susquehanna Navigation,</td>
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<td>Union Canal,</td>
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<td>March 20, 1813</td>
<td>Conewago canal, east side of river,</td>
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<td>March 26, 1814</td>
<td>Neshaminy Lock Navigation,</td>
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<td>March 8, 1815</td>
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<td>Feb. 5, 1817</td>
<td>Lackawanna Navigation,</td>
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<td>March 24</td>
<td>Monongahela Navigation.</td>
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<td>March 20, 1813</td>
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<td>1820</td>
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<td>1820</td>
<td>Conestoga, to be made navigable</td>
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<td>By Jas. Hopkins,</td>
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<td>March 27, 1823</td>
<td>Harrisburg Canal and Lock Navigation,</td>
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<td>April 21, 1823</td>
<td>Shenango Canal Company,</td>
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<td>March 13, 1825</td>
<td>Improvement and Slack Water Navigation,</td>
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<tr>
<td>April 26, 1825</td>
<td>Of the Lackawanna river,</td>
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<tr>
<td>March 28, 1826</td>
<td>Canal &amp; Lock Navigation of Brandywine,</td>
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<tr>
<td>March 3, 1826</td>
<td>Conestoga Navigation Company,</td>
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<td>April 12, 1826</td>
<td>Codorus Navigation Company,</td>
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<td>Feb. 20, 1826</td>
<td>Lock Navigation on the Little Schuylkill,</td>
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<td>Feb. 9, 1826</td>
<td>Chesapeake Bay and Ohio River,</td>
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<td>March 25, 1826</td>
<td>Tioga Navigation Company,</td>
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<td>April 7, 1826</td>
<td>Petapsico and Susquehanna Canal,</td>
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<td>April 10, 1826</td>
<td>Susquehanna &amp; Del. Canal &amp; Rail Road,</td>
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<td>April 5, 1826</td>
<td>Northumberland Canal and water right Co.,</td>
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<td>Sunbury Canal,</td>
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<tr>
<td>April 14, 1827</td>
<td>Pennsylvania and Ohio Canal Company</td>
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<td>April 14, 1827</td>
<td>Shamokin Creek,</td>
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<td>April 16, 1827</td>
<td>Allegheny and Conewango Canal,</td>
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<td>April 14, 1827</td>
<td>Norwegian creek Slack Water Navigation,</td>
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<td>April 11, 1827</td>
<td>Stony Creek Slack Water Navigation,</td>
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<th>COUNTIES</th>
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<td>York.</td>
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<td>Maryland</td>
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<td>Franklin.</td>
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<td>Dauphin.</td>
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<td>Northap.</td>
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<td>Schuylkill.</td>
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<td>Lancaster.</td>
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<tr>
<td>Dauphin.</td>
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<tr>
<td>Lancaster.</td>
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<tr>
<td>Northumberland.</td>
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<tr>
<td>Beaver.</td>
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<tr>
<td>Schuylkill.</td>
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It is not our purpose to digress farther into the history of the construction of this canal. Suffice it to say that it was built, and immediately thereupon brought into being, for the region it traversed, a new occupation, to which flocked men and boys from other employments. Some, such as the rivermen, because of the similarity to their former work; some from the farms, the woods, and the trades; some to see more of the world, and still others for the mere novelty of the thing. This being a rough, hard life, it also attracted many of the worst characters and adventurers who lived by their physical prowess and depredation. As a result there was for many years much fighting, stealing, drinking and profanity, until the word boatman was almost synonymous with ruffian. However, after a while the bullies were pretty well eliminated, the floating population learned to know each other, law and order were established, and the moral tone became about as good as the average in other occupations.

**THE BOATS**

What the first boats were like we can only conjecture. Probably a lot of shawnees or flat bottoms, anything to provide means of conveyance. Many, no doubt, of a better class came from the Union and the Schuylkill canals. Later the business of boat-building developed into an important industry. Distinct types of craft sprang from the different yards. These were variously known from their general shapes as Counter-sterms, Bull-heads, Tooth-picks, Store-boats, etc. Others were known from the towns at which they were built, as Marietta, Middletown, Dauphin, New Buffalo, Selinsgrove and Lewis-
burg-builds. At these named places, as well as at many others, there were important dry-docks and building yards. At Lewisburg were built many river barges, also a peculiar type intended for use on the Lehigh canal known as “Chunkers”. This name was likely applied for the reason that many of them were used to transport coal exclusively from Mauch Chunk. The Pennsylvania Canal Company, after it secured the canal from the State, maintained extensive yards and docks at Espy, where they built a distinct type of round-sterns. These were operated in pairs, coupled one after the other with heavy chains, and were steered, when loaded, by means of a horizontal screw passing back and forth through a vertical wheel. By turning the wheel, chains were mechanically controlled by which the boats could be swung into an angle in any desired direction. Thus, in fact, one boat was used as the rudder, and a skilful steersman could with ease literally bend his boats around the numerous sharp curves. This method of coupling and steering, was alleged to have been an infringement on the patent of Mr. McCreary, of Middletown, Pa., who is said to have originated this idea of coupling, though his guiding process was accomplished by a vertical windlass with a horizontal wheel. These doubled-boats were used principally in the transportation of coal from the Luzerne region to Columbia, Havre de Grace, Baltimore, Philadelphia and New York. This company had besides the doubled-boats, or “Snappers”, as they were locally known, a series of West Branch boats, without decks, that were designed for the carrying of lumber.

The boats were about eighty-five feet in length, fifteen feet in width, and eight to ten feet in height. The size was limited to these dimensions by the size of the canal locks. A boat weighed approximately 100,000 pounds, and had a capacity of about 130 tons, when loaded to a depth of five feet. The company boats were painted, the body white and yellow with trimmings of white or green and when new, quite handsome. The individual boats, (those owned by private parties) were painted, some not at all, others in the gayest colors according to the tastes of the different owners.

The company boats were numbered, while those of private ownership were named, having the names printed in large letters, sometimes on the bow, but most usually on the stern. They were named for registry purposes, and the names were generally given in honor of some patron, or because of some quality of the craft, or often for sentiment alone. A few names here recalled are perhaps characteristic of most of them, as: General Ned Williams of Chapman; Edwin S. Arnold of Port Trevorton; Dr. Geo. B. Weiser of McKees Falls; Judge Elder of Lewistown; Champion; Nellie Bly; Yankee Spy; Indian Hunter; Vade mecum; The Wooden Child; Flying Dutchman; Commerce of Philadelphia; Town Talk of Liverpool; Friendship of Bernville; Niagara of Lebanon, etc. An incident is often related concerning a boat named “The To and Fro.” Now, that name was pretty enough, but some mischievous drivers having a grudge against the owner, and seeing a chance for sport, one dark night added a few letters, so that, the next morning the name appeared, “The Toads & Frogs,” much to the chagrin of the owner, although to the extreme amusement of the malicious boys.

BOAT EQUIPMENT.

Each boat, besides the rings, cleats, chocks, rudder and so forth, attached to, and being a part of the boat proper, was furnished with rigging, which consisted of towing-lines, stern-lines, poles, pumps, feed and provision chests, water barrel, buckets, feed troughs, nose-baskets, ladders, awning, running-plank, fenders, splasher, night-hawks (head lights), and cabin equipment. If engaged in the bay trade, there were tide-poles, gang-planks, capstan hawser and anchors. There was also a curious contrivance called a bridge-stick. It was about two feet in length and in form somewhat like a tennis racket. It was made of solid oak and had a stout pin extending from both
sides through the center of the wide part. This stick was fastened in the towing-line to slide on the top and on the inner side of the guard rail of the towing-path on the river bridges, while crossing, to prevent the strong current and heavy lines from bearing directly on the team and perhaps throwing it from the bridge.

Save for a few boats that were operated by steam, the motive power consisted entirely of horses and mules. Two or three mules was the rule for a single boat, and from three to five to tow a pair. These were hitched tandem, and their appearance reflected the care or lack of it on the part of the owners or those having charge of them. Some were sleek and well-fed, while others were scrawny and betrayed over-work—veritable "brow baits". Quite often would be seen teams with gearings be-spangled with rings, brass buttons, tassels and bells giving them a sort of holiday appearance. With a fair team two to three miles an hour was the average rate of progress.

THE CREW

The crew usually consisted of two men and a boy. The one in authority, who was in many instances also the owner, was dignified with the name, Captain. He had charge of the property and papers and was responsible for them. He also gave the orders and did the business. His mate or helper was the bowsman. We are not sure whether "bowsman" refers to him who had charge of the fore part of a vessel or whether it is a corruption of the sailor's term, boatswain or bo'sun. The boy, the third member of the crew, was the driver of the team. Besides the crw, the family of the captain sometimes lived aboard, or on certain occasions made a trip. The homelike appearance and general tidiness of such boats, bespoke the refining influence of woman.

LIFE AND CUSTOMS ON THE BOATS

In many phases, life on the boats was not unlike camping out, with an additional feature of almost constant change of location and shift of scenery. Compared with railway travel, the boats merely loitered along, and thus allowed ample time to notice things of interest, points of scenery and even to become acquainted with towns and folks along the route. It is true, the hours were long, and the work in some respects became slavish and monotonous. In bad weather, too, it was especially disagreeable, yet all taken together, it was rather a fascinating pursuit.

All on board were domiciled in a cabin built either at the stern or amidship. The cabin could not be very large but was constructed in a manner to afford the greatest amount of convenience and comfort from the space available. It may be a matter of some surprise to learn that three to six persons could adapt themselves to having their kitchen, dining-room, bedroom and wardrobe confined to a floor space of less than twelve feet square, and except in mosquito season or excessively hot weather, do it cosily and comfortably, to say nothing of frequently entertaining friends and neighbors.

The daily routine while running was about as follows:—Early, probably two or three o'clock in the morning, the captain would arouse the other members of the crew. With lantern and feed they would proceed to the stable and feed, curry and harness the team. This done, the driver would proceed with it to the towing-path and hitch to a towing-line about seventy-five to ninety yards in length, the other end of which was connected with the fore part of the boat. In the meanwhile the bowsman would light the night-hawk, cast off the moorings and place at the helm to guide the boat and prevent its running amuck. All being readiness, the command, "Go ahead", was given. The driver then started the team and walked closely beside or behind it chuckling drowsily to the mules and occasionally cracking his whip to startle them into greater activity. Thus they would go along until daylight, or until breakfast was ready, which in the absence of a woman, was prepared by either the captain or the bowsman. The one who prepared the meal ate first, then
reliev'd the steersman who ate next. After this the driver was called to breakfast. When the boat was light or not laden it was directed close to the bank and one of the men would jump off to take the driver's place. A short ladder was suspended from the gunwale of the boat which the lad would grasp and climb on board. Ofttimes the exchange was made at a convenient overhead bridge. But when the boat was laden it could not approach the towing-path very closely, and it would also be too far beneath most bridges to make use of that method of getting on or off. Then it required some agility to make the transfer. The one on the boat would take a pole, set the one end of it on the bottom of the canal, and by a swinging leap carry himself to terra firma. The one ashore could not possibly perform the leap from the shore back to the boat, as the latter was at a considerable elevation. Hence a plank about twenty feet in length was thrown with one end to the tow-path. The other end was allowed to rest on the moving boat. It was quite a feat to successfully run up the inclined, diagonally-moving plank. Many a ladder, failing in the attempt, took an involuntary bath in the canal before breakfast, instead of making his customary morning ablutions from a bucket as was his wont to do. After his meal the driver cleared the table, washed the dishes, swept the floor, took a short rest and then again took his place with the team. The same procedure was followed for the other meals of the day.

In the early days of the canal the custom was to stop to feed. Wooden troughs hung on ropes were fastened to trees in shaded spots where the tired animals were given a respite from the continual drag. Evidences of these feeding places are still to be seen by many heavy iron spikes protruding from the trunks of the ancient trees. Numbers of the trees, too, bear deformities, directly traceable to cribbing mules. In the latter days stopping to feed was quite generally discontinued and a somewhat novel system came into vogue. Either nose-baskets or nose-gays were used. These vessels containing the oats or corn were suspended by leathern straps or by ropes fastened over the animals' heads. The mules fed while traveling slowly along. The driver from time to time drew the hangers closer so that the feed might be reached with more ease. This method of feeding economized time, and the teams were fed with more regularity than by the old-time way.

When meeting a boat moving in the opposite direction, passing was effected in the following manner. Each team would take the left side of the path in the direction in which it was going. The boats similarly would take the right side of the canal. The outside team, usually the one belonging to a laden boat, would halt upon meeting the other team, which in turn passed over the fallen line. Thereupon the other started and stopped again when the line was close to the on-coming craft, the line sinking into the water and the boat passing over it. Thus meeting and going by were accomplished with scarcely any inconvenience to either party. Fast boats frequently overtook slow ones going the same way and went by them in almost the same manner.

When approaching a lock, and when still about a fourth of a mile distant therefrom, a signal was given, so that the lock if not ready was made so by the lock-tender. The signal was made by sounding a tin horn, a bugle or a conch. The last mentioned was most generally in use. Many of the men became expert shell-artists, and at certain places, where wood-covered headlands rose to magnificent heights, they would take delight in showing their skill. Then to hear the echoes roll and blend was delightfully thrilling and awakened thoughts of Tennyson and his "Bugle Song". When the lock was ready the boat was towed into it. Having acquired some momentum there was danger of crashing into or through the gates at the closed end of the lock and causing damage and perhaps disaster. To avoid this element of danger and to hold the boat in place while the lock was emptying or filling, posts were placed at intervals on the tow-path side. Upon entry of the boat into the
lock-chamber, the team was stopped and one of the men would step to the lock-wall with a bow-line, one end of which was fastened securely to the bow-stem. He would place several wraps of the line about one of the posts on the wall and thus gradually check the speed and finally stop the boat. This in canal lingo was called "snubbing". After the boat was in the lock, the chamber was closed by raising a sunken gate, or by closing two vertical gates, one from each side and meeting midway as a mitre. The wicket gates at the bottom of the opposite end of the lock were then opened, and the lock if full was emptied and the boat lowered to the level of the canal below. On the other hand if the lock was empty it would fill in a similar way and the boat would be elevated to the level above. In either case the gates were then opened and the craft went on its way. Generally, boats would run until about eight to ten o'clock p. m., depending largely upon the time required for reaching convenient stopping places, i.e.; places where there were wharves stables and perhaps grocerlies. Then the boat was moored, and made shipshape for the night. The mules also were unharnessed and allowed to indulge a short while to roll in the dust after which they were stabled and properly cared for.

This was the customary routine day after day, which was frequently broken into by breaks in the banks of the canal, bars that were washed in by heavy rains, broken lock gates, sunken boats, etc., all hindrances which sometimes caused days of delay, that meant to a full measure a life of indolence for the employees. At the points of lading and unlading many days were consumed awaiting the proper turns. At times upwards of one hundred boats were in waiting, a veritable colony of active young men and rollicking boys with practically nothing to do. So it is no great wonder that sport and hilarity were dominant. Oh, what days of excursion into the adjacent country, or trips into the mills and mines, what fishing parties, what races and swimming matches, games and cunning tricks, anything that brought delight and joy to the juvenile heart! And those glorious evenings, made merry with music on accordion, mouth-organ or flute; those songs original and peculiar to this floating people; the jests and jokes, and the recounting of weird tales all help to cast the glamour of romance over those twilight gatherings that causes them to linger in fond memory long after seemingly more important matters are forgotten.

But there was also another side. Each hour of undue delay meant a serious loss to the captain. He was at continuous expense, whether busy or idle for the wages of his crew as well as for the maintenance of his team and other property. Besides, each day lost affected his earnings, also his good humor. In some instances, however, he got demurrage for exceptional delay in unloading.

Boats in transit seldom stopped because of rainy weather. As a means of protection, the crew donned oilskins or other waterproof clothing, while the mules at such times were provided with housings of leather or canvas. Thus they managed to move along in a bedraggled way. Sometimes a great deal of water rained into the boats or perhaps leaked in. Then there was back-breaking business on hand for young fellows as the water must necessarily be gotten rid of. This was done with suction hand-pumps. Sometimes pumping was made easier by attaching a spring pole to the handle of the pump. The other end of the pole was fastened in such a manner that when the pole was pressed upon its elasticity would cause it to rise and help raise the weight of water.

In early spring or late fall the weather was apt to be unpleasant. There were cold, disagreeable days, when the decks were dangerously slippery with frost or snow. Lines were coated with ice and became heavy, inflexible, and difficult to handle. In very severe weather the canal was frozen over. Then, if the scum of ice was not too heavy, planks for ice-breakers were fixed to the bow. A number of teams were then used to draw the boat forward with force. In this way the ice was crushed and a channel opened for following craft. When the ice proved
to be too thick, the boats were frozen in and navigation was closed for the season. Then there was a merry ride home overland on muleback.

In boating on the bay the mules were taken on the boats in quarters designed for that purpose. The boats were lashed together in fleets and towed by powerful tugs. In the event of storms they were sometimes placed in single line one after another to prevent chafing or crashing together. At first, for want of weather signals, for lack of skill in handling, and because of improperly constructed craft, many were lost in the bay. On one memorable trip between Havre de Grace and Baltimore it is said fourteen out of a fleet of twenty-seven went to the bottom. A number of lives were lost on this occasion.

There was in this life on the canal some tendency toward vulgarity and other forms of irreligion, owing no doubt in a measure, to the absence of home associations and church influences. This condition was met to some extent by public mission services. At Nanticoke, Columbia and Havre de Grace sermons were quite frequently preached on the boats, and tracts and Bibles were distributed. Not a few men in these latter days still show with pride the little red Testaments that were presented to them when they were boys on the canal. One aged man, Dr. Ziegler of Lewisburg, was especially energetic in carrying on this work.

Canal transportation, as before stated, was comparatively slow, but it was also relatively cheap. Coal was carried the long distance from Nanticoke to New York City via the Pennsylavnia Canal to Columbia, Pa.; thence via the Susquehanna & Tidewater Canal to Havre de Grace, Md.; thence down the Chesapeake Bay and up the Elk River to Chesapeake City, Md.; thence via the Chesapeake & Delaware Canal to Delaware City, Del.; thence up the Delaware River to Bordenton, N. J.; thence via the Delaware & Raritan Canal to New Brunswick, N. J., thence down the Raritan River through the Staten Island Sound and the Kill von Kull into New York Bay. This was a trip of approximately seven hundred miles-circular. A pair of boats had a freight capacity of two hundred and sixty tons for which the captain was paid at the rate of eighty-eight cents per ton. At the present time the freight rate from the same mines by rail is probably triple what it was by water. Yet the boatmen at the lower rate and an average of seven trips a season made a fair living and still bewail the abandonment of the canal and the loss of their occupation.

Canal life was productive of many tales of amusing incidents and experiences, a few of which we append as a close to this article. We give them substantially as we heard them from the lips of older boatmen.

THE FARMER BOATMAN

A certain farmer whose estate bordered the banks of the Juniata Canal, seeing the boats in gay colors daily gliding by, became tired and dissatisfied with the routine and tedium of farm life and therefore exchanged his farm for a canal outfit. Instead of hiring an experienced crew to help him in his new line of work, he undertook to get along with the aid of his plough-boys. All sorts of laughable happenings and mistakes naturally followed. The most ludicrous of which perhaps was the boring of a hole into the bottom of his boat to let the leak water run out. It was only by the quick action of others who knew better that the boat was prevented from sinking. By dint of great perseverance this bunch of landsmen bumped along for a number of days until finally they arrived at the town of Shickshinny. This place is midway between Beach Haven and Nanticoke in a sixteen mile level. Here they stopped for the night. While they were soundly sleeping, some other boatmen, practical jokers, turned the boat about endwise at the wharf. In the morning the crew arose and unwittingly started in the direction from which they had come the day before. Thus they went on eight miles to Beach Haven when the driver exclaimed, "Why this looks just like the town we came through yesterday." It was indeed the same town. Then, if ever, there was
an explosion of eloquent profanity. The deluded farmer made several trips then became disgusted and sold his boat and rigging for less than it was worth.

SLINGLE PLAYS SPOOK

Once in a while the drivers became fatigued from over-work and insufficiency of sleep. To gain a little rest they took to riding the mules, or perhaps, being mostly young fellows they did so, because of vague imaginings or fear. At any rate one particular driver formed a habit of riding. Night after night he placed himself across the back of a mule in such a way that his body rested securely between the projecting horns of the hames. There he slept as only a tired boy can sleep. As soon as the team noticed the absence of the driver’s lash or the cessation of his drowsy clucking, they speedily fell to nibbling bushes which grew in great profusion in many places along the outer edge of the towing-path. Although the driver could not in the darkness be seen from the boat, the irregular dipping of the line was noticeable and acquainted those on the boat that he was either asleep or at least not following closely. Slingle, the captain, had long ago made a vow that this habit must be broken. Hence one dreary night when it became apparent that Tom was again dozing, Slingle determined to frighten him. Taking a white sheet with him, he got off the boat and very stealthily approached the unsuspecting boy. And surely enough Tom was asleep on the saddle mule. Very quietly Cap mounted the leader, wound the sheet about him and forthwith began to moan most piteously. The mules unused to such an apparition snorted and reared in a violent manner. As expected this awoke Tom, but instead of losing his wits and running away as it was also supposed he would do, he merely leaped from his perch, seized a stone of several pounds weight and hurled it with all his muscular might at the terrible spook. This he followed with several more similar missiles. His aim was true to the mark as attested by the still more vociferous though not altogether unfeigned yells of the startled man, who in his extremity leaped bodily into the canal and swam toward the boat still bombarded by the irate driver. Finally the bowman caused Tom to desist and with difficulty rescued the captain. The inventory showed a cracked rib, a bruised head, a lost hat, a torn sheet and a bedraggled though a wiser “spook.”

MIKE PADDY’S PIGS

Among the amusing anecdotes we must not forget the story of Mike Paddy’s pigs. Now Mike was one of the hale and hearty sons of Erin. He was also frugal, honest and thrifty. By dint of these qualities supplemented by industry, diplomacy and wit, he was given charge of a lock on the Tidewater Canal. It seems Mike had a weakness for the proverbial “Irishman’s Pig,” and rested not until he became the proprietor of a pair of them. So that he might conveniently bestow all proper attention upon them, and in anticipation mentally regale upon his growing beauties, he built the sty upon the lock-wall. On that canal, he who boated later than eight p. m. or earlier than four a. m. must tend his own lock. It so happened that such an one, a burly Teuton, did pass through Mike’s lock in the still, dark hours of an April night. Mike was in the throes of a deep slumber and all unconscious of the pigs and the world. But not so the pigs, they were wakeful and by sundry grunts betrayed their presence. The Dutchman too had latent propensities similar to those of the Chinaman in “Lamb’s Dissertation on Roast Pig,” and hearing the grunts, was irresistibly led into temptation, purloined the pigs and hid them on his boat. Mike rose at daybreak and at once missed his porkers, but instead of bewailing his loss, he set about learning what boats passed through his lock that night. In the due course of events he spotted his man and located the pigs still on the boat. Now other boatmen also carried pigs and even poultry in those days but the wily Irishman was not to be deluded by circumstance. He knew his man and he knew his property.
Craftily he said nothing to the thief, who passed back and forth frequently during the summer, that would lead him to think he was suspected. No, not until the gates were closed upon the boat in question for the last homebound trip of the season. Then Mike raised the boat to the level of the wall, closed the wickets, squatted upon the balance beam and demurely puffed away at a stumpy clay pipe. The following colloquy then took place.

“What is the matter, Mike?”

“Oh, nothin’, Jack.”

“Why don’t you lock us through?”

“I’m waitin’ on yourself, Jack.”

“What are you waiting on me for?”

“I am waiting for you to unload me winther’s mate.”

“And what do you mean by that?”

“I mane by that, sor, that you shall unload those pigs you borrowed one nighth lasht spring and have been fattening for me durin’ the summer.”

“I’ll not stand for any insult as that.”

“Oh, yis you will. You’ll unload the pigs and be quick about it or you may get a sound beating and a free ride to York in the bargain.”

Whether or no, the fat hogs were unloaded and Jack passed on homeward without even so much as a sausage for Thanksgiving.

Not Anglo-Saxons

President Benjamin Ide Wheeler of the University of California delivered an eloquent and scholarly address recently, in which he said:

“What is Americanism, that Americanism which has its seat in the west? And what are Americans? Is it a matter of race or descent? We call ourselves Anglo-Saxons, we pride ourselves upon our relation to the English, we point to the bonds which link us to the British; yet we are not Anglo-Saxons. We have the English language, we enjoy the English literature, many of our customs and ways are English, yet we are not Anglo-Saxons. The only sections of our country which were occupied by the English were New England and the tide water flats of Virginia. The other colonies were settled by people of various races. The Dutch in New York and Pennsylvania, the French and Spanish to the south, and the Scotch and Irish in the middle. If you want to find the racial differences, look at the church. Where there are English is the Episcopal church, and where there are Scotch and Irish is the Presbyterian church. It was a Scotch-Irish race which passed over the mountains into Kentucky and Tennessee. There are other people there, to be sure, but you will find that the big-boned, hardy men and women, of whom Kentucky is so proud, are all of Scotch-Irish descent.

There are the French in South Carolina and Georgia and even in New England, for where you find such names as Bowdoin College and Faneuil Hall, there must be some trace of the French.

There was even a scattering of Jews in New England, as names such as Lyman and Lyons will testify. They all come from the same root. But race lines were lost in the new land. People were too busy to pay attention to such things, and the distinctive names soon disappeared. Later came the Irish, and from them we have gained some of our national traits. The broad sense of humor by means of which we have lived, which carried us through trouble and hard times, that peculiar religion of the American race, we owe it to the Irish.

Later came the Germans, not the Pennsylvania Germans, but the Germans of St. Louis, Milwaukee and Cincinnati. It is a fact that one-third of the population of this country is of German descent, and that out of our 90 millions, 14 millions are pure German stock. It is, therefore, presumptuous to speak of Americans as Anglo-Saxons. The American is the product of no race, but Americans and Americanism have been shaped by the geography of the country. They are the result of a peculiar land.”
The German Immigration into Colonial New England


ACOB SCHOFF was one of a party of seven Germans who purchased of the town of Lexington, "in the province of the Massachusetts Bay in New England," in 1757, a tract of 1000 acres of land in the plantation then known as "Dorchester Canada." now the town of Ashburnham, in the northern party of Worcester County, which had been awarded by the Provincial Court to Lexington as payment for the joint maintenance of a bridge over the Charles River at Cambridge. The location of this bridge, on the road from Harvard Square by Soldiers' Field to Brighton, is marked by a commemorative tablet. The name of the plantation was the result of the disastrous expedition of the New England colonies led by Sir William Phips against the French fortress of Quebec in 1690; the various towns having received from the Provincial Court land in the unsettled wilderness, instead of money, in payment for the expense incurred by them in raising and maintaining troops for the expedition. At the time of this purchase, "Dorchester Canada" was a forest containing only a few families of hardy pioneers, and Fitchburg, twelve miles southeastward, was the nearest settlement. A road was under construction from Boston to the settlements along the southern line of New Hampshire, which, until a short time before, had been claimed as territory belonging to Massachusetts. The dispute was arbitrated by the King of England, who in 1740 drew the dividing line as it now exists, between the Merrimac and Connecticut Rivers. This road, in colonial days, was an important highway of trade,—one of the two that led westward from Boston. The first led to Marlboro and Springfield, and so to the settlements in Connecticut; this second road, from Watertown through Acton, Leominster, and Fitchburg, branched at "Dorchester Canada"; one branch leading to New Ipswich and Petersboro, connecting ultimately with both the Merrimac and Connecticut; the other to Fitzwilliam and Keene, being extended subsequently to Walpole on the Connecticut River, to Rutland in Vermont and finally to Lake Champlain. In the year 1757 it had probably gone no further than "Dorchester Canada," if so far.

The deed for the German purchase is recorded at the office of the Register of Deeds at Worcester, Mass.

This "Bridge Farm" had troubled the town of Lexington for some time. At a meeting held March 2, 1752, the same persons who constituted the committee of sale were asked to arrange for a survey and to find a purchaser. (All three leading men in the town, particularly the first-named, who was prominent in the affairs of the Colony.) In the Boston Gazette of April 24, 1753, the farm was advertised for sale. Again at a freeholders' meeting May 17, 1756, a committee of three, William Reed being one, was directed to sell the farm. At another meeting July 4, 1757, the sale seemed to be under way, as the committee named in the deed was reappointed, directed to lay aside the sale-money for bridge repairs, and authorized to give a "Warranty Deed" and to take security from the purchasers. The sale was consummated December 31, 1757, and of the purchase price of £280. a balance of £226 was left on mortgage executed January 2, 1758. At a Lexington Freeholders' meeting January 9, 1758, the sale was ratified and the purchasers were given until January 2, 1770, to extinguish the debt, payments to begin January 2, 1760. (The mortgage was finally cancelled April 29, 1778.) The Committee was continued to invest the purchase money, but William Reed declined to serve, and Isaac Bowman, town clerk, before whom the deed was acknowledged, was chosen in his place. The transaction was closed by a vote of the...
Selectmen, March 6, 1758, ordering a payment of three shillings to "Mr Joseph Bridge, it being his putting ye Dutches Mortgage Deed upon Record."

The earlier history of the German colonists belongs to a chapter which reflects small credit on the province of Massachusetts Bay. Before the outbreak of the French and Indian war in 1756, the New England colonists felt themselves seriously menaced by the French in Canada. The treaty of Utrecht in 1713 had left the boundaries between French and English possessions in North America in a very uncertain condition. The English colonies depended on their royal charters, but the French, allying themselves with the Indians, denied most of the English claims, and asserted ownership of Lake Champlain on one side, the upper Connecticut in the center, and the Kennebec and Penobscot rivers on the other side, of New England. The English were frightened by the French activity both in the interior and on the coasts of Maine, their bold attacks on English stockades, and their practical monopoly of the Indian trade-routes down the Connecticut, Androscoggin and Kennebec. Immigration into New England from the mother country, which had been due to religious persecution, had practically ceased after the overthrow of the Stuarts in 1688; the colonies were not growing fast enough from their original stock to fill up the threatened territory; and the authorities began to realize that their very existence might depend on their obtaining a supply of immigrants from some friendly source. (Boston, then the largest city in America, had a population of only 15,700, and it remained stationary, or actually decreased, from 1740 to 1790!)

The natural example of colonial advancement through foreign immigration was Pennsylvania. Here the great exodus of "Palatines" due to French invasions, and persecution by their Elector, which occurred in the early years of the century, had given place to a settled business of canvassing throughout the Rhine valley for people willing to accept homesteads subject to rentals to the proprietors of the colony. These proprietors arranged with certain merchants in Rotterdam, who employed agents to visit the different towns and villages, promising all sorts of inducements in order to earn their commission on the emigrants produced. English ships were chartered at so much per passenger, to carry these Germans to New York, Philadelphia or Baltimore, and the business was reduced to such a speculative basis that the profit of the shipper depended on starving his passengers during the voyage or on forcing them to run into debt to the ship by charging over again at famine prices for food and supplies promised them for their passage-money, but withheld on various pretexts. By 1750 most of the accessible land in Pennsylvania had been parcelled out; but disagreements over land titles had driven the Germans from New York, and the attractions of Maryland, Virginia and Carolina were being less actively pushed; so that the proprietors of Pennsylvania, through their representatives in Rotterdam, still held a practical monopoly of this traffic.

Under such conditions Massachusetts was led, by a few interested parties unsupported by public opinion, to make an effort to secure a share of this German immigration. The laws of the province were very hard on those not of English birth and Protestant faith. Foreigners had to bring a large value in money or goods or pay a high tax, on entering the province, and those introducing them had to give security to the town where they settled that they would abide by the law, and not become paupers. The division of Massachusetts into towns, parcelled out among freeholders, made it difficult for a foreigner to find any place to settle even if he could comply with the other conditions. He could not own property unless made a Freeman of the town, and this he could not be unless he were naturalized, whatever the difficulties in his way. He could not be naturalized unless he had received communion in a Protestant congregation within three months and he could not commune unless elected to membership.
by the other communicants, after having given proof of direct personal religious experience. But fear of the French, and particularly the desire of the Waldo family, holders of one-half interest in the "Muscongus Patent" in Maine, determined the Provincial Council to invite foreign Protestants to come to Massachusetts. This "Muscongus Patent" covered a vast and uncertainly defined tract between the Kennebec and Penobscot rivers, granted to Massachusetts proprietors about 1635, and still mainly undeveloped, except for the fur trade with the unfriendly Indians. It adjoined the "Kennebec Purchase," bought from the Plymouth Colony, and the claims overlapped, so that titles were uncertain. The existence of both was threatened by the French, who claimed all the land between Nova Scotia and the Kennebec. The Province of Massachusetts defended itself there by a stockade or fort at Pemaquid (now Bristol, Maine, east of the Kennebec mouth), which was several times destroyed by French and Indians, and as often rebuilt; with frequent appeals to the British Crown to assume charge of the fort and relieve the Province of that "insupportable burden." The Waldo family were anxious to get this grant settled, for the sake of personal profit as well as provincial security. As early as 1740, Brigadier Samuel Waldo had contracted with one Zauberbühler for the delivery of German immigrants to his estate, making generous and very definite promises as to the land, provisions, and supplies which should be given them. In 1742 several families arrived in pitiful circumstances, their passage money unpaid. Nothing being done for them, they appealed to the Provincial Council for relief. Their appeal fell upon deaf ears and they were left to shift for themselves. These immigrants are described in the Council Archives for 1743 as "Palitinos." They came from Nassau-Dillenburg, Franconia, Swabia and Wurtemberg.

The first German settlement at Broad Bay was attacked in 1746 by French and Indians and many of the settlers were killed, while the rest were carried as prisoners to Canada, doubtless over the Indian trade-route by the Androscoggin and Upper Connecticut. Returning in 1748, they kept in mind the country through which they had passed, as shown by later activity of the Broad Bay Germans in opening it up for settlement.

An Act of Parliament (of XIII George II) had provided "for naturalizing such foreign Protestants as are settled, or shall settle, in any of His Majesty's Colonies in America." Such persons, after June 1, 1740, upon completion of seven years' residence on British territory, might take the oath of allegiance before the nearest judge, and have their names entered in a record to be sent annually to the Commissioners for Trade and Plantations in London. They were to have received the sacrament of the Lord's Supper in some Protestant or Reformed congregation within three months. If Jews or Quakers, this requirement was modified. As against Papists, all former restrictions still applied, as set forth in the King's Coronation oath. Such naturalized citizens were ineligible to office within Great Britain or Ireland.

The Provincial laws requiring head-tax and security from immigrants were still in force. From 1749 to 1753, Spencer Phips, a Maine man interested in the development of that region, was lieutenant-governor of Massachusetts and acting governor during the absence of William Shirley in Europe. His first Message to the General Court, November 23, 1749, contained the following recommendation:

"As a more general cultivation of our lands, and thereby the Increase of the Produce of this Province, as well as the carrying on the Manufactures in it, is greatly impeded by reason of the scarcity of Labourers: May it not therefore deserve your consideration, Whether some thing may not be done to encourage

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1Mass. Acts and Resolves, VII, 451, etc.
2Eaton, Annales of Warren (Me.), p. 68.
industrious and well disposed Protestant Foreigners to settle among us; and whether some of our Acts which require security to be given by such as bring them hither have not eventually (tho' beside the Intention of the Legislature) discouraged and prevented the importation of many such, and whether the said Acts may not be altered and amended, and such Provision by Law be made as for the future may prevent so manifest and extensive an Inconvenience."

This message, speaking only of the "Scarcity of Labourers" was not very attractive to immigrants; but the Committee of the Council which considered the matter recommended that a commission of one dollar be paid for each year's service procured of a foreign Protestant indentured servant; the idea of the Council evidently being that these "Palintinos" from Germany would be on about the same plane as negro slaves from the West Indies, of whom a number had been brought in by Boston merchants. 5

This message of the Lieutenant-Governor was duly published, and caught the eye of one Joseph Crellius (in modern spelling Josef Krell), who wrote from Philadelphia three weeks later (December 19, 1749) describing himself as a "Protestant foreigner" resident in Philadelphia since 1740, and offering his services "toward persuading his country-People in Europe to go and settle in Massachusetts."

"I came home in August last," he wrote, "from a Voyage into Germany, with a vessel freighted with German Protestants, which having been followed by 23 or 24 vessels more, all safe arrived, I expect that there will be as many next year, and as those that came in last will have acquainted their Friends at home with the difficulty of getting lands here for which reason great many are obliged to move from hence into the Southern Colonies, it will be the easier to direct them from Holland to the Northern Colonies if so be any encouragement was given."

On January 25, 1750, the General Court of Massachusetts Bay, abandoning the idea of scattering needed laborers and indentured servants through the settled towns, voted to set aside four townships; two in the "western parts nearest Fort Massachusetts," each of 7 miles square (in the Berkshire Hills, near the modern North Adams, then an unsettled wilderness, frequented by hostile Indians), and two in the "Eastern parts near Sebago Pond" in Maine; each of 6 miles square (also frequented by hostile Indians); each to be settled with 120 families within three years; and each to maintain a "learned Protestant minister within five years." A reserve of 200 acres in each township was granted to Joseph Crellius on condition that he should provide the 120 families to each within three years. 6

With no further investigation of this Joseph Crellius than his hopeful letter, the Lieutenant-Governor commissioned him to go to Germany, in the name of the Province, to find these 480 families; and the matter was closed, so the General Court thought, on February 5, 1750, by the passage of an Act regulating and safeguarding the importation of German passengers, in the hope of avoiding some of the scandals of overcrowding and underfeeding which were being complained of in the Pennsylvania traffic. The depth of their solicitude was shown by the requirement that each passenger should have a space six feet long, and one foot six inches wide; height not stipulated. But even this was a greater space than had been customary, the passengers having been expected to sleep like the seamen, in bunks shorter than their own bodies, and between-decks, where there was usually about 4½ to 5 feet head-room; so that they would literally be obliged to go on deck to stretch out at full length.

Obviously 800 acres of timber-land, far from roads or rivers, was not much of a commission to repay Crellius for his trouble. The four Massachusetts townships seem to have been neglected from

the start. He secured the influence and support of the Waldos by undertaking to direct emigrants to their Muscongus tract; and he put an iron into the fire for himself by organizing, in 1750, a company for establishing a glass factory near Boston. The partners were John Franklin, tallow chandler (a brother of Benjamin Franklin); Norton Quincy, merchant; and Peter Etter (a German) stocking weaver, all of Boston; Joseph Crellius, "late of Philadelphia;" and subsequently, Isaac Winslow, of Milton. This company leased of John Quincy, Shed's Neck in Braintree, fronting on the Fore River, comprising about 100 acres, for 10 shilling per acre. They laid it out in town lots, under the name of Germantown, giving the streets and squares German names. The object was to use the German labor for making glass, spermaceti candles and chocolate, and for weaving stockings. And it is a safe guess that the labor was to be unpaid—indentured in settlement of the ship's passage, as customary in Pennsylvania—and that Crellius' share in the company's operations depended on the number of workmen he could provide on these terms.

The name Germantown is still applied to this neck of land. It is on the west side of the Fore River, just before it joins Boston Harbor, and is now within the town of Quincy. A more inaccessible and unsuitable place for a manufacturing town could hardly have been devised. In this year of 1910 it is still almost unoccupied, except for summer residences of Boston folk. The Germantown company was foredoomed to failure not only by its location, but also because the rent fixed by Col. Quincy, £50 per year for the tract, with option of purchase at £1000, was a good round sum as values stood at that time, and quite beyond the industrial value of the property. Whatever Lieutenant-Governor Phips might say about the general good to be expected from German immigration, John Quincy evidently did not propose that his estate should lose anything gainable thereby.

The lease was signed in Boston August 9, 1750, and was recorded January 8, 1752.

The personnel of the Germantown company reflects Crellius' Philadelphia connections. He had the close acquaintance of both Benjamin Franklin and Christopher Saur, through whom later he doubtless made his connections with German publishers. In 1747 he had translated Franklin's Plain Truth into German, and had already brought several shiploads of emigrants to Philadelphia. In 1748 he heard of Waldo's desire for German settlers on the Muscongus tract, and sent one ship from the Delaware to Broad Bay, without notice to the passengers, who were all bound for Philadelphia. When the Massachusetts enterprise took shape, Benjamin Franklin prepared the plans for the Germantown settlement, and was no doubt responsible for introducing Crellius to his brother John in Boston. through whom the company was organized.

The Lieutenant-Governor defended his arrangement with Crellius in a speech before the Assembly, May 31, 1750, in which he described the desirability of German immigration, saying: "By what I can learn of the Character and Disposition of that People, I apprehend it to be of great Importance to encourage their Settlement among us: For together with other Benefits likely to accrue from it, It is probable they will introduce many useful Manufactures and teach us by their example those most necessary and excellent Arts for increasing our Wealth. I mean Frugality and Diligence, in which we are at present exceedingly defective.

This moral reasoning, as the event proved, was less to the taste of the Assembly than the idea of letting these foreigners serve, as in Pennsylvania, as a human barrier to protect the colony against attack by the French and Indians.

After making these arrangements, Crellius went to Frankfurt-am-Main, then the center of German trade and activity, and the seat of the Imperial

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8Pattee: Old Braintree and Quincy, pp. 474-486, and authorities there quoted.
9Suffolk Deeds, LXX, 169-170.
10Deutscher Pionier, Cincinnati, XIV, 141.
Assembly. He carried a letter from Lieutenant-Governor Phips to Dr. Heinrich Ehrenfried Luther (a prominent type-founder and publisher, and a member of the Aulic Councill of the Empire), in which the Councillor was informed that "Mr. Crellius has continued in this province for divers months, and has by his good conduct and behaviour acquired a good character with all that know him." On the strength of this official recommendation, he was entertained for months as a guest in the Councillor's house. He instituted an active canvass for emigrants, in many districts within reach of Frankfurt. Advertisements were inserted in the Kaiserlich Reichs-Postamts-Zeitung of Frankfurt, and in the newspapers of Heilbron, Augsburg, Nürnberg, Stuttgart, Speyer and Herborn. At each of these places some reputable printer or publisher was named to receive applications from intending emigrants.

The advertisements printed in the German newspapers relating to the Massachusetts settlements contained specific promises of which the following is a translation:

"In each town there shall be given to the church two hundred acres; to the first preacher settling among them, two hundred; and to each of the one hundred and twenty families, one hundred acres—equal to more than one hundred and twenty German acres. And this land, provided they dwell upon it seven whole years, either in person or through a substitute, shall be guaranteed to them, their heirs and assigns forever; without their having to make the slightest recompense, or pay any interest for it. Unmarried persons of twenty-one years and upwards, who permit themselves to be transported thither, and venture to build on their land, shall also receive one hundred acres, and be regarded as a family.

"There shall be given to the colonists on their arrival necessary support for from four to six months, according as they arrive early or late in the season.

"The first families going thither can all select their residences either in a seaport or on navigable rivers, where they can cut wood into cords for burning, or into timber for building material, and convey it to the shore, where it will always be taken of them by the ships for ready money and carried to Boston or other cities; from thence whatever they need will be brought back in return, at a reasonable rate. By means of which the people are not only able at once to support themselves until the land is fit for cultivation, but also are freed from the trouble and expense of making wagons, and traveling by land, to which difficulties it is well known Pennsylvania is subjected.

"Also, the Government at Boston has heard from the people who have already come from Pennsylvania, the unjust treatment (well-known to the world without any such announcement) which befell them upon the sea, after they had sailed from Holland, and has already made a regulation to prevent the like, for the future, in the voyage from Holland to Boston; according to which, not only the ship-captains who bring the people over, but those who accompany them, must govern their conduct by the prescribed regulations, otherwise they will receive punishment, and be compelled to give the people satisfaction; and also the ship itself will be taken into custody. Thus are the like mischances in various ways prevented, and every one is made secure." 12

Most of the responses to these advertisements came from the Westerwald and Franconia.

By the summer of 1751, enough passengers had been obtained to fill a river transport, in which the emigrants were sent down the Rhine to Rotterdam. Here Crellius first showed the duplicity which marked his conduct throughout this affair. Although his passengers had signed agreements to ship through a reputable firm in Rotterdam recommended by Luther, Crellius ignored his instructions and chartered of another broker, not in good repute with the Germans, a small vessel, quite inadequate for the purpose. Crellius' motive was ob-

12Collections of the Maine Historical Society, VI. 321 ff.
viously to save himself the difference in cost between that ship and one of proper size. His vessel was very disparagingly referred to in the Rotterdam newspaper, June 9, 1751.

After waiting in Rotterdam about a month, Crellius embarked in July, with his passengers to the number of about 200, in his small vessel, the Priscilla, Captain Brown. They touched at Cowes on July 31, and sailed for Boston, "with a fair wind," arriving October 27, and entering through the Custom-House November 2. The passengers included Franconians, Wurtemburgers, Swabians, Hessians, and "French Protestants from Germany;" these latter descended from Huguenot refugees, of whom great numbers had settled in Germany after the Revocation of the Edict of Nantes in 1685, and at other periods of general persecution, one of which began in this very year of 1750-1.

After the Priscilla was well out at sea, the passengers' meals were stopped. As they had been included in the passage money, immediate protest was made to Captain Brown, who explained that Crellius had not laid in a sufficient supply of provisions, and that nothing remained but ship's stores, which the passengers might buy of the captain, or starve. And Crellius locked himself in his cabin, pleading sickness, and refused to see any one. So such of the passengers as had any money left, paid Captain Brown over again for their food for the rest of the journey, while the others were forced into debt to the ship; a debt which could be cancelled only by letting the captain auction them off as indentured servants on their arrival in Boston—a result which was, no doubt exactly what Crellius intended.

The arrival of the Germans was anticipated by an advertisement in the Boston Post-Boy of September 16, 1751, as follows:

"Whereas, Numbers of Gentlemen Proprietors of Land Within this Province have expressed their Inclination and Intention to several members of the United Society to settle their unimproved Lands with German and other Protestants, on advantageous Terms to the Settlers; and as the Arrival of a considerable Number of Foreign Protestants is daily expected; These therefore are to request said Gentlemen and other Proprietors that are alike minded, to send in their Proposals in Writing; and therein particularly to express the Quantity and Quality of the Land they would dispose of, with their Situation, whether East or West, &c., and what distance from Boston, and other Town of Note, whether on a Bay or River, or if otherwise, what Distance from Water-Carriage or Landing-Place, &c., as also what Encouragement they'll give said Settlers with regard to Building, Stock, Utensils, &c.

"N. B. Direct to John Franklin, in Cornhill, Boston."

This sounds hospitable enough, but the results did not harmonize with the promise. A more practical transaction was the sub-lease of the Germantown property in Braintree, August 27, 1751, to General Joseph Palmer and Richard Cranch, who acted as managers for the company, and who set about building chocolate mills, spermaceti and glass works, stocking and salt factories.

The Boston Post-Boy for October 21 reported the Priscilla off Marblehead, and the same paper for October 28 mentioned its arrival at Boston "with about 200 Palatines."

No one seemed to know what to do with them. By Crellius they had been promised each 1-123 share of 7 miles square as homesteads; but they had not been led to expect either segregation in the wilderness, as the law provided, or indenture as servants, as the people of Boston desired. The General Court took the position that until 120 families were on hand no township could be opened; and here were but 50, so they might wait for the arrival of the other 70! They laid their case before the Lieutenant-Governor, Spencer Phips, with their letters of introduction from Councillor Luthr in Frankfurt, and he laid the matter before his Council.

"Since your last session," his message related, "a Number of Families have
arrived here from Germany, with a Design to settle on some of the unimproved lands of the Province: They are not sufficient to fill up a Township, but there is Encouragement that a greater Number will follow them the next Year. I shall order to be laid before you some letters I have received from a Gentleman of Character in Germany (Councillor Luther), on this Subject, and you will consider what is proper to be done by you with Relation to it."

So the township remained closed until its full quota of population should be on hand. What were the Germans to do in the meantime? Probably the intention was to force into service such as were not already bound.

The following advertisement appeared in the issues of the Boston Evening Post for November 18, November 25 and December 2, 1751:

“Lately arrived at Boston, a Number of German Protestants; some of them, both Male and Female, not having paid their Passage, are willing to hire themselves out for a certain Time in order to have their passages paid. Any person wanting any of the said Germans, may treat with William Bowdoin, at his store in King Street, who acts for said Germans.”

A committee was appointed to inquire into the condition and circumstances of the German passengers and report what they judged necessary to be done. This was on November 1. On the 5th the Secretary of the Council was directed to “deliver to one of the Germans acquainted with the English language a Copy of the Vote of the General Court for encouraging Mr. Joseph Crellius’s Transporting German Protestants to settle within this Province.” On November 26 a committee of the “French Protestants from Germany” were sent under guidance to view the two townships in the “Western parts,” in the forest over 100 miles from Boston; and on December 3 a similar committee of the Germans was sent to view the two townships in the “Eastern parts,” or Maine. Meantime cold and hunger were threatening the lives of the unfortunate passengers, and while the committees viewed townships in the wilderness, and the General Court fled to Cambridge and met semi-occasionally under fear of the prevailing epidemic of small-pox, the Commissary was directed by vote of the General Court, January 1, 1752, “to supply blankets and beds to the poor Germans who are now suffering by reason of the severity of the season,” and the following day the Court voted that those who were without means should be entitled to poor-relief. This was the way in which invited guests tasted of New England hospitality!

The Boston Gazette for January 7, 1752, remarked: “We have had for some Time past a severe cold Season, whereby our Harbour is now entirely froze up. Last Friday Morning a Man was found froze to Death in his Cabbin, on board an Oyster Vessel near the Town Dock.”

Captain Brown seems to have had difficulty in getting away from the port of Boston, doubtless because of the severe winter. November 18 he “entered out” for South Carolina; November 25 for North Carolina; December 9 and January 27 cleared for the West Indies; March 23 for Barbadoes; and finally April 6, 1752, for Philadelphia.


(TO BE CONTINUED.)
The Bi-Centennial of New Bern, N. C.
By Julius Goebel, Ph.D., Professor in the University of Illinois

URING the month of July 1910 the quaint old town of New Bern, N. C., so romantically hidden among huge elms near the rivers Neuse and Trent, celebrated the bi-centennial of its founding. The celebration created little attention outside of the State of North Carolina, although the event had a national if not world historic significance, because it marked one of the earliest steps in the meeting on American soil of the Anglo-Saxon and the German, after a separation of many centuries, for the purpose of shaping jointly the future destinies of our country.

And viewing this great historic fact in this light, there rise, moreover, before our vision as the final moving causes, the grand intellectual and religious movements of the 16th and 17th centuries with the subsequent pictures of endless wars and bloodshed, of heroism and of martyrdom, and of untold distress. But the convulsion of European society produced by the religious movements during these centuries, the persecutions and sufferings, had created among the champions of the new religious ideas, a feeling of solidarity and brotherhood the force and intensity of which we of today seldom realize.

That Germany was the real fatherland of the Reformation, was always recognized by England, and it was for a long time remembered that the German and Swiss cities and afterwards Holland, then still a part of Germany, had given shelter and protection to the Puritans and other English separatists, who had been driven from their homes. It was, in fact, during this exile in Germany and Switzerland, that the Presbyterian Church had been founded and organized. When afterwards, chiefly through Cromwell’s efforts and achievements, England had become the foremost Protestant power in Europe, considering it her mission to champion the Protestant cause, she invited to her American colonies the suffering Protestants of Germany, which in the mean time had been devastated and ruined as a political power. It was due, therefore, to these great historical forces, that the meeting of the German and the Anglo-Saxon on this continent came about. The humble founders of New Bern may not have been conscious of the importance of their difficult undertaking, but today they appear to us in the same light as do the Puritans and Quakers; the representatives and champions of historical ideas that have since revolutionized the social and political conditions of Europe.

While we are thus viewing the founding of this colony in the glorious light of historical development, we must not forget that the actual story of the settlement, like all human enterprises, presents many features of coarse reality,—feature of human shortcomings as well as of great heroism.

As early as 1703, Rev. Joshua Kocherthal, a Lutheran clergyman at Landau in the Palatinate, driven to despair over the dreadful sufferings which his flock had endured in consequence of the invasions of the barbarous French armies and of religious persecutions, had gone to England to inquire into the expediency of an emigration of his people. That he met with encouragement we may see from the fact that after his return from London, he published a book on the Province of Carolina, giving a glowing description of the climate, the fertility and the products of this country.

This little book came to thousands of poor downtrodden people like a divine message, showing in the distance beyond the sea a land of promise where they could find plenty, and that liberty and peace of soul for which they were craving. I have in my possession numerous letters written by these people, which go to prove that Kocherthal’s book was read in the smallest hamlets in the districts.
along the Rhine. Imploring their Prince to give them permission to emigrate, they speak again and again of Carolina as the coveted land to which they desire to go.

And they did go, permission or no permission. Encouraged secretly by the English government, which was as anxious to get foreign Protestant colonists as it was desirous to keep its own people at home, a migration ensued such as Europe had not witnessed since the days of the Crusades. Within a period of a few months, between ten and fifteen thousand people appeared in London, asking to be transported to the colonies across the ocean. Among these were the future settlers of New Bern.

It is impossible here to go into all the details of the experiences of their stay in London, where they lived for months crowded together in tents and barns; to relate of the generosity of Queen Anne, and of many noble Englishmen in relieving their sufferings; to speak of the jealousy and hatred of the English mob, which saw in the poor foreigners their competitors in the labor market; or to mention the petty disputes in Parliament to which the coming of the Palatines gave rise.

After a wait of long months during which the government tried to solve the question of how to dispose of the newcomers, it was finally decided to send about three thousand to New York, about an equal number to Ireland, whither they carried the linen industry now so famous and flourishing, and about eight or nine hundred to North Carolina.

Here is where the man enters with whose name the founding of New Bern is connected chiefly: Baron Christoph von Graffenried. There are few characters in the history of early American colonization concerning whose life and work we are so well informed as we are concerning this great pioneer. I have in my possession two manuscripts, written by him towards the close of his life, one in French and one in German, giving a detailed account of the whole expedition, from its start in England to the time of his final return to Switzerland, and containing numerous maps, letters by the colonists, and other valuable historical documents. I venture to say that no other American colony can boast of similar records of its early history. Nor can any other colony claim as its founder a man of the distinguished social standing and the education and refined culture of von Graffenried.

The scion of an old German noble family of Switzerland, he had been educated at Heidelberg and Leyden, then the leading universities of Europe and had lived as a welcome guest at the brilliant courts of Charles II and Louis XIV. He was not a religious fanatic, like so many of our early American pioneers, but he possessed the devout piety of the heart, and, above all, he was endowed with a sense of honor, of integrity, and of duty that knew no compromise.

In the atmosphere of extravagance and lavishment that prevailed at the French and English courts, he had developed to an unusual degree the nobleman's talent of contracting debts. In order to regain his depleted fortune, he hailed with delight the plan of a Swiss syndicate to found a colony or to acquire and exploit silver mines in America. At the same time he hoped to find a greater field of activity and influence than the narrow surroundings and limited conditions of Switzerland could offer to a mind eager for enterprise and adventure.

He embarked for England, and, owing to his excellent connections succeeded not only in Interesting English capital to the extent £5000 in his venture, but also Queen Anne, who contributed £4000. Having at his disposal over £6000, of which the people of Bern had subscribed one half, he purchased from the Lords Proprietors fifteen thousand acres of land at the Neuse and Trent rivers and twenty-five hundred acres at the Weetock River.

I wish to emphasize right here that these German and Swiss settlers did not come here as paupers, but, like most of their countrymen who have emigrated since, they bought their land honestly.
Just as the Puritans obtained their land in Massachusetts through money advanced to them by land speculators, money which the settlers had to pay back in yearly installments from their earnings, so did our Palatines. Many of them purchased their farms with money they had brought with them from the fatherland. Untold millions have in this way during the last two centuries been contributed to our present national wealth; not to dwell on the fact that the resources of this country would never have been developed as they are today, had it not been for the six millions or more of industrious German and Swiss farmers and tradesmen who in the course of these two centuries reclaimed our flourishing farmlands from the primeval forests and prairies of America.

Baron von Graffenried was careful to pick only young and able-bodied men for his new colony, and to have nearly every trade and craft represented. According to their nationality the colonists were partly Palatines chosen from the thousands assembled in London, and partly Swiss families who had joined Graffenried later. He took with him a school teacher, and as a clergyman could not be found to accompany them, Graffenried himself was authorized by the Bishop of London to perform marriages and baptisms.

Despite a few adversities at the beginning, and despite that chronic want of ready cash which then prevailed in most of the colonies, the new settlement soon flourished, as the letters written by the colonists to their friends in Switzerland show. In laying out the town, in constructing fortifications, in building a water-mill, the first in the colony, and in organizing the new community, Graffenried displayed a great deal of talent. Although he had been appointed landgrave and held judicial power, and although the colonists, according to a contract, owed him fidelity and obedience, the fact must be emphasized nevertheless, that the primitive government of the colony was democratic in nature. Twelve of the most capable men, called overseers managed, together with him, the affairs of the small community, and when the little town had been built, it was named New Bern in solemn assembly. Doubtless it was the old Germanic form of communal democracy, resembling the New England town-meeting, which von Graffenried and his colonists were thus transplanting to Carolina.

That the new colony, despite its auspicious beginnings, was destined to pass through troubles and adversities which almost wrecked it, was not the fault of Graffenried and his industrious flock. While it is impossible here to relate in detail the afflictions which the poor people had to endure, I shall at least speak of some of the causes that led to them, because they are both typical and instructive.

When Baron von Graffenried made his contract with the Lords Proprietors at London, they conferred on him the title of Landgrave and Baron of Bernburg, made him a knight of the order of the Purple Ribbon and gave him all sorts of promises. Among the latter was the promise that he was to be paid £500 for the maintenance of the colonists after his arrival at North Carolina. This money he never received, despite his pleadings. Being a man of honor and duty, who keenly felt the responsibility of his position as leader of the colonists, he borrowed money on his personal notes to keep his people from starvation, hoping at the same time that, according to the terms of his contract, he would be reimbursed by the Lords Proprietors. He could not conceive the idea that gentlemen would break their contract, and so he got into endless trouble when the notes became due. Nor did he fare better with the syndicate at Bern. Here, too, he was to learn by bitter experience that a stock company has neither soul nor conscience.

Moreover he found out upon his arrival in North Carolina that the land which he had purchased in good faith had never been lawfully acquired from the Indians. To avoid threatening trouble he bought from them again the land for which he had already paid once.
If, later on, the little colony had to endure untold sufferings from Indian attacks, these troubles were not due to Graffenried and his people, but to the treachery, the faithlessness, and cruelty of certain elements among the frontiersmen. The very fact that Graffenried, when captured on one of his expeditions, with an adventurous and disreputable English surveyor by the name of Lawson, was released, while the latter was cruelly murdered by the Indians, is proof sufficient for my statement.

A word here regarding the relations between the early German settlers and the Indians may not be out of place.

Nearly all of the German settlements of Colonial times were located along the Indian frontier, extending from Maine to Georgia. The reason for this is to be found in the outspoken policy of the kindhearted English government of using their German cousins as a kind of buffer against the French and Indians. Much in the history of the westward movement of American civilization and in the final winning of the West is to be explained by this. And with pride the Americans of German descent may point to the fact that their forefathers, from the time of Pastorius, the founder of Germantown, down to Carl Schurz, looked upon and treated the red man as a fellow-being whom they considered their duty to civilize, and not to rob and exterminate as the Jews did the Canaanites of old. Not a few of Baron von Graffenried's troubles were due to his humanity and his refusal to violate his pledged faith.

To these unmerited troubles, and to his financial embarrassment, caused by the breach of contract on the part of his financial backers, must be added all the evils and corruption resulting from the evils of proprietary government in Colonial times.

It is a most pathetic situation in which we find von Graffenried after three years of hardest labor and self-sacrifice. Misfortune after misfortune had befallen him. Betrayed by his friends and suspected even by his own people, he stood alone between them and inevitable disaster. But he faced the situation like a hero. Though in danger of being captured and imprisoned for debts which he had contracted to save his people from starvation, he journeyed to England to make an appeal to the Queen, and to plead with the Company at Bern. But soon after his arrival in London, the Queen died, and when he finally reached Bern, he had no money with which to sue the Company for breach of contract. Finding that a further struggle against the inevitable was useless, he decided to remain in Switzerland. But in order to defend and to justify himself, he wrote the accounts of his American adventures of which I have spoken before, closing the German version with this expression of resignation: "It seems that fortune is decidedly against me. It seems best, therefore that I give up those plans and seek those treasures which neither moth nor rust doth corrupt."

The colony which from now on was more than ever thrown upon its own resources, survived for this very reason. No better illustration than this of the fact that paternal government, even in its mildest form, has no place in this country, and that the success of the individual as well as of communities depends with us in the last analysis upon the sterling qualities of mind and soul and character that will stand the test of adversity as well as of success and prosperity.

That the pioneers of New Bern possessed these qualities in a high degree is shown by the letters to which I have already referred. I consider these letters historical documents of the greatest value, not only on account of the insight they give us into the conditions of the young colony, but also because they reflect the intellectual and cultural state of the colonists, and hence allow us to form an idea of the contribution these people and thousands of their countrymen made to the American character and to American culture. For they were written by so-called common people and not by learned clergymen and scholars as are most of the letters that have come
down to us from that period. The very fact that these people could express themselves in writing as they do, proves that owing to the superior public-school system in Germany and Switzerland, they were better educated than the average English immigrant of this period.

Written in the exquisitely simple dialect of the German-Swiss, these letters give us a glimpse into the inner wealth of the German soul-life from which have sprung the music, the poetry, and the art of Germany which we all admire. We notice the depth of the religious feeling of these simple people, the heroic love of freedom of conscience of the Anabaptists who had been driven from their homes, and we see the courage with which they met the privations and sufferings of primitive frontier life.

And these characteristics are typical of the rich cultural heritage which the German element of this country has, during the last two centuries, brought with it from the fatherland and added to the development of the American character. For what we today call the American national character is not the character of any particular sectional element of our population, but the product of the qualities of various nationalities, chiefly Teutonic: qualities, moreover, which are partly hereditary, and partly acquired in the hard school of frontier life.

Individuals and generations may pass away, but national and racial traits will remain, despite all race admixture. While we may well point with pride to the character and achievements of our ancestors, we must not forget the duty to and heritage they left us. The growth and prosperity of this powerful new nation have brought with them dangers and evils no less formidable than those which our ancestors had to face. No social reform will avert or cure these as long as the individuals who constitute society and nation are wrong. Simplicity and integrity, a sense of honor and duty, fearlessness and modesty, thriftiness and temperateness in the enjoyment of the pleasures of life must be the sterling qualities of the individual, before they can manifest themselves in our social and national life. It is in these qualities that the Americans of German descent see the lasting heritage of their forefathers, the preservation and propagation of which, they consider their national mission.

How Switzerland Manages Divorce Cases

Switzerland has an unusual way of managing her divorce cases. In every town there is a sort of official paper known as the Teuille d’Avis, in which one may read daily announcements like this:

“Monsieur and Madame X, who are in instance of divorce, are requested to appear privately before the Judge alone or with their lawyers, in order to come to a reconciliation if possible.”

Before the beginning of every divorce case in Switzerland this notice is published and sent out to the parties concerned, leaving them free to attend before the judge or not, as they wish. Sometimes the wife, anxious to state her wrongs before a kindly Judge appears and the husband stays away sometimes it is the other way, and very often the couple meet.

Although there are no statistics published on the subject, a leading lawyer in Geneva whose specialty is divorce cases said recently that at least 3 per cent. of these cases are settled by the advice of the judge at meetings out of the court. In fact Swiss lawyers will not definitely take up a divorce case until it has passed through the reconciliation process. When one of the couple does not attend this means that the affair is to be fought out, but in any case Swiss divorces are not expensive. The usual cost in a contested case is $200 but sometimes it is as low as $100, while when both parties are agreed the matter can be settled for $10 or $15.
City of Heidelberg, Germany

On May 19, 1910, a company of four friends—Rev. C. E. Creitz, D.D., Rev. J. F. Moyer, Rev. Henry K. Miller and Daniel Miller, all of Reading, Pa., sailed from New York in the North German Lloyd steamship "Grosser Kurfuerst" for Europe. They spent three months profitably and delightfully in a tour through England, Scotland, France, Belgium, Holland, Germany, Austria, Switzerland and Italy. Covering more than 6,000 miles on the Atlantic Ocean and over 4,000 miles on land, they visited some forty cities and towns, including the great capitals of the countries named. Moreover, the mountains Rigi, Jungfrau and Vesuvius were ascended.

One result of the trip is a delightful book written by Daniel Miller, the veteran editor and publisher, of Reading, Pa. The book, "Rambles in Europe" contains 400 pages, is well printed on good paper and costs only $1.25 (orders received by The PENNSYLVANIA-GERMAN). The book is full of interesting facts, expressed in plain language and will be enjoyed by all who read it. We quote the following as an illustration of the author's style, and skill.—Editor.

We approached the city of Heidelberg with a high degree of pleasure. It is most beautifully situated on the river Neckar which flows into the Rhine at Mannheim, some twenty miles below. Heidelberg was the cradle of the Reformed Church in Germany. It was for a long time the centre of Reformed influence. Here lived and ruled the Electors of the Palatinate, including the pious Elector, Frederick III, at whose request Zacharias Ursinus and Casper Olevianus, two leading professors of the university, compiled the celebrated Heidelberg Catechism.

The city is situated in a narrow valley. There are high mountains on the north and south. Between the city and the mountain on the north flows the river Neckar. On the south is the mountain Königstuhl, which is 1,863 feet high.

The population of Heidelberg is about 50,000. Few towns can vie with it in the beauty of its environs and in historic interest. Conrad of Hohenstaufen, who became Count Palatine of the Rhine in 1155, selected Heidelberg as his principal residence, and under him and his successors the then insignificant place soon became a town of much importance. It continued to be the capital of the Palatinate for over five hundred years until 1721, when Elector Charles Philip, on account of differences with the Protestant citizens, transferred his seat to Mannheim. Since 1802 the city belongs to the grand-duchy of Baden.

Heidelberg suffered severely during the Thirty Years' War. In 1622 the cruel Austrian General Tilly captured the city and the soldiers plundered the citizens, whose sufferings were extreme. The celebrated Palatinate Library was carried away to Rome. A part of it has since been returned. In 1689 Heidelberg again suffered severely, this time at the hands of the French. They captured the city, blew up the large and beautiful castle, and burned a large part of the city. In 1693 the French once more took possession of Heidelberg and again destroyed a large part of it.

First of all we visited the ruins of the large, famous and once beautiful castle at the eastern end of the city, long the home of the rulers of the Palatinate. This is said to be the most beautiful ruin in Germany. It is seldom that ruins are beautiful, but such is the case here. The castle was very large and before its destruction by cruel hands must have been a magnificent palace. It was both a fortress and a palace. As the ruins are located 330 feet above the town, the ascent of the long hill was no small task. From the castle an enchanting view is afforded over the city, the Neckar river and the country to the west as far as Mannheim and the Rhine. The country westward is level and very fertile. Here many of the ancestors of our eastern Pennsylvanians lived and suffered religious persecution. Their crops were repeatedly destroyed and frequently also their homes. Finally, when their cup of suffering was full, they accepted the kind invitation of Queen Anne, of England, and went to London, where their sufferings, on account of the refugees' large...
generations, continued. Finally many of them were sent to New York state, whence some wended their way under the two Conrad Weisers to the Tulpehocken region in Pennsylvania. Others came more directly by way of Philadelphia at the invitation of William Penn. What must have been the feelings of these people, as they for the last time set their eyes upon the country in which they and their ancestors during many generations had been born and brought up? With heavy hearts they must have turned their backs upon their native land, and to seek homes in the new western world which was then mostly a wilderness.

The erection of the castle was commenced at the close of the thirteenth century; it was enlarged in 1410, 1559 and 1607. As stated, it was partly destroyed by the French in 1689 and 1693, and in 1764 lightning completed the work of destruction. The many beautiful carved stones lying around indicate the fine character of the building. At one place there is a very large piece of masonry from the round tower, which shows the solid character of the work. The tower is 79 feet in diameter, and the walls 21 feet thick. When the French blew up the tower in 1693, one-half became detached and fell in an unbroken mass into the moat, where it still remains as it then fell.

We inspected the extensive ruins of the castle closely. A portion of the ruined palace has been restored by the state. A guide led us through this part. There are a number of fine paintings in the rooms and in the chapel.

The government of Baden is anxious to restore the front of the Otto Heinrich building at an estimated cost of $60,000, but the Diet of Baden in the summer of 1910 declined to give its assent.

Among other rooms we were shown one in which according to the guide, the Heidelberg Cetechism was composed. This is not likely. The compilers may have submitted their work to Frederick III in that room. Under the restored part is the so-called Heidelberg Tun—an immense cask capable of holding 49,000 gallons of wine. It was erected in 1751. It is said to have been full three times. Why such a monster cask? In those days many of the people contributed one-tenth of the wine produced by them to the Elector, and it was gathered in this cask, which is the largest in the world. There is also a smaller Tun in the same cellar, erected in 1610, and holding 10,000 gallons. This has not been used since 1803. Aside of the large Tun stands a grotesque figure of Perkes, the court-jester of Elector Charles Philip. In the same place there is a barrel of most peculiar construction. It is without a single hoop of any kind. How can this be? The barrel is constructed of staves, which are dove-tailed into each other. But how this could be done with staves which are bent and narrower at the ends than in the centre is a mystery to me. And yet such is the case.

In the ruined part of the castle is a very large kitchen, in which oxen were roasted in former times. There is also an immense oven in which the bread for the large family was baked. The outside walls of the several wings of the castle are still standing. In the niches of these walls are several statues, including Joshua, Samson, David and Hercules. Below that of David are these lines:

"David war ein Jüngling,  
Gehezter und Klug,  
Dem frechen Goliath  
Den Kopf abschlug."

Then there are allegorical figures of Strength, Justice, Faith, Hope and Charity. In the upper niches are the seven gods of the planets—Saturn, Mars, Venus, Mercury, Diana, Apollo and Jupiter.

Connected with the castle before its destruction were beautiful gardens. There were magnificent arbors, terraces, fountains, etc. It is said that King Louis XIV, of France, was jealous for fear that the beauty of Heidelberg Castle should outshine the surroundings of his palace at Versailles.

After lingering a long while at the castle we ascended the mountain on the
south called "Königstuhl," to the place known as "Molkenkur," formerly a dairy, now a restaurant. Here the view was greatly enlarged. We took supper here in the open air and enjoyed the glorious view until late in the evening. From here the view westward over the former Palatinate is extensive and most beautiful. The Neckar, after passing Heidelberg, winds its way through a fertile country until it reaches Mannheim, where it unites with the historic Rhine. We could also see the latter stream for a considerable distance.

One of the most interesting places in Heidelberg is the Holy Ghost church near the centre of the city. This church was erected in the fifteenth century as a Catholic place of worship. During the Reformation both the Catholics and the Reformed claimed the church, and the matter was compromised by the erection of a partition wall crosswise through the centre of it. Since then both parties have been worshiping in this church—the Reformed in the western and the Catholics in the eastern part. There is no quarreling between the parties. In 1882 the wall was removed to provide a suitable place in which to celebrate the 500th anniversary of Heidelberg University. After that the two religious bodies held their services at different hours, but in 1892 the Catholics demanded the restoration of the partition wall, and it was re-erected. The church is very long, and both parties have sufficient room.

We worshipped with the Reformed people in the Holy Ghost church on Sunday morning, June 26. The church was well filled and the people appeared to be devout. The singing was vigorous. The hymns were not announced. The people stood during the reading of the Scripture lesson, according to a good old custom, which is intended to show reverence for the Word of God. Text: Luke 5:1-11. The theme was—Obeying God's Word and Following Him. The sermon by Pastor Goetz was good, but unfortunately we could not understand all on account of the peculiar brogue of the speaker and the great echo in the church. The building was erected for Catholic worship, in which ceremony is emphasized. It is poorly adapted for preaching. The pastor closed the last prayer with the Lord's Prayer, at the commencing of which the bell of the church was rung. This custom, as I understand it, is to give notice to the people at home, so that they may inaudibly unite in prayer. Here, as in many other places, the women were largely in the majority. Like in America, some of them wore hats so large as to obstruct one's view of the preacher. After the close of the service a considerable number of children gathered in front seats for catechetical instruction, a custom which has prevailed during many generations.

The Holy Ghost church was used as a Catholic house of worship until near the close of the year 1545, when Protestantism broke out here. This came suddenly. The community had become impregnated with the Reformation principles, and on Sunday before Christmas, 1545, as the priest was about celebrating the mass, the people began to sing a popular Reformation hymn of Paul Speratus, the first line of which is as follows: "Es ist das Heil uns kommen her." The priest fled from the church, and this was the beginning of Protestant worship in the Holy Ghost church.

With the introduction of Protestantism came many troubles for the people. The form of their religion was frequently changed, because the Elector controlled this matter. Sometimes the elector was Reformed, sometimes Lutheran, and at times Catholic, and as was the Elector, so the people were expected to be in religion. Occasionally the Reformed people had their churches closed against them, and they were forbidden to hold services in the town, so they went out to Neustadt to worship. With the accession of another Elector their churches were restored to them. The Reformed flourished mostly during the reign of Frederick III, who was a just and very pious ruler. It was at his request, as stated above, that the well-known Heidelberg Catechism was compiled.

One cause of the sufferings of the Reformed people came from the fact
that their catechism, in the answer to the eighteenth question, called the Popish Mass an accursed idolatry. In some editions of the catechism this question and answer were omitted.

As stated, the church was erected for Catholic worship, and is somewhat illly adapted for Protestant purposes. However, there are no transepts. The ceiling is quite high, which is the cause of the echo, and there are a number of thick stone pillars to support the heavy stone roof. These pillars take up much room and hinder many persons from seeing the minister in the pulpit, which is built against a pillar some distance from the altar. The pastor wore a gown and surplice.

There is a peculiar arrangement connected with this church. Outside along the north and south sides of the building there are numerous stalls against the church, in which business is carried on—the sale of pictures, new and second-hand clothing, fish, fruit, flowers, umbrellas, clocks, etc. Singularly as soon as the church service was over these little stores were opened and business commenced. How strange! We could not help thinking of how Jesus drove the money changers out of the temple. In Heidelberg all kinds of stores are open on Sunday from eleven in the morning until four in the afternoon.

After the Reformed service we looked into the Catholic part and were shown around by the sexton. These people are Old Catholics, and differ a good deal from the regular Catholics. They conduct the whole service, including the Mass, in the German language, instead of the Latin, and reject both the Pope and the doctrine of his infallibility. Neither do they use the confessional. They secured the church in 1873, and have since been in possession. King Rupert is buried under the altar, as is also his wife, Elizabeth, who was a sister of the first Elector of Brandenburg.

At the entrance of the Reformed part of the church is this inscription: “In dieser Kirche stand die berühmte Pfälzische Universitäts und Landes, Bibliothek bis zu ihrer Wegführung nach Rom durch Tilly im Februar, 1623.”

The Holy Ghost church has an interesting history. It was erected in the beginning of the fifteenth century. In 1693 the cruel French soldiers drove the people of Heidelberg into this church, locked the doors and set fire to the steeple. The shrieking of the people may be imagined, but this did not move the hard-hearted soldiers. The steeple fell upon the neighboring houses and the bell began to melt. Then the people were let out of the church. In the crush a number were killed and many injured. Aside from the destruction of the steeple the church was not greatly injured, because it is constructed of stone, roof as well as walls. The church stands in the large open market square.

Opposite the church is the “Hotel zum Ritter,” House of the Knights, erected in 1692 in the style of the Otto Heinrich’s Bau of the castle. This was almost the only house in Heidelberg that escaped destruction in 1693.

Another interesting building in Heidelberg is St. Peter’s Protestant church, a fine large building, erected near the close of the fifteenth century, and restored in 1865-70. It is surmounted by a fine open Gothic tower and contains several monuments. It was upon the door of this church that Jerome of Prague, the well-known co-laborer of the Reformer Huss, nailed his theses already in 1406. St. Peter’s was the court church—that is, the one in which the Elector and his family worshipped.

Near by are all the buildings of the famous Heidelberg University, known as the cradle of science in southern Germany. It was founded in 1386 by Elector Rupert I, and is, next to Prague and Vienna, the oldest university. Its time of greatest prosperity was in the latter half of the sixteenth century and the beginning of the seventeenth century. In this period it was, during the reigns of the Electors Otto Henry, Frederick III and Frederick IV, the principal Reformed seat of learning in Germany, and exerted an extended influence. It was a
great power for the truth in Reformation days. During the stormy times of the Thirty Years' War and the devastations of the Palatinate by the French, the library survived with difficulty. In 1886 the five-hundredth anniversary of the university was celebrated in the Holy Ghost church, for which purpose the partition had been removed. The university library contains 400,000 volumes, 4,000 manuscripts, 3,000 papyri and 3,200 ancient documents. About one-third of the manuscripts of the famous Palatine Library, which was carried to Rome by Gen. Tilly in 1623, have been returned at various dates.

Heidelberg contains a Museum, which is comparatively large and quite interesting. To us one of the most interesting objects found here is a copy of the first edition of the Heidelberg Catechism of 1563. The famous eightieth question and answer about the Roman Mass are not contained in this edition. There are editions of the catechism in various languages. Here are also Luther's wedding ring with the inscription "13 June 1525," and a number of letters written by Philip Melancthon, Luther's fellow-laborer in the Reformation. The collection includes a model of the castle, portraits of the Electors, professors of the university and other prominent men, seals, weapons, etc.

The streets of the city of Heidelberg are mostly quite narrow. The principal one is the Hauptstrasse, 1 1/4 miles long and running east and west, with a trolley line. Even this street is narrow. The way from the station to the castle leads along the "Anlage," a park on the south side of the street. At different points are found busts of Prince Bismarck and the local poet, K. G. Nadler, and a statue of the Bavarian Field Marshal Wrede.

We spent nearly half a day on the mountain to the north of Heidelberg, which is also an interesting region. At first we followed the Philosophers' Way, so called because the professors of Heidelberg University love to stroll along this road, which affords a fine view of the city. But we extended our ramblings far above this road. First we visited the round Bismarck Tower, some distance up the mountain. Ascending 73 steps afforded us a fine view of the city and surrounding country. Still higher up we came to the View Tower, which was erected from the material of an old cloister. Here we ascended 87 steps and were rewarded with a further beautiful outlook.

But we were not yet done climbing the mountain, which is known as the "Heiligen Berg." It is said that in early times the ancestors of the Germans offered sacrifices on this mountain. After a long and tiresome walk we came to a most interesting historic spot—the ruins of St. Michael's Cloister. This institution, history informs us, was founded about the year 880, and rebuilt in the eleventh century. Now all is in ruins. But the ruins indicate a large and substantial building. When the place went out of existence I cannot state, but history tells us that the ruins were for centuries unknown until accidentally discovered in 1886. From this place we had one more truly enchanting view of the country north, west and south. The land is level and beautiful in the extreme.

On our way from the mountain we followed the so-called Hirschgasse and finally came to the hotel in a narrow valley immediately above the city, which is famous on account of the many duels fought there by students of Heidelberg University. Dueling is an old and brutal custom which is here continued to this day. To have a scar on the face is considered a great honor. We met many students in the streets bearing such scars. Duels occur almost every week. One such was fought the day before our visit. We were shown through the building. On the second floor is a comparatively new hall in which the combats are held. The fighting is done with swords. On the floor were several fresh spots of blood which had been shed the day before. The eyes and necks of the duelists are protected, so that death seldom follows. Surgeons are always at hand to sew up the wounds. In a room in the older part of the building the floor is covered with marks of blood from duel-
ing. On a large table in this room many visitors have carved their names, among them three chancellors of the German empire who were students here—Bismarck, von Bülow and Hohenlohe. It is a practice should be tolerated by the authorities have been fought here since 1670. It is astonishing that such a barbarous practice should be tolerated by the authorities of the university in this enlightened age.

Our visit to Heidelberg was a great pleasure to us. From here we resumed our journey and passed on to romantic Switzerland.

### Are Americans Selfish?

Germany is very justly held up before us as a shining example of marvelous industrial progress and prosperity. A very great deal of the credit for her present condition is due to her splendid educational system. But no small factor in her national progress is the helpful attitude which her industrial organizations take toward the publicity of scientific data. The individual does not suffer, while Germany, both from a purely scientific and an industrial standpoint, is rapidly advanced. But too often with us the president and his board of directors are alchemists; they fail to see why, if they pay the salaries of their research men, they should give to the public, or their competitors, any part of their results. They exclaim “What has posterity done for me?”

—Scientific American.

### Historic Ephrata Libelled

The following extract from “Colonial Byways” which appeared in the Los Angeles (Cal.) Herald and the rejoinder (quoted in part only) thereto by Prof. F. O. Klinger of the Ephrata Schools appeared in the Lancaster New Era recently.

“Imagine a dingy, straggling, unpaved town, shut in by surrounding hills and by a low line of mountains, a town which stopped growing early in the century, and whose weather-beaten dwellings and other buildings show that it has been many a day since there has been work for the carpenter and painter to do, and one will have a faint idea of the Dunker village of Ephrata, which lies twenty miles by rail from Lancaster, Pa., and impresses one with the singular sense of being a place in which something is about to happen, but nothing does happen in it or ever will. Quieter it could not be, unless it were absolutely dead.

“The stranger let down in Ephrata might easily imagine himself in a peasant village of South Germany, for its founders came from Witsgenstein, and, although it is more than 150 years ago since they built their huts of log and stone and took up the hard, laborious lives of the New World pioneers, their descendants are still faithful to the traditions and customs of the Fatherland.”

The above is an extract from “Colonial Byways,” whatever that may be, and has appeared in a recent issue of the Los Angeles (Cal.) Herald. Anybody with a grain of intelligence, who has visited Ephrata during any time of its history, knows that not a single statement of the above libelous article is true.

Our town justly ranks as one of the most progressive and enlightened communities of Eastern Pennsylvania. The “weather-beaten dwellings” the writer talks about are an extremely rare exception at Ephrata and the borough is especially noted for its many handsome, substantial and well-kept private residences, and which are, as a general thing, owned by their occupants. There is probably not a single occupied dwelling in the whole town that is not painted.

Most of our people are of German descent, a fact of which we are proud, and some of the older inhabitants speak the Pennsylvania German dialect, another thing of which we are not ashamed, either, but to be compared to the peasantry of South Germany is an insult to the thrifty, progressive and hospitable people of our community.

F. S. KLINGER.

Ephrata, Pa.
Historic Pilgrimages along Mountain By-Ways
By Asa K. McIlhaney, Bath, Pa.

PART V

TRIP today (Wednesday, August 24, 1910), through the western section of Northampton County, into the southern part of Carbon County, and return, is about as timely an outing as we could take. Hundreds of summer tourists go up that way by steam cars and others by trolley, but our "tally-ho" enables us to start when we are ready, to stop wherever we choose, and to revel at leisure in the beauties of Nature which she dispels so lavishly on all sides.

Bath is again our starting point. We will travel northwesterly through territory that has been named for and by the red man, and come across such Indian names as Monoquasy, Catasauqua, Hockandelauqua, Kittatinny, Lehigh, Towamensing, and Aquaschicola.

The first part of our journey is over hilly roads on which, many years ago, the Easton—Mauch Chunk—Berwick stages ran daily, having relays of horses at stated intervals and certain hotels where stops were made for meals. From the top of the first hill, the approach of the stage was announced by William Mason the driver blowing his horn while yet some distance from town, and soon all was bustle and rush about the hotel in exchanging the mail and making final preparations for the meal. This is the same highway that Asa Packer with all his worldly possessions packed securely in a large bandanna, trudged over nigh a century ago, on his way to Mauch Chunk, coming from the land of "blue laws and wooden nutmegs." There is no doubt some truth in this, for the great philanthropist had many friends here, who are my authority for this statement. It was in Bath that he was nominated by the Democrats, in 1841, for his first political office, as member of the Legislature.

Be that as it may, we push ahead past the Bossart, King, Fehnel and Edelman farms on which the McCooks and McConnells lived during the American Revolution, and come to DANNERSVILLE, the original home of the family by that name. The two hotels and the store of by-gone days have been converted into comfortable homes. The Silfies, Huth, Schall, Reimer, Lindeman, Nolf, and Hoffman families resided here many years ago. From the last-named, descended the late Dr. Walter J. Hoffman, of Reading, a surgeon with General Custer in 1873, and an anthropological writer of note, long connected with the United States Government.

Here is the source of the Catasauqua creek, named by the Indians, the word signifying, "the earth thirsts for rain," or "parched land." It enters the Lehigh south of the borough of Catasauqua.

Continuing another mile we see ahead of us the old Palmer homestead, in front of which stands a large ailanthus tree. The building though somewhat changed, presents a colonial appearance. For a long time, it was known as "Federal Seat."

George Palmer was, by occupation, a surveyor, and a native of Horsham, Montgomery County. He was a personal friend of the celebrated astronomer David Rittenhouse, and a nephew of John Lukens, Esq., who from the year 1761 to 1789 was Surveyor-General of Pennsylvania.

Upon the death of James Scull, deputy surveyor of Northampton County, which took place, July, 1773, George Palmer was appointed his successor, by a commission bearing date August 4, 1773. The records of the surveyor's office will attest his capacity, he having been the incumbent for fifty-one successive years.

Although the province of Pennsylvania had been granted to William Penn
by Charles II, by letters patent dated March 2, 1680, its northern boundary was not fully determined until 1774, when commissioners were appointed by Cadwalader Colden, Lieutenant-Governor of New York, and John Penn (grandson of William Penn) Governor of Pennsylvania, to settle the line between the two provinces, and to fix the beginning of the 43rd degree of north latitude on the Mohawk, or western branch of the Delaware River which latitude is the division line between the two provinces. Governor Colden appointed Captain Samuel Holland, an able engineer, and Governor Penn selected David Rittenhouse, who appointed as his assistant George Palmer of Northampton County. As the latitude could only be determined by astronomical observation, the Commissioners at the request of Governor Colden did not set out until the latter part of the month of November, 1774, in order to observe "with the greatest certainty the altitude of the Polar star, above and below the pole."

According to a return of their work, dated Philadelphia, December 14, 1774, we find that they fixed the beginning of the 43rd degree of north latitude on the Mohawk or western branch of the Delaware river, and there on a small island planted a stone with the letters "New York, 1774" cut on one side, and on the top "Lat. 42 degrees, Var. 4 degrees, 20 minutes"; thence due west on the west side of the Delaware River, they collected a heap of stones at high water mark, and in the said west line four perches distant, planted another stone with the letters "Pennsylvania, 1774," cut on the south side, and on the top "Lat. 42 degrees, Var. 4 degrees, 20 minutes"; and from thence due west, eighteen perches, marked on an ash tree; and that the rigor of the season prevented them from going further.

Palmer's land-office was in Bath, and about twenty-five years ago, members of the boundary commission to re-adjust the division line between New York and Pennsylvania visited this section and obtained access to the records and field-books of the original boundary commiss-

sion, in order to re-locate the original lines and replace the monuments which had been displaced and effaced during the past century.

The most valuable of Palmer's papers have been turned over to the Smithsonian Institution. Palmer township was named for him. He died here, March 6, 1831, aged 83 years.

Driving to the foot of a long hill brings us to

BEERSVILLE

a small village with a hotel and a store. From this point to the mountains, we will pass by six old-time hostleries, in about six miles. How interesting it would be if we were able to give the original names of all the village inns. Here and there we study the unintelligible lettering on the fading, creaky signs, some of which form quite a history in themselves, often holding a picture representing some legend. The "Rising Suns" and the "Half-Moons" are long-forgotten reminders of Apollo and Diana but who shall say whence comes the "White Star" the name of this hostelry, now run by Thomas Hess, and formerly by George Beers? The sign-board is supported on a stout pole, and who knows but that the painting thereon may have come from the hands of a West, a Rutter, or a Woodside?

The Beer, Bush, Beil, Laub, Person, Danner, Huth, Huber, Young, Gross and Geiser families were among the early settlers in this neighborhood. In the last home in the village lives Peter Huth. Frank Huth, Esq., who for many years was the efficient principal of the Nazareth schools, and now one of Northampton County's leading citizens is his son. The Huth homestead was originally the property of Christian Berger.

In front of us flows a beautiful winding stream—the Hockandaqua, another Indian monument in name meaning, "searching for land"; as no doubt some whites were observed by the Indians, prospecting along the stream. Its source is in Moore Township, midway up the Blue mountains in the notch called Smith's Gap.
After leaving the base of the mountains this infant stream receives the aid of tributaries to enable it to perform the immense requirement upon its power, in its serpentine wanderings through Moore, Lehigh, and Allen townships, until it reaches the Lehigh near the Lehigh County line.

The first to which its power was applied in by-gone days was Gross' saw mill, now Graver's, about a mile from the base of the mountain; a mile further was Scholl's excellent grist mill, now Barrall's; another mile was Young's saw mill with a dam surpassing in extent any on the creek capable of holding a great quantity of water; one mile further was Kleckner's elegant mill; then came Kleppinger's, now Santee's, the original however, was destroyed by fire some years ago. Cressman's later Esch's follows. Then the Petersville mill, originally built by Abraham Kreider as a merchant mill which in early times did an extensive business. Then in Allen Township in the order named were Heistand's, Col. Weber's later John Laubach's, Beck's or Lerch's, and all less than a mile below Hummel's. Near by Beck's mill, the Hockandaqua receives as tributary the Indian creek. Between this point and the Lehigh a distance of four miles were Beam's or Leh's later Howell's fine mill and distillery, and lastly Peter Laubach's now Mauser's at the mouth of the stream.

This was their Rhine, and it was for the water power that the early German settlers came here,—the power that would turn these mills, the power that would remind them of the rushing brooks of the Fatherland. Here many of their mills still stand, for they were built, like their houses, to last, and their foundations are as solid as when they were first laid.

Examine one of these old flouring mills and see the strong building material, particularly of posts, beams and girders. Timbers such as builders of this generation would put into a six-story building, were used in constructing these old mills; the axe marks hewn there a century and a half ago may be partly covered up by the dust of ages, but the live oak is just as good as ever.

Years ago the Hockandaqua furnished power for driving a flour mill in every mile of its length from its mouth to far up near its source; but this state of things has changed with the improved methods of milling and the absorption of trade by mills erected close to markets and railroads. The picturesque overshot water-wheel has to a very great extent ceased to turn. "It was very inspiring to the poet, who saw the water splashing from it in silvery spray, who made music of the rumble of the ponderous shaft; but the poet ought to have been on hand on some cold winter morning when all was frozen solid, and go down into a wheel-pit with an axe to knock off the chunks of ice so that the mill could be started."

These are some of the dry records concerning the ancient mills but "they supply the foundation for fancy to build anew the old structures and to re-peopie with folks long since dead its charming environment. The Hockandaqua continues to meander through a fertile valley between high hills where in by-gone days could have been seen the slow-moving ox-cart, or the old farmhorse with the barefoot boy astride bearing home the bag of meal."

Crossing the bridge brings us to Petersville a hamlet of about one hundred and fifty inhabitants. It was originally named Kernsville. The hotel is run by James Bilheimer and the Danner and Meyers homes are the most attractive. This was a great place for the old-time battalions and political meetings, and here lived Christian Wyack long considered the political "boss" in the "west end." Tradition says that a large gong was placed on top of the old tavern and sounded for the whole neighborhood to turn out whenever a candidate chanced to stop at this hostelry. The Young, Beichy, Solt and Lauffer families are still represented here.

Near by is the Emmanuel church of the Lutheran and Reformed congrega-
tions. It is claimed that the first church within the present limits of Northampton County was erected at this place a few hundred feet southeast from the present edifice. It was a log building. The 150th anniversary of this church was celebrated September 25, 1873. On that occasion both pastors, Revs. J. Fritzinger and R. B. Kistler, read historical sketches of their respective congregations. In the same after investigating the records obtainable and hearing the traditions of aged members, they stated that the church was built in 1723. Where did these early settlers come from? There is no proof that any immigrants came north of the Lehigh mountains as early as that date. There was a Dutch settlement, however, in the Minnisink country near Shawnee, dating back probably to 1682. In 1731 an agent of the colonial government found it an old settlement. Did the first settlers at Petersville come from Minnisink? It is not certain that the first church was built in 1723, but there is proof that it was erected very early. It still stood in 1772, but was in a dilapidated condition.

Any one who visits this church will notice the elevation on which it stands. The location is beautiful. It commands a view for many miles around. The following is a list of the Lutheran ministers who served this congregation:


Rev. H. M. Muhlenberg writes thus of Rev. Friderick, in 1778:

"Near the Blue mountains lives Rev. Friderick, who had studied with me forty years ago at Goettingen, and who has labored, struggled and suffered until he is worn out. He is old, exhausted, and bedfast, and in pitiable circumstances because he cannot walk any more."

Again in 1782, he writes of him: "The old Mr. Friderick who is nearly seventy years old and unable to preach sits now in poverty and misery."

From these statements various conclusions may be drawn as to the age, labors, and hardships of the clergy at that time. Adjoining the church is the old graveyard, and the inscriptions on the old tombstones also prove its great age. The oldest is that of Johann Nicholas Heil, died February 14, 1760; next Johann Martin Beck, died 1764; Johann Frederick Miller, died 1764; Anna Margaretha Kleppinger, born 1710, died 1769. Many inscriptions can no longer be deciphered.

Turning westwardly we soon reach the late George Kressler homestead where was born and reared Prof. J. F. Kressler, one of Allentown's most progressive public school teachers. We also pass the Keck, Kleppinger, Fenstemaker, Newhart and Bachman farms and come to

**Pennsville**

snugly nestled among the high hills, and which years past was the greatest fruit district in the country. We remember passing through this village about twenty years ago, and then saw the trees heavily loaded with the choicest apples. This locality was at first called Newhartsville, and the Newhart mansion still stands just opposite the tavern, and is one of the oldest-looking buildings on our route; nevertheless it bespeaks rural comfort and tells a story of substantial thrift in the century that is past. A short distance to the north we meet the Indian creek whose source is in the Blue mountains north of Rockville. Along the banks of this stream, our drive becomes romantic. By the roadside, at the foot of a woodland tract, are seen the green leaves of the arbutus and partridge berry while the creek is made attractive by beds of the beautiful cardinal.

The last-named is one of the two wild flowers whose color is a true red. Quite a number are commonly spoken of as red, but they are in reality purplish pink or reddish lilac. It is our own Oliver
Wendell Holmes who compares the color of this flower to that of "drops of blood new fallen from a wounded eagle’s breast." The cardinals like the richest soil and are often seen to have taken possession of a large tract probably of the blackest muck.

We enter

HOWERSVILLE

named for Colonel Adam Hower of military fame. Here were his home, store, mill, hotel and distillery. The Farbers now run the mill. Lerch's store is not far distant. Between this place and the mountains, a century ago, lived the Oplingers, Shafers, Bachmans, Williams, Henrys, Seips, Vogels, Beckers, Hermans, Halls, Anthonys, Esterdays and Beers, and many of their descendants even down to the sixth or seventh generation till the farms of their ancestors.

At the foot of the mountains is

DANIELSVILLE

a long-drawn-out village surrounded by slate quarries. The original name was Little Gap, and now it is large enough to be a borough. The first hotel was a log structure built one hundred and twenty-five years ago, and among its proprietors were the Hermans, Smiths, and Bachmans. In 1856, Abraham Bachman moved it some distance away, and built a brick house on the site of the first hotel. The present proprietor is Wilson Queen.

A Mr. Williams opened the first slate quarries here, in 1848, and a slate factory was operated by Hagerman, Coffin and others.

We stop just long enough to call and pay our respects to our friend, J. Fred Bachman, Esq., whom the readers of The Pennsylvania-German remember as the genial author of the popular Indian story, Grace Leinberger, or the White Rose. We also have a few words with Dr. Elmer E. Bush, just to renew a friendship formed during our school-days.

For a mile we ascend the Kittatinny mountains, the "endless ones," and take a view of the surrounding landscapes, especially the large hills to the north, often called the Fox mountain. Here is the old Indian spring which is not known to run dry. Not far away are the Slippery Rocks, into which many years ago the people of the neighborhood, drilled holes and used them to celebrate the 4th of July. When General Robert E. Lee surrendered, many people assembled and used them for the last time. Another spring with an opening, 12x8 inches, is the outlet of a small lake on the mountain.

Here the mountains are not so high as at the Delaware Water Gap, or even at Smith's Gap. Still they are grand and lovely. John Burroughs in his delightful book entitled "In the Catskills" says, "The Arabs believe that the mountains steady the earth and hold it together; but they have only to get on the top of a high one to see how insignificant mountains are, and how adequate the earth looks to get along without them. To the imaginative Orientals, mountains seemed to mean much more than they do to us. They were sacred; they were the abodes of their divinities. They offered their sacrifices upon them. In the Bible mountains are used as a symbol of that which is great and holy. Jerusalem is spoken of as a holy mountain. The Syrians were beaten by the Children of Israel because, said they, 'their gods are gods of the hills; therefore were they stronger than we.' It was on Mount Horeb that God appeared to Moses in the burning bush, and on Sinai that He delivered to him the law. Josephus says that the Hebrew shepherds never pasture their flocks on Sinai, believing it to be the abode of Jehovah. The solitude of mountain-tops is peculiarly impressive, and it is certainly easier to believe the Deity appeared in a burning bush there than in the valley below. When the clouds of heaven, too, come down and envelop the top of the mountain—how such a circumstance must have impressed the old God-fearing Hebrews? Moses knew well how to surround the law with the pomp and circumstance that would inspire the deepest awe and reverence."
The descent on the Carbon County side reaches nearly three miles. It brings us into Towamensing Township, another Indian word meaning "wilderness," and originally the name for the entire surrounding country. Mrs. Charles Markham's home is along this road, in fact the first we strike, and close to a large mountain spring.

At the base of the mountains, we cross the Aquaschicola or "bush-net" stream whose waters appear as clear as crystal. It is a mountain current rising in Monroe County, and courses through meadow lands furnishing waterpower for the running of a few grist mills, before flowing into the Lehigh River at Lehigh Gap.

In this valley live the Beltzs and Pearson's who are experimenting in tobacco raising, and who live in neat homes. To our right is the Little Gap hotel run by Lewis Green, and not far away are two old-time hostelries known by the names 56 and 57—the significance of which we are unable to explain.

But it is past twelve o'clock, so we stop at the home of Milton Smith, for an hour, eat our luncheon on the banks of the Aquaschicola, and refresh ourselves with fine water taken from his well near by. This is the Jacob Mehrkam farm and the house has stood for over a century.

After properly caring for man and beast we start again, pass the Ziegerfuss, Andrew, Serfass, and Kunsman homes and come to Millport, an early settled locality, now called

AQUASCHICOLA

Here are many comfortable homes, lovely lawns, and, we believe, a very contented people. The Snyder and the Nolf grist mills are in the vicinage. A mile away is the Towamensing church which we would like to visit but our time is limited. Close to Millport stood Fort Lehigh, of which Mr. H. M. M. Richards, in "Frontier Forts" writes, in part:

"It stood on property originally belonging to Nathaniel Irish, adjoining that of Nicholas Opplinger where Benjamin Franklin stayed all night, when on the way to Fort Allen, as he tells us. It is now the farm of Charles Straub. The fort was on slightly elevated ground, at the foot of which a small run of water meanders down to the Aquaschicola creek. The importance of its position is easily seen. It commanded the entrance to Lehigh Gap, and was at the junction of the road to Fort Allen, at Weissport, on the north, and the road to Fort Norris on the east. We have been told that it was merely an ordinary block-house surrounded by a stockade. We know it to have been built by the settlers, either in the latter part of 1755 or beginning of 1756. We know nothing, however, of the close of its history, but have no reason to doubt that it was abandoned, as a station, during the year 1758, when hostilities had almost come to an end. There is nothing to indicate that it was needed or used again in 1763.

Amongst the settlers who lived in the vicinity of the Fort, during the war, was a Mr. Boyer. His place was about one and a half miles east of the fort, on land now owned by Josiah Arner, James Ziegenfuss, and George Kunkle. With the other farmers, he had gathered his family into the blockhouse for protection. One day, however, with his son Frederick, then thirteen years old, and the other children, he went home to attend to the crops. Mr. Boyer was plowing and Fred was hoeing, whilst the rest of the children were in the house or playing near by. Without any warning they were surprised by the appearance of Indians. Mr. Boyer seeing them, called to Fred to run, and himself endeavored, to reach the house. Finding he could not do so, he ran towards the creek, and was shot through the head as he reached the farther side. Fred who had escaped to the wheat field was captured and brought back. The Indians having scalped the father in his presence, took the horses from the plow, his sister and himself, and started for Stone Hill to the rear of the house. They there joined another party of Indians, and marched northward to Canada. On the march the sisters were
separated from their brother and never afterwards heard from. Frederick was a prisoner with the French and Indians in Canada for five years, and was then sent to Philadelphia. Of Mrs. Boyer, who remained in the blockhouse, nothing further is known.

After reaching Philadelphia, Frederick made his way to Lehigh Gap and took possession of the farm. Shortly after he married a daughter of Conrad Mehrkam and had a family of four sons and four daughters. He died October 31, 1832, aged 89 years, and is buried in the Towamensing churchyard.

There are no ruins to inspect at Fort Lehigh, so we move on to Palmerton

which has during the past few years evolved from a minor manufacturing village into a model town so far as homes, schools, sanitation, and general municipal improvements are concerned—and still more is promised.

This interesting little town a decade ago showed promise of great possibilities. Natural resources for the furnishing of materials for industrial establishments are here in abundance. Within a very short distance of the anthracite coal region, and with excellent facilities for shipping to the metropolis and tidewater. Palmerton is so located that it presents exceptional advantages for manufacturing purposes. Taking advantage of these opportunities, Stephen S. Palmer, president of the New Jersey Zinc Company of Pennsylvania, has, as the result of several months' personal supervision of the construction of additions to the already extensive zinc plant here, decided upon further improvements to the town. Arrangements have been made with the Chestnut Ridge railroad company to extend its line from Kunkletown to Stroudsburg, to connect with the Lackawanna line.

The cost of this plant when completed, will be about ten million dollars. The furnaces and reducers for the zinc ore will range along a distance of about five miles, and to adjust itself to the new conditions, the Central Railroad of New Jersey has decided to abandon two old stations and erect a new one at the centre of operations, at the cost of about $100,000.

But with all the industrial growth of the community, the social and aesthetic features have not been forgotten.

Mr. Palmer has decided to spend a million dollars to have an elevated railroad, in the first place for the safety of the children of the town, and in the second for the economic advantage and to preserve the beauty of the place.

Palmerton has a population of sixteen hundred, and is but twelve years old. The territory it embraces, prior to that, was a part of Peter Snyder's farm. It has a fine school building of eight rooms, its schools are under the supervising principalship of Prof. Clinton E. Cole, and rank high when compared with those of towns of several times its size. Churches of different denominations have sprung up, and a hospital complete in equipment and splendidly managed is here maintained.

The Horsehead Inn, Palmerton Hotel, a town park of four acres, a public playground for children, electric light, town water, and neat and substantial residences constructed with the idea of permanent beauty, make Palmerton one of the prettiest towns in the Lehigh Valley.

After mailing numerous post-cards of views in this locality, to our friends, and speaking a few words with the obliging postmistress, Miss Bray, we drive to Hazard

a small town where we call to see a few relatives. This town lacks the beauty of its neighbor, but its mountain view is grand. At 4:30 we enter the break in the mountains, well-known as the Lehigh Water Gap.

(to be continued.)

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Easton from a Trolley Window
By W. J. Heller, Easton, Pa.

PLEASANT summer afternoon, a delightful anticipation of an historical excursion in an open trolley car, may provoke a reminiscent mood and cause a desire to stop in the mad whirl of the American momentum; recall the delights recorded in one's memory, which appeal to the thoughts of the moment, and are again stored away indefinitely.

If reminiscence is but a pleasant melancholy, and ignorance is bliss, then surely 'tis folly to be wise. Come with us for the time and imagine yourself occupying a comfortable seat in a specially equipped car of the Easton Transit Company, in one of the shady corners of the public square in the city of Easton, Pa., ready for a trip.

Blind, indeed, to the perfection of God's handiwork in Nature, and inlets to a sluggish soul, must be the eyes that fail to see, or grow weary resting on the beauties of the hills and the valleys of this chosen garden spot of the owner of an Empire, his Eden, wherein he desired to perpetuate his memory.

Our car is standing on a siding at the southeast corner of the square, where we will loiter for an hour and go through the glimmering dream of events that were. In the circular spot of green stands Northampton County's tribute to its young men, who here vowed allegiance to their country and marched toward the noon-day sun, back in the 60's. Their history is only told in a general way by the universal historian;
their achievements will soon be forgotten, as they are now passing, in surprising numbers, to the Great Beyond and no one to record their individual experiences, trials and tribulations of a very eventful period, which the future historian will chronicle in one small chapter. This handsome memorial occupies the spot on which, for over a hundred years, stood the old Northampton County Court House. Here, to this ancient edifice, the voting population residing as far north as Bloomsburg, Berwick, Mauch Chunk, Scranton, Wilkes-Barre, Honesdale, Pittston, Towanda and the regions still farther north, came to deposit their ballot.

Here, on the threshold of this county shrine was promulgated, in July 1776, the Declaration of Independence, probably the first place outside of Philadelphia where public approval was given to that famous transaction, and, probably, where was first displayed a flag, combining the stars and the stripes as an emblem of a new nation. There appeared
on July 20th, 1776, in the *New England Journal* the following item:

"Easton, Northampton County, July 8th. This day, the Declaration of Independence was received here and proclaimed in the following order: The Colonel and all other Field Officers of the First Battalion repaired to the Court House, the light Infantry Company marching there with drums beating, fifes playing and the standard (the device for which is the thirteen united Colonies) which was ordered to be displayed and after that the Declaration was read aloud to a great number of spectators, who gave their hearty assent with three loud huzzas and cried out, 'MAY GOD LONG PRESERVE AND UNITE THE FREE AND INDEPENDENT STATES OF AMERICA.'"

for safe-keeping in the Library Hall. (For further particulars see the newspapers of that date.) The Board agreed that the said flag might be so deposited, but it never was deposited.

STEWART KENNEDY, Librarian.
W. H. SITGREAVES, Secretary."

July 24th, 1821.

"The Librarian reports that the Flag mentioned in the proceedings of the Board Aug. 1st, 1818 had been delivered to him a few days since, and deposited in the Hall.

C. INNES, Secretary.
JAMES LINTON, Librarian."

The flag was presented to a company of emergency men by Miss Beidleman on September 14, 1814. This company went to the front four days after being called and at the time the famous song of the "Star Spangled Banner" was made known and sung by everybody. It is reasonable to suppose, without further evidence, that while the flag was presented on this particular occasion, it was not made for the purpose, but had its origin sometime during the period of the

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The flag at this time was being used by a company in the State Militia service and the Veterans who carried it to the front, were desirous of regaining their possession.
6 and 8 pointed stars, which was some years prior to the time of the 5 pointed star and was also the period of the 13's both in the stars and the stripes. If the ladies had found it necessary to make a flag for the purpose of presentation, beyond a doubt, it would have been one more in keeping with the time, which was, and had been for over 20 years, the period of 15 stripes and 15 stars, and quite likely would have made one for the other company, which was formed at the same time.

Long years have passed and many are the changes that followed each other since this spot was shorn of its pristine foliage. The decades of the three half centuries that have elapsed, have been crowded with numerous and great events, but the many thousands, who pass to and fro over this circular spot of green, the central pivot that influenced territory equal to an empire, have ceased to admire the spectacle here enacted, from time to time, by those of the nation makers who selected the regions 'round about for their activities, their joys and sorrows. Little does their posterity know or care that here was sounded the death-knell of the French and Indian War, and that here was lost forever the white man's influence over the red race of America.

Here, under the lofty oaks, was held the famous Indian Treaty of 1757, which created the white man's message that was to be communicated to the Indian nations beyond the Ohio River. Its messenger, Christian Frederick Post, who started on this long, perilous journey through 400 miles of wilderness and hostile Indians, never received the credit due him for this remarkable undertaking. His life imperilled every minute, day and night, a big reward having been offered by the commander of the French forces at Niagara, who paroled over 300 soldiers with instructions to proceed into the wilderness to intercept Post and prevent him from reaching his destination. After two months of crawling through trackless forests, evading unseen enemies, subsisting on uncooked food and braving the elements with no fire to cheer his loneliness or prepare his meals, Post finally reached his destination unharmed and, with rare diplomacy, succeeded in preventing an alliance between the French forces and the Indians of the Middle West, and making a record of a

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VIEW OF NORTHAMPTON STREET
(Taken from Public Square)
journey that has no parallel in the world's history.

Here it was that Robert Levers, that fearless patriot and Northampton County's greatest citizen, announced his appointment as dictator of local government during the darkest period of the Revolution, when Washington's army was retreating across New Jersey and conservative citizens everywhere wavered, falling by the wayside; Massachusetts declining to contribute its portion to any further support of the army; its citizens seeking shelter within the folds of the British Ensign; New Jersey harassing Washington and his army; Tories everywhere in high glee; the demoralization of old Northampton County's men of affairs, Lewis Gordon, James Allen, Andrew Allen and former Governor James Hamilton, held in bondage and protection within the closed doors of this ancient seat of justice; Robert Trail refusing to take the oath of office as magistrate, to which he was just elected; the number of reliable men, who could be depended upon to transact the local business, reduced to a few.

But time is too precious to deviate and punctuality is one of the cardinal virtues of the Transit Company so we will now start on our journey up Northampton Street, and on our return, recount some other events that transpired at this, our ancient shrine of patriotic sentiment. Our car now stops at Bank street and we notice on both sides modern business establishments which have finally supplanted the numerous smaller affairs that from time to time had replaced those of lesser magnitude, through the decades back to the period of the log-cabin days. The first buildings erected, on both south corners of Bank Street, were hotels. The one occupying the site of the present Bank building, was a log structure, the other was brick. Now, as the town grew, the owners of the log house found it to greater advantage to build a new structure at the other end of the lot, facing the square, and the yard extended southward to Pine Street. This was the hotel of Frederick Nungesser and later his son George became its owner. After the Revolutionary War the property was sold to Adam Yohe, Jr., who conducted the hotel for a number of years but it was finally converted to other uses.

The yard was finally turned into a market-house; then a coal-yard under the same roof; then changed to an opera
house still under the same roof; and this same old roof is there today and shelters the billiard hall and dining room.

But we are getting too far away from our car which is moving and we are now at Opera House Court. On the corner of this alley, on the site where the present Opera House stands, was erected the first pretentious house in the town. It was the residence of Jacob Miner. Jacob, at a very early period, became infatuated with the grandeur of Wyoming Valley, disposed of his Easton residence, and finally it became the home of Louis Gordon.

Directly opposite Gordon's house, on the present site of the Fraley building, stood a commodious stone house. It was built by Nicholas Scull in 1754 and was used by him as a hotel for a number of years. During the Indian Treaty of 1758 it was the headquarters of the King of the Six Nations and his chief men. This became the home of George Taylor in 1763 and was the only property that he owned in Easton. He later sold it to his son James, who married the daughter of Louis Gordon. During the Revolutionary War it was used by John Young as a gunshop.

The greater portion of this building was utilized as a part of the present structure and was finally demolished in 1908 to permit the extension of the present store room.

During the Indian treaties, the center of activity was at the corner of Fourth and Northampton streets. On the site of the present Central hotel was erected the first hotel stand of the town. It was built by Adam Yohe on ground leased from Paul Miller, who lived next door to the hotel and conducted a stocking weaving establishment. Miller was an intimate friend of William Parsons, with whom he made numerous business deals. During the Indian Treaty the sleeping apartments of this house were used by Israel Pemberton and a few others of the Quaker Society of Philadelphia, who were present at the treaty to see that the Indians received justice. The building was of flimsy construction as was also the hotel next door and Pemberton and his associates could readily perceive the intrigues that were taking place in the hotel between Secretary Richard Peters and George Croghan, deputy Indian Agent, and some others, members of the Governor's Council, in their unsuccessful endeavors to break down the Indian's defense. Although they labored diligently for four days, plying liquor to these untutored sons of the forest, they were unsuccessful in changing the Indian's attitude. The second floor of this hotel was used as a sort of headquarters for holding private councils with the Indians during the Treaties. George Croghan's headquarters was at Jasper Scull's hotel, which stood on the southwest corner of Fourth street, now the site of the Northampton County Bank. The building was demolished in 1908 to make room for the present bank structure. The Governor and a few of his men occupied rooms in William Parsons' house, on the northwest corner, the site of the present Pomp building during the Treaty of 1756.

Gordon was the first Attorney in the new county, prior to which, he was employed as a clerk in the office of Rev. Richard Peters. Peters was Secretary of the Governor's Council in Philadelphia and was instrumental in having William Parsons appointed Prothonotary of the new county in 1753, and then sent Louis Gordon as a check on Parsons. Louis Gordon was an upright, conscientious man and was popular with all his neighbors except Parsons. Considerable friction existed between these two. Gordon, becoming disgusted, moved to Burlington, New Jersey where he opened an office as Attorney-at-Law. Here he remained until after the death of William Parsons, when he returned to Easton and purchased the residence of Jacob Miner.

George Taylor, whether born in America or in Europe has not yet been determined, however he was reared on his father's farm, in what is now the lower part of Catasaquha. Early in life he had become identified with the Durham Furnace and later became the lessee and part owner of the concern. This brought him in contact with the men of affairs in Philadelphia, many of whom were members of the Durham Company. He still retained his business after making his residence in Easton, where through his influential connections he became a man of affairs. His reputation was centered in the fact that he was a signer of the Declaration of Independence.

The writer, some years ago, was fortunate enough to receive a verification of a tradition that it is well here to record, the informant being a very old lady, who received the information from a witness, Mrs. Michael Opp, who, at the time was a young woman employed at the Hotel of Adam Yohe, during the
Our car is now standing at the corner of 4th and Northampton streets, where we will tarry for a while and look back through a period of time to the beginning of civilization at the Forks of the Delaware. In the year 1736, Benjamin Eastburn, surveyor general, accompanied by Thomas Penn, selected the tract of land at the confluence of the two rivers and surveyed it for Thomas Penn's private use and which he called the "thousand acre tract." On the extreme southeast corner, bordering on the two rivers, was where he contemplated, later, building a town, after his own ideals. He had no definite time as to when this town was to be built, evidently contenting himself with forming plans. Between the years 1736 and 1750, numerous town plots were made, and there are in existence today, six of these drawings. One, which is evidently the first, appears in the handwriting of Eastburn, the others are by Nicholas Scull, who was surveyor general, when the new county was formed in 1752. At the time Nicholas Scull was making the surveys of the town, Thomas Penn was living in Eng-
land, where he became married to the daughter of Lord Pomfret, having forsaken his common-law wife before leaving America. About 1751, he writes to his commissioners in Philadelphia, to lay out the town according to his plans, giving the names of the streets and the town itself, complimentary to Lord Pomfret. About this time a new county was being agitated which was finally organized in 1752. This was called Northampton in accordance with Penn's request. The county was surveyed by Chapman and the town by Scull. Scull writes as follows on the subject:

"Sir: In pursuance of the Honorable the Proprietaries direction I have been at the forks of the Delaware with Dr. Thomas Greame and in concert with him have carefully viewed the ground proposed for a Town and have laid out the same agreeable to a plan herewith sent you, for their perusal by which they will see that the place is bounded on the East by the Delaware River, on the South by the West Branch, on the North by Tatamy's Creek and a part of the West side of high mountains, so that the plan cannot be enlarged but on the West side and there only on two Streets, viz. the Streets A and B. from whence it may be extended more than a mile on very good ground.

The sides of the Squares are 480 ft. and the lots except a few. are 60 by 320 feet, the Square for Public use is 220 by 220 feet, and tho' not placed in the center, we are of opinion that it is preferable to any other part of the Town as it is a very dry, level spot with a descent every way from it, and from whence there is a beautiful prospect of the River Delaware and the Jersey Shore.

We endeavoured to lay the Front Street nearer to the River at the North end than it is laid down in the plan. But as that would have thrown the Street C, D, over Tatamy's Creek, we judged it best to lay it out as in the Draught, whereby there is ground left between, the Front Street and the River, which we conceive will not be lost if ever the Town comes to be considerable, as it will not be granted with the lots and must in time be wanted for Stores, Wharfs, etc.

The Front Street is about 25 feet in perpendicular height above the surface of the River, both Rivers must be more than 12 ft. deep for 200 feet each way from the point H. the stream not at all rapid, the meeting of the Rivers forming an Eddy.

The situation of the place is very pleasant and in my opinion has much the advantage of any other place in the Forks or near it, especially on account of the Trade.

NICH. SCULL."

Early in 1752, Nicholas Scull, having made survey of the town plots satisfactory to Thomas Penn, writes to William Parsons, who was then living in Lancaster County, that the Commissioners had not yet appointed a man as Prothonotary for the new county, but Richard Peters was using his influence with them to have him (Parsons) appointed, and which they finally did. And then in May 1752 Nicholas Scull proceeds to the Forks to lay out the streets, accompanied by Parsons who was to assume the business end of the enterprise. Parsons employed some of the residents of Williams Township, on the south side of the Lehigh, to cut open the streets and to build his house. This house was made of sawed lumber and erected on the northwest corner of 4th and Northampton streets, on the site of the present Pomp building and was removed to the rear at the time the Pomp building was erected, where it stood until about the year 1874 and was then demolished to make room for the brick building now occupied by Levi Seiple & Sons, the liquor merchants on 4th street. Beyond a doubt this was the first house erected on the "thousand acre tract," as it is safe to presume that no one would have been so foolhardy as to locate a home on the private grounds of a man like Thomas Penn. This house had two entrances, one on each street, and it was at the one facing 4th Street that the Governor was sitting in the afternoon shade of the Sunday, previous to the Indian Treaty of 1756. Teedyuscung, just having arrived in the town, called on the Governor to talk business. The Governor informed him that the white man did not do business on Sunday and referred him to the following day, which took considerable explanation on the part of Conrad Weiser the next day to enlighten Teedyuscung, whose days were all alike, as to the why and wherefore of such conduct, before he became convinced that it was not an affront.

In due course of time, the town was plotted, Parson's house completed, Scull
returned to Philadelphia, from whence he writes there must be no change from the original survey of the lots on the east side of the square, where he had difficulty in making it fit the original design of Penn, as is fully illustrated in his letter, which is here quoted.

"Nicholas Scull to Wm. Parsons, 1752. Philad., Saturday, May 23d, 1752.

"Dear Sir:—

This morning, about 7 o’clock, Captain Shirley arrived from London, by Mr. Peters, receiv’d a Letter from the Proprietor, concerning the Town of Easton, an Extract of which he has sent you. I have sent you a plan, of what I conceive to be the Proprietors intention concerning the Square; you will see that the Lots on the East side of the Square, cannot be 120 feet, as his honour proposed, inasmuch, as the Lots on that side, are not more than 230 feet deep, as appears by a rough draft of the plan sent home, which I have sent you. I have laid them down 110 feet, as they really will be, according to the proprietors Scheme; as to the other parts of his directions concerning the Lots, you will no doubt conform to what he proposes, as far as you find it practicable, for you will see, that after he has given directions about the Square, the rest of what he says, is little more than proposing what may be done, to which I can say nothing, as not knowing how it will affect the new plan, of which I have no copy.

It is a misfortune, that we did not know the Proprietors pleasure sooner, but as that can’t be now helpt, we must do as well as we can; however, make no doubt but you will clearly see the proprietors design by his Letter. It seems to me, that if his Instructions concerning the Lots fronting the Square, be complied with, it will be a thing indifferent, how the others adjoining them are laid. And between Friends, I think, that the Square proposed by his Honour, is too small for Publick uses, when the Fifty Foot Street is left between that and the buildings; however, you will consider whether it will be best to depart a little from the Proprietary Scheme, when it is of manifest advantage in regard to the Size of the Adjoining Lots to do so, or keep strictly to his directions.

I Sincerely Sympathize with you in your present Situation, in regard to the People who will next Monday apply for Lots, when by reason of this new Scheme, it will not be in your power to serve them, till you have found another plan; how you will manage, is hard to say, but your known resolution and dispatch, gives me hopes, that you will conduct the affair to the satisfaction of all concerned, notwithstanding what he wrote to you Yesterday, that you will not meddle with the water Lots till further orders. I know nothing of the contents of the First Letter, Save the Extract that you have, and consequently, nothing of what is done about running the provincial Lines, nor have I any News to tell you.

I am, dear Friend

Yours Sincerely,

NICHO SCULL."

This, consequently, prevented the sale of the ground between the square and
the Delaware, upon the day set for the sale of lots. Parsons who was a genuine "dyed-in-the-wool" Englishman, arbitrary and methodical, and equal to such an occasion insisted on purchasers making their selection above the square. He, thus, on the very first day created an unfriendly feeling among some of the buyers who were in attendance. Among these were many retired farmers, who had relinquished their farms to their children with the intention of living retired in the new town.

The following letter of Richard Peters, written on the Tuesday following that memorable Monday when the sale of lots took place, illustrates the transactions of that day.

**SALE OF LOTS, MONDAY, MAY 25, 1752**

"It was about 11 O'clock yesterday when your Instructions by Mr. Jones came to hand and I had just time to read them over when Mr. James Seull came with yours of the 23d. The Weather had been so unfavourable ever since you left Easton that it was not without Difficulty that the streets were got in tolerable order against the time appointed, and Mr. Jones staying so late that morning gave me some pain lest he would not come at all that Day, and a great number of People would be thereby disappointed but upon his appearance their apprehensions were removed. But you will easily imagine that I was under great Difficulties when I read over the abstract of the Proprietary's letter & saw the Plan agreeable to it sent me by the Surveyor Gen'l especially as I saw it absolutely necessary to make some alterations in it. It was now about one of the Clock and a multitude of People waiting in expectation to have the Lots shown them, while I was contriving how to dismiss them without giving offence. How well I succeeded those that were lookers-on can but say. This I can assure you that I managed things to the best of my abilities. And about 30 had their names entered who all promised to build this Fall or at least to make large preparations for building next Spring. There are 140 appliers in all who also seem very much in earnest to build. The Persons most disappointed were such as had been most active in obtaining the County. The greatest number of the appliers yesterday were Germans some of them of my old acquaintance men in good circumstances. As I propose to be in Philadelphia next Monday or Tuesday shall refer the next bill I shall have the satisfaction to relate it by word of mouth. I am

WILLIAM PARSONS."

The unpopularity of Parsons retarded the growth of the town and the first winter finds him with only eleven families and numerous rival towns starting up in the regions roundabout. The nearest one of these was directly opposite the town, on the south side of the Lehigh, which gave Parsons more concern than any of the others. Parsons writes to Richard Peters, Secretary of the Proprietary Government, under date of December 3, 1752:

"Upon removing my family to this place, my thoughts have been more engaged in considering the circumstances of this infant Town than ever, as well with regard to its neighborhood as the probability there is of being furnished with provisions from the inhabitants near about it: and if there already is, or probably may in time be, a sufficient number of settlers to carry on any trade with the Town, for without these, it is not likely it would be improved to any great height, as well with regard to the Town itself; that is to say, its situation as to health, trade and pleasantness. The site of the Town is very pleasant and agreeable: the banks of all the waters bounding it clear and high; and if it was as large again as it is—being now about a hundred acres—it might be said to be a very beautiful place for a town. It is true that it is surrounded on every side by very high hills, which make it appear under some disadvantage at a distance, and might give some occasion for suspicion of its not being very healthful; but during all the last summer, which was very dry, and the fall, which was remarkably wet, I don't know that any one has been visited with the fever, or any other sickness, notwithstanding most people have been much exposed to the night air and the wet weather, from which I make no difficulty to conclude the place is, and will continue, very healthy. And in regard to the trade up the river, that would likewise be very advantageous to the town, as well as to the country in general, even in the single article of lumber, as there is plenty of almost all kinds of timber above the mountains, where there are many good conveniences for erecting saw mills and several are built already, from whence the town might be supplied with boards, shingles, etc. The West branch will also be of advantage to the town, as it is navigable several miles for small craft, and Tatamy's Creek being a good stream of water to erect mills upon, will also contribute towards the advancement of the Town; the Jersey side being at present more settled than near the river, opposite the forks, than the Pennsylvania side and indeed the land is better watered and more convenient for settlement.
than is on this side, for several miles above Easton. We have been supplied as much, or more, from that side as from our own. But how Mr. Cox's Project of laying out a town upon his Land adjoining Mr. Martin's Land, on the side of the River opposite Easton, may affect this town, is hard to say and time only can obviate. etc., etc."

Cox's land here referred to, was the south side of the Lehigh, reaching from the present Lehigh Valley Passenger Station up the river to about where the first street is, in South Easton, thence back over the hill to certain bounds. The Mr. Martin's land was that section reaching from the Lehigh Valley Station to the Delaware River.

One of the first roads leading from the new town—one that had been long agitated—was a continuation of the present Northampton Street, westward, taking in all the settlements as far as Reading. This was known as the Kings Highway from East Town to Reading's Town.

We will now proceed on our journey up Northampton Street. On the right, a few doors west of Fourth Street, about where now is the east end of the Field building, stood the home of Doctor Frederick Rieger, the first physician in Easton. A few doors beyond this was the stone hotel of the Shouses', and directly across, the Franklin House of today, the oldest continuous hotel in Easton was begun under the title of the Green Tree Inn by John Schook and east of this, on the site of the present Groetzinger building, was the hotel of Peter Kachlein and the Opps'. Between this point and Fifth Street there were a few residences, prior to the Revolutionary War. On the northwest corner of Fifth Street stands a stone house, the original building. During the Revolutionary War it was the home of Colonel Robert L. Hooper, Deputy Commissary General of the Board of War. In the rear, and on the site of the present Zions Lutheran church stood a large stone building used by him as a warehouse and later it was used as a barracks for the militia.
Our car has now arrived at Fifteenth Street, the extreme western limit of the "thousand acre tract," and is moving slowly toward Seventeenth Street. Looking northward, down in the valley, is the beautiful nook, known for many years as Lehigh, pleasantly situated at one of the bends of the Bushkill creek and called by the people of Hickory Jackson's time, "Hogtown." Who is there that has never heard of Hogtown bridge? If any, he surely must be a stranger around these regions. Well! the bridge is gone, so are the hogs, that fed on the refuse of one of the numerous distilleries that dotted this charming stream at intervals of short half miles, during the whiskey period, prior to the advent of the Internal Revenue Tax on distilled spirits. This Valley of Stills has long ceased to be a still valley. The vast industrial establishments and the pretty stone bridge have transformed the old into the new, forming a picture that is delightful to behold, and one that will long remain in memory.

Looking to the westward, as far as the eye can see, we note the continuation of Northampton Street meandering through hill and dale, "The King's Highway to Reading." Passing the Fountain House, then the pond, reaching the present Bethlehem road at Butztown, thence again passing through the northern part of Bethlehem, where it crosses the Monocacy Creek about four blocks from the Broad Street bridge, converging into the main thoroughfare at Rittersville.

Immediately north of us, down in the hollow, nestles the plantation of Bernhard Walter. He selected this tract on the quit-rent plan of the Penns', about 1740, and seemingly forgot to make returns. This was not discovered until 1810, when Anthony Butler, attorney for the Penns', requested Palmer to divide it into five acre tracts, which he sold to various purchasers. (See map of Easton Township.)

Immediately over the way, reaching from Fifth to Sixth street, were the Colonial Burial Grounds. This plot of ground was selected by Thomas Penn as a cemetery for the benefit of the citizens of the Easton Town and Township and the property was held jointly by the two German congregations of Easton, the Lutheran and Reformed. This former unkempt plaza of the dead is now the site of the Easton Public Library, and is surrounded by a beautiful park. This park is utilized, to a great extent, as a summer garden on Sunday afternoons by the offspring of the new American citizens, that has supplanted the old of that section of the "thousand acre tract," between Sixth and Seventh streets, known as Dutch Town, down into which our car is now flying along as if anxious to reach the other end of this ancient Teutonic settlement.

Sixth street was the extreme western limit of the town as surveyed by Nicholas Scull. To the west and the north all the land within the "thousand acre tract" was Easton Township and not surveyed until after the Revolutionary War, when Anthony Butler, attorney for the Penns', requested Palmer to divide it into five acre tracts, which he sold to various purchasers. (See map of Easton Township.)
We will now proceed southward along Seventeenth Street, passing what was at one time the Fair Grounds, but which is now dotted with beautiful homes of modern construction. Turning East on Butler Street, we are rapidly gliding along, in plain view of the Lehigh, thence down Walnut to Seventh Street. All the land laying eastward of Seventh Street, and southward of Ferry reaching as far as Fifth Street was the farm of Michael Opp. Its boundaries were changed somewhat, after the Palmer survey. The of the Delaware and Shawnese Indians, at the closing of the year 1755, went on the war path, massacring the settlers on both sides of the Blue Mountains, from the Hudson River to the Susquehanna. A chain of forts and blockhouses was erected along the entire length of this frontier. No apparent cause was assigned for this outbreak, and early in the Spring of the year 1756, Governor Morris sent messengers to the Northern Indians requesting a conference and calling for a cessation of hostilities for thirty east end of this farm was an apple orchard and through the entire tract was a roadway known as Green Lane, which later received the name of Wolf Street in honor of Governor Wolf.

We now return to Center Square, to this old shrine of Historic Wealth, and before starting again, we will tarry for a time and note the transactions of the Indian Treaties of 1756-57 and 58. The town was then but three years old, some days. Finally arrangements were made for holding a treaty here in the summer of 1756, which caused another to be held in October of the same year, one in 1757, another in 1758 and still another in 1761. At the last was brought on the final settlement of all the questions that arose during the previous treaties.

Here on this beautiful square, with its primitive oaks still in evidence, and under their cooling branches in the open air, during the month of July, in the year 1756, was kindled the first Council fire in the Forks of the Delaware. Here Thomas Penn's emissaries unsuccess-
fully waged their master's political game and an untutored Son of the Forest compelled the White Man's Government to bend to his will. At a convenient place in the Square was erected what was termed a booth, but whether this was sufficiently extensive to cover the entire audience or whether its dimensions were limited to the chief actors, has never been determined. The first two treaties in 1756 were preliminary, the greatest was the one of 1757, when nearly twenty days were consumed in wrangling before the public ceremony began. The actors represented four factions. One was the Indian seeking justice, another was the Proprietary Government advancing means to prevent it, the third was the Friendly Association demanding an honest proceeding and the fourth consisted of the Commissioners, appointed by the Assembly, who represented the people at large. Their duty was to act in conjunction with the Governor in all business relating to the expenditure of public money. The Friendly Association were not here officially, but only by right of might. It was composed of Philadelphia Quakers, the wealthiest business men of the province, whose honesty of purpose dared not be resented by Penn's opera-bouffe officials.

The official party were represented by the Governor, four members of the Governor's Council and Richard Peters, the secretary of the Province. The Quaker party consisted of twenty people, under the leadership of Israel Pemberton. The commissioners were mere spectators of the controversy between the other three factions, but when they saw that the chief men of the Six Nations, who having become disgusted at the proceedings, proposed returning home, they wrote a message to Governor Denny, politely asking for some information on certain subjects. The Governor who was a newly imported Englishman replied in the same imperious manner that he had meted out to the Friendly Association and very forcibly expressed the opinion that their official duties did not extend to the Conference with the Indians. To this, they replied with a very remarkable message, which frightened poor Denny so, much, that he failed to take advantage

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NATHANIEL VERNON'S FERRY HOUSE 1752 (Photo 1911)
of the opportunity and hang the commissioners for treason. This famous document was probably the first outburst of liberty in the Forks of the Delaware.

In the northwest corner of the Square was a depression, which reached to the Bushkill Creek. Southeast from the Square and extending all the way to the Lehigh, at a point between Second Street and Vernon's Ferry House, was a ravine, on both sides of which were paths leading to Vernons. The one on the south side made a slight detour, passing the rear end of the jail which stood on the corner of Third and Pine. The one on the north side led down on what is now Northampton Street to Jacob Bachman's Hotel, which was the old stone building still standing at the northeast corner of Second and Northampton streets. From here, its course was direct to the Ferry, passing close to the ravine, to avoid a depression in the land known as Molasses Hollow. These paths were travelled quite extensively during the Conferences, and conversations not intended for other ears were overheard and made use of. At the Ferryhouse, built by Nathaniel Vernon in 1752, and still standing at the corner of Front and Ferry streets was erected a large building, a temporary structure where the Indians were served with their meals and rum. All other hotels were prohibited from dispensing liquor to the Indians by a heavy penalty. All available rooms in the houses of the town, besides the hotels, were utilized to their utmost to accommodate the people who were in attendance. The Indians were encamped in the open air, at convenient places. In 1756 the Governor found lodging in Parson's house, corner of Fourth and Northampton. In 1757 and 1758 he lodged at Parson's new house, corner of Fourth and Ferry. His Council and staff were quartered at Jasper Scull's Hotel, southwest corner of Fourth and Northampton. Isaac Norris and the Commissioners with some of the Friendly Association had their quarters at the hotel of Sheriff John Rinker, at the southwest corner of Bank and Northampton. This hotel property in the year 1767 was sold to the Trustees of the four Reformed Congregations—Easton, Dryland, Plainfield and Greenwich—and converted into a parsonage. About ten years later, the Reformed sold it to George Vogel, when it again became a hotel. Vogel, like Rinker, became involved and the Sheriff sold the property. This last purchaser turned it into a residence, and the building was finally demolished in the year 1910 and the site is now occupied by the east end of Laubach's Department Store.

Teedyuscung the plenipotentiary of all the Indian Nations lodged with Vernon in 1757 and 1758.
The Gutenberg Bible—A Rejoinder

St. Mary's Rectory,
Lancaster, Pa., June 17, 1911.
Editor of The Pennsylvania-German:

Will you permit me to call your attention to a glaring error that appears in the article “The Gutenberg Bible” by the Hon. James B. Laux in the June number? On pag 339, he says: “Some conception of the gigantic force exerted by the invention of movable type in the distribution of knowledge may be had in the well known fact that thousands of priests of the church 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 teaching of the Church of Rome. If the Bible were so rarely found in monastic libraries, universities and churches, how much worse off must have been the laity and humble worshipers.”

This assertion though still religiously detailed in Sunday School and church library literature, is out of all accord with up-to-date historical writing, and has long since been relegated to the domain of the legendary by all Protestant writers of critical value and honest scholarship. The undersigned has given this precise subject considerable study, written rather extensively on it, and pardonably claims a fair knowledge and familiarity with it. To enter into a circumstantial account of it, would fill a good sized volume and is out of line with the scope of your magazine. I may be pardoned to quote from the two most recent lives of Luther,—the one still in progress of publication, the other fresh from the press. Dr. McGiffert in his “Martin Luther and His Work,” now appearing serially in “The Century” maintains with scholarly honesty, that if Luther was ignorant of the Bible “it was his own fault.” He continues—“The notion that Bible reading was frowned upon by ecclesiastical authorities of that age is quite unfounded.” (p. 373). Dr. Preserved Smith, whose “Life and Letters of Martin Luther,” was published on June 6th, makes this statement: “The young monk was chiefly illumined by the perusal of the Bible. The book was a very cumulative one, there having been no less than one hundred editions of the Latin Vulgate published before 1500, as well as a number of German translations. The rule of the Augustinians prescribed diligent reading of the Scripture, and Luther obeyed this regulation with joyous zeal” (p. 14).

If the writer of the article desires further information on the subject of the Bible before Luther’s translation (1521-1532) it will give me pleasure to furnish date and imprint of seventeen German editions which preceded it, and a good-sized bibliography of eminent Protestants, Luther specialists, who distinctly disavow the writer’s attitude.

As to the assertion that the discovery of the Bible “marked the beginning of Luther’s revolt,” it is so novel, even unique, that it is the first time I encountered it though I have no less than thirty lives of Luther, from Melanchton’s original life or appreciation, prefixed to the second volume of the Wittenberg edition of Luther’s Works, 1546—down to the latest literature on the subject.

I ask you to publish this, which I hope will be found untinged with any controversial animus, in the interest of historical truth.

Yours respectfully,
(Rev. Dr.) H. G. Ganse.

Philadelphia, June 20, 1911.
Editor The Pennsylvania-German:

From an article on The Gutenberg Bible: the first book printed with movable type, by Hon. James B. Laux, of New York, in your issue for June 1911, I take this extract: (p. 339, l. 16-34)

To these statements I make this reply:
Two important statements in the article are: First, that "Thousands of priests of the church before the Reformation never saw a copy of the Scriptures, much less enjoyed the possession of one." This statement is successfully answered, not only by Catholics, but even by Protestant writers. Thus the Rev. Dr. Cutts, a Protestant, says: "There is a good deal of popular misapprehension about the way in which the Bible was regarded in the Middle Ages" ("Turning Points of English History," p. 200). Another fair-minded Protestant writes: "The notion that the people in the Middle Ages did not read their Bibles... is not simply a mistake; it is one of the most ludicrous and grotesque blunders" (Church Quarterly Review, Oct., 1879). Dean Maitland, in his famous volume, "The Dark Ages," shows the wonderful familiarity of the people of these ages with the Bible. He was a Protestant historian, and his work is a classic. Now, the Reformation began in the year 1417; Luther's translation appeared in 1534. The Hon. James B. Laux states that "Thousands of priests of the Church before the Reformation never saw a copy of the Scriptures." What does the Protestant Maitland tell us? He tells us of the abundance of (not merely manuscripts of the Bible, but) printed editions of the whole Bible before Luther was born, and therefore some little time "before the Reformation." Maitland takes up the fairy-tale which forms the second statement of Mr. Laux. Mr. Laux says: "The accidental discovery of a complete copy of one by Luther in the monastery at Erfurt... notwithstanding diligent search," etc. This discredited fairy-tale of the Protestant historian D'Aubigné and Milner is thus treated by Maitland, who says: "Really, one hardly knows how to meet such statements, but will the reader be so good as to remember that we are not not talking of the Dark Ages, but of a period when the press had been half a century in operation; and will he give a moment's reflection to the following statement, which I believe to be correct, and which cannot, I think, be so far inaccurate as to affect the argument. To say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty different editions of the whole Latin Bible printed in Germany only before Luther was born. These had been issued from Augsburg, Strasburg, Cologne, Ulm, Mentz (two), Basil (four), Nuremberg (ten), and were dispersed through Germany, I repeat, before Luther was born." So much for Germany. Maitland goes on to say that the Bible had also been printed "in Rome... at Naples, Florence, and Piacenza; and Venice alone had furnished eleven editions. No doubt we should be within the truth if we were to say that beside the multitude of manuscript copies, not yet fallen into disuse, the press had issued fifty different editions of the whole Latin Bible; to say nothing of Psalters, New Testaments, or other parts. And yet, more than twenty years after, we find a young man who had received 'a very liberal education,' who 'had made great proficiency in his studies at Magdeburg, Eisenach, and Erfurt,' and who, nevertheless, did not know what a Bible was, simply because 'the Bible was unknown in those days.' This most laughable of legends about Luther's discovery of the Bible has long since been ridiculed to death amongst historians. Those who will read D'Aubigné or Milner, however, will accept it unawares.

Respectfully,

MARTIN I. J. GRIFFIN.

Editor The American Catholic Historical Researches.
**DIE MUTTERSPROCH**

“O, Muttersproch, du bist uns lieb”—A. S.

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**Die Kerche im Oley Dahl**

By Rev. I. S. Stahr, Oley, Pa.

In alt Berks County geblis en Dahl,
Umringt von Berge iverall,
Es is bekannt uf weit un breit,
Von wege seiner Fruchtbarkeit.

Die Insching hen als drin gewohnet,
Die Jagd gedriev ken Dier vershont,
De Hersch un Bare sin sie noch,
Durch's Dahl bis uf die Berge hoch.

Ken Fortschnitt hen sie do gemacht.
Sie hen gelebt in dunkler Nacht,
Sie ware wild hen wild gelebt.
Un noch kem bess're Leve g'strebt.

Des Dahl hen sie Olink genannt.
Sie hen dort mit en Kessel gemeht,
Von sellen kem'ts Wort Oley her,
Schun lang der Name geve war,

Der William Penn is river kumme,
Hot Pennsylvania abgenommen,
Un all en Heemet abgebette,
Die do im Friede leve wotte.

Do sie sie kumme en grosse Zahl,
Verfolgte un bedrengte all,
A us Deutschland, Frankreich un der Schweiz.

Sin do los ware ihre Kreuz.
Sie sin ah glei noch Oley kumme,
Un hen es Land do ufgenommen,
Der Keim, DeTurck un der Levan,
Ware es erscht dasz kumme sin.

Noch ihne sin glei anere kumme,
Hen Hemeter in Oley g'funne,
Kaufman, Bertoleet, Guldin, Lee,
Hoch, Yoder, Herbelin un LeDee,

Des sin die Name von de Leut,
Die iwer der See sin kumme weit,
Wo's erst noch Oley kumme sin,
Fer Hemeter zu suche drin.

Die hen es Land geklort von Holz,
Der Grund gelegt zur Hemet stolz.
Noch anere ware ah debei,
Die hen do g'schatz mit groszer Treu.

Mit harter Ervet un viel Müh,
Hen sie in seller Zeit so früh.
Sich schöne Bauereie bereit
Sie sin noch schöe zu dere zeit.

Ihr Nochkömling sin als noch do,
Es same Land baure sie ganz froh.
Wo ihre Väter ufgenommen,
Die sellemol ins Land sin kumme.

Des ware Protestante all,
Die kumme sin ins Oley Dahl,
Sie ware verfolgt im Alte Land.
Hen g'sucht in Oley un bessre Stand.

Sie hen die Freyheit g'funne do,
Hen Gott gedient un ware froh,
Doch hen sie 'ersch Benton Breder g'hat,
Die ihne treu verkundigt 's Wort.

Aus dem Stand hot's viel Mehng'e geve,
Wie mer sott im Glave leve.
Sie Sache ware ganz verwerrt
E dehl sin hie un her geernt.

Der Mathias Bauman2 hot verkinnt.
Der Mensch müsset ware frei von Sünd,
Er müsset von neum' gebohre sei,
Dann wär er ganz von Sünden frei.

Der George De Benneville4 is kumme,
Un hot es Wort ah ufgenommen.
Er hot die Leut dann so gelehrte,
Dass alle Mensche selig werd.

Der Zinzendorf5 is kumme dann,
Un hot en groseres Werk gethan.
En Kerch un Shul hot er gebaut
Het treu gelebt, uf Gott vertraut.

Zu Insching un zu weise Leut.
Hot er gebredigt in seiner Zeit,
Es Evangelium treu verkinnt,
Zu em e jede Mensche Kind.

Die Kerche hot er vereinigte wolle,
So dasz juscht ohne sei hot solle,
Doch war's zu früh zu seller Zeit,
Die Mensche ware net bereit.

Aus seller Ursach hot sei Werk,
Net lang gedanert in dem Bezerk.
Er hot sie Sache gut gemeht,
Doch ware die Leut net so gewöhnt.

In Oley hot's ah Quaker6 g'hat
Die hen en Gottes Haus gebaut
Hen Gott gedient un ware treu.
Doch ware nie net viel debei,

Im unre Dehl vom Oley Dahl.
Hot's Setler g'hat en schöne Zahl,
Dort hen sie ah en Kerich7 gebaut
An Gott geglabt, uf ihn vertraut.

Der Weiss, der Goetschy un der Boehm,
Ihr Glave war gewest der same.
Es war die Reformirte Lehr.
Die sie gelehrte zu Gottes Ehr.

Der Weiss hot's erscht gebredigt dort,
Es Nachtmohl g'halte an dem Ort,
Hot ah die heilig Douf verrichtet
Uf Gott vertraut voll zuversicht.
In seine Schrifte mer des find,
Sie b'steht als noch zu Gottes Ehr,
Un halt noch zu der same Lehr.

Der Goetschy noch em Boehm is kumme
Un hot es Werk dort ufgenomme;
Die drei die hen der Grund gelegt.
Un hen zur Treu die Leut bewegt.

E hunnert vierunsie'vig johr,
Die Kerich hot b'stanne in Noah un G'fohr,
Sie nehmt noch zu an Gliederzahl,
An Lieb un Glave allzumal.

Die Oley Kerich wertd sie g'hese,
Merr kan in alte Schritte lese,
Dass sell ihr Name als schun war
Fer meh als hunnert fufig johr.

In spätre Jahre is noch en Kerich,
Eenstanne dort in sellem Bezerk,
Die Lutheraner hen sich dort
En Kerich gebaut an sellem Ort.

‘Sis ah schun ball en hunnert Johr,
Dass sell Werk dort ah'fg'ang war,
Zwee Keriche sicht mer now dort steh,
Sin Hemeter fer zwee Geneh.

Anre Keriche vier an der zahl
Sin noch entstanne im Oley Dahl.
Viel Gutes hen sie schun geleischt,
Zu Gottes Ehr un's Work vom Geist.

Der Wirwar is vergangene nau,
So wie der Wind verjagt die Sprau,
Es Falsch vergeht was Wohr is bleibt,
So segt der Herr der Herrlichkeit.

Im Friede un im Iverfussz,
Lebt do em Volk, steht im Genus,
Von allem dass em glücklich macht,
An Leib un Seel durch Dag un Nacht.

The Moravian missionary Heckewelder gives Olink or Wolink or Olo or Wolo as the original names from which the name Oley has been derived. It means a kettle or a hollow in the hills and taking into consideration that the Oley Valley is surrounded on all sides with high hills the name is very appropriate.

John Keim came from near Lindau, Bavaria, and settled on the headwaters of the Manatawny in 1698. See Stapleton's "Memorials of the Huguenots," page 61. Isaac DeTurk originally from Northern France came from Frunkenthal in the Palatinate whither the family had fled at the revolution of the Edict of Nantes, and settled for a short time at Esopus in New York in 1709. In 1712 he came to Oley and settled near what is now the village of Friedensburg. The land on which he settled is still in the possession of his descendants.

Abraham Levana came about 1715. The land on which he settled is still in the possession of his descendants.

Matthias Bauman came to Oley in 1719. He was the leader of the sect of the Inspired, or Newborn. They professed sinless perfection, and believed themselves sent to convert others. At that early day they exercised considerable influence in Oley.

George DeBenneville was a French Nobleman who came to Philadelphia in 1741, and made his home with Christopher Sower the noted "printer" of Germantown. Here he first met Jean Bertletof of Oley, upon whose invitation he settled in Oley as a teacher and physician. In 1745 he married Bertletof's daughter and about the same time erected a large stone building which is still standing although lately remodeled. In this house he lived with his family, taught school and preached on Sundays. He was the first man who preached Universalism and an English congregation founded by him is therefore of great historical interest. On June 12, 1860, during a convention of Universalists in Reading, that body of over a hundred in number journeyed to this historic spot and honored the memory of the founder of American Universalism. He continued to live in Oley until the breaking out of the French and Indian War in 1755, when in account of the disturbed condition of the country and the troubles with the French, he moved from the town, where he continued to practice and to preach. He died in 1793, at the ripe age of 90 years.

The Moravians came to Oley soon after 1740. On Feb. 11, 1742, one of their synods was held in Oley at the DeTurk home, and the first Moravian Synod was held in Oley in 1755. This synod was attended by Count Zinzendorf and Bishop David Nitschman. At this meeting Christian Henry Rauch and Gottlieb Buettner were ordained deacons. After his ordination Christian Henry Rauch baptized three Indians whom he had named Shabash, Seim and Klop. Shabash was baptized Abraham Seim Isaac and Klop, Jacob. These were the first Indians baptized by the Moravians. The last one of the three was the "Last of the Mohicans" it is said.

Soon after this synod, a church and school building was erected on 16 acres of land donated by Diedrich Youngman. This building was three stories high. The first floor contained the living quarters for the teachers, the second the school room and church, the third the sleeping rooms. The building is now used as a dwelling and is owned by Daniel Metals. Services were continued here for five years. The school was kept up longer. In 1750 the Moravian schools of Germantown and Frederick were united with it and a number of pupils from distant places were in attendance. In 1776 another school building was finally put up which was given by the Moravians to Oley township in trust for school purposes.

Among the early settlers of the Oley Valley there were some Quakers. Prominent among them were the Lee and the Boone families. Daniel Boone the famous pioneer was born in what was then Oley, but is now Exeter township. This latter township was erected December 7, 1741, out of territory which originally belonged to Oley. About 1736, the Quakers erected a meeting house and meetings were held until recent years, when they were discontinued. No Quakers are living now in the Oley Valley.

The Oley Reformed Church was built near Spangsville, on ground donated by John Lesher April 13, 1742. It is said a log church was erected on this ground in 1735. As early as 1727 or 28 Rev. George Michael Weiss preached here, celebrated the holy communion and baptized children. A congregation was formally organized in 1738 by Rev. John Philip Boeheim. He became pastor of the congregation, but was succeeded the following year by Rev. John Henry Goetschius.

Christ Lutheran Church was built in 1821, and on Jan. 6, 1822, Rev. Conrad Miller was installed as pastor. See Montgomery's History of Berks Co. page 938.

Frieden's Union Church was erected in the village of Friedensburg in 1830, and both the Reformed and Lutheran congregations have united in the same year. Salem Evangelical Church of Friedensburg was organized in 1840. Ebenezer Evangelical Church of Pleasantville in 1853, and St. John's Lutheran Church, of Pleasantville, in 1860.
Messrs. Moffat, Yard & Company are announcing the tenth edition of Reginald Wright Kauffman's "House of Bondage."

Hamilton Wright Mabie, in speaking of "Hearts Contending," says, "If 'Hearts Contending,' by George Schock, is a book by a new writer it is an extremely interesting and promising performance. The style has very little flow; it does not carry the reader forward without cooperation; one must keep one's mind on it. This may be an indication of a lack of extended practice in the art of writing; but the book has the great quality of vitality. It is alive from cover to cover. It is a story of a Pennsylvania family of German descent—the people who have long been mistakenly called "the Pennsylvania Dutch." The household is described with such vitality that every member of the family can be seen, and the tragedy is told in such a way that one gets not the thrill that comes from a melodramatic climax, but rather the immense impressiveness of a tragedy which has something comical about it. The chapter in which the climax is recorded has a touch of greatness in its dignity and seriousness of spirit. The book stands out from the distinctly entertaining novels of the day because of its reality."


This book is the prize essay in the contest that was inaugurated by the Royal Academy for the Promotion of Useful Knowledge. The Commercial Club of Chicago, recognizing that the present school courses need to be supplemented by practical, vocational training, secured the translation of this book in order to introduce the author's methods into America. His methods are at present used in Germany, England, and Wales. He has demonstrated his theories successfully in the continuation schools of Munich, the city that probably has the most famous schools in the world.

This is the first English translation, and the only authorized English translation. The translation is a happy one. The translator has succeeded in conveying to the mind of the non-German reader a clear idea of the author's theories and policy: he has translated the spirit rather than the letter. The translation is in good English; there is no enslaving to the cumbersome-ness of the German style. And all this is the more remarkable and appreciable because of the difficulty one encounters in translating works like this. The English language has a meager vocabulary when it comes to the translation of German articles on education.

This book is of notable interest for all who see in education something more than the mere imparting of information. It treats of education, as its title indicates, in its relation to citizenship, civic virtues, and civic righteousness as the embodiments of a wholesome State. The author traces this conception from Plato's time down to the present.

It marks a new departure in education. Although it is vocational in its aim, it yet shows a sort of reaction toward the commercialism which sees only the money value in an education, and toward the industrial training that sends out pupils poorly trained mechanically, mentally, and morally. It should engage the attention of all who take an interest in education; and it should be read with and pondered over by all real teachers.

Publications Received


Indian Eve and Her Descendants by Mrs. Emma A. M. Replogle, Huntington, Pa.


A History of the Lutheran Church in New Hanover, Pa., by the pastor, Rev. J. J. Kline, Ph. D., Pottstown, Pa.
null
Lehigh County Historical Society

A meeting of the Lehigh County Historical Society was held in the chapel of the Allentown Preparatory School on Saturday, June 3rd, 1911. Mr. T. H. Diehl read a paper on "Reminiscences of Rev. S. K. Brobst."

Historical Society's Annual Outing

Plans for the annual fall outing of the Historical Society of Montgomery County on Saturday, October 7, provide for an interesting day's journey with Worcester as the destination, stopping on the way to visit the old Norriton Church and the home of David Rittenhouse, the Worcester Schwenkfelder Church, Methacton Meetinghouse with the grave of the second Christopher Sauer, Wentz Church, Center Point, and St. John's Lutheran Church at Centre Square. The main literary program will be given in Farmers Hall, Center Point, after the lunch which will be served at that place. At each of the other stopping places there will be a brief address comprehending the principal points of historical interest in connection therewith.

Why Not?

The one object of Historical Societies is to collect and disseminate correct data respecting their fields of activity. Would it not be in line with this object to designate one of their members as publicity secretary whose duty would be to supply to periodicals the gist of information brought to light? We make this remark because we find it difficult to get news from historical societies for this department. Reader, are you a member of a historical society? Is your society's work reported regularly? If not will you not agitate until notes appear here and elsewhere regularly?

GENEALLOGICAL NOTES AND QUERIES

Answer to Query No. 17
July 8, 1808. Ann Umstead married Jacob Haffelfinger.

QUERY NO. 26
Yost Miller Family

Mr. W. H. Miller Stoyestown, Pa., President of the Miller Association of Somerset County, sends this query. Who can answer?

I have been trying to locate Yost Miller a German Lutheran somewhere in Berks County, Pa. Yost and his brother Jeremiah Miller entered the Revolutionary service at Ephrata, Nov. 1777, were in Capt. Grubs Company. It appears Yost Miller married one Mary Miller, daughter of one Jacob Miller at Dreyersville. He came to Somerset County, Pa., about 1733. He had eight children as follows: Joseph, Peter and John, Barbara, Elizabeth, Susan, Catharine. Now I have every reason to believe some of the early Church Records of the Lutheran Church in the northern or eastern part of Berks county will give his location? Who can give me information on the subject?

QUERY NO. 27
Were Early Blauchs Amishmen?

THE PENNA.-GERMAN,
Lititz, Pa.,

Dear Sirs: In the recent issue June number of the P.-G. in an article of the Amish of Lancaster County, you mention among the immigrant list the names of the early "BLAUCH". As I have been for years hunting up the BLAUCH history I am very much interested to know if there is any record in existence of any Blauch, being an Amishman as early as 1767. My great-grandfather Jacob, was then quite a young man, or boy. He subsequently married a Miss Kauffman, and no doubt, adopted her religion. From my father I learned that he at one time was an Amishman, but was excommunicated for some trifting matter, and later became a Mennonite. I do not believe either Christian or John Blauch, whose names are on the immigrant list ever belonged to the Amish Mennonites. As I find seven of their names on the Lancaster County Militia Roll from 1778 to 1782, and my grandfather Jacob (spelled on the roll
Plough) was evidently in the War of the Revolution, as he was nearly captured by the Hessians, and the further fact that the Amish or Mennonites did not take up arms seems to me to be conclusive evidence that the original Blauchs were not Amish or Mennonites but of the Evangelical class, though many of them later became both Amish and Mennonites by intermarriage.

Records as they seem to be here given interest me very much. Am I mistaken about the early Blauchs?

Yours respectfully,

D. D. BLAUCH.

Johnstown, Pa.

QUERY NO. 28
Engle Family

Has there ever been anything in your magazine of a Melchoir Engle or Ingle and two brothers who lived in Lancaster County, Penn., who came to Virginia about 1750 or earlier? I have heard there was a history of the Engle family of Lancaster, Penn., but I have never been able to procure one. Any information in regard to this will be gratefully received. Very truly,

Mrs JESSIE ENGLE JOHNSON,
Box 215, Radford, Virginia.

QUERY NO. 29
Hallman Family

Pres. Umstead, Salem, Ohio, writes: My great-grandmother's maiden name was Hannah Hallman (b. Aug. 11, 1783). Others in her family were: Elizabeth (b. Aug. 11, 1753); Joseph (b. Aug. 18, 1788), Catharine (b. May 26, 1788), Kenyel (b. April 17, 1791). The family lived near Norristown, Montg. Co., Pa. I would like to be placed in communication with descendants of this Hallman family.

Will not the Hallmans of our P. G. family favor Mr. Umstead? — Editor.

York, Pa., Family Names in 1800

Ex-Mayor J. St. Clair McCall of York, Pa., has in his library an original copy of the York county tax duplicate for the year 1807-8. Its pages were apparently ruled in ink by hand and the book was also homemade. The collector of the taxes levied for the year 1807 was Jacob Heckert and required him to settle and pay off the duplicate within three months from May 7, 1808, or suffer the penalty of fine. He was directed to deliver to the sheriff or the keeper of the goal such persons as refused to pay their taxes or whose goods could not be distressed for the amount of the taxes and fines. The county commissioners of that time were Abraham Ignatius and William Collins, while Jacob Spangler was the clerk to the commissioners.

The following is a list of family names made up from the duplicate, and includes many of the names still familiar in the city of York today. The original list appeared in the York Gazette of May 27, 1811.

Reprint Issued

A Study of a Rural Community by Charles William Super, Ph.D. LL.D., which ran as a serial in the P.-G. Jan.-April, 1911 has been issued in pamphlet form. Price, forty cents a copy, three copies, one dollar. Address, THE PENNA.-GERMAN, Lititz, Pa., or the author, Athens, Ohio.

Wanted


Wanted

50 copies of the May issue of The Pennsylvania-German. If you do not preserve your copy send it to me with a postal card stating that the copy had been sent. I will extend your subscription a copy for the favor.

Wanted: 100 Business Men
to do what one of the friends of The Penna.-German, a prominent business man in a leading city of north central Pennsylvania did, to write a letter similar to the following: “Please send the magazine to __________, __________, Pa. If he does not pay for it promptly advise me, and I will see that he does. He is a representative Pennsylvania-German, cashier of the bank at that place and should be able to do you a lot of good in that community.”

Do it now and oblige your editor and publisher.

Lehigh Counties in Illinois

This county (Du Page, Ill.) is mostly settled by Pennsylvanians from the counties of Northampton, Bucks, Lehigh and Lancaster. I come in contact with many farmers formerly from Lehigh County most every day.—Argus 11-19-57.

A German Proverb

Wie der Acker so die Rüben
Wie der Vater so die Buben.

MEANING OF NAMES

By Leonhard Felix Fuld, I.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.

73. SWEISFORD

SWEISFORD is a compound of SWEIS and FORD. It is a place name. FORD is derived from the Anglo Saxon FARAN, Teutonic FER or FAR, meaning to go. The English FORD and German FURT means the crossing of a stream. The word FERRY is derived from the same root.

There are two possible derivations of the surname SWEISFORD. It may refer to one living near the ford of the Swiss. It is much more likely however that it was applied to the resident of the ford of the perspiring men and animals. The German word SCHWEISS means perspiration.

Portrait of Dr. Hofford Unveiled

With brief but impressive and appropriate ceremonies a beautiful oil portrait of the late Rev. Dr. Hofford, one of the founders and the first president of the Allentown College for Women was unveiled in Dietz Hall, Allentown, Pa., May 31. The address of the occasion was prepared by Rev. Dr. N. C. Schaeffer, LL. D. State Superintendent of Public Instruction and in his absence was read by Rev. Robert M. Kern. The portrait was presented by the churches Dr. Hofford served at the time of his death. The portrait was painted by Miss Ella Hergesheimer of Nashville, Tenn., an Allentown girl.
A Unique Advertisement
The Free Press of Easton, Pa., of March 3, 1859, contains the following unique advertisement which had been posted not far from Easton at that time:

"PUBLIC SALE
as shud be sotl at public sale on the house in ——— Downship Norsemten County near gras rot the 15 of March 1859 as shut be sotl hey by the Dun and Every sing in the house betes and pet stit and Chairs and taples burow and 1 gover 2 stoves wis pipes garbyed by the yardt 1 gover wis the thishes 1 iron gitel 2 iron potes barsl budaters by the bushels 3 tups 1 gorne the Contishen will be mate on the house of ———-

Gets LL.D. Degree at 98
The Rev. Dr. J. F. Mesick, who recently received the degree of LL. D. at the commencement exercises of Franklin and Marshall College, was instrumental in the founding of the institution, and was vice president when James Buchanan, President of the United States from 1856 to 1880, was at its head. Dr. Mesick, who is a noted linguist, was offered the presidency when Mr. Buchanan resigned, but refused the offer.

Dr. Mesick celebrated his 98th birthday Wednesday, June 28. He says he was never sick in his life. His friends attribute his good health to his optimistic views. Until last winter he walked four miles every day without the use of a cane.

German Pedigree Book
There is in Germany what is known as the "German Pedigree Book" or "Deutsches Geschlechterbuch". The purpose of the pedigree book, according to a Berlin correspondent, is to record the ancestry not of nobles, but of bourgeois persons who can prove that they are of genuine middle class or working class ancestry and have no noble blood in their veins. The editor explains in his preface that, while many German nobles "out of court and material considerations have not kept their blood pure, there are many good business class families which have managed to do so." By thus encouraging the proper pride of such families the pedigree book is doing much to eradicate the traditional envy of the nobles.

The Late Isaiah Fawkes Everhart
Isaiah Fawkes Everhart, '63 M., naturalist and philanthropist, died at Scranton, Pa., on May 26, 1911. He was born in Berks County, Pa., January 22, 1840. He prepared for the University of Penna. at Franklin and Marshall College and since graduation had engaged in practice in surgery and medicine. He was surgeon with the rank of Major in the Civil War from 1863 to 1865, and also served with the Ninth Pennsylvania Infantry in 1867-69. Dr. Everhart was the founder and endower of the Everhart Museum of Natural History, Science and Art; president of the Everhart Anthracite Coal Company, Ex-Member of the Scranton Board of Health, and known throughout the State of Pennsylvania for his public spirit and contributions to the advancement of science. A bronze statue of Dr. Everhart, presented by Dr. B. H. Warren of West Chester, has been erected in front of the museum at Scranton.

"Another Item in Which the P.G. May Glory!
"The American Magazine has discovered that the author of the 'Swat the Fly' slogan is Dr. Samuel J. Crumbine, secretary of the Kansas State Board of Health, and, what is more interesting hereabouts, The American also learns that Dr. Crumbine is a Pennsylvanian—no doubt, a Pennsylvania German, judging from his name. So here is another item over which Brother Kriebel's Pennsylvania-German Magazine, up in Lititz, may glory in exploiting the great, grand and glorious achievements of the Pennsylvania Germans."

—Independent Gazette.

Thanks, Brother. As long as men malign, "Brother Kriebel" believes in standing by his "Pennsylvania-German" brotherhood. He would rather be true than for the sake of gain betray and belittle.—Editor.

The Hat Followed Him
A felt hat blew off a tourist's head last year as he was leaning out of a railway train window in Sweden. Of the man himself nothing further is known, but the felt hat has become famous all over the north of Europe. An employe of the line picked up the hat where it lay, and, being an honest man, he tried high and low to find its owner. Finally, all local efforts failing, he ticketed it and sent it to the next station, to be claimed by the owner. No such persons appeared, and the hat was sent on from station to station. an additional ticket being stuck on each time it set out. Thus it has run through the whole of Sweden and Norway, has been at Upsala and Thondheim, at Christiania and Goteborg and Malmö, has been sent on to Zealand and Finland, and is now being sent through the north of Germany, covered with labels inside and out. And if it is no longer a fit headgear, it is at all events a remarkable monument of northern honesty and perseverance.

—The Lutheran.
The Sexes in Church

The separation of sexes in church, once generally prevalent in German churches but at present generally done away with, is not now and was not in the past distinctive of them. The London Chronicle says: "The separation of the sexes seems to have been formerly by no means an uncommon practice in the Church of England. In fact, Edward VI.'s prayer book specially mentions that at the communion service "the men shall tarry on one side and the women on the other." The papers of a church in Westmoreland include elaborate directions for the division of the sexes at its services. All wedded men were to be placed first before any of the young men, and all young wives were to "forbear and come not at their mother-in-law's forms"—this was presumably before the days of the pews—"as long as their mother-in-law lives."

Graveyard History

I cannot agree with "a warm friend of P.-G." as he express himself in favor of "cutting out graveyard history", in May No. page 317. I have found that in hunting up genealogical data old tombstones are one of the most valuable sources of information. Perhaps many people are forgotten, no doubt—are by some people, but I do not admit that "999 out of every 1,000" are forgotten. Very few families, but can reckon among their descendants some one who has a lively interest in his ancestors, and grasps eagerly at every atom of family history he can search out, and old tombstones are certainly one of the most valuable aids.

An Ohio Subscriber.

I was glad to see Mr. Richards' Tombstone Inscriptions resumed. It was the first thing I looked for last month (as well as this) and was disappointed at not finding it.

Yours truly.

Buffalo Subscriber.

The True Gentleman

The following definition of "The True Gentleman", which won a prize offered by the Baltimore Sun was given by one of our contributors. Prof. John W. Wayland, Harrisonburg, Va. Copies in colors on fine cardboard, 4¼x7½ inches can be had of the author at 10 cents each, $1.50 per hundred.

The true gentleman is the man whose conduct proceeds from good-will and an acute sense of propriety, and whose self-control is equal to all emergencies; who does not make the poor man conscious of his poverty; the obscure man of his obscurity, or any man of his inferiority or deformity; who is himself humble if necessity compel him to humble another; who does not flatter wealth, cringe before power, or boast of his own possessions or achievements; who speaks with frankness, but always with sincerity and sympathy, and whose deed follows his word; who thinks of the rights and feelings of others rather than of his own; who appears well in any company, and who is at home what he seems to be abroad—a man with whom honor is sacred and virtue safe.

—John Walter Wayland.

The Amish of Mifflin County, Pa.

Editor PENNA.-GERMAN:

The valuable article on The Amish of Lancaster County, Pa., in the current number of The Pennsylvania-German, has doubtless been appreciated by your readers. Exception, however, must be taken to what is said by way of quotation on the differences among the Amish of Mifflin County, Pa. It is doing them an injustice to say that the wearing of peculiar styles of suspenders constitutes the differences existing between the various bodies of Old Amish in that county. While the statement in itself is correct, it is only a part of the truth.

The writer has repeatedly heard frivolous remarks about the peculiarities of the Free Methodists as well as of the Old Amish, but as for the former, they have simply abided by the opinion held by all Methodists of a hundred years ago—that to follow the vain fashions is to transgress the Biblical injunction not to be conformed to the world, and that persistent transgressors of that part of the Methodist church discipline which forbade the wearing of certain articles of dress, should be excluded from the church. The Old Amish, like the Free Methodists, hold to restrictions prescribed by the fathers in regard to dress; the difference is principally that the rules to which the former adhere are much older than those in vogue among the latter. Both proceed from the principle that to wear anything for mere ornamentation or show tends to selfexaltation. As for the suspender it is to this day used as an ornament in some of the mountainous sections of Switzerland. A very wide and curiously wrought pattern is used, and it is worn without a vest.

The differences among the various bodies of the Old Amish are due to the fact that some persist on the observation of the primitive church rules more vigorously than others. While some of these differences are of a trudging nature, the assertion that the wearing of the suspender constitutes the differences is an exaggeration of the facts.}

JOHN HORSCH.

Scottdale, Pa.
The Pennsylvania-German
(Founded by Rev. Dr. P. C. Croll, 1900.)

H. W. KRIEBEL, Editor and Publisher
THE EXPRESS PRINTING COMPANY, Printers
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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 restudy of the history of the Germans in America, and 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 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.

THIS MAGAZINE STOPS AT THE END OF THE TIME PAID FOR

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ADVERTISING RATES will be furnished on application.
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SUGGESTIONS AND PLANS on how to extend the sale and influence of the magazine are invited and, if on trial found to be of value, will be suitably rewarded.
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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.

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.

Articles Crowded Out

On account of length of some of the articles in this issue a few contributions have been crowded out. We ask the forbearance of the authors and of our readers.

How Do You Like It?

Readers will confer a favor if they will let us hear from them. What articles in this issue do you like best? Should we see our way clear to add a few pages to each issue along what lines should we expand? How do you like Mr. Heller's trip through historic Easton?
SUBSCRIPTIONS HAVE BEEN PAID by the persons named, to and including month of the year given—'12—11' signifying December 1911.

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Easton from a Trolley Window

By W. J. Heller, Easton, Pa.

(CONTINUED FROM AUGUST ISSUE)

E will now proceed on our second journey, which will take us down South Third Street into Fishtown, a section that represents one hundred and fifty years of stunted growth and struggling efforts to keep pace with the rest of the town.

Moving slowly, we note to the right the southwest corner of the Square and Third Street. The first person to take up this corner lot was Moritz Bishop, clock-maker. On it he erected a small building, which he, later, moved to one side. Owing to impaired health, he sold the remainder of the corner lot to Henry Bush, who erected thereon a stone hotel, for many years after known as Widow Bush's Hotel.

This old stone hotel was demolished in 1869, with all the other buildings that had been constructed thereon, from time

6Bishop carried on the business of clock-making until 1789 when he died at the age of 33 years. During his spare moments, he constructed for himself a clock that displayed remarkable elaborateness of detail and which passed down several generations of the family, and is today a highly prized curio of clock mechanism in one of the modern homes of Allentown.
to time, and the entire lot is now covered by the brick structure known as Porters Block.

The next lot, where now stands the nine story building of the First National Bank, was originally purchased by William Craig. On it he built a hotel, and in partnership with John Anderson, secured one of the first licenses in the new county. The business, however, did not thrive as neither of them was a hotel man. Anderson was a promoter and speculator, with a hobby for laying out towns, none of which ever became more than paper plans. William Craig transformed his hotel into a store and later erected a stone dwelling at the southeast corner of Northampton and Sitgreaves streets.

To the left, at the southeast corner of Pine Street stood the first jail. In it were incarcerated during the Pennamite War about fifty of what later became the leading citizens of Wyoming Valley. It was their school of instruction as well as dormitory, where they probably received their first lessons in discipline.

This war was the struggle between Pennsylvania and Connecticut for the possession of that part of Northampton County bordering on the Susquehanna River, known as Wyoming.

On the lot next to the jail was erected, in the year 1761, a stone hotel by Henry Rinker, and sold by the Sheriff in 1766 to Henry Kepple of Philadelphia, who in turn sold it to Jacob Meyer of Easton in 1774. Meyer immediately transferred it to Conrad Ihrie, Senior, of Forks Township.

Conrad Ihrie, Senior, moved from his farm to this stone building which he converted into a hotel conducted by himself. He became a man of wealth and influence. In the year 1784 he sold the property to Peter Nungesser, a potter, who

---

FIRST JAIL

---

1William Craig was instrumental in having the new county formed, and was one of the disgruntled purchasers to whom Parsons refers in his letter, regarding the day when lots were first sold. Craig's desire to select his lot below the Square was not granted by Parsons.

2It was in this building that Levers hid the official papers, documents, and money belonging to Congress, the State and the City of Philadelphia when the British occupied that city, and which gave him so much concern in 1778 when he was notified by Conrad Ihrie to vacate, to make room for his new son-in-law John Arndt. But John didn't go to Easton, his father, Jacob Arndt, having deeded over to him the mill property (now the old mill at Bushkill Park), where he remained during the entire period of the Revolutionary War. The Arndt and Ihrie families were near neighbors on the Bushkill. Ihrie owned a farm of a hundred and fifty acres, on both sides of the creek, in the vicinity of Kemmerer's Island. Ihrie, however, insisted on Levers moving anyway, and threatened to resort to force if he did not vacate. Levers, not being able to find a vacant house in the town, made a temporary residence in Lancaster, but soon returned to Easton.
from Raubsville, five miles down the river, who used the building for several years as a dwelling and then, converted it into a hotel which he named "Bull's Head."

Some years previous to this Conrad Ihrie, Senior, had purchased of Michael Hart, on the opposite side of the street, at the southwest corner of Pine, two lots now fully covered by the present Drake building and its annex. After disposing of his other property to Nungesser, he erected on these two lots the largest hotel structure in the town, known later as the American Hotel. The building reached from the corner of Pine to the private alley. Across the alley stood an old log house covered with red painted weather-boards. Into this Conrad Ihrie, Senior, moved after disposing of his large hotel to his son, Peter Ihrie, who in turn sold it to his son, Peter Ihrie, Junior.

Conrad Ihrie, Senior, in time secured title to the other two lots, thereby becoming the owner of the entire block with a frontage from Pine to Ferry. These two lots were originally purchased by Colonel Isaac Sidman, on which, near the corner of Ferry, he erected about the year 1780 a frame building that is still standing. In it he conducted a hotel and later a general store until 1785 when he removed to Philadelphia, selling the
property to Conrad Ihrie, Junior, who, a few years later, relinquished title in favor of his father, Conrad, Senior, who divided the block into three equal parts. To Peter his son was given the hotel portion, to another son, Benjamin, the middle part, and to John Arndt, his son-in-law, that bordering on Ferry Street. Arndt shortly after the close of the Revolutionary War removed to Easton, making his home in the house formerly owned by Sidman, and later erected one on the corner, to which he removed and where he lived to the end of his days.

Conrad Ihrie, Junior, in the year 1782 transferred the Bushkill Farm back to the Penns, moved to Easton, and purchased a stone hotel of John Schook, on the north side of Northampton Street. This was the Jeremiah Trexler building in which he conducted a general merchandize business from 1754 to 1779. Ihrie continued this as a hotel until he was elected County Treasurer, and later became a land speculator as did also his brother. The Ihries, during the Revolutionary War, accumulated considerable money, which they used to great advantage in purchasing property, following that event when values had shrunken to a minimum, and disposing of it at a maximum profit, thereby increasing their wealth manifold. Unfortunately this wealth and the family influence disappeared with the advent of the generations which followed.

Next to Nungesser’s Bull’s Head Hotel was a building owned and conducted by Jacob Yohe, son of Adam, called a hotel but which was only a tap-house. Next to this was the home of Frederick Gwinner. On the lot on the corner of Ferry, purchased by him about 1785, Henry Bush built a house, which he sold a year later to Jacob Sigman, a shoemaker. In the year 1847 this building was removed and in its place was erected Odd Fellows Hall, later known as Masonic Hall, for many years the only public hall in the town.

On the southeast corner of Ferry was the property of John Titus, a cabinet maker. His establishment had a fronting on Ferry Street, a short distance from Third.

On the southwest corner were two lots selected for the Moravians of Bethlehem, by Timothy Horsefield, Esq., June 1752. Formalities were entered into by John Okley, March 7, 1757. This transaction also included a triangular lot on the Lehigh River, bounded by the river, Third and Lehigh streets and is now used as a coal-yard.

9In its corner stone, among other things, was deposited the first copy of the first newspaper published in California. The publisher of it was John Bachman, a printer at that time living in California, a son of Sheriff John Bachman, a politician.
Early in the year 1761 the Moravians began a building to be used for quartering some of their single men and itinerant preachers. According to the plans the upper floor was to be a hall for preaching, the first floor was to be used for the living apartments, while the garret was for sleeping purposes. While the building was being constructed, negotiations were begun in Europe for the purpose of terminating the Moravian economy as it then existed and effecting a new organization, which would have commercial standing and legal recognition. The new organization was to take effect on January 1, 1762, and up to this period there had been expended on this new building 341 pounds, 16 shillings and 11 pence. March 3, 1762, John Okely passed title to these three parcels of land to Bishop Nathanal Seidel in whose name all Moravian property was being vested.

The records of the Bethlehem Moravians show that the two lots and the building were sold under date of April 18, 1763, to the Easton Lutheran Church wardens, Adam Yohe, Conrad Streuber, Abraham Berlin and Valentine Opp, for 400 pounds. Entry of March 16th shows that the church wardens paid in full. This transaction did not include the triangular lot at the Lehigh. The Record of Deeds at the Court House show that Bishop Seidel sold under date March 11, 1765, to Conrad Streuber of Lehigh Township, a tanner, in fee for 400 pounds. Nothing is said in this transfer about the Lutheran congregation or any body connected with it. Streuber was a wealthy tanner and evidently purchased this property for his town residence, wherein he died on Sep-

tember 2nd, 1765. Less than 2 months after his decease, on October 20th, the widow sold the property to David Bar-ringer, a shopkeeper. This last transfer is in fee simple and with no reference whatever to the Lutheran congregation, which is conclusive evidence that if the Lutheran church wardens were really interested in its purchase in 1763, they must have relinquished all claim before 1763. And it is safe to presume that they were not the purchasers in 1763.

Johan David Boehringer and wife Gertrude were of the “Sea” congregation of the Moravians and arrived in
America in 1743. They withdrew from the Moravian Economy of Nazareth in 1745, and removed to Saucon Township, into a house on the south side of the Lehigh, opposite Bethlehem, where he became a shoemaker.10

Boehringer evidently became a past master of the art as we find him endeavoring to establish a permanent location for himself, where it was necessary for those desiring his services to take the work to him. In connection therewith he began what may be called a reformatory for naughty boys and to which he later added the business of making fur hats from the skins of rabbits. Possibly he utilized the spare time of his pupils in corraling the cottontail bunnies in the surrounding mountains. He removed from the south side of the Lehigh to Upper Milford Township where he remained until the year 1757, when he moved to Easton and purchased a lot with a building on it from John Graff, on the north-west corner of Fourth and Ferry streets, now the site of Christ Lutheran church. Here he conducted the business of general merchandise. He lost this property through Sheriff sale in 1782. Boehringer used the Moravian building as a store and residence from 1765 to 1773, when through an endorsement for John Rush, on the south of the Lehigh he became involved and the Sheriff, in 1773, sold the property to Frederick Nungesser, who transferred the business to Behringer’s clerk, Isaac Sidman, at that time a young man from Philadelphia. Sidman married a daughter of Frederick Nungesser April 8th, 1774. Nungesser died May 3, 1774, and then his widow occupied the building as a residence. Sidman later became one of the most popular young men in the town. Early in 1776 he purchased the two lots on the northwest corner of Ferry and Third streets, erected a hotel on the second lot, was elected Colonel of the First Regiment of the Militia in that year, which caused a great controversy owing to his youthful appearance. Colonel Sidman a few years later relinquished the hotel business and converted the building, on his new lot, into a store in which he conducted a mercantile business, but five years later he disposed of this property and moved to Philadelphia. Then about the year 1785, when the division of the estate of his late father-in-law, Frederick Nungesser, was taking place, he returned to Easton and built the stone structure at the southwest corner of Northampton Street and Centre Square, where he became the leading merchant in the town. This lot on which the store was erected was the portion of the estate acquired by his wife, and extended back to Bank Street. The next lot to it, facing the square, was the portion allotted to George Nungesser, the oldest son. On it was the original hotel of his father. Here George conducted the business for many years. Colonel Isaac Sidman was a progressive man and was instrumental in having the first sidewalk laid in the town, this was in front of his property. He finally disposed of his mercantile business to his clerks, Titus and Innes, and moved to Philadelphia, but again returned to Easton where he died August 28th, 1807.

In the division of the Nungesser estate, the two Moravian lots were divided into three parcels. That portion bordering on the corner of Ferry was given to Catherine, the eldest daughter, the wife of Abraham Bachman. Justice of the Peace of Lower Saucon Township. The middle portion, containing the old Moravian building, fell to the lot of the widow, where she resided with another daughter, Rachel Smith. The third portion became vested in John Nungesser, second son. Abraham Bachman built the frame house, still standing, at the corner of Ferry, for a residence and which he finally sold to Moses Davis, together with the lot extending along

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10This vocation in those days included the education of the customers’ children. These educated shoemakers itinerated from house to house and as these numbers were limited their time was fully occupied. They would establish themselves in a convenient part of the building and impart instructions to the children until such time as the repairing of all the foot-wear of the family was completed. There were certain fixed charges for the labor and which always included the fixed board and lodging of the all important pedagogical cobbler.
RESIDENCE OF ABRAHAM BACHMAN

Ferry as far as the present Sunday Call building. In the year 1803 Bachman purchased the other two portions from the heirs, erected a small frame building, still standing on the south corner of the private alley. To this the widow Nungesser removed after vacating the Moravian building. Bachman in 1805 erected a hotel in front of the old Moravian building, using the second floor of the old structure as a dining room. The main floor of the new portion was elevated forming a very commodious portico which was open across the entire front. Bachman gave it the name of "Washington Hotel." He also sold the rear portion of the two lots to Peter Miller, the famous Easton philanthropist and merchant, who constructed thereon his row of brick homes for aged and infirm widows. The building was two and a half stories high with a shingle roof. This roof, about the year 1860, was destroyed by fire, having become ignited through sparks from a conflagration that consumed the hotel stables in the rear. The building was repaired and is now the row of brick residences standing at the corner of Bank and Ferry streets.

Bachman on May 10th, 1815 sold his hotel property to John Brotzman for $2400. John, about this time, acquired quite a fortune, was a good Democrat, aspired to Democratic honors which even at that early day were expensive luxuries, became the executive of the then rapidly growing town, and in his efforts to reach still higher, became financially involved and the Pennsylvania Bank closed in on their claim for $13,000 and the Sheriff on August 16th, 1819 sold the hotel as one portion for $4045 to the Bank, who in turn sold it on April 20th, 1826, to Jacob Abel for $7540. Abel conducted the hotel until April 6th, 1839, when he sold it to John Bachman of Lower Saucon Township for $7500. John was also a good Democrat and well equipped with Lower Saucon specie. However, about this time, the Democratic party had increased in number and their requirements likewise inclined upward. This John did not rise to be greater than Sheriff, before he was compelled to relinquish his hotel, selling it to Anthony Transue, his brother-in-law of Bushkill Township, in 1847, for $8,300. Transue conducted the hotel only a few years, then leased it to Peter Bellis, who there held forth until the year 1861 when Transue sold the property to Frederick Lerch for $8,000. Lerch converted it into a carriage factory, enclosed the commodious front porch and utilized it as a wareroom in which to display his vehicles. In the bed chambers he lodged his employees and the old Moravian building he retained as the dining room. The stables were converted into the factory proper and the bar-room in the front basement into offices. Lerch relinquished the carriage business in January of the year 1870 and sold the property to H. G. Tombler, wholesale grocer, for $15,000, who transformed it again into a hotel, gave it the title of "Merchants' Hotel" and leased it to Michael Buck, who was the landlord until 1873 when Tombler sold the property above the alley to P. F. Stier, Conrad Killian and Lewis Roesch, who in turn removed all the old buildings with the exception of the stables on the rear end, and the small frame structure which was below the alley and not included in the sale. These gentlemen erected the three modern brick structures that are there today.
East of Third Street no buildings were constructed until after the War of 1812. This portion of the town was an immense plaza and an unobstructed view of the two rivers was had from this corner (Third and Ferry streets). Our story will now revert to a period when preparations were being made to establish Thomas Penn's long contemplated town. This was about the year 1750. What is now known as the South Side, with lands lying adjacent thereto, forming a level plateau a mile in width, extending several miles from the Delaware River westwardly along the Lehigh, and bordered by the Lehigh Hills or South Mountains, was thickly settled many years before Easton was laid out. The inhabitants of this vast tract of ground were fully aware of its advantages as a town site, but at the present we are interested only in those citizens whose properties bordered on the two rivers.

On the Delaware side there were three tracts. The lower was that of Balser Hess, who built his house in 1746. It stood to the left of the lane leading into the city incinerating plant and was demolished in 1906. Next was the property of Anthony Albright. His log house stood on the foundation of the present frame building, on the south corner of Nesquehoning Street and the Delaware road.1

Next to this, and forming the corner at the confluence of the two rivers, was the Ferry tract of David Martin. Here in 1739 he erected the stone structure, still standing, in what is now Snuittown. This tract reached to about where the Lehigh Valley Station now stands. From this point, up the Lehigh to about where the bridge of the Eastern and Northern

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1Anthony took up this tract about 1748, prior to which he lived in the vicinity of Bethlehem, much to the annoyance of the Moravian brethren, for whom he acted as constable.
Railroad crosses the Lehigh, was the portion secured by Lawrence Merkle.12

Next to Merkle was the property of John Rush which reached as far west as the present boundary between the South Side and Glendon. Rush's home was a log structure and stood until 1874, surrounded by the buildings of the present Lehigh Valley Railroad shops.

David Martin had, in the year 1739, received rights for a ferry across the Delaware River, extending from Marble Hill to Tinicum Island, down the river. [This must have been Richard's Island or the next one, which was two miles further down, as below this was within the rights of Peter Raub who conducted road, to the Delaware, and extending northeastwardly over the hills to certain points. The land next to Martin, and reaching as far as Marble Hill, was owned by a Mr. Turner of Philadelphia. Above this was the extensive place of John Anderson, who lived at what is now Harmony, while back of all these was the tract of John Cox.

Before Martin's time there were two roads leading across Jersey to Raub's Ferry. One from Brunswick and the other from South Jersey and Trenton. These two roads converged near the ferry and later, when Martin began his ferry at the Forks, these two were formed as one road leading into what is now Phillipsburg and continuing as what is now Main Street, thence following more in line with what is now Mercer Street, passing the present Lehigh Valley Freight Station and through the little hamlet then known as Phillipsburg. The road led from here to the ferry, over a course of what later became the inclined plane of the Morris Canal, under the present railroad bridges. The landing place was directly opposite the mouth of the Lehigh, and here another road led to the northward, on a slight incline and continuing up what is now North Main Street. All traces of this road were obliterated at the time the Delaware Bridge was constructed, which elevated the ground on the Jersey side to such a height that it became what is now Union Square. The ferry landing on the Pennsylvania side was on a long point of land projecting from the south side of the Lehigh. This point of land was formed through the peculiar manner in which the water of the Lehigh, flowing northeastwardly into that of the Delaware coming directly from the opposite direction. This peculiarity is still in evidence, even after all the improvements that have taken place at the confluence of these two rivers. It made a very convenient place for the landing of the ferry. The road led from this point, following the present Delaware Canal bed to a short distance below the present railroad bridge, thence at right angles up the hillside at what is now the north end of the Brewery (the large brick chimney of the brewery now stands in the middle of this ancient road.) After winding to the top of the hill, it led in a southwesterly direction to the vicinity of Berwick Street and Seitz Avenue, thence to the corner of the Hellertown Road and Line Street, South Side. In 1745 David Martin petitioned for a road to Bethlehem on the north side of the Lehigh, but was advised that the road on the south side was sufficient. The road on the south side, referred to, was what is now known as the Hellertown Road and was the principal highway from the Forks of the

DRAUGHT OF EASTON SHOWING MARTIN TRACT ON JERSEY SIDE OF RIVER

a ferry at the mouth of the Po-pohatcong Creek, many years before David Martin made his appearance at the Forks. The word "Tinicum" is an English corrupted form of a term, which in the language of the Minnisink Indians means "Island."] Martin acquired land on the Jersey side, reaching from the present railroad bridge northward to about where now is the road, leading from North Main Street under the rail-

12Lawrence had his home in a log structure still standing on Canal Street, where it intersects the small thoroughfare known as Huntington Street, in what is called "Peppertown." This building, in time, became also a Ferry House. The chief point of interest concerning this structure, was centered in the fact that within its walls was begun what is now Lafayette College.
Delaware, following the Lehigh Mountains in a southwesterly direction to the Susquehanna. The Forks country was now rapidly filling up with settlers and traffic over the ferry was on an increase, and about the year 1747, David Martin passed to the Great Beyond and the ferry was conducted by his heirs.

Dr. Thomas Greame of Philadelphia, the most intimate friend of Thomas Penn, a man of wealth whose property adjoined that of Thomas Penn, made a trip to the Forks of the Delaware to ascertain what the prospects were for starting a town. After his return to Philadelphia, he wrote a letter to Penn under date of September 18, 1750, of which the following is only an extract, and the first few lines of which fully set forth the character of Thomas Penn—living in England, having abandoned his American residences—declining to favor his best friend and neighbor, who desired a strip of land which was of no use or benefit whatever to himself.

GREAME'S LETTER TO PENN

"..................as it does not suit you to part with the land I made proposals concerning my last I am perfectly easy. Only as it was adjoining mine it gave me some taste for it. But I observe Sir, by the few hints I gave you in my last, that you are sufficiently disposed to have a town laid out on your thousand acres in the Forks. On having what I wrote properly bounded by Mr. Peters for which purpose I thought the best thing I could doe, was to sett forth the grounds I went upon in reason at full length, then submit them to Mr. Peters' examination, and then transmit them to you Sir. Accordingly they are here enclosed and I think have met with Mr. Peters' full approbation, which I am to suppose he at this time or before writes to you. Besides him I only showed them to Nicholas Scull who was also pleased to say, you would find everything therein advanced to be matters of fact. The reason I have been so reserved in showing them to any body else first, there was no occasion for others to know on what motives you proceed, but my chief and main objection, was, lest some interested person should draw such a conclusion from them as I have myself, that is by considering what is advanced they would soon see the great convenience and advantage of the town as there mentioned, but at the same time by inference might conclude that a town over against the Forks point in the Jerseys would likewise answer for by that one argument that now exists viz. that the produce of the Forks is carryd over att the Ferry in order to be carryd through the Jerseys to Brunswick for a market, (which indeed is a monstrous oversight), might easily lead them into the reflection of the expediency of a town on tother side.
Now the owners of the lands on the Jersey side are Mr. John Cox, Mr. Martin who has the ferry, and Messrs. Allen and Turner, the latter two by a late purchase of ten thousand acres, owned near so many miles on the River immediately adjoining the others; and, if they should take the hint of the advantage of a town for the advancement of their land, don't know but they might set about it. This being an after reflection of my own, and the arguments used in the enclosed paper standing strong and clear enough without it. I choose only to communicate this to you, without the participation of any mortal else. It is there-

fors for the purpose of making a draft of the proposed town to be submitted to Thomas Penn for his information and inspection.

While these preliminaries were taking place, the inhabitants along the Lehigh were petitioning the Assembly for a new county. Their first efforts to this end was the presentation of their request at a meeting of this body, March 11, 1751. March 11, 1752, the Governor signed the bill establishing the new county.

In answer to this Thomas Penn appointed Greame a commissioner for locating the new town and on July 28th, 1751, Dr. Greame and Nicholas Scull, Surveyor General, accompanied by John Okley of Bethlehem, arrived at the

Under date of February 20th, 1752, Nicholas Scull wrote to William Parsons, who was then living in Lancaster County, where he,—as one of the executors of Lynford Lardner—was making settlement of the Lardner estate in that district. In his letter he states that there is considerable talk regarding the offices of the new county.

"We have various conjectures about the officers, particularly that of Prothonotary. Your name is often mentioned among others but as I have not seen the Secretary for more than a week, I can give no certain account how these affairs are to be settled;
but, this I am certain of, viz. that Mr. Peters will leave no stone unturned to serve you."

Peters was successful in having Parsons appointed and on March 7th, William Parsons and Nicholas Scull started for the Forks to open the streets of the new town. They arrived at the Ferry in the evening, where they lodged with John Lefever, who was conducting the Ferry in the interest of the heirs of the late David Martin, and living in Martin's stone Ferry house where he was a licensed hotel keeper. Parsons made this his home until his house, on the corner of Fourth and Northampton streets, was completed. John Lefever, recognizing the fact that there would be some changes taking place in the great highways after the building of the new town, and desiring to have a public house along the principal road, located by warrant in June 1752 a tract of land along the Minnisink trail, whereon he built the stone house, still standing along what is now the main road, a short distance south of Fork's Church near Tatamy. And here in 1753 he presented the following petition to the Courts for a license, which was granted.

"To the worshippel the justices of the quarter sessions of the peace held at Easton for the County of Northampton for the 19th day of June 1753......the petition of...... humbly showeth that your petitioner's dwelling-house is well situated for the entertainment of travelers in forks of Delaware Township, in this County, and your petitioner having heretofore been licensed to keep a house of public entertainment, therefore humbly pray that your worship will be pleased to grant him your recommendation to his honor the Governor for his license to keep a public tavern at his dwelling house aforesaid, and your petitioner as in duty bound shall ever pray.

JOHN LEFEVER"

The following expense account of William Parsons is of sufficient interest to be here quoted.

May 11, 1752.

Received of Richard Paters seven pounds towards defraying the charges of opening the streets of Easton, 7.0.0

and per John Jones 23.0.0

and in Philadelphia 20.0.0

£50.0.0

Account of wages paid workmen for clearing the streets in Easton at 3 shillings per day, they find themselves

May 7, 1752 left Phila. Pa. in company with Nicholas Schull.

Expense at Abington
  at the Biller 0.3.0
  at Alex Poe's 0.8.0
  at Durham 0.4.0
  at Ye Ferry 2.2.0

After Mr. Scull left me 1.12.0

May 14 paid Jacob Bess three and one-half days 0.10.6
May 18 George Reimell 0.10.0
May 18 Christian Möller 0.11.0
May 21 Adam Margell—Two and one-half days 0.7.0
George Reimell—Five days 5.0
Philip Reimell—Three days 9.0
William Marks—Three days 9.0
Albert Valtin—Six and one-half days 12.0

Conrad Valtin—Four days 12.0
Melchoir Young—Four days 12.0
Elias Dietrich—Three days 0.9.0
Sebastian Kieser—Two days 0.8.0
Peter Best—Two days 0.8.0
Jacob Koch—Five days 0.15.0
Bernhard Walter—Three days 0.9.0
Michael Blass—Three days 0.9.0
Conrad Menger—Three days 0.9.0
Christian Piper—Eight days 1.4.0
Philip Piper—Six days 0.18.0
Jacob Niepers—Five and one-half days 0.16.0

Garret Snyder—Three and one-half days 0.10.0
Christian Miller—Two days 0.10.6
Peter Hess—Seven and one-half days 1.2.6
Henry Hess—Five days 0.15.0
George Koon—Eight days 1.4.0
Anto. Ezer—Six and one-half days 0.19.6

Melcher Hoy—Six and one-half days 0.19.6
William Fulbert—Eight days 1.4.0
Philip Reimell—One day 0.3.0
George Reimell—per S. W. One day 0.3.0
Isaac Lefever—One and one-half days 0.4.6
George Stongell—Seven days 1.1.0
Jacob Cough, for boards 2.2.0

Paid Peterson for going express to Messrs. Brodhead, Dupui, and Van Aten 0.5.0

Paid John Chapman on acct. running the county line 10.0.0

23.18.0
June 15, John McMichael, wood cutter on acct. boards 10. 0. 0
June 15, Melcher Young 0. 5. 0
June 25, Anto Ezer 2.15. 0
Aug. 13, E. Sawyer for boards 4. 6. 0
Aug. 15, Anto Ezer 5. 8. 0
Paid John Finley, mason on acct. by order of ye trustees 5. 8. 0
Aug. 18, John Chapman for boards 3. 4. 0
Aug. 20, Geo. and Michael Reimell for raising the house 6.12. 0

The advantages of Easton as a probable port of commerce was readily seen by those interested in mercantile traffic and the projectors of the town reserved the water front for future revenue purposes. Regardless of the antipathy that Parsons held toward the Moravian Brethren, he was compelled to survey for them as he says, "for the use of the Honorable Proprietary, in order to agree with the Brethren of Bethlehem for the same, who desire to have it granted them for a landing place," and the privileges was also included to construct a wharf 40 feet into the river. The lot was quite extensive for that period and must have been selected with a view to the future. The frontage on the river was 404 feet and on Third Street from the present bridge 336 feet to Lehigh Street, thence down that street 225 feet to the River.¹³

The river front above the bridge was reserved for the new Ferry, which had its landing on the north side of the river at the foot of Fourth Street, and which, consequently, made Fourth Street the principal thoroughfare in the new town. This ferry was an institution of Parson's creation. It was also about this time that the two brick warehouses were constructed. These two buildings, during the Revolutionary War, were used by the Government for storage purposes, Easton having been one of the principal depots in the Commissary Department. During the period of the Revolution,

The Colonial Warehouses Still Standing, also Third Bridge Erected at This Point 1843

¹³Beyond a doubt the Moravian economy intended doing an extensive shipping trade through a line of Durham boats on the Delaware River. Nazareth, their principal source of production was only 7 miles distant, making a short haul by wagon. Bethlehem was accessible by water, but they maintained an overland wagon service to Philadelphia. This wagon service evidently proved to be very satisfactory as there is nothing on record to show that they made use of their wharfing privileges, yet, while they sold their two lots on the corner of Ferry Street in 1763, they retained possession of their river lot for nearly 50 years. Just what connection there was between this lot and the stone house for single brethren, they had erected on their other property, is not yet quite clear. Probably the old Moravian building was intended merely for a home for those connected with the enterprise.
the principal wharfage in the town and the entire section, bounded by Third, Lehigh and Fourth streets, was principally devoted to the transportation business, when it became known as San Domingo. From 1790 to 1805, this district as a shipping centre, had reached its highest point.

About that time, the Penns disposed of all their landed interests in San Domingo to Jeremiah Piersoll, a commission merchant of Philadelphia. Piersoll converted as much of this land as he could into building lots. The balance he transferred to Nathan Gulick and George Troxell. This portion consisted of the block bounded by the Lehigh, Bank Street, Lehigh Street and Third Street. In 1811 they opened, for public use, what is now Washington Street and the two small courts that intersect each other. On the Third Street side, reaching from this court to the Lehigh, they sold a strip of ground 18 feet wide to the County Commissioners for the purpose of making an anchorage for the chain bridge then about to be constructed. At the northwest corner of Washington, they sold a part to James Hackett, a hatter, who erected thereon in the year 1812 the present stone building which he conducted for a number of years as a hotel. About the year 1800 all the water front of the surrounding districts was disposed of by the Penns and the town soon became surrounded by new warehouses.

The two Ferries were consolidated and had a common landing at the foot of Third Street.

And now, still within the period of William Parsons' time,—1752 to 1757—we will transport ourselves to the top of the hill, on the south side of the Lehigh and take a further view of the transformation scene in the Valley below. As our car passes up the hill we note to the right a narrow alley leading at right angles to Canal Street. Where it intersects the latter street, stands the house built by Lawrence Merkle. Merkle had already sold this end of the property to Cox and erected a new house at the other end of the tract, that he retained, near Morgans Hill. This house is still standing although it has undergone many changes and is now a modern residence, the summer home of Mr. Reuben Kolb. Cox transferred his property back to the Penns. When Parsons
erected the Ferry in 1752 the building was utilized for the Ferry house.

At last we have reached the summit of this portion of Lehigh Hills now called Lachenour Heights; from where we have a grand panoramic view of the scene below. Here, we find Parsons busy with the details necessary in the settlement of the new town; Secretary Peters, Governor Hamilton and Dr. Greame, active in securing advantages beneficial to the embryo metropolis. They acquired the Ferry property from the Martin heirs on the Jersey side of the River, and foreclosed on that portion on the Pennsylvania side, which was held only by lease. They also purchased the property, on the Delaware side, of Balser Hess and Cox's ambition for a rival town caused him to purchase the tract of Anthony Albright, adjoining it. Parsons, in a letter to Peters writes that Cox is desirous of disposing of his holdings, as he doubts Albright's honesty and fears he might damage the property.

In this letter, he advises Peters to purchase it for the proprietors, as it would benefit them more than anybody else. As it is situated between the other two tracts belonging to Penn. However they were somewhat dilatory and Cox, overanxious, sold the property to Drumheller, a blacksmith, and thereby vanished the prospects of a rival town on the south side of the Lehigh.

In 1752, a road was opened from the Lehigh Ferry up the hill, and leading into the old ferry road and thence along what is now the Hellertown road, until it intersected with the road from Bethlehem to Durham, thence to Durham—a distance of 14 miles—which became known as the Philadelphia Road. There were considerable changes made to this highway, after stages began running between Easton and Philadelphia, and the distance shortened about 5 miles.

(For cut see July issue, p. 429)

Parsons conducted the Lehigh Ferry and the one over the Delaware, he leased
to Nathaniel Vernon. Vernon was ferry- 
man for the Martin heirs, through 
whom he had acquired some rights 
which Parsons was inclined to ignore 
and brought a suit of ejectment to oust 
Vernon. After five days wrangling 
before the Court, a verdict was rendered 
in favor of Vernon and war continued 
between them until the death of Par- 
sons. The executor of Parsons’ estate 
was forced to bring suit for settlement. 
Finally, Vernon rendered an account of 
his claims to offset the rent of the Ferry. 
Many of the items were ridiculous but 
were allowed by the executor merely to 
get rid of Vernon. One of the items was 
for three bowls of punch furnished for 
Parsons when he moved into his new 
house; another was for five days’ ex- 
penses attending court, and lawyer and 
witness’ fees in the suit brought by 
Parsons.

The two Ferries were consolidated 
and leased to Louis Gordon for 50 
pounds per annum and tenant to keep 
boats in repair. Gordon sublet to Da- 
niel Brodhead for two years and again 
renewed. Then later Gordon conducted it 
himself with Jacob Abel and Peter Ehler 
as Ferrymen. Then in 1778, Abel and 
Ehler leased it from Gordon and after 
the Revolutionary War, the Penns sold 
the Ferry rights to Jeremiah Piersoll, 
who in turn employed Abraham Horn 
and Jacob Shouse as Ferrymen. The 
common landing at this time was at the 
foot of Third Street.

In the year 1790, Jacob Keller, black- 
smith, who some time previous had pur- 
chased the Albright plantation from 
Cox, acquired the corner tract which 
consisted of 46 acres and included the 
two Ferry Houses, but by warrant only, 
and transferred his rights to Shouse and 
Horn. Shouse resided in the house on 
the Lehigh and Horn in the old Martin 
house on the Delaware side. In the year 
1805 Jeremiah Piersoll purchased in fe 
this tract and made satisfactory settle- 
ment to Keller for his prior rights. Pier- 
soll disposed of his ferry to Shouse and 
Horn and part of the tract, which is now 
Snufftown, to John Ralston who con- 
verted it into town lots and sold to var- ious purchasers. The old Martin ferry-
house he conducted as a hotel. Piersoll 
divided the balance of the tract into 
small lots which later became known as 
Peppertown. Ralston’s portion soon be- 
came quite a settlement and was called 
Williamstown. Soon after this the State 
Surveyors appeared on the scene laying 
plans for a canal to be constructed by 
the State. Later, the canal itself plowed 
through, taking away the best houses 
and virtually snuffed out the town, and 
thus it acquired the title of “Snufftown.” 
The canal made it a port of entry and 
the place became compactly settled with 
boatem and its flickering light received 
new energy, and was given the new 
name of Williamsport.

Abraham Horn became the sole owner 
of the ferry on the Lehigh which he con- 
ducted very profitably for a number of 
years. Then about the year 1795, he 
conceived the scheme of discontinuing 
the ferry and constructing a bridge. He 
selected the narrowest point on the river, 
which happened to be at the same place 
as the ferry landing, at the foot of Third 
Street. In 1796, he as County Commiss- 
ioner, interested the county in con- 
structing the bridge at this point, and 
abutments on each side of the river were 
constructed in 1797 and Horn given the 
contract to erect the bridge. About this 
time, the Lehigh Coal and Navigation 
Company became owners of the river 
and used it to transport their coal arks 
from Mauch Chunk to the Delaware. 
These arks were ponderous affairs hold- 
going several hundred tons of coal, and
were flushed down the river from dam to dam in an uncontrollable manner. This hap-hazard system caused many of these arks to topple over losing their entire contents. It was a common saying not so many years ago that the river bed from Mauch Chunk to the Delaware was lined with coal four feet thick. By this “flushing" system, it was absolutely necessary to have a channel free from obstruction and Abraham Horn was forced to construct his bridge with only one span from shore to shore and thus was built the first bridge across the Lehigh which unfortunately collapsed shortly after it was completed. A new chain bridge was constructed, which remained until 1841, when it was destroyed by high water and replaced by a wooden structure.

We will now turn back to the year 1752 and continue our journey westward over this plateau. For many years prior to this date, this entire section, from the Delaware to Glendon Valley, was fully settled and cultivated. The first settlers, besides those previously mentioned, were Peter Lattig, Philip Woodring, Michael Gress, George William Kohl (Kale), Peter Edelman, Philip Oden-
and conducted by Conrad Hess. At the foot of Morgan Hill, on the site of the present reservoir was a church, erected about 1730 which flourished until 1750. It was known as the "CONGREGATION ON THE DELAWARE RIVER BELONGING TO THE LUTHERAN RELIGION". At one time it numbered about 300 people, living in the regions north and east. The burial ground was the present Hay cemetery, to which we now come and from this vantage point we have an extended view up the Lehigh. This burial ground was established by Jeremiah Bast and John Rush as a joint family affair. Melchor Hay and his sons were farmers on the Rush plantation and when Rush failed Hay purchased the property. Permission was then given to bury any of the near neighbors in this cemetery. When the Odenwelders acquired possession they enlarged it for public use and gave it the present name, in honor of Melchor Hay.

In the valley below us are the ruins of the Glendon Iron Furnaces, erected when iron was king, with domains in the Lehigh Valley. This concern flourished, notwithstanding its reckless policy of magnificent extravagance and only succumbed with the advent of steel.

We will now return to Centre Square, which terminates our second journey.
The Enoch Brown Indian Massacre

About three miles northwest of Greencastle and eight miles southwest of Chambersburg, the seat of justice of Franklin County Pennsylvania, occurred the slaughter of Enoch Brown and his pupils by the Indians on July 26, 1764. At that early day the county was but sparsely settled, the many thriving towns and villages, that now dot the landscape, and located within a short distance of each other, were not then in existence.

The early settlers had but few books, no periodicals and the sources, through which they obtained knowledge, were very limited. But, as a rule, they were eager that their children should be educated and as soon as a settlement had been formed, a school building was erected, a teacher employed and their children sent to school. The school houses of those primitive days were of the plainest style, within and without, and would stand out in marked contrast with those of the present time. They were built of logs, the spaces between which were filled in with large chips of wood and over them was placed a coat of mortar made of clay. Boards answered the purpose of a roof, and as there were no stoves a huge chimney, also built of logs, and then plastered, occupied nearly one end of the building. In the chimney a roaring fire was kept burning in cold weather, making the room fairly comfortable. The benches were made of logs, split in two pieces and then hewed to proper thickness. These were each supported by four logs, and afforded but little comfort to the occupants. Apparatus, such as globes, maps and charts, was an unknown quantity.

It was in one of these plain structures that Enoch Brown taught during the summer of 1764. His school had been well patronized for several months, but seasonable duties kept some from continuing their studies, so that on the day when the slaughter occurred only eleven pupils were present—nine boys and two girls, but, it is said, each represented a different family. Tradition says that the children had always been particularly fond of going to school, but on that fateful day, were loath to leave home. One

MONUMENT ON SITE OF SCHOOLHOUSE
of the scholars, a lad of probably twelve years of age, determined not to go. His purpose was to spend the day in the woods and when the hour for dismissal came to join his companions and return home as if he had spent the day in the performance of his school duties. He did not play truant long until he was detected, but his absence from school prevented him from falling a prey to savage ferocity. The other children made their appearance in the school room, with dinner basket in hand, little thinking of the direful calamity that so soon awaited them.

When the hour for opening school arrived, they took their accustomed places in the school room and began the work of preparing their lessons. While thus engaged a slight noise at the door attracted the attention of teacher and pupils and on looking to ascertain the cause of it, the grim visage of three Indians met their gaze. The teacher well knew the purpose of their coming, if the children did not. He quickly stepped to the door and implored the unwelcome guests to dispose of him in any way they might deem best but plead with them to spare the lives of the innocent children. But his entreaties were in vain. He was shot by one of the savages, and then two of them entered the building, the other remaining on the outside to give warning in case any of the residents should appear. The two who entered the school room raised blow after blow upon the heads of the children, and after scalping them were hurrying from the building, when one of them happening to look back, saw an object in the huge chimney corner, partly concealed behind some wilted boughs. It was one of the pupils—Archie McCullough. Returning, the Indian dealt him a blow, scalped him and then beat a retreat, joining his companions in crime who remained on the outside, the trio making good their escape. It is said that after the completion of their heinous deed, the savages struck a “bee-line” for the Conococheaque Creek, several miles distant from the scene of slaughter, and on reaching it waded through the stream for some distance, in order that persons, who might be sent in pursuit, would be thrown off their trail. Coming ashore, they headed for the North Mountain and sought safety in the forests to the west and were never captured.

Not long after the massacre occurred, one of the citizens chanced to pass near the school house, and the unusual quietness about and in the school building, caused him to make an investigation as to the cause of it. On entering the room he found the teacher and ten of the pupils, lying upon the floor cold in death, and crawling among them was the lad, Archie McCullough, who had survived from the blow dealt him by the retreating savage, and was endeavoring to make his way to the outside. Although he lived to an old age his mental powers were much impaired by the terrible ordeal through which he passed. Tradition also says that one of the female pupils also recovered from the stunning blow and made her way to the spring nearby, at which place she was found by those who assembled at the school house on learning of the slaughter. She also, it is said, lived for many years afterward, her death occurring, I believe, in Ohio, or some other of the western states, to which she had removed soon after reaching womanhood. The children who died from the injuries received, were placed in a large box and were laid to rest in the same grave with their teacher, near the place at which they were so ruthlessly stricken down.

Seventy-nine years after the slaughter, a number of the leading citizens of Greencastle made excavations for the purpose of verifying the traditional accounts as to the place and manner of burial. After digging to the depth of about four feet they came upon parts of the rough coffin and unearthed nails of ancient make and which were quite rusty. Digging still deeper, they found a number of small skeletons and the skull of a full grown person, which upon exposure to the air, crumbled to dust.
Metal buttons, portions of a small tin box, supposed to have been the teacher’s tobacco box—also some teeth were secured and some of them were kept as relics. The correctness of the traditional accounts was fully established.

At various times the question of erecting a monument to the memory of teachers and pupils was agitated, but no definite action was taken until 1885. Then contributions were made by the pupils and teachers in the public schools, Sunday Schools, churches and by private individuals, the aggregate of which was $1400. Twenty acres of land, including

the ground on which the school building had stood, and that where the unfortunate lie buried, were purchased, two monuments erected—one on the site of the school house site—the other at the graves—the unveiling having occurred August 4, 1885, in the presence of fully 5000 persons, who assembled from the nearby towns and the surrounding country. Nine little boys and four girls pulled the cords, and the covering of red, white and blue dropped, and the monument stood out in all its beauty, much admired by the vast throng in attendance.

On the top of the limestone foundation which is five feet square, rests the base of the monument, the size of which is four feet square and seventeen inches in height. Next comes the sub-base, three feet square and two feet high, each of its four sides being nicely lettered. On the sub-base rests the shaft of the monument, two feet square at the base, rising to the height of ten feet, tapering gracefully to a pyramidal apex. Its weight is 4000 pounds. The following are the inscriptions:

North side: “Erected by Directors of Franklin County Centennial Convention of April 22, 1884 in the name of the Teachers and Scholars of all the schools in the county, including Common Schools, Select Schools and Sunday Schools. For a full list of contributions see Archives of Franklin County Historical Society or Recorder’s Office”.

West side: “Sacred to the memory of Schoolmaster Enoch Brown and eleven scholars, viz.: Ruth Hale, Ruth Hart, Eben Taylor, George Dunstan, Archie McCullough and six other (names unknown) who were massacred and scalped by Indians on this spot, July 26, 1764, during the Pontiac War.”
In 1898 the following was added to the inscription: "Two Dean boys were among the victims heretofore unknown".

South side:

"The ground is holy where they fell, And where their mingled ashes lie, Ye Christian people mark it well With granite columns strong and high; And cherish well forevermore The storied wealth of early years, The sacred legacies of yore, The toils and trials of pioneers."

West side: "The remains of Enoch Brown and ten scholars (Archie Mc-

Cullough survived the scalping) lie buried in a common grave south 62 1/4 degrees, west 14 1/2 rods from this monument. They fell as pioneer martyrs in the cause of Education and Christian Civilization."

The other monument, a smaller one, stands on the spot where the teacher and pupils lie buried. It is of the same material as the larger monument—Concord granite. It is two feet square at the base and seven feet high and on the side, facing the grave, bears the following inscription:

"The grave of Schoolmaster Enoch Brown and ten scholars, massacred by the Indians, July 26, 1764." Each monument is enclosed by a neat iron fence, the plot around the larger monument being fifteen feet square—that around the smaller one, being ten feet square. The exercises at the unveiling of the monuments were of an impressive character, the Reformed Church choir, of Greencastle, sang a number of patriotic hymns—"America", "My Country 'Tis of Thee" and the "The Indian Martyrs" a hymn composed by the late Rev. Henry Harbaugh, D.D., a native of the county and prominent in Reformed Church circles years ago. Rev. Cyrus Cort, then pastor of the Green- castle Reformed Church, did much to-

The location, selected for the school building, was a lonely one, being on a hillside, which was covered with an undergrowth of pine. A deep and dismal ravine was not far off and through it the savages made their way to the school house, and after committing their dismally work, escaped through the same vale. The farm on which the school building stood, is now owned by Henry Diehl. During one pleasant summer day I made a visit to the spot on which Enoch Brown and his pupils were killed but not a trace of the building, nor of the foundation on which it stood, are
now to be seen. Not far from the site of the monument is a spring, from which, no doubt, water was procured to slake the thirst of the pupils while the school was in session.

As I stood by the monument I could not but think of the changes that have taken place, in the county and elsewhere, since that memorable 26th of July, 1764. Then the Indian was, in many parts of the county, joint possessor of the soil with the hardy settlers and the lamp of civilization sent forth rays as feeble and scattering and for a while as evanescent and fleeting as the sparkle of a firebug on a summer's evening. The colonists had not then declared their independence from England, and the "Star Spangled Banner" had not yet been unfurled to the breeze. Where then stood almost interminable forests there are now fertile fields which, at the time of my visit, were covered with waving grain, green pastures embracing in their arms of plenty, attractive dwellings within which the inmates dwelt secure, without fear of molestation from the savage foe. Instead of the Indian trail there are now public highways, which make intercourse, to all parts of the valley, easy and safe. Thriving villages and growing towns have succeeded the cluster of Indian wigwams and telegraph and telephone afford means for the rapid transmission of thought to all parts of the country.

As I lingered at the monument the shrill whistle of the locomotive echoed through the hills where once was heard the dreaded war whoop. The puffing of the iron steed was evidence that it was toiling hard in its effort to bear its share of the produce of the valley cityward. With what wonder Enoch Brown and the children whom he instructed, would look upon the scene as it now unfolds itself to the eye of the beholders, could they be awakened from their long sleep and again stand upon the spot where they were so cruelly massacred!

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**True Germanism**

"True Germanism fully covers true Americanism. Nowhere has this been made more manifest than in several of President Roosevelt's inspiring speeches to the American people, in which he took occasion to mention German virtues. Whoever takes to heart the words of the President uttered on these occasions will render his country the highest service. Neither Americanism nor Germanism is fundamentally dependent on place of birth, descent or religion, but it is the spirit alone that animates man. Above all, every one, be he American or German, should always remember that the achievements of our civilization are not dependent in the first place on men of highest talents. They depend in the main on men who fulfill the virtues of the citizen best, and keep their homes sacred.

"If the German man and the German woman in their hearts remain true to the German spirit, if they inculcate it in the souls of their children and grandchil-
Historic Pilgrimages along Mountain By-Ways

By Asa K. McIlhaney, Bath, Pa.

PART VI—THE LEHIGH WATER GAP

"So wondrous wild, the whole might seem
The scenery of a fairy dream."

HERE in the mountains of eastern Pennsylvania, close to the heart of nature and envirored by wonderful scenic stretches of valley and hill is the Lehigh Water Gap. It is only less striking than the Delaware Water Gap in its precipitous ruggedness, but the rock strata at the Lehigh opening has furnished less resistance to the disintegrating forces of time and the elements. The promontories rising abruptly on either hand to great heights, form a cleft in the mountains nearly or quite as deep as the Delaware Water Gap. From the mountain ranges extending for many miles both to the right and left is presented a diversified delile that is sublime and beautiful.

The theory has been advanced that ages ago the Lehigh being obstructed by the mountains, was dammed up into a lake; but the waters resisted their barrier, and bursting through, formed this chasm. The presence of shattered rock thrown together in wild confusion, and also a strata of rounded stones, seems to verify such a conclusion. A lonely pile of rocks, on a towering ridge near the summit of the opposite mountain is whimsically named "The Devil's Pulpit."

The Delaware Indians called this chasm Buchkabuchka—"mountains butting opposite each other," and the river they named Leckaweeki—"where there are forks." This name was given to the river because through it struck the Indian path or thoroughfare coming from the lower parts of the Delaware country, which path on the left side of the river, forked off into various trails, leading north and west. Lechawecki was short-ened into Lecha, the name still in use among the descendants of early Pennsylvania Germans, and of which abbreviation Lehigh is a corruption.

Of this noble river, George E. Mapes writes in part: "More than any other Pennsylvania stream of equal flow and length the Lehigh River deserves the name of a mountain torrent. Its sources are nearly 2000 feet above the sea level, and in its ninety mile course to where it empties into the Delaware river, it descends nearly 1500 feet. It rises in a mountain top, and in its rapid course, breaks through a half dozen or more of the most prominent ridges of the Appalachian chain, and enters the Delaware between two folds of the South Mountain range.

At its source the Lehigh consists of two smaller streams, the Lehigh proper and the Tobyhanna—"the alder stream"—which unite to form the main river near Stoddartsville, a few miles above White Haven. The Tobyhanna, which is the southern stream of the two, takes its rise in Monroe County and the Lehigh in southern Wayne. The high plateau which is drained by the Lehigh and Tobyhanna on the south and west, and by the Wallenpaupack—"deep and dead water"—a tributary of the Lackawaxen—"where the roads fork"—on the north, was known to the early settlers of the pre-Revolutionary period as the "Great Swamp" or "The Shades of Death." Many of the fugitives fleeing from their savage pursuers, at the time of the Wyoming massacre, in 1778, lost their way and perished in this inhospitable forest, their unfortunate experience furnishing the name "Shades of Death," by which it was known for many years afterwards.

Like most Pennsylvania streams rising in high tablelands, the descent of the Lehigh is very gradual and moderate for
the first thirty miles of its course. At White Haven, however, it begins its rapid descent. Between this place and Mauch Chunk, a distance of twenty-five miles, it falls 642 feet, an average of more than 25 feet to the mile. In the stretch it cuts its way through Pine Hill, Bald Ridge, Sharp Spring and Broad mountains, the Pohopoka, and the Bear or Mauch Chunk mountains, a succession of ridges of the great Appalachian system. Each ridge it encounters furnishes a separate gap, and seems to deflect the river in a tortuous course, the current in this course running to nearly every point of the compass.”

Of the surroundings of this picturesque stream, we quote from an unknown writer, the following lines so well written concerning a neighboring river, and yet so applicable to the Lehigh:

“Every hour of the day, every change of the season, gives new tints to these mountains and valleys. The morning mists often shroud them beneath their veil; the tints of evening spread over them golden and purple halos. Spring clothes the landscape in a tender green; Summer deepens it into a darker tint, interspersed with fore-gleams of the ripening harvests; Autumn scatters its gems over all, tingeing the forests the many hues of the changing foliage, and Winter brings its mantle of white contrasting strikingly with ever-verdant pines, cedars and hemlocks. In some places the railroad passes through broad, cultivated valleys so narrow that its bed is carved out of the overhanging rocks. Every mile of its course opens up new scenes, which present themselves to the eye like an everchanging kaleidoscope.”

Colonel Burd who crossed the Blue Mountains at the Lehigh Gap, in 1758, wrote of his impressions as follows: “When I arrived on the top of the mountains, I could see a great distance on both sides of it; the northern part of the country is an entire barren wilderness not capable of improvement.” The only change that has taken place in the 152 years since Col. Burd wrote this chronicle is that the merchantable timber which covered these mountain ridges has been stripped off, otherwise they remain as barren and incapable of cultivation as then, but still grand, imposing, and beautiful in their unconquerable wildness.

Audubon, the world’s great ornithologist, passed through the Gap in the autumn of 1829, on his trip to the Pine Swamps at which place “he was disappointed at the extraordinary scarcity of birds, but surprised at the plentiful deer and occasional elk, bears, wild turkeys, pheasants and grouse while trout were so plentiful that I was made weary with pulling from the rivulets the sparkling fish allured by the struggles of the common grasshopper.”

Sir Charles Lyell, the eminent English geologist, also found this section of Pennsylvania very interesting, and visited the Lehigh Gap, October 7, 1842, and “noticed the Gap wooded on both sides, and almost filled up by the Lehigh River.”

At the base of the mountain, in an angle formed by the Lehigh and the Aquaschicola creek is the Picnic Grove, adjoining which is Craig’s Tavern, a historic old hostelry, which in the days of journeying by stage coaches was the dining place for hungry travellers.

This tavern was erected as early as 1789 by Col. Thomas Craig, the grandfather of Capt. John Craig, lately deceased, who lived here and managed a store during a long life. The ancestors of this family lived in the “Irish settlement” near Bath, during the Revolution, and all achieved fame and distinction in that conflict, one of the family receiving the personal commendation of General Washington for being the best rider in the army. Capt. John Craig also left an honorable record as a soldier in the Civil War. The Craig tavern is now run by P. Fritzheimer.

Mrs. Anne Royall, who travelled through this section, in October, 1828, wrote: “We arrived at the mountain about 8 o’clock, which we pass, not over, but through, at a place called the Gap. A tavern is kept at the Gap, at which we breakfast. Here the mountain scenery begins; in truth, it is often seen
east of this; but after passing the Gap, we are fairly engulfed in streams, rocks and mountains; and never was a mountain, it would seem, without a river.

* * * * * * *

The tavern where we breakfasted (Craigs) stands below the Blue ridge and the stream (Aquaschicola). Over this creek there is a very handsome bridge; the stream runs very swiftly over a bed of rocks, and also has its hills parallel to it. A little beyond the creek, in full view of the tavern, the canal and several of the docks appear; also kilns where the cement used in constructing the wall is burnt, and likewise the mills in which it is ground. Hard by are blacksmith shops and various other cabins for the workmen. The Lehigh River runs close to the canal, and a store near the tavern. While the whole is environed with wild mountains and huge rocks, some of which, loosened from their places, have rolled down near the road. Thus we have a rich foretaste of the much exalted sceneries of Mauch Chunk, from which it appears I am still twelve miles distant.

The man of the tavern was not at home, but I had a good breakfast, and found the German girls kind and attentive; though they spoke very little English.

After breakfast I walked over the bridge, and ever delighted with swift running streams, lingered some time upon the bridge, leaning upon the balustrade. The curling of the limpid waters, and the associations of domestic neatness, awakened by looking at a woman scrubbing her churns and pails as she stood in the stream, adding no little to heighten the glow of feeling set in motion upon my approach.

Had the day been pleasant, I should have had a delightful walk, but it was cold and blustering.

I walked on to the canal, not yet walled up, and kilns and mills for preparing the cement being mentioned. I can add nothing more, as I would not have had time to examine them before the stage would call. I saw a great dust flying out of the mills, and the men who conveyed the ground cement away, in bags to load the wagons, were covered with dust. I saw a few carpenters at work upon wood, but could not discover their object. The canal seemed to be nearly the size of other canals, and the workmanship of the locks seems to be skillfully done. This cement is a sort of stone which, when prepared, is used in masonry, and answers a better purpose than lime, so it is said. I never heard of it till this day, and great quantities of it is said to lie in the neighborhood. The enterprising Mr. White, of the Lehigh Company, is said to have discovered the cement.

To the thousands who travel swiftly along the banks of the Lehigh in luxurious trains, the scenery is a source of never ending delight not the least of the attractions being the old Lehigh canal with its flat-bottomed boats, the towpath and the meandering mules.

The canal was opened in 1818, through a charter granted by the state to Josiah White, George F. A. Hanto, and Erskine Hazard for the improvement of the river Lehigh. It is 168 miles in length and has been an important artery of travel and commerce besides conveying the coal which developed so rapidly.

In 1820, the Lehigh Coal and Navigation Company began shipping coal from the Summit Hill region. The canal from Mauch Chunk to Easton was opened in 1829, and from Mauch Chunk to White Haven in 1837.

Passing through the Gap we hear the tinkle of the bells on the mules as they slowly tow the cumbersome boats by. The boatmen who spend their lives on the canal are an interesting set of fellows. In former days these kindly-faced men were boys along the towpath as their sons are today. We are told that often the whole family was on board. The father and captain usually sat on the roof smoking his pipe. One of his sons drove the mules and another little lad steered the boat. There was also the young girl in a calico dress and sunbonnet, while a woman got the meals over a small stove on deck amidships.
Among the boatmen of a half century ago were Anthony Feight who drove two white mules, and George Shirer, John Fink and William Fisher, all of Weissport. Besides these were the McGinleys, Burns, Drehers, O’Donnellis, McIlrises, Gillespies, McFaddens, Dugans, Ottis, Sweeney and others.

If time would allow, how gladly would we stop to enjoy the hospitality of the old locktender, Daniel Breyfogle, who attended to this work for many years. Since that day, he has passed away; yet how many interesting tales could he have level to the top of the upper one. There are big gates at each end. If a boat is to ascend, it runs into the lock on the lower level and lower gates are closed. A small gate in the large upper gate is then opened and the water runs in from above, slowly raising the water in the lock and with it the boat. When the water in the lock is even with the water in the upper level, the big upper gates are swung open and the boat goes on its way. In a similar manner boats go down from higher to lower sections of the canal.”

Spanning the river is the Old Chain Bridge built in 1830. It rests on chains and wire, sufficiently strong to hold heavy loads. The piers and masonry are solid enough to last another hundred years. Charles Berlin, of Lockport, long since dead, helped to forge the heavy chains. The excellent properties of this old bridge have been accurately portrayed in verse by William Craig, of Blue Springs, Nebraska, a native, however, of this locality.

Two railroads have been built through the Gap, the Lehigh Valley in 1855, and
the Lehigh and Susquehanna in 1868.

But we have tarried in this delightful spot longer than we contemplated, so we hurry along from the Gap to where the valley broadens and see extensive and well-cultivated fields. Most of the farm-houses are old, but well-kept and in excellent repair, giving to it the atmosphere of prosperity and thrift.

Pushing ahead past the Hotel Anthony, and an old stone tavern not in use, and the Fenstermaker, Mummey, and Benninger farms brings us to the home of the Dauberts, where we notice a sweet-faced woman stirring apple-butter, under a large tree in the orchard.

This is a picture which brings to our minds, the "snitzing parties" and farm-house frolics of the distant past. We think of dear old grandmother who used to sit in the old-fashioned farm-house kitchen with her little Barlow knife, peeling the rinds off the red-cheeked apples, paring and coring them, prior to placing them next morning in the barrel-sized copper kettle to be cooked into apple-butter. Even to the mother of twenty-five years ago, the apple-butter party was the "time of the year." She can hardly realize today that these good old times are passing away. Bidding her "make it sweet" we pursue a southward course to

BERLINSVILLE

a village of a dozen houses, two churches and a store. Here is the seat of the Lehigh Township High School and the school building is one of the finest seen in any rural section. The Berlin homestead looks very ancient and certainly antedates Revolutionary days. A dilapidated grist mills stands on the banks of Birch creek. Not far away is

INDIANLAND

with an up-to-date hotel, and its newly painted sign-board on which is represented a large Indian head and the name of the hotel proprietor, W. H. Weiser.

The earliest record of this part of Northampton County is one touching the surveys and laying out of 6500 acres of land on which Thomas Penn, in 1735, designed to settle all the Forks Indians; which tract hence was known as the "Indian Land." Penn's project was never realized. This and the Manor of Fermor were the only Proprietors' reservations in the present Northampton County. Lehigh Township suffered much during the Indian war, and at times was almost depopulated.

The Dreisbach family was a prominent one in this section before as well as during the Revolution. James Dreisbach was Colonel of the 3d Battalion of Militia, in 1775, and Simon, a member of the Assembly from 1776 to 1779.

The first church in the township was built here in 1762. The first minister was Rev. Frederick, and the second Rev. John Conrad Steiner. The third church was erected in 1876, on the site where the others stood in 1772. It still retains the name "Indianland Church."

Another mile over a very hilly road brings us into

CHERRYVILLE

so called from Cherry Row Lane that seventy years ago comprised one hundred trees. The village commands a fine view of the surrounding country.

Some distance beyond at the foot of a high hill, near Pennsville is the Kleckner grist mill, where we again follow the banks of Indian Creek, and where the Kleppingers and Longs lived in by-gone days.

Here Robert Long did a merchant milling business at the "Indian Creek Mills," for the flour sacks were so branded. Dr. F. A. Long, a prominent physician of Madison, Nebraska, is his son. He was President of the Nebraska State Medical Association 1906-1907; delegate from the State Association to the American Medical Association, in 1907, and in 1908; and Nebraska member of the National Legislative Council of the American Medical Association since 1908.

Between these converging ranges of hills and along this beautiful stream, this friend of the Pennsylvania German spent his boyhood days. The general appearance of the homestead has changed some, the grist mill has gone to
ruin and ivy is clambering its tottering walls, yet the love for the old home remains.

About three-quarters of a mile west from this point toward the Lehigh River and on the top of the Lehigh Mountains is the overhanging rock. Tradition has it that many years ago, a young lady on a banter went to the end of the cliff, stood on one leg, and pulled off her stocking.

Mr. Derry, the proprietor of the Cataqua Silk Mills, has laid out in this environment a large deer park, enclosed by a high wire fence, containing large ponds, good pasturage, streams of pure water, rustic bridges, large trees and beds of wild flowers in their season.

Years ago, the writer confided his memory to one of these monarch beech trees, by carving his initials deep into its bark. The tree still stands, but we are unable to see whether the lines are closed in or not, for trespassing is forbidden.

We are now in the heart of COLE'S VALLEY—"S KOLADAHL"

"a spot made for nature by herself." When the Indians were still fishing in these streams and hunting in these woods, Heinrich Kohl (Cole) a native of the Palatinate and a young man, sought a home in this locality. He set to work, built a log cabin on what is now the Newhart farm, cleared the land and planted an orchard.

Soon he had a tract of 146 acres along the Indian Creek, which was a part of the original "Indian Tract." Here he operated a gun-powder mill. His wife was Christiana Althouse and their eight children were Henry, Adam, Peter, John, Mary, Christina, Susan and Catharine.

Heinrich Cole was born September 28, 1732, and died March 2, 1827, aged 94 years, 5 months, and 4 days. He is buried in Stone Church graveyard. His grave is marked by a sandstone bearing the initials "H. K." and the date of his death.

Of the above-named, John was a cooper. His wife was Barbara Houser, and they occupied the old homestead.

Their children were Eliza, Henry, Reuben, Charles, John, Matilda, Peter and Susan. The father, John Cole, died April 22, 1883, aged 93 years and 10 days.

Henry Cole is the only survivor of the third generation. He occupies a home on a part of the original tract, and is a splendid type of a Lehigh Valley farmer. Although in his 95th year, he appears hale and hearty, and is happy and con-

HENRY COLE. AGE 95
dwellings with gable roofs and thick walls, solidly built, honest pieces of work, so typical of the people who built them. In many of these, the descendants of the builders live even to the present day.

'Proceeding on our way, we see to the left, standing on the very pinnacle of a hill, to be seen from almost any part of this section of the country the

ZION CHURCH

of the Lutheran and Reformed congregations and generally known as "Stone Church." An organization was effected February 25, 1771. The church lot of one acre and one hundred and fifty two perches was purchased from Peter Fried, by deed, dated Dec. 7, 1771, consideration £3. In April, 1772, steps were taken towards its erection, and the corner-stone was laid June 18, following, on which occasion services were held by Revs. Pitthahn, Reformed and Friederick, Lutheran. The following is a list of the ministers who served the congregation:

Lutheran—Revs. Friederich, Yeager, Geissenhuner, Mendsen, who served forty-two years, Rath, Kuntz, Kistler, Andreas, and Erdman.

Reformed—Revs. Becker, Van der Sloot, Becker, J. C. Becker, Chas. Dubbs, Van Court, Gautenbein, Lisberger, Leinbach, Rittenhouse.

In the adjoining cemetery lies among others of our kith and kin our great aunt Maria C. Kohl, 1783-1879, who "left to mourn her loss 11 children, 61 grandchildren, 105 great-grandchildren, and 1 great-great-grandchild."

South of this ancient place of worship is

KREIDERSVILLE

which was laid out a hundred years ago, by General Conrad Kreider, who was a wagon-master in the Revolution. At that time he kept a store here, but later moved to Bath where he died in 1828, aged 92 years. Kreidersville was on the main road from Bethlehem to Berwick, and on the king’s highway to Gnadenhuette. At present it contains twenty dwellings which includes the homes of the Wolfes, Kerns, and Knerrs. The Mennonite meeting house is some distance beyond. It was built in 1802, on land granted by Thomas Horner to Jacob Baer, Jacob Hiestand, John Ziegler, and Samuel Landes, in trust for the congregation.

For two miles we are in a country where the Knauss, Engler, Seem, Laubach, and George families dwelt a century ago, in peace and comfort, and then in

SEEMVILLE

founded by Jacob Seem. An old record also informs us that Samuel Caruthers was an early settler. The Spenglers and Snyders are now the principal residents. A mile eastward is Snyder’s Church built in 1874, on the school lot that contained six acres and sixty-seven perches. As shown by papers, an agreement was entered into February 18, 1776, by George and Johannes Koch, George Spengler, and Johannes Snyder for the erection of a school-house on this lot, which was done soon afterwards. It was also used as a dwelling for the schoolmaster. The present is the third structure and was erected in 1867. The pine grove in which the annual picnics are held, and the churchyard also take up a part of the first site.

At the foot of the hill is Johannes Snyder’s house built prior to the Revolution when he owned most of the land in this vicinity. His old spring is one of the sources of the Catasaqua creek, and in days gone by, it was kept filled with the finny trout. The old-fashioned spring-house where they cooled their milk and made their butter remains, and the old grape arbors are so constructed as to afford shaded paths.

Wending our way past the Bartholomew, Landis, Koch and Dech farms, and alongside a singing brooklet at the foot of a winding woodland tract where in due season the hepatica, arbutus, azalea, and bird-foot violets grow, brings us within sight of home and terminates our much-enjoyed and never-to-be-forgotten historic mountain pilgrimages.
Funerals in Pennsylvania and Massachusetts—A Contrast

By J. W. E.

E shall reserve comments until we have placed the two accounts side by side, so that people may see that there is no reason why either should boast very much. It will hardly be necessary to say that other matters beside the mere feasting will force themselves upon our attention. This is Rev. Hoover's description.

"The preparations for the feast after the funeral of James Fetzer were on a large scale. The like had seldom been seen even in a community when 'big funerals' were so common. Twenty-five chickens, ducks and turkeys, three calves, an ox and a hog, were slaughtered for the occasion. Four hundred pies such as only Pennsylvania Dutch housewives can make, and one hundred loaves of bread, besides cakes innumerable of all kinds, were baked; and all the acccessions needed to make a Dutch funeral table full-orbed and complete, so to speak, were provided in profusion.

"Be it remembered that among these folk, in country places, the house of mourning becomes a house of feasting just as soon as the dead body has left it. The minister indeed invites the people back to the house of mourning; but it has ceased to be such, at least in the sense in which Solomon speaks of it. A wedding is made little of. A couple agree to get married; the groom places his bride in a carriage—or perhaps they journey on foot—and off they go to the pastor's house and are united in the holy bonds. No one takes much notice of the event unless it be the young men and boys of the neighborhood, who will probably greet the newly-wedded pair with a 'Charwari' on their return. Likely there are no invited guests and no special meals.

"But a funeral without feasting—that would be a novelty indeed. The poorest man in the community would deem himself disgraced if the people attending the obsequies of a member of his family were not invited to return to the house after the services at the church; to partake of such refreshments as may be set before them; and in numerous cases families have plunged themselves into debt in order to provide the eatables necessary to satisfy the demands of a semi-barbarous custom. The bigness of a funeral is gauged not only by the numbers at church, but also by the number of tables filled by those returning to the house. Hence when a member of an old wealthy family is buried it is a matter of pride to the survivors if the throng of guests is very large.

"Among the ancient Jews there were professional mourners, and in these communities on funeral occasions there are what might be called professional eaters. These are men and women who make it the great business of their lives to attend every funeral for miles around. At home they seldom have more than enough to keep body and soul together. They hear of a funeral with glee, and a journey of three or four miles afoot through rain and snow is nothing to them. They may not go to the church at all, but whether they do or not, they are always found promptly on hand at 'the first table', unless the number of immediate relatives of the deceased is large enough to fill this set, in which case they must wait for 'der zvet disch.' And if regard for the dead may be measured by eating and drinking, that of these rounders is often great indeed, for some of them have been known at 'the house of mourning' without much apparent effort to drink six cups of coffee, Pennsylvania Dutch size, and to eat in due proportion.

"Those who are cynically inclined may speak slightly of all this feasting and gorging at such times and hold the sorrow of the feasters and stuffers to be
very shallow. To these cynics the reply is that high authority informs us that profound grief and a brave appetite may co-exist in the same individual and are not at all incompatible with each other, especially if there is not anxiety on the part of the mourners in regard to the will which is to be read after dinner. Moreover, it were well for all such carpers to bear in mind that the motives from which this funeral custom sprung had their root in mistaken kindness and courtesy, and that while at these feasts tongues are loosed and everyday topics are often discussed, the best of order and decorum is commonly observed. The eating and drinking are hearty, to be sure, but the guests depart pleased with themselves for having shown regard for the dead and sympathy for the living, pleased with the sorrowing family for providing so bountifully, and pleased in some instances with the deceased for furnishing the occasion. What more does the objector want?

"When the people arrived from the church the lower part of the Prantman house at least bore quite a different appearance from that which it presented a few hours before. The carpet, which had been removed, was relaid, the pictures and looking-glass once more showed their faces, the old Dutch clock ticked away steadily, the Bible and hymn book were closed and even the pleasant looking bottle hid its smiles for a season in the cupboard. The sitting room and the front room, lately the Todeskammer, each had two great old-fashioned tables set. These fairly groaned under the weight of good things—beef, pork, veal, fowls, pies, cakes, jellies, sauces, slaw, potatoes—time would fail one to name them all. Old as it was, the house had never seen such tables before—certainly not since Hans Prantman became its owner.

"The Rev. William Heimer, smiling very graciously, was duly on hand. He was seized upon as soon as he arrived by Mrs. Jemina Gorgelmesser, a very stout, asthmatic old lady, and shown to the head of the table in the front room. For much the same reasons that caused him to hurry away after preaching to the drafted men he would gladly have gone directly home from the church. But this was not to be thought of. No end of unfavorable comment would result from the failure of the officiating clergyman to return to the house of mourning after the funeral services to grace the feast by his presence, unless he had very urgent reasons for absenting himself. So Heimer with due dignity and solemnity took the place assigned him.

"By dint of the most rapid walking of which he was capable Ad. Sparger reached the house before all the tables were quite filled. He was in a perspiration and his shoes and outer garments were covered with mud. Though sober, he was not presentable. At one of the tables in the sitting room there was one empty chair left. Mrs. Gorgelmesser, who directed the seating of the people, wished an old woman who came hobbling into the apartment to occupy this vacant seat, but Sparger wanted it.

"'I was a watcher Monday night,' he said in a low tone, 'all the other watchers is at the first table and it is my right to be at it too!'

"'But this woman has far to go and you will surely let her sit down,' was the conciliatory reply.

"'Anyhow he isn't fit to sit down with decent people,' said a sharp-tongued assistant who stood near.

"'But I was fit to be asked to watch and so ought to be fit to eat at the first table,' he retorted. Meanwhile the old woman in question quietly decided the dispute by sitting down in the seat Sparger coveted. There was a good deal of tittering at his expense among those nearest and he left the room in high dudgeon. Going into the kitchen he threw down his battered 'stovepipe' hat by the stove and declared he would not eat at all now but would complain of his treatment to Hans Prantman.

"'It is too bad,' he growled. 'I don't care who gets shot next and I won't be a watcher again,' but getting no sympathy he became quiet and the sober
second thought presently led him to alter his resolution about refusing to dine. “All being quiet at last, the Rev. Wm. Heimer said a very brief grace, perhaps to make up for lost time. Probably, too, he believed with a Pennsylvania Dutch Lutheran preacher of a somewhat earlier day that at meals short prayers and long sausages were most in consonance with each other and the fitness of things. When the eating and drinking were once fairly begun conversation grew brisk. ‘Heimer resolved if possible to keep it from turning to war matters at his end of the table. Mrs. Fetzer sat next to him on his right. On his left were Hans Prantman and his wife, and next to Mrs. Fetzer sat Pete, Ret and Amos. ‘My! I wish there was a burying every day’, said Ret; ‘Isn’t this good eating, Pete?’ “Lean on that, clean down’, answered the brother in what was regarded as very emphatic language, ‘and pap and mam will make us eat beans, bacon and dry bread and drink cold water all winter, to make up and save the cost of this here funeral of Jim. So eat all you can while you’ve got the chance, Ret, for there are about ten thousand waiting outside and there won’t be a crust left after they’re all done’, and at it they went with fresh vigor, fairly gorging themselves with the rich food”.

The rest of the chapter is taken up with the preacher’s rather strict devotion to his appetite, and some political discussion with no direct reference to the funeral.

Now let us compare an account of a New England Funeral, as furnished a number of years ago, by one of the New York papers. We shall then, perhaps, be in a position to decide which is the more commendable, or noncensurable.

The location of the event is Ransome, Mass., not very far from Boston. The first fifty lines or so are omitted, because they are taken up entirely in discussing the literary character, or perhaps we should say, the lack of intellectual development, among the people. Even if all of Rev. F. T. Hoover’s awkward translations of peculiar Pennsylvania Dutch expressions were absolutely accurate and reliable, they might be said to compare favorably with expressions like “How be ye”, or of those used by such as refuse to do any reading, alleging “I ain’t no time for readin”, who spend their whole time in loafing and smoking. The writer after making the broad statement that these people desire no instruction or information, closes with the severe remark: “He who would convince the worthy Mr. Dunderhead of any truth which Dunderhead does not see, must be a master of his art.”

The account then continues. “But I was going to tell you about that funeral. A man living near us had died after a long and painful illness; my sister and I called to ask the family if we could assist them in any way. We met several women with lugubrious faces who had been in to see the corpse. We were invited in for that purpose, and as a great treat, but declined.

“Can we be of any use?” we asked.”

“Well, with the conventional Yankee nasal, which, if you ever thought of it, is that one does not talk through the nose, but without the assistance of that organ; ‘Well, you couldn’t nohow be waiters to the funeral, now could ye?’ inquired the widow.

“We protested our willingness could we know what was the duty of waiters.”

“Well, you see, when we’ve all gone to the grave, the waiters they get up a supper; coffee, tea, and so on. There’ll be a sight of folks, most likely come back from the grave, and they’ll be mighty hungry. You’ll have to tend right up to ‘em, ye know. There’ll be several tables full, and dishes to wash. Now, could ye, now? I’ll be so much obliged to ye. But,’ she added in thoughtful commiseration of us, ‘if ye do, you can’t go to the grave’.

“We said we would stay and would try to do what was proper.”

“How appetizing going to the grave must be”, said Gertrude, as we walked home.
"On the way we met Nancy Holland, who was taking down a stranger from Mill Village. She explained that her companion had never seen Mr. Ewell, the man, but that she felt a wish to see the corpse. Mrs. Holland was old, and trembling with the interest and excitement of the occasion. She asked if we were to be present ‘to the funeril’. When told that we were to be ‘waigers’, she looked at us with unmistakable surprise and envy.

‘Be ye now? I declare I told Miss Ewell I’d jes’ as lieve stay an’ help, on’y I can’t leave Robert, ’ze know’, and she went on.

"From interviews with several other neighbors we saw that our office was a coveted one. Did it not give an almost unlimited opportunity to peer into every part of the house; to see where dust had collected; to find out just how many pies had been made, and to judge pretty accurately whether they were made as they ought to be. I overheard one decrepit old woman, who remained behind in the house of mourning, say to another, as the two tottered along the narrow entry through which the coffin had just been borne;

"I call it odd that Miss Ewell should a’had them two gals as waiters; my gals would a’been glad to come. ‘What do they know?’ perking her head back in our direction.

"Oh, how hot it was. It was fervent as a day in Massachusetts will sometimes be in summer, the heavens being overspread by a thin, coppery haze, and without a breath of air. It was the third day of such heat, and every one foretold the spell ‘would break before night’. Meanwhile it had not broken, and we were in the kitchen brewing coffee and tea. We put two tables end to end in the ‘settin’ room’, and hastened to spread them with crockery, cake and pie, stacks of bread and of cold boiled corned beef.

"The cemetery was not far, and we were barely ready, when carriage after carriage drove back from the grave, and their occupants poured into the house. Where do the men get their curious shaped sack coats which bag so in the back and sleeves? But that the days of peripatetic female tailors are over, we should say that these garments are their work. These men slouch in and out of doors, talking in mumbling voices, while their women in prim dresses pat their hair before the little looking-glass in the bed room, then come out one by one, and peer over the table at us. They talk, too, and discuss how well, or how ill, the minister did. One thinks he did not improve the occasion correctly. Another that he was not sufficiently ‘feelin’ in his prayer for the widder’. ‘Widders is ‘customed to bein’ prayed fur more particular’, said Nancy Holland, who spoke, I suppose, from experience, she having been a widow twice before she married her Robert”.

"Though they all talk, they are evidently impatient for the feast. No less than ten carriage loads have come. We learn from the remarks of one thin, palefaced woman, that it is a distinction to have a good many come back from the grave, and partake of the festival.

"When Miss Martin was buried they only had six carriages to supper’, she says in a congratulatory way to the bereaved woman, as if in Mrs. Ewell’s case sorrow had its compensations.

"Warren, he had a good many friends’, replied the widow, a glimmer of complacency on her face, which is careworn and sallow.

"In a few moments we have the first tables full, including the minister, who is in a hurry, having another funeral to attend at three o’clock. He drinks, thirstily, three cups of tea, and is hustled off after a handshake and gentle murmur of condolence to the widow.

"For the next hour my sister and I might have been waiters in a crowded restaurant. We find the feasters very particular about their coffee and tea, and very copious in their consumption of those beverages. We have cut the third stack of corned beef, of bread and cake. We have emptied one pickle jar, and I am groping down cellar after a second; for one cadaverous woman, in a blue and green gingham dress, seems to
subsist on pickles, and is very arbitrary in her remarks to me concerning those relishes. She appears to think that, in some mysterious way, I am responsible for the fact that there is a whitish mould on some of these preserved cucumbers. When I hand her the dish a third time, she says in a husky whisper; ‘There ought to a’ been baked beans. Why didn’t ye see to it? Hand me them cakes. Ain’t there no beans in the house?’ ‘I saw a bushel of raw beans in the shed’, I cannot help saying. She tossed her head pointed to her cup and said ‘Tea’.

“I hurried off cravenly to obey her. We washed dishes furiously between whiles, so that the supper might not fail. After the first tablefull had been fed, I ran down cellar for more pies. I fell against a woman in checkered gingham, who was leisurely looking about. Probably she was convincing herself that really there were no beans.

“It’s a good sulver’, she said calmly, ‘I allers did want to see Miss Ewell’s sulver. She says it don’t freeze; but I don’t know about that. How much pork hey they got pu’ down?’ I did not answer her; I may have laughed in her face. She seemed thoroughly contemptible.

“Mounting the stairs with three tiers of pies in each hand, whom should I meet but the new-made widow. She caught hold of my sleeve, and asked excitedly: ‘What’s that Miss Skiles? I knew she was a pryin’! Jes git her out of there’. I left Mrs. Ewell flourried descending the stair. How the encounter ended I never knew.

The afternoon wore away in melting heat and increasing work. At last the slow-motioned men brought round their horses and covered wagons, those big carriages that, in childhood, we used to call bedrooms. Deliberately the women mounted into the vehicles and were carried off. Exhausted, faint, not having had time to eat a morsel, we walked homeward, accompanied by Nancy Holland, who, though unable to leave Robert, had yet remained to the last minute.

“I don’t think Miss Ewell took it very hard’, said Nancy her head bobbing up and down in her earnestness, ‘I watched her all through the remarks an’ the prayer, and, ef you’ll believe it, she never cried a drop. ‘She jes’ sut still, I declare, I should a’ thought she’d a’ cried a little.’

“This is one of the funerals where we were waiters.”

So far this account of a funeral in Massachusetts. A few comments may not be out of place.

First of all we find that human nature is pretty much the same the world over. It does not matter very much whether it is found in what Rev. Hoover designates a Pennsylvania Dutchman, or in a Puritan or New England Yankee, whom he seems to admire very much. Whether the Rev. Wm. Heiner’s devotion to the good things of the table, or the Yankee preacher’s fondness for strong tea, is to be commended the more, or whether both are alike despicable, we shall not attempt to argue. But to us it seems, as if neither were justified in condemning the other.

Perhaps it might be regarded as unfortunate, that frequently the most expressive words of a language have no full equivalent in another. In English we only have the words *gluttony* and *drunkenness*, when we wish to say that a man eats or drinks to excess or in a beastly manner. But the German has two very expressive words: “Fressen” and “Saufen”, which say infinitely more. They are not only applied to the one who indulges his appetite to an immeasurable degree, but they also describe the manner in which he partakes of his food and drink. According to the general acceptation of the terms, they are applied also to the one who gulps his food and drinks, although the quantity may not be an inordinate one. It is even applied to the one who shows too great a fondness, or enjoyment in these things. In fact the terms are applied to the manner in which the animal proceeds.
in these acts. In any event the horse and cow always "fress" and "sauf". They never "ess", or "trink".

But the truth seems to be, that apart from all these considerations, there is more of heathenism, i.e., of its spirit in the customs described, than there is of Christianity. The example of King David, indeed, is sometimes cited in justification of some of these customs. But a careful consideration of the incident recorded, would convince almost any fair-minded person, that it is not a parallel case. For, in most of these instances, there is not only eating but even feasting, by persons not in any way involved and the whole service, including the singing and the preaching, is intended only and entirely to eulogize the dead. And whilst it certainly is not a miss for people to show respect for their dead, it is hardly proper to act as if we never thought of anything else but the dead and their dust. Would it be too much to suggest that while these things might seem eminently appropriate at the funeral of a citizen of ancient Rome, or of Athens, and might possibly even be excused among the inhabitants of Judea, they hardly seem befitting those who profess themselves Christians.

But it would almost seem as if the customs of society, the customs of social life, whether in the case of funerals or other matters, generally have a tendency to tone down rather than elevate the moral standard. They seem, almost always to raise the material, and sometimes even the sensual above the spiritual and the divine. Feeding, clothing and deckling the body seem to be treated as of far greater importance, than the development of the intellect, or the promotion of morality and decency.

These aberrations, abuses, and even vices of social life are therefore traceable not so much to a particular class or race either to the German or Puritan stock, as they are the result of the universal tendency of mankind to exalt and minister to the lower, bodily, or even animal desires, rather than to foster the higher, spiritual and moral tendencies.

It is hardly necessary to notice at length the flings which F. T. Hoover continually makes, at Pennsylvania Dutchmen as he calls them, because of their alleged great superstition and belief in "spooks", ghosts, hobgoblins and witches, with which his work abounds. We will say nothing about the old saw which condemns the bird for befouling its own nest. But there is one thing we may be allowed to say, viz.: that while no doubt some of the more ignorant of our people are credulous enough to believe in things of this kind, the great mass give very little heed to them and the larger portion of the more intelligent, treat them all with deserved contempt. Besides all this it is a known fact that in the Hanovers and in Paxtang, Dauphin County originally settled by the Scotch-Irish as well as in Londonderry and Derry, whose original inhabitants were largely of the same class, you can hear as many stories of witches riding on broomsticks, crawling through keyholes and torturing poor cows as well as lazy and over-fed men, as can be found in any region of equal extent in the whole United States. In addition to all this, we hope we will not be considered unkind, if we recall the fact, that while some of our people may still cling to some of these foolish superstitions, they never harmed any one else on account of them. In New England these people became demons through them and pursued the poor unfortunate with fire and sword. It will hardly be necessary to point out the coarser features of that New England funeral. What could well be coarser, more at variance with all true refinement, and even common decency, than the conduct of one of those enjoying the family's hospitality, sneaking into the cellar to find out how the family arranged and managed that private department. Yet this happened in enlightened and cultured Massachusetts. Pennsylvania Dutchmen are too unsophisticated (and so are the women) to attempt anything of the sort. They would not undertake it, because they could not conjecture what might happen to them un-
nder those circumstances. In fact, in benighted Pennsylvania, the consequences might be very unpleasant and even serious.

A word about the short prayers and long sausages. It may not be possible to say who originated the expression. But at the time the events described by Rev. Hoover transpired, it was a man who had at one time been a Reformed preacher that took every occasion offered him to repeat what he seemed to regard as a witticism: "Kuerzera Gebete und laengere Brotwersht". But his church (denomination) had long since disowned him and treated him as he deserved to be treated—as a vagabond preacher.

About this description of marriage or wedding customs we should not say anything at all, if he had not made an effort to saddle an abuse connected with them upon the Pennsylvania Dutchmen, instead of referring it to its proper source, it being a foreign importation, coming as it evidently did, from Europe to Canada.

The Charivari, at least 1200 years old, was at first intended to express possibly deserved contempt for an old man, who married a very young woman, better fitted to stand in the relation of a grand-daughter than that of a wife,—for almost any altogether unsuitable marriage when an aged party married a third, or fourth or even fifth time,—and sometimes, especially that of a handsome hardened villain to a "soiled dove," or cases of a similar kind.

As usual with matters of this kind it became worse and worse, until the authorities, both of the church and of the state, tried to suppress, but evidently failed, as it survived.

It was transferred to Canada and Louisiana and finally spread over the larger part of the entire country.

And while this is bad enough, it still is not as destructive of all regard for the sacredness of marriage, as the rough horseplay, so frequently connected with occasions of this kind, which has also reached us from the enlightened sections of the northeast, e. g., capturing the parties, applying all manner of outre decorations, caging them like wild beasts and similar pranks, which are calculated to make marriage appear as an everyday "fool's parade", instead of a solemn act involving the welfare of the contracting parties for time and eternity.

Germans in the Civil War

Es wird ganz treffend angefuehrt, dass wahrend sich die eingeborenen Amerikaner in zwei feindliche Heerlager spalteten, die Deutschen im Lande nur auf der Seite der Union standen. Und dieses Faktum sollten sich jene verbissenen Angloamerikaner, die sich einbilden, hochnagig auf das Deutschtum herabblicken zu koennen, hinter die Ohren schreiben. Auch die "sueszen Bengel," die noch nicht hinter den Ohren trocken sind und sich ihrer deutschen Herkunft, sowie ihrer Muttersprache schaemen, sollten sich dies zu Herzen nehmen.

The foregoing words occur in a review of Kauffman's "Die Deutschen im Amerikanischen Burgerkriege" which appeared in the Allentown Friedensbote of August 1911.
Augustine Herman

Augustine Herman was of German nationality and was born at Prague, Bohemia, 1621. The year of his birth is erroneously given by others as 1605. But in his last will, written September 27th, 1684, subscribing his name, he gives his age as follows: "Augustine Herman, Bohemian, aetatis 63." The time of his arrival in America can only be approximately estimated. What we can say with certainty is that he lived sometime in Amsterdam, Holland, and in the service of the Dutch-Westindia Company arrived at New Amsterdam (New York). Here he soon gained a reputation in political affairs, although in a contemporary register of citizens he is classified as belonging to the second or smaller citizen-class. When the Dutch colonists on the Hudson despatched nine delegates to Holland to complain against the Governor and the above named Company, Herman was one of the nine men. He never reached Holland, however, but married in 1650 Janekin Verlett, the sister of a wealthy merchant and a relative of Governor Stuyvesant.

Herman made common cause with the discontented colonists and thus incurred the hostility of Stuyvesant; the autocrat even cast him into prison as a traitor. Yet in the course of time circumstances must have brought the two into friendly relations again, for in 1659 we find Herman as Stuyvesant's Ambassador to Governor Fendall of Maryland. A dispute had arisen concerning the Dutch Colony on the Delaware. Captain Utie had in brutal language declared that a part of the colony in question belonged to Maryland, and he demanded with threats of the alarmed colonists, that they should either leave the district or subject themselves to the authority of Maryland. Stuyvesant accordingly sent a military expedition to the Delaware with strict orders to seize Utie as a spy. But when the Dutch arrived there, Utie had repaired to a safe place, having gone back in time to Patuxent. Notwithstanding the failure of his military expedition, Stuyvesant hoped to accomplish his purpose by sending an embassy. But the negotiation conducted by his delegates failed also to lead to an agreement; this however, must not surprise us, since in the council, which had to decide the matter, the same Utie, who was the real originator of the whole trouble, was sitting as a member.

This was on October the 6th, 1659.

After the delegates had been answered by a refusal, Herman instructed his colleague Resolved, (or Roosevelt) Waldron to return to New Amsterdam and to deliver there the unpleasant message, whilst he went to Virginia, pretending to ask the advice of the Governor of Virginia, as to how an agreement between the Hollanders and Marylanders could be arrived at. But in reality he seems to have become utterly tired of living among the heavy and sluggish Mynheers on the Hudson and desirous of acquiring a new homestead.

After visiting George Hack, his brother-in-law at Accomacke, he returned to Maryland in the Spring of 1660 and decided to settle there.

He was documented as a Denizen already on January 14th, 1660, but his naturalization dates from September 17th, 1663, and was ordered by an act of the Upper House of Maryland, the following being a literal copy of the document:

"Then was read the pet'n of Augustyne Herman for an Act of Naturalization for himselfe, children, and his brother-in-law George Hack. — Ordered likewise that an Act of Naturalization be prepared for Augustyne Herman and his children and his brother-in-law, George Hack, and his wife and children."

Besides this there is extant a notice under date of 1666, which declares that the naturalization of Herman was affirmed. This circumstantiality is explained by the fact that Herman was afraid of being claimed by the Dutch as
a subject of theirs; and we may well believe that he never returned to New York as long as that place was a Dutch Colony.

A legend that has long been in circulation in the upper part of Cecil County, however, seems to point to the contrary. After having settled in Maryland, Herman is said to have returned to New York to arrange his affairs, but for some unknown cause was soon imprisoned. In order to gain an opportunity for escape he feigned madness, and begged to be allowed the company of his horse, a fine gray charger. This peculiar petition was granted; but no sooner had the horse been brought to him than he mounted and took his way through the windows of the prison, twenty feet from the ground. Closely pursued by his enemies he reached New Castle on the Delaware. The horse swam the river with his rider and died from over-exertion after he had brought his master in security to the further shore.

This legend may be based upon a real occurrence, for Herman possessed a painting, commemorating a similar event. Of this picture two copies are yet extant. These very disputes about the Colony on the Delaware had taught Herman how valuable a good map, comprising the whole section of the Delaware and Chesapeake bays, would be. He offered his services to Lord Baltimore to make a map of the colony, if His Lordship would grant him a certain amount of land with the privilege of a manor. Lord Baltimore gladly accepted the offer and in a letter of September 18th, 1660, he instructed his Governor to assign to Herman 4000 acres of land.

Herman was now entitled to select the land where he deemed best; the only stipulation being that it should not comprise tracts which had already been surveyed for other colonists. This he carefully avoided. He chose his land on the Elk River, where scarcely the foot of a white man had even trod. There the silence of the dense primeval forest was disturbed only by the music of nature: the sigh of the wind, and the lively call of the wippurwill or mocking bird and the rustle of the dry leaves under the foot of the roe or bear. Unmolested by the plough and the axe of the white settlers, there yet stood the wigwam of the red man, and the chief with his warriors held council about the next deer-hunt. The land belonged to the wild and warlike tribe of the Susquehannocks, and, at it was dangerous to wander within their domain, the 4000 acres were superficially estimated, and Herman was left to come to an understanding with the savages. But Herman on his voyage as Ambassador had already taken a view of the land and had probably even smoked the peace pipe with the chief of the Susquehannocks.

In the early days of 1661 he started for his intended new homestead and on January 14th bought from the Indians the whole complex lying east of the upper part of the Chesapeake Bay. After the conclusion of his treaty with the Indians, Herman communicated his success to Lord Baltimore, who was highly pleased with the intelligence and promised Herman in a letter of September 18th, 1661, every privilege he should need; His Lordship having understood the communication as though it were the intention of his new vassal to build a town, he decided as a special favor that the place should be called Cecilton, and the country around it Cecil County. But this was far from Herman's purpose: he rather wished to keep his Manor solitary, and like the barons in Europe, to make his life as independent and distinguished as possible.

Though Lord Baltimore was somewhat disappointed in his expectation, yet from the above named letter originates the formation and name of Cecil County. Herman planted his new home in the forest wilderness, and having things settled fairly, he betook himself to the work of making the promised map of Maryland.

About this time must have occurred the death of his wife, his Janekin; for in the act of his naturalization all the members of his family are mentioned, except Mrs. Herman, which would not have been the case if she had been still
living at that time. The name of Mrs. Herman is likewise still missing in the first will of Herman, made May 24th, 1661; and a disposition concerning his grave and burial, dated 1665, gives undisputable evidence that Herman was a widower at that time; he wrote:

"I do appoint my burial and sepulcher if I die in this Bay or in Delaware, to be in Bohemia Manor in my garden by my wife Johanna Varlett's and that a great sepulcher stone shall be erected upon our graves three feet above ground like unto a table with engravened letters, that I am the first seater and beginner of Bohemia Manor, A. D. 1660 and died………"

While at work on his map, Herman was chosen Representative of Baltimore County to the General Assembly. This is shown by a resolution of that body in the month of October 1663. There was ordered:

"That every County shall satisffe unto their Representative Burgesses All their necessary Expenses for meate, drinke and lodging for thmrselves and charges of Boate and hands for this ensuing crop, as also one hundred pounds of Tobacco unto Lieutenant Coll. Jarboe — one thousand pounds of Tobacco to Mr. Augustyne Herman."

In a comparatively short time Herman was able to complete his map of Maryland. Besides the territory now included in that State, it comprised also the whole section between North Carolina and the Hudson River. After the fashion of the time he embellished the map with his own portrait. This picture is the only one we possess and has been published in several historical works. The map, although in some respects deficient, was a fine specimen of workmanship and obtained ample recognition and praise.

In 1670 he sent his proud work to Lord Baltimore, who was at that time residing at London, England. In a letter accompanying the map he stated that in addition to his own labor he had incurred about 200 pounds Sterling expenses, but history is silent as to whether he ever received any further compensation. In a flattering letter addressed to him, however, it was stated:

"That His Lordship had received no small Satisfaction by the variety of that mapp, and that the Kings Majesty, His Royall Highness, and all others commended the exactness of the work, applauding it for the best mapp, that ever was drawn of any country."

Herman had gained a prominent position in the political affairs of the Colony. It has been previously mentioned that the first prison for the accommodation of fugitives and runaways was erected on his plantation. He also filled the office of a sheriff in Baltimore County. Under date of March 6th, 1669, we find among the proceedings of the General Assembly the following passage:

"Upon reading of the Act preventing Servants and Criminal persons from running out of this province, the House thought fit to add this Proviso in it: Providing always that till Seals from each Several and respective County Court Can be had to seal passes As is aforesaid, that all pases sealed with the Seal of Augustine Herman, aforesaid and signed by him, which he is hereby authorized, from time to time to sign and seal for the fee of one Shilling for each pass."

Further on July 4th, 1665, he was sworn in as one of the Lieutenants who were to be at the disposal of Captain Sibrey, Commissioner of public security.

In building the "logg house prison" and in keeping prisoners he believed himself to have lost money (that is to say tobacco) and in a "remonstrance" of the 8th of April, 1671, he petitioned for a further subvention by the Government. He did not succeed, however, for the Lower House resolved as follows:

"This house having perused this Remonstrance and demanded An Account of Augustine Herman for 10,000 lbs. tobo. raised by Act, and what tobo. he hath received of and for Prisoners and he having sent the same as inclosed: This House not being therewith Satisfied have thrown the same out of this house as not conceiving the Remonstrance or the Proposals herein necessary ore reasonable. They judging his Prison a Charge to the County."

This resolution was submitted to the Upper House, which quite naturally approved it, leaving Herman to come to an understanding with the county authorities of Baltimore County.

It would appear that in all Herman did for the public good, he acted upon
the principle of looking out first for his own welfare, and in the administration of his office as County Commissioner he was never over-scrupulous. Some years after the affair of the "Remonstrance" he became involved in a far more serious case, which was brought before the Legislature on May 19th, 1676. On that date a certain Mr. Frisbe appeared before the Lower House as plaintiff against the County Commissioners of Cecil County. From the decision then made by the House we may learn the nature of the complaint. This is the pur-
port of it:

"This House upon full examination of the business between Mr. Frisbe and the County Commissioners of Cecil County are of Opinion that Augustine Herman, Abraham Wilde and Henry Ward are guilty of a Ryott in cutting Mr. Frisbe's Timber off his Land by force and under Colllour of authority."

This decision was sent to the Upper House for approval, which on the same day issued the following order:

"That the papers between Mr. Frisbe and Mr. Herman etc. be Sent to the Attorney Gen'll, and that an Indictment be by him drawne Upon the Same."

The weak side in Herman's nature was evidently a too great eagerness to accumulate earthly possessions. In the course of time he had brought his holdings of land in Cecil County to nearly 20,000 acres; besides this he owned land in New York. (A parcel near the Bowery was called long afterwards "Herman's Orchard.") This vast amount of land caused him endless troubles and disagreeable suits at law. On one occasion he ascertained that a piece of land transferred to him was swampy and unfit for cultivation; and again that a tract was not as extensive as his titles indicated, and that he accordingly was overtaxed. Thus, new titles had to be made out or the old ones amended. And finally it occurred that other colonists came and settled on his land, obstinately refusing to acknowledge his ownership. There is especially one case, which deserves mention. A certain Browning insolently claimed 1400 acres of Herman's land as belonging to him. Naturally the matter had to be brought before the court. But the old Patriarch, lying sick and weak at home, was unable to undertake the jour-
ney to Patuxent in order to present his case personally. So he put down his complaint, and credulously entrusted the delivery of the paper to the very same Browning, against whom it was directed. Browning did nevertheless actually deliver it, but intercepted the answer which Governor Hewellin had written for Herman and disappeared somewhere in Virginia. During the summer Herman recovered from his illness sufficiently to be able to risk the journey to Patuxent. Arriving there, he was greatly surprised at learning that his affairs had been long ago settled. To make things sure, Governor Hewellin issued the following proclamation:

"Whereas John Browning of Bohemia with George Holland have privately and secretly shared and surveyed thirteen or fourteen hundred Acres of Land out of Herman's Bohemia River Middle Neck with intend to snip also Quantity out of the Manor itself under false deluding pretence and colour:

There are therefore to warn and forewarn every one whom it may concern, not to buy or to meddle with the said Land, for that Augustine Herman shall maintain and make appeare that both the said tracts of Land are to him a proper gift of and from the Rt Honor'bl Lord Proprietor (for making the Mapp of Maryland) of about twenty years standing and ever since con-

"EVERY ONE BEWARE OF A CHEATE."

But Herman was not at all satisfied with this proclamation and would not return to Bohemia Manor until an entirely new title had been made out for him.

The dispute between the Hollanders and Marylanders for the possession of the Dutch colony on the Delaware, in the course of which Herman had come to Maryland as Ambassador, had not yet been decided. At this point James H. of England brought the quarrel to a summary close with one stroke of the pen by donating to his brother, the Duke of York, the whole district between the Connecticut and the Delaware.

Stuyvesant may have been angry with his Ambassador Herman, because the latter had not exercised more energy and perseverance in defending the cause of
the Dutch: what good was it for? On September the 8th, 1664, Stuyvesant was himself obliged to surrender New Amsterdam ingloriously to the British, because his mutinous and sluggish Hollanders refused to fight.

In the meanwhile new quarrels had arisen, this time concerning the boundary between Maryland and Pennsylvania, and in these also Herman in his old days became involved. His house was designated as a meeting place where the negotiations between Lord Baltimore and Governor Markham of Pennsylvania should take place. In the Spring of 1682 the first meeting was to be held, but as Lord Baltimore was having trouble with his own obstinate colonists and the hostile Virginians, he sent commissioners in his stead. Owing to Markham's double dealing and his failure to appear, no agreement could be arrived at. In the Fall of the same year Lord Baltimore was twice at Bohemia Manor and on both occasions he was disappointed by the Quaker Markham. Thus the regulation of the boundary between the two colonies had to remain for the present unsettled.

After these visits of Lord Baltimore to Bohemia Manor, Herman meddled no further with public affairs. The evening of his life was now approaching, but by no means an unclouded and peaceable one, such as he might seem to have deserved after a life so full of action and rich in experience. Domestic cares and troubles darkened the evening-sky of his life. According to a report of the Labadist Jasper Danker (Schilders), he had after the death of his first wife married an English woman. Although a second marriage of Herman can not be proved by any official record, yet the account of Danker deserves full credit, as it is based upon personal acquaintance and observation. Danker mentions twice this second wife, and, according to him, she most have been an extremely wicked person, a regular "böse Sieben."

On page 195 (English translation by Murphy) of the journal he writes: "His (Herman's) plantation was going much into decay, as well as his body for want of attention. There was not a Christian man, as they term it, to serve him; nobody but negroes. All this was increased by a miserable, doubly miserably wife, but so miserable, that I will not relate here. All his children have been compelled on her account to leave their father's house. He spoke to us of his land and said he would never sell or hire to Englishmen, but would sell it to us cheap, if we were inclined to buy," etc.

This entry in the journal dates from the 3rd of December, 1679, when Danker first became acquainted with Herman. Mrs. Herman had very probably favored the Labadists with a stormy reception. But Augustine Herman also receives his share from the pious Danker. On page 230 of the journal of December 26th we read:

"Ephraim Hermans is the oldest child of Augustine Herman; there are living two brothers and three sisters, one of whom resides now at Amsterdam. They are all of a Dutch mother, after whose death their father married an English woman, who is the most artful and despicable creature that can be found. He is a very godless person, and his wife, by her wickedness, has compelled all these children to leave their fathers' house and live elsewhere."

These "eulogies" must not surprise us and can hardly be taken as according with the facts; for Danker in his journal seems to consider all people wicked, who showed no inclination to embrace the doctrines of the Labadists. Those who died are praised as pious, godly, tender-hearted, etc.

Mr. and Mrs. Herman were among the former class, and therefore had to submit to be thus censured. Indeed, the very worst of the evils that befell the old Magnate on the Bohemian River, came in the train of the Labadists with their intrigues and machinations.

It had always been the proud endeavor and favorite wish of Herman to be the founder of a new Noblefamily, which through his oldest son Ephraim should be linked to coming generations. But herein he had to experience the bitterest disappointment of his life. Shortly after his marriage to Elizabeth van Rodenburgh, Ephraim had met Danker and
Sluyter in New York, and in their company brought his young wife to New Castle, where he was at that time clerk of the Court. He and his wife were soon caught by the cunning Sluyter for the Labadist sect; and by the aid of Ephraim these intruders succeeded in obtaining almost 2000 acres of Herman's best land.

Herman found out too late with whom he had been dealing; event the Court, to which he applied in the matter, decided against him. In 1684 he made his last will, and the affixed codicil shows clearly his sentiment towards the Labadists; he wrote:

"Whereas my eldest Son Ephraim Herman on the other side above named, hath engaged himself deeply unto the labady faction and Religion, seeking to persuade and entice his brother Casparus and Sisters to incline thereunto alsoe, whereby it is upon good ground suspected that they will prove noe true executors of this my last will——"

Herman's apprehensions that his whole possession might fall to the Labadists were well founded; he accordingly directed in the codicil, that after his death the Court should appoint three persons, whose duty it should be to attend to the lawful execution of his will. This codicil, however, was declared void, having been subscribed to by five men who were no free citizens and therefore could not take a legal oath.

This will was opened August 10th, 1686.

In accordance with the confused ideas of the Labadists concerning married life, the weak-minded Ephraim abandoned his wife, though he had had two children by her. He is said, however, to have repented later on and to have returned to his wife; but his fate was an almost literal fulfillment of his father's course, that he should not survive his adherence to the sect for two years; for he soon fell sick, lost his mind and finally died in 1689.

Thus ended the "Second Lord of Bohemia Manor," three years after the first Lord-Pioneer Augustine Herman had been freed from all Labadist and terrestrial evils. Of a third Lord of Bohemia Manor the history of Maryland knows nothing.


The Labadists were followers of Jean dela Badie, a noted Pietist leader (1610-1674) who taught that "the church is a communion of holy people who have been born again from sin; baptism is the sign and seal of this regeneration and is to be administered only to believers; the Holy Spirit guides the regenerate into all truth, and the church possesses throughout all time those gifts of proph-
The Study of History

By Georg von Bosse

The school is a source whence flows the education of man. The fundamental branches are Reading, Writing, and Arithmetic; almost as important as the former are Geography and History. Not all branches are of like interest to every pupil; one gives preference to this branch, another has predilection for that one. The main factor in studying is the teacher; if he is an instructor of ability, one who understands it well to teach a certain branch in such a manner as to make it interesting and thereby arouse the interest of the pupil.

From youth up I had a great predilection for History which was caused partly by my teacher, who understood thoroughly how to teach history intelligently and with spirit, and whose main aim was not merely to cramp our heads with dry figures and facts. The characteristics of certain periods, nations and individuals and their development—this was what he presented to us and what captured our fancy.

When more than twenty years ago I landed on the shores of America to serve my German brethren in faith as minister, my occupation in my free and quiet hours was the study of our great country and its people, because if anyone wants to understand both, learn to esteem and love them and in the course of time become an active citizen of the country, then he must know the history of the country and its people.

Every good citizen can only approve of it that immigrants who want to become citizens of this country are required to know the principal facts of our people and its government.

In comparison with the history of the civilized nations of the old world that of our country does not cover a great space of time, and yet it is as eventful and interesting, probably more so, as that of any other nation, because our country and its people have had a development as no other country on the globe. Here something entirely new was created. Subjects of nearly all civilized nations of the old world sought and found a home in this free country, and with all their peculiarities, which in many instances they guarded and retained, yet all joined to form a great nation, and an entirely new race of mankind was the result of such a union, and that was "America." Consequently a new language should have been chosen; but this was not done for political reasons. Any of the European languages might have been adopted, for instance French or German. This too was not done and the language of that nation from which the thirteen colonies declared themselves free and independent by the adoption of the Declaration of Independence was retained and consequently the American nation became an English speaking nation. Although the English language has been chosen as the language of our country, and the American people are a nation with marked characteristics, nevertheless it can be stated that every American retains some qualities of his forefathers, and even if he is not of English descent, he will take great care of the language of his ancestors.

In regard to this, our country, called the "land of the free," does not deprive any one of this privilege as long as he does his duty towards the laws of the state. The state does not require at all that the immigrant should give up his character and language entirely, as is done only by the "Knownothings," it does not interfere with the rights of parents and is satisfied if they can send their children to parochial schools instead of the public schools; it does not concern itself as to whether the gospel is preached in English, German, Swedish or in any other language, as to whether children are educated in English or German Sunday Schools.
THE STUDY OF HISTORY

This is without question something great. And the state fares well in this situation. Notwithstanding its great benevolence, it is a master in uniting all these different people into one great body and to Americanize them. But to Americanize the immigrant does not mean for him to give up his mother-tongue, in case he is not of English descent, it does not mean to give up his character entirely, but it means to study the English language thoroughly, to become acquainted with the great men and facts of our great "American Republic" and to help along as much as possible that the country may be developed more and more, and that in the national character, still being in formation and unfolding, he may show the good peculiarities that distinguish him and his comrades from the same descent.

Besides the "History" of the United States and its people every American of foreign descent should study the history of the country of his forefathers, and imitate where they were helpful in the building up of our country; he owes that to his ancestors and to himself.

This point of view brought me to the study of "German-American History," or the "History of the Germans in America."

The more I searched the history of the Germans in the United States the more I was astonished at the great accomplishments of the Germans in all branches; at the same time I also became indignant, because so very little is known of their achievements. Most of the historical works of the United States do not appreciate the merits of the German elements of our country, and most text books used in our public schools contain practically nothing about the merits of the Germans.

A German-American historical inquiry was lately made that has accomplished much in this respect; but it is a pity that books and periodicals, containing the results, are written for the greatest part in the German language, and are therefore accessible mostly only to German societies and there again only to a certain class of individuals.

Above all things, to make the German achievements in this country accessible to circles far and wide, the English speaking included, and to awake and further their interest, it is highly necessary that we should have a regular periodical published in the English language, conducted in German spirit, written by men that love the German race, and containing the achievements of the Germans and their descendants in our country for our country.

We advocate this not for the purpose of amusement and sport, not for the discussion of social and political questions—we have daily papers for that purpose—but because the matter in question is the most interesting and withal the most necessary in the sphere of human science; what can be more interesting and more necessary than the study of the "History of the World," and particularly that of the country and its people to which we belong. Without knowledge of the history of a country and its people there is no comprehension of the manifold development and pursuits of the country and its inhabitants and without such understanding there is no true patriotism.

It is our intention to furnish a series of essays hereafter depicting the German-American as farmer, laborer, business man, soldier, politician, cherisher of music and song, gymnast, church member, etc., and will try to point out what benefit our country and what influence our people have experienced by his individual character.
Early Berks County Tombstone Inscriptions
By Louis Richards, Esq., Reading, Pa.
Pres. Berks County Historical Society

CONCLUSION

ROBESON
Robeson Church, near Plough Tavern
Jacob, Thomas, b. 15 Nov. 1779; d. 10 March 1843; 65 y. 3 m. 23 d.
Jacob, Elizabeth, wife of same, b. 9 April 1786; d. 5 Nov. 1842; 51 y. 6 m. 26 d.
Donahauer, Christian, b. 22 Jan. 1758; d. 16 April 1833; 77 y. 2 m. 24 d.
King, Jacob, b. 22 Sept. 1756; d. 22 Oct. 1849; 93 y. 1 m.
Wicklein, Jacob, son of Adam and Catharina Wicklein, b. Jan. 19, 1775; d. 29 Sept. 1826; 51 y. 8 m. 1 d.
Klinger, Peter, b. 11 Aug. 1774; d. 12 Sept. 1844; 70 y. 1 m. 1 d.
Stuart, Margaret, wife of James Stuart, b. 8 Aug. 1760; d. 23 Jan. 1853; 77 y. 5 m. 15 d.
Homan, Maria Catharina, b. 7 March 1782; m. (1) Johannes Homan; 7 children (2)
Jacob Werth, 3 children; d. 26 Feb. 1815; 82 y. 11 m. 19 d.
Wollin, Mary, d. 4 June 1775.

ROCKLAND
Drysville Church, Stony Point
Danner, Michael, son of Abraham and Eve Danner, b. 18 Jan. 1770; d. 11 Sept. 1788.
Mertz, Jacob, b. 8 Aug. 1741; d. 9 Nov. 1811; 70 y. 2 m. 21 d.
Catharina, wife of same, b. 22 June 1747; d. 29 April 1826.
Bauer, Michael, son of Erhard Bauer, b. 6 Jan. 1729; d. 9 Aug. 1800; 71 y. 7 m. 3 d.
Heffner, Elizabeth, b. 13 Jan. 1736; d. 23 Feb. 1806.
Heffner, Jacob, b. 11 Nov. 1736; d. 31 May 1829; 92 y. 6 m. 29 d.
Meyer, David, Esq., b. 21 Jan. 1777; d. 13 Dec. 1829; 52 y. 8 m. 19 d.
Roth, Mathews, son of Adam and Susanna Roth, b. 28 Aug. 1765; d. 8 Jan. 1837.
Elizabeth, wife of same, b. 28 March 1766; d. 27 Feb. 1826.
Danner, Abraham, b. Dec. 1741; d. 27 May 1813.
Heist, Mechoir, b. 19 March 1751; d. 2 Jan. 1831.
Baisch, Ernst Ludwig, b. in Phila., Aug. 4, 1783; d. in Ruscombmanor, 25 June 1816.
Tea, Samuel, son of Richard and Hannah Tea, b. 19 Dec. 1801; d. 2 June 1837.
Schaum, Rev., preacher of Rockland.
Messilim and Andelany; b. 19 Dec. 1721; d. 25 Jan. 1778.

RUSCOMMANOR
L. and R. Church, Pricetown
Westen, Jacob, b. 5 Jan. 1787; d. 4 Feb. 1867; 80 y. 30 d.
Levan, Charles, b. 5 Aug. 1808; d. 26 Oct. 1881; 73 y. 2 m. 21 d.
Levan, John II., d. 12 April 1878; 73 y. 7 m. 5 d.
Hanus, Wm. D., b. 2 April 1804; d. 12 Dec. 1867; 63 y. 8 m. 10 d.
Hanus, Adam, b. 9 Feb. 1768; d. 23 May 1846; 78 y. 3 m. 4 d.
Margaret, wife of same, d. 13 Oct. 1855; 81 y. 11 m.
Brown, George, b. 14 Dec. 1764; d. 9 March 1845; 80 y. 2 m. 26 d.
Buskirk, Jacob, b. 4 July 1783; d. 17 Aug. 1876; 93 y. 1 m. 13 d.
Ranizahn, Gideon, b. 28 Jan. 1797; d. 1 April 1868; 71 y. 2 m. 3 d.
Buck, John Jacob, d. 21 Feb. 1870; 79 y. 1 m. 28 d.
Weidner, Barbara, wife of Jonathan Weidner, b. 30 Oct. 1769; d. 29 Dec. 1861; 92 y. 1 m. 29 d.

Schmehl Family Ground
Schmehl, Conrad, b. 31 Aug. 1754; d. 21 Dec. 1825; 71 y. 3 m. 21 d.
Catharine, wife of same, b. Baum, b. 7 May 1758; d. 12 Sept. 1826; 68 y. 4 m. 5 d.

Dunker Meeting House
Gaby, Martin, b. 9 May 1742; d. 20 June 1812 ("many years preacher of the Dunkers").
Gomer, John Philip, b. 26 May 1764; m. Catharine Mayer; 3 sons, 6 daughters; d. 29 Sept. 1822; 58 y. 4 m. 3 d. (Jacob Brown an aged resident, informs that Gomer was from Germany—that he filled up "aufscheins." and was a rhymester; that he came to Pricetown on a visit and died there. Brown also vouched for the fact that Gomer was the author of the "Trauer-Lied" of Susanna Cox.)

SPRING

Welsh Baptist Ground
Copeland, Eleanor, wife of Isaac Copeland, d. 6 Jan. 1792: 54 y.
Copeland, Isaac, d. 11 June 1792: 53 y.
Davis, John, Jr., d. 30 Nov. 1770: 43 y.
Copeland, Isaac, son of Isaac and Eleanor Copeland, d. 9 June 1800: 19 y.
Davis, Joan, wife of Jonas Davis, d. 1 Sept. 1785: 59 y.
Evans, Sarah, wife of David Evans, d. 8 Nov. 1762: 78 y.
Maria, dau. of Thomas Boyd, d. 18 May 1798: 6 m.
Boyd, Mary, d. 18 July 1800: 1 y. 18 d.
Mary, dau. of Thos. and Cath. Bartholomew, d. 2 Oct. 1745: 1 m. 10 d.
SPRING
Sinking Spring L. and R. Church Ground
Von Ried, Johann, b. 15 Dec. 1747; d. aged 72 y. 4 m.
Von Ried, Henrietta, b. 1 Jan. 1789; d. 13 July 1826; 46 y. 7 m. 15 d.
Gaul, Johannes, b. in Hermanien in der Pfaltz, 18 Dec. 1739; d. 2 Feb. 1816; 48 y. 3 m. 28 d.
Marschall, David, b. 28 Dec. 1790; d. 23 Aug. 1865; 74 y. 7 m. 26 d.
Bechtel, Christian, b. 14 Jan. 1752; d. 3 Nov. 1811; 62 y. 9 m. 19 d.
Ruth, Peter, b. 14 Nov. 1764; d. 27 April 1819; 54 y. 5 m. 13 d.
Palm, Dr. William, b. 22 Dec. 1789; d. 7 Dec. 1851; 62 y. less 15 d.
Van Reed, John R., (son of Henry Van Reed), b. 21 July 1810; d. 8 Aug. 1852.
Van Reed, Anna Maria, wife of Henry Van Reed, b. 8 Nov. 1778; d. 9 July 1854.
Van Reed, Charles, b. 12 Oct. 1807; d. 23 Feb. 1859; 51 y. 4 m. 11 d.
Van Reed, Margaret, wife of same, b. 10 Feb. 1808; d. 13 Sept. 1868; 60 y. 7 m. 3 d.
Gernand, George, b. 19 July 1771; d. 15 Feb. 1853; 81 y. 6 m. 26 d.
Van Reed, Maria Barbara, wife of same, b. 10 March 1775; d. 19 Aug. 1852; 77 y. 5 m. 9 d.
Ruth, Jonathan, husband of Anne Gernand, b. 3 Sept. 1808; d. 24 Jan. 1880; 71 y. 2 m. 21 d.
Van Reed, Joshua, b. 28 Sept. 1811; d. 20 April 1846; 34 y. 6 m. 22 d.
Van Reed, Johannes, Jr., b. 3 Nov. 1785; d. 25 July 1823; 37 y.
Addams, William, b. 11 April 1777; d. 30 May 1858; 81 y. 1 m. 22 d.
Addams, Eve, wife of same, and dau. of John Van Reed, d. 27 Aug. 1826; 44 y. 9 m. 19 d.
Addams, Catharine, wife of William Addams, 67 y. 4 m. 13 d.
Hill, Johannes, b. 16 March 1759; d. 25 Oct. 1821; 62 y. 6 m. 29 d.
Ludwig, Jacob, b. 23 Feb. 1761; d. 26 Jan. 1813; 51 y. 11 m. 3 d.
Gernand, Christian, b. 7 Oct. 1746; d. 5 Feb. 1824; 77 y. 3 m. 28 d.
Dechert, Hanna, dau. of John and Deborah Dechert, b. 4 June 1795; d. 18 Aug. 1815.
Mayer, Heinrich, b. 19 Dec. 1741; d. 25 Nov. 1820; 78 y. 11 m. 6 d.
Helfenstein, Rev. Charles, b. 29 March 1781; d. 10 Dec. 1842; 61 y. 8 m. 21 d.
Helfenstein, Catharine, wife of same, d. 7 March 1863 in 80th year.
Krick, Franz, b. 6 Nov. 1736; m. Maria, b. Sponlhu, 1760; 7 sons, 4 daughters. She d. 1785; he m. 1787 Catharine, b. Schlegel. He d. 20 April 1814; 77 y. 5 m. 14 d.
Gernand, Abraham, b. 11 Dec. 1781; d. 5 Jan. 1834; 52 y. 23 d.
Gernand, John, son of John and Barbara Gernand, b. 17 Sept. 1799; d. 29 May 1862.
Gernand, John, b. 14 Sept. 1773; d. 4 April 1850; 76 y. 6 m. 20 d.
Miller, Sebastian, b. 3 Nov. 1774; d. 20 May 1850; 85 y. 6 m. 17 d.
Ruth, Daniel, b. 25 Oct. 1774; d. 13 Sept. 1827; 52 y. 10 m. 18 d.
Ruth, Christian, b. 16 Dec. 1729; d. 24 Aug. 1793; 63 y. 8 m. 8 d.
Stiefl, Paulus, b. 25 June 1750; d. 12 May 1809; 58 y. 10 m. 16 d.
Rullman, Johan Geo., b. 16 Dec. 1756; d. 20 June 1814; 56 y. 6 m. 4 d.
Huy, Johannes, b. Feb. 1751; m. 1756 Margaretta Gernand; d. 25 Jan. 1837; 56 y.
Huy, Margaret, wife of same, b. 28 March 1766; d. Nov. 1843; 78 y. 8 m.
Feather, Peter, Esq., d. 7 June 1804; 44 y. 2 m. 2 w. 2 d.
Feather, Peter, d. 27 Sept. 1801; 76 y. 7 m. 6 d.
Feather, Maria Appolonia, wife of same, d. 27 Nov. 1801; 71 y. 7 m.

TULPEHOCKEN
Livingood Family B. Ground, above Winterstown
Lebenguth, Peter, b. 21 March 1763; d. 19 April 1846; 82 y. 11 m. 11 d.

Franz Family B. Ground, below Millersburg
Franz, Elizabeth, dau. of Matthias Frantz, b. 27 Oct. 1788; d. 21 April 1810.
Franz, Mathias, b. 2 Aug. 1769; d. 19 Nov. 1829; 60 y. 3 m. 17 d.
Franz, Elizabeth, wife of same, b. 31 July 1772; d. 2 July 1852; 79 y. 11 m. 2 d.

Rehrersburg, Lutheran Church
Schaefer, Johan N., b. 12 April 1751; d. 18 Dec. 1812.
Kurr, Jacob, b. 23 Dec. 1750; d. 23 Feb. 1815.
Hoffman, Daniel, b. 21 Aug. 1748; d. 17 Jan. 1833.
Rohrer, Gottfried, b. 20 April 1760; d. 22 Sept 1823; 54 y. 5 m. 2 d.
Tryon, Michael, husband of Elizabeth, b. Seltzer, b. Aug. 1791; d. 25 May 1828.
Walborn, Martin, b. 12 Nov. 1767; d. 2 Sept 1840.
Riehl, John Gottfried, b. 25 Jan. 1765; d. 13 Apr 1836.
Kurr, Andrew, b. 15 May 1813; d. 13 March 1850; 66 y. 9 m. 28 d.
Kurr, Jacob, b. 4 Dec. 1809; d. 16 March 1883; 73 y. 3 m. 12 d.
Kurr, Elizabeth, wife of same, b. 19 Nov. 1825; d. 29 June 1882; 56 y. 7 m. 1 d.
Badtord, Dr. D. L., b. 23 March 1824; d. 15 Nov. 1874.
Emrich, Daniel, b. 14 Oct. 1754; d. 5 Jan. 1834.
Host Church
Troutman, Michael, b. 8 March 1746; d. 1 Nov. 1804.
Troutman, Valentine, b. 17 July 1752; d. 19 April 1822.
Kulbach, Maria, b. 1 June 1745; d. 16 July 1818.
Riegel, John, b. 8 June 1710; d. 9 June 1755.
Wolf, Eva Catharine, dau. of Geo. and Anna Maria Wolf, b. 18 April 1749; d. 8 April 1838; 89 y. less 10 d.
Kunig, John Jacob, b. 28 Sept. 1760; d. 30 June 1808.
Stoy, Wilhelm, preacher, “b. in Nassen-
ische in Herborn, 14 March 1726, came to
this country in 1742; m. Maria Elizabeth
Naus, lived with her 44 years, had 9 chil-
dren; d. 14 Sept. 1801; aged 75 y. 6 m.”
Stoy, Gustavus, b. 4 Sept. 1768; d. 26 Aug.
1779.
Weber, John Heinrich, b. 8 May 1735; d.
10 April 1815; 79 y. 10 m. 1 d.
Leib, Peter, b. Nov. 1746; d. 22 Dec. 1820;
74 y.
Lebo, Christoph, b. 1751; d. 9 June 1826;
75 y.
Troutman, Johan, b. 4 Feb. 1755; d. 2
Dec. 1813.
Derr, John, b. 1755; d. 1831.
Wilhelm, Ph. Jacob, b. 8 Feb. 1764; d. 17
Oct. 1841; 77 y. 8 m. 9 d.

TULPEHOCKEN UPPER
Strasstown Church
Berger, Herbel, b. in Deutschland 10 June
1735; d. 11 Feb. 1815.
Berger, Johan Philip, b. 6 July 1781; d.
1796.
Goodman, Henry, b. May 1743; d. 11 Dec.
1813.
Kantner, Michael, b. 21 March 1761; d.
April 1798.
Loose, Conrad, b. 8 Feb. 1753; d. 6 Sept.
1802.
Berger, Ns., b. 1719; d. 1797; 78 y. 2 m. 1
d.
1792; 68 y. 11 m. 3 d.
Guthman, Christine, b. 1737; d. 1790.
Hiester, Gabriel, b. 30 Aug. 1795; d. 21
Feb. 1872; 76 y. 5 m. 21 d.
Hiester, Catharine, wife of same, b.
Emrich, b. 7 Oct. 1794; d. 13 Feb. 1874.
Hiester, Daniel, b. 5 Nov. 1761; d. 16 April
1827; 65 y. 5 m. 11 d.
Seufert, Joseph, d. 15 Jan. 1865 in 65th y.

WASHINGTON
Schwenkfelder Meeting House
Schultz, Christopher (prediger), b. 12 Oct.
1777; d. 22 March 1843; 65 y. 5 m. 10 d.
Schultz, George, b. 6 Dec. 1711; d. 30 Oct.
1766; 61 y. 10 m. 24 d.
Schultz, Marla, b. Yakel, b. 1719; d. 13
Dec. 1797; 78 y.

Schultz, Abraham, Sr., b. 3 April 1747; d.
23 Sept. 1822; 75 y. 8 m. 20 d.
Schultz, Regina, wife of same, b. 1 Oct.
1749; d. 9 Nov. 1826; 77 y. 1 m. 9 d.
Heyl, Conrad, b. 3 Aug. 1749; d. 25 Sept.
1808; 59 y. 1 m. 3 w.
Schultz, Andreas, b. 29 Jan. 1733; d.
Feb. 1892; 49 y. 1 m.
Schultz, Melchior, b. 24 June 1714; d. 1
Sept. 1787; 73 y. 2 m. 8 d.
Yaeckel, Balthaser, b. in Schlesien 1790;
d. 28 Jan. 1762; 61 y.
Yaeckel, Isaac, b. 3 Nov. 1754; d. 5 Feb.
1830; 75 y. 3 m. 2 d.
Schultz, Gregorius, d. 25 Feb. 1827; 74 y.
Schultz, Rosina, wife of same, d. 22 Dec.
1819; 67 y. 9 d.
Schultz, Christopher, “b. in Schles, 26
March 1718, in Penna Komen 1734, ver-
heclicht 9 Oct. 1744, gestorb 9 May 1739.”
Schultz, George, “geb. in Schlesien im yahr
1710; d. 21 March 1784; 74 y.”
Schultz, Christopher, b. 7 Oct. 1746; d. 10
Sept 1830; 84 y. 27 d.
Schultz, David, b. 10 April 1757, “ver-
heclicht” 17 May 1781; d. 4 Aug. 1833; 76 y.
3 m. 23 d.
.Schultz, Anna, wife of same, b. 25 Nov.
1758; d. 4 Dec. 1831.
Kriebelin, Susanna, b. 11 May 1762; d. 5
Jan. 1795.
Kriebel, Andreas, b. 17 Sept. 1748; d. 17
April 1830; 81 y. 7 m.

Mennonite Ground
Landis, Johannes, b. 25 Feb: 1758; d. 13
May 1821.
Landis, Martin, b. 18 Jan. 1730; d. 18 Jan.
1799; 69 y.
Staufer, Christian, b. 8 Dec. 1728; d. 14
May 1797.
Bauer, Samuel, b. 6 August 1746; d. 18
Nov. 1822.
Bauer, Elizabeth, b. 29 June 1746; d. 2
Nov. 1840; 94 y. 4 m. 3 d.
Schneider, George, b. 17 March 1744; d.
6 Oct. 1784; 40 y. 6 m. 19 d.
Beyer, George, b. 3 March 1734; d. 29
March 1806; 72 y. 3 w. 4 d.
Beyer, Elizabeth, b. 25 Dec. 1739; d. 15
July 1806; 67 y. 6 m. 19 d.
Cungelsin, Anna, b. 30 Dec. 1726; d. 20
Nov. 1799.
Kungel, Peter, b. 27 March 1796.
Springer, Johannes, b. 1765; d. 18 Feb.
1830.
Springer, Catharine, wife of same, b.
Kunkel, b. 26 April 1769; d. 29 Dec. 1851;
81 y. 8 m. 3 d.
Staufer, Johannes, b. in Oct. 1737; d. 19
Jan. 1808.
Schwarz, Jacob, b. 1737; d. 20 Oct. 1799;
62 y.
Bauman, Chasber, b. 6 Jan. 1724; d. 11
July 1789; 75 y.
Eschbach, Christian, b. July 1737; d. 27
April 1809; 71 y. 11 m.
Eschbach, Frantz, d. 1802; 68 y. 3 m.
Eschbach, Anna, b. 1741; d. 13 Jan. 1816; 75 y.
Eschbach, Abram M., b. 1739; d. 5 April 1814; 75 y. 3 m.
Esher, Peter, b. 9 Sept. 1762; d. 15 Oct. 1774; 12 y.
Oberholtzer, Jacob, b. 1741; d. 1811:
Yoder, Abraham, b. 20 Oct. 1761; d. 7 April 1836; 74 y. 5 m. 19 d.
Clemmer, Samuel G. (preacher), b. 10 Aug. 1821; d. 16 Feb. 1870; 48 y. 6 m. 6 d.

WASHINGTON TOWNSHIP
Roman Catholic Ground, Churchville
 Gibson, Francis, d. 1775.
 Vitein, Daniel, d. 1797.
 Vitein, David, d. Feb. 8, 1799.
 Maltzberger, Jacob, b. 1732; d. 6 March 1803.
 Adam, Simon, b. 1750; d. 27 March 1803.
 Reinhart, Jacob, d. 29 Sept. 1801.
 Kunssin, Mary Barbara, d. 8 Oct. 1812.
 Ludwig, Francis, b. 1747; d. 4 Dec. 1812.
 Sweetman, Richard, d. 9 March 1813.
 Klemmer, Maria, d. 21 Aug. 1823.
 Covel, John B., d. 22 Jan. 1826.
 Eltz, Maria Magdalena, d. 5 April 1827.
 Wingert, Mary C., d. 3 Aug. 1828.
 Adam, Catharine, b. 1752; d. 27 April 1829.
 Bock, Elizabeth, d. 15 May 1829.

WOMELSDOCKER
 Zion's L. and R. Church
 Stouch, Conrad, b. 9 Jan. 1757; d. 15 June 1840; 83 y. 5 m. 6 d.
 Kendall, Joseph, b. 7 Dec. 1770; d. 7 March 1876.
 Moyer, John N., 1769-1828.
 Hendel, Rev. William, D. D., b. 15 Oct. 1768, son of Rev. Jno. Wm. and Eliz. Hendel, was Reformed preacher 50 years; d. 11 July 1846; 77 y. 8 m. 26 d.
 Hendel, Margaret, wife of same, b. Hahn, b. 13 Nov. 1773; d. 23 April 1829; 55 y. 5 m. 10 d.
 Weiser, Jabez, b. 27 June 1753; d. 14 May 1829; 76 y. 10 m. 13 d.
 Weiser, Maria, wife of same, b. 18 Sept. 1754; d. 17 Oct. 1835.
 Ege, George, b. 9 March 1748; d. 11 Dec. 1829.
 Ege, Elizabeth, wife of same, b. May 1746; d. 25 Nov. 1831.
 Ermentrout, Christophel, b. 8 Feb. 1754; d. 5 April 1825.
 WOMELSDOCKER, Peter, b. 5 June 1757; d. 16 Oct. 1845.
M Shinnerhannes sei Deskripshon von der Fehr
Hochgelobte Feller Sitisens! Die Nellyänn und ich, mir warre alle zwee uf der Ellsdauner Fahrs. M't henn dehl Hinkel verkaff, wo die Nochberschaft üwrig g'hat hot, und eppes gederrt Hembeere, fars Zehrgeld, und sin mit der Häck nunner g'fahr. Wie eener von selle wunnerfitzige Kerls von der Friedensbote Druckerei ausg'funne hot das mir in der Stadt sin hot er ken Ruh g'hat, mir hen müsse mit ihm heem geh und be'm zu Mittag esse. Dschlo Peppers? Was'n Disch voll neis Esse! Do sin des hochnasse Hahnewackels kenn sirkamsans dazu-geroscht Rinsleesch, Brotwerscht, süsse Grumbeere und annere Grumbeere, Krautsalat, Rotrüwe und Eppelsäss. Bay, süsser Caffe und Butterbrog—keen Wunner dass die Drucker uf keen grüner zweig komme. Und newebei hot er uns noch sechs junge Hahne an voll Preis abkaaft und Cash dafür bezahlt. Wie des alles vorbei war, hot er a'range mich zu verkokse, ich sott'n Deskripshon von der Fahrs für sei Zeldung schriewe. Denk ich bei mir selwer, denk ich so, der will eppes, for des is er so nels gegne uns (for nels waare voll uns, er und sei Fraa, sell muss ich sage). Vorneher hot er der Nellyänn schon allerhand Complimente gemacht g'hat—wie sie so schöne Hoor hätt, und wie sie so'n schö Gepuschtur Welbsmensnchaft wär, und so Sache bis er sie bal in sei Fawer g'hat hot und do war ken Abkommes, ich hab's verspreche müsse: Wer nau mei Report lese will do is er:

Mitwochs's wie mir uf die Fahrs komme sin. S'erst was ich genotist hob wie ich uf der Grund komme bin, war des, das es'n fecherliche grosse Fair is und alte Leut die dort rum ware, hen hehaapt, dass seit Menschedenke, ennyhau in fën-un-siewezig Yohr keen so'n Fahr gewest war. Auswenig vor'm grosse Fährhaus war'n halwer Acker teit voll Bauere Maschne von alle Sorte wo mir sich denke kann, so händlich und witzig dass die Bauere nicks sehne schaffe brauche—'s geht alles schier von selwert. Die ältste Sitsens ware von gänzer Seel und Ganzem Herze drüwer erstaunt. Uweerall um de Beem run hen Keris g'stanne wo ausg'funnt hen wie Dieb. annere ware Krüppel und annere ware 'm A'sehne noh halwe Affe—die hen 'n ecomfort gegrüfsche für ihr Dings zu verkaaft, 'n dehl Humbugs, Tricks, Grundniss, Candy, Belly-goze, Geeschle, Wippe, Pille, Drupté, Seef unsoweither. Der Gross Ständ am Reescors, wo nu gebaut worre is, hot viel Atträkschon uf sich gezoge und is'n forsträt Arranschment für die Leut zu sehne, wie Gäul um sel'm Zerkel rum trotte. S's kost zehe Sent for nuf und die Buwe und die Mäd könne der gohne Dag sitze bliewe und nanne die Händ drücke für der Wälju von zehe Sent raus zu sitze. 's war se lebdag noch keen so gut und so viel Gauls-vieh uf'sm Platz wie dessemol. Menschena kann ich abartig keene,—far seil wär die Zeldung zu klee—awer Dschabers—was Gaul, was Hengsacht, was Füller, was Mätsch, s'is net zu biete in Amerika und so viel dass die Mänetschers noch siwezige neue Ställ hen baue müsse für sie all unner Dach bringe. Unne an de Gäulstalle gege der Stadt zu, is's Hinkelvieh! Die Nellyänn sich verstaunt und verwunnt, dass ich mich schier g'shammt hab vor de Leut. Do ware, was ich net vergesse hab, hunnerter- lee von Hahne, fecherliche grosse und kleene wunzie, von alle Farwe im Rege, bog, jugsch ken grüne ekspt etliche Po-ahane wo grü ware, grad so viel sorte Hinkel von alle Farwe ekspt grüne, Gäm-ahane, Bänthyahane, Strupphahane, fufzer-lee Dauwe, grosse langhalsige schneewiesse Schwane in'me Wasserloch—alles abartige Sorte. Newebei noch Hund, Katze, Schquerl, Grundsäul, Rakume, Fenzemäus,weisse Müüs, Waje, Eule, ungmeen viel Hosa, Ginny- säucher, Batersiel und Babegaje. Die Leut hen sich all verwunnt und'n Laner wo da- bei g'stanne hot, hot gemeent 's war doch wunnerbar, dass die Natur so Unnerschied- liches vorbringe dhät: 'n Parre bissel bes- ser unne dreht sich awer rum und sagt in Englisch sägt er zum Layer "die Natur hot des net gemacht, des hot unser Herrgott gemacht, dorh und according zum Inner- liche von de Menche. Alles was sichtbar- lich is und G'stal hot, hot 'n Protcteip grad wie mir die Dinge do sehne und des im Mensch." Hinner uns steht der alt Doktor Dickenschied und sagt "In meine Student johre, sagt er, hab i oft dotte Mensche von Kopp zu Fuss helfe verscheide, hab awer niemols Hinkel oder Hahne ühewrhaapt keen Federvieh drin gfunne." Der Parre hot 'n Spruch g'saat aus'm Evangelium an die Propheten dass des müsst gestlich ver- stanne sel und so fort. Wer Recht g'hat hot, der Parre oder der Layer oder der Doktor wees ich net.
Von do geht's an de Bierstands, Pretzel, Lebkuche, Candy, Lemonade, Oisters, Schmokwerst und noch Dausend andere sache wo mir's esse und drinke kann, vorbei —wer vorbei kann. Uf der Rounds hab ich die Nellyänn dreimol getriet, mit Candy, Grundniss, Lebkuche und Lemonade und bin selwer dreimol getriet worre, zweemol zu Lagerbier un eenmol zu eppe was stärker war, ich glaub sie hen's Schluribilari g'Mees. Eener wo mich getriet hot will schrief werre und der anner will in die Sem ly und der drift war der Lawyer Steils aus der Bekantschaft, vonwege er war üweraus froh für mich zu sehne und hot der Nellyänn noch drei Sent Belligotz kaat.

Uweverall voll Humbugs, Gähms, Fleying Kootsch, Kreische, Schwätze und Lache dass m'r sei ege Wort net höre kann.

Nau komme mir's anner End von de Viehstall wo die Säu und die Schof sin. Doh sin merkwürdige Dhiere und wer 'm Cooper sei schwarze Säu biete will muss bessere Säu hawe wie er hot. Und do komms Rins-vieh. Purer geimporter Stock, wo von alle Rinsviehfreund — Weibsleut und Mannsleut — bewunnert wird. Do steht uf de Karte Lady Betsy, Sally Suffy, und noch anner Mädname für die Köh und die Rinne wo sie Avrschir, Devon', Alderny, Durham und Common Vieh heehe. Ich rechel dass an'me dausend Stück Rinsvle do is.

Do sin aho Schof, nächtige schöne Böck und Lämmer; wo feine wull druf is, for Strümp, Unnerrock und anner Kleeder.

Grad do nächst am Rinsvieh steht'n koriose Inwenschon, wo die Buwe viel Plässier macht — awer die Nellyänn hot dorchaus net druf reita wolfe, von wege sie dhät dornlich werre im Kop (ich hab dann dehl Leut g'sehne wo dorlich ware in de Been und in de Füss). Hess is en Maschin wo zwanzig oder dreissig Welosipseds annenanner gekoppelt sin. Do hockt mir sich krattlich drüwer und tret die Krenk mit de Füss, und des geht so ferchterlich stark im Kringle rum dass die Mäd die Hoor grad naus sten wien Schlipsesiel und de Mannsleut die Hüt von de Köpp fliege. Der Tuna Council von Ellisdaun sot sön Ding uf'm Squäre ufsteht for so eppe macht Geld, wo mir en zimlichen Brocke von de Stadtchule mit abbezaund Runnt und doch noch genunk üwrig hät für Stroesse ufzumache, abzugrave und ufzufülle.

Inwennig im Haus is alles so voll dass m'r net wees wo mir hiegeuck soll, och viel weniger, wie m'r's beschriewe soll, in Fäkt es kann's niemand beschriewe. Do stehn fünf-humnert säck voll Mehl, was sie Flour heese, un Frucht von alle sarte. Wo uf'm Feld wachst, newedran üweraus weise Stiem-Indschein von dreisig Horpauner mit Patent Boxe wo m'r vier Johr net schmilere braucht. Räder for Sechsdünk-wäge; Carretche von viel Sorte wo so feiabg'finlscht un so glitzerig sin, dass die Weibsleut wo selle kriege, keen Spiegel brauche; Milchwäge so schön wie Osteroter un dergleihe Sache. Um's Eck rum kommt's Obst Sache — Eppel, Blere, Bershing so dick wie'n Beint-blesch und die Eppel sin noch dicker; Drauwe von alle Farwe, Blaune, überhaapt alles was uf Beem wachst und so viel, dass ich und die Nellyänn's hätte net zahle könne, Kraut, Grumbeere, Baschnade, Oisterblanze, Zuckerrüwe, Mangelwarzel. Kersbe, Squasches, Mangos, Rettig, Rüwe, Gummere, Sellery, Tomatoes, Oierblanz, Salat, Andity, Kohl, Bohne, Ziwiwe, und noch anner Gewächse, ware noch keen Yoh so gross; und der Blumer, von de Bank wo schon dreissig Yoh eener von de Baase is, hot die Nellyänn ge-inschurt dass in dere ganzzeit net so viel davon do gewest war.

Von do sin m'r die Steg nuß. Was do all for Sache sin, kann keen Mensch in der Welt verzahle — net's Hahnwackel's Kleppermühl wo Betz heest, net wann sie von heut ab bis Ostere schnieppere d'hat. For des will ich's net prowite weißs doch die mehnste Leut g'sehne hen.

Am Duunerstag waren so huemeranisch viel Leut uf de Fähr, dass m'r nichs hot sehne könne vor lauter Mensche und Weibsleut und in der crawd hab ich die Nellyänn verlore g'hat bis nächste Morge. Der Ehren Eisenhart und de Dschim Wurm, der Parre Dubbs und de Elei Säger, der RedenWeller und ich selwer, m'r hen ausgerecht bei'm Squär Fuss, wo viel Leut uf'm Fährgrund ware, ohnes Vieh-und's ware drel und verzag dausend, zwee humnert und fünf und sechzig'.

Wann's net for die Weibsleut wär, wär die Fähr nichs. Wann sie all ihr Duty dhätten, wie die Weibsleut, wär alls Land um Ellisdaun net gross genungk for die Fähr behalte. Sehn nicht was do is aus ihre Lein. Elg'machtes, Preserves, Dschexel, Bicks. Wei. Brod, Kuche, Seel. Latweer, Käs. Butte, Huning, Schmalz — ich denks' ware net weniger wie zelle dausend und speciments. Und owerwuf — ei was Deppich was feine genähte, gehäkelte, 'striktie, gekroschee Sache, was feine Windle, und Bäwifrackelcher, was Fанныe-Sache schier bei Millions, guck's hot mich gut Może mache, dass die Nell'änn 'n Weibemensch is. Noserie ohne die Weibsleut wäär keen Fähr.

'Dschimmeny Dschäbers', was hen sie awer 'n Band g'hat. Des war 'n Musik wo een frei vom Bolde un' g'lauwe hot, Stücker dreissig Bloshenser, Zwerggelte, Haffedeckel und Drumme. Der Cäpten von sellere Bänd is'n grosser Mensch mit're Bäärekapp uf un macht 'n gröslii G'sicht. In der Hand trägt er'n Brügel mit 'ne Knopp druf so dick wie'n grosse Kalbskascht, salt Cold, do steppet er vorneher mit, un wann eener net recht blost, rennt er'm mit sellem Knopp.
in die Rippe oder uf der Bauch dass-es recht dunnert. Owets in der Nacht hot selly Musik bänd mich und die Nellyänn g'serrenät, wo ich mich publich for die gross Ehr bedanke dhu.

Nau wann euch der Report net gut ge-nungk is, könnt r 'n aus der Zeitung haus losse. Ich hab von alles g'saat was dort war, eksept der Reesgrund, und do war die Crowd zu gross dass ich nicks hab sehe könne. Adjees.

SHINNERANNES.

October 7th, 1874.
From the Allentown Friedensbote. (Leisenring, Trexler and Co. Jahregang 62, No. 40)

NOTE: The foregoing, submitted for publication by H. H. Reichard of Johns Hopkins University, illustrates the dialect as used in Lehigh County, forty years ago.

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Consolation
'Tis no wonder one is out of humor;
Everything goes just as it shouldn't,
How lucky some people are,
They have everything one might wish for.

Don't tell me there is no excuse
To be one who is poor,
Misfortune sometimes comes single
And sometimes it comes from all directions.

There are people who see farther
Than others see.
One supposes some (persons) are smarter
Yet too smart there is seldom one.

And sometimes the stupidest is stupider
Than one would think he should be;
Yet he is the stupidest not always
Has some smartness along also.

So it is with us in this world;
One has little, another much;
If one is only contented so
One has always the largest share.

See only those things here which are beautiful,
And be blind to all else;
Be happy and be cheerful
And you will have all you wish for.

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U'mundering
'Sish ka wunder ish mar gritlich,
Alles gate yousht we's net set,
Was sin douch adal so glichlich.
Hen yousht alles was mar wet.

Sag mer net;—Es is ki ursach,
For an armer tsu si.
Umglick kumt epmol im afach.
Un epmol kumt alles bl.

Es hut leit se scana weiter.
Us we andera scana dene.
Un mar marnd adal sin kscheiter.
Doch stu kscheit ish seldam ane.

Un epmols dar dumsh ish dummer,
'Us mer mand us aer set si,
Doch ish are dar dumsh net immer,
Hut si kscheiteth ah dabi.

So ish's bi uns uf dar' welt do.
Ane hut wenich andra feh.
Wan mar nu stufritta ish so,
Hut mer immer's grashtha dale.

Sca nu alles was do sha ish.
Un si blint stu alles suust,
Si nu heiter, un si fralich.
Hosht du alles was du winsht.
Manor Twp. Dialect, Roosevelt Spelling.

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REVIEWS AND NOTES

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

"Reviews and Notes" are omitted on account of length of article under "Historical Notes and News."
Kansas State Historical Society

The following interesting item was contributed by Hon. J. C. Ruppendthal, of Kansas. If any of our readers are willing to help the State Librarian complete the Kansas files they will confer a great favor by letting us hear from them.

P. S. As you kindly sent several of the early numbers of the P.-G. to the Kansas State Historical Society a few months ago on my request, but found gaps where the numbers were missing; and as a library like this is especially desirable as a place to preserve the files permanently, I will ask if it would not help greatly to make mention in the magazine of a wish to secure the missing numbers so as to complete our Kansas files? I much desire this. The contract for a $250,000 permanent fireproof library of the Kansas State Historical Society was let a few weeks ago, and the contract for interior a few days since.

Commemoration Medal

The Pennsylvania Society of New York announces the publication of a Commemoration Medal in connection with the dedication of the Memorial to William Penn in the Church of Allhallows Barking, London.

The medal is struck in bronze, adjusted to a blue ribbon, and has been designed for the Society by John Planagan, sculptor, of New York. The obverse presents a profile portrait of Penn, and is a reduction of the corresponding face of the Gold Medal of the Society, while the reverse exhibits an especially designed inscription relative to the Penn Memorial.

This medal offers to members an interesting souvenir of one of the most important undertakings of the Society, and provides at the same time a handsome work of art of the highest merit.

The Pennsylvania Federation of Historical Societies

We acknowledge receipt of the “Acts and Proceedings” of the sixth annual meeting of this federation at Harrisburg, Pa., Jan. 5, 1911. This is a well edited and well printed brochure of 54 pages full of interesting data respecting the activities of the historical societies of the state. It shows that during the year 1910 work like the following was carried on: Reading of papers, issuing of publications, making exhibits, erection and unveiling of tablets, observance of historic events, pilgrimages, erection of buildings holding suppers. According to the report of the secretary: “This tabulated statement shows a membership of over 10,000 persons in the societies constituting the Federation together with the impressive fact that during a single year, these societies issued publications, papers and addresses on historical topics to the number of about 150 titles. It is an exhibit of historical activity throughout our State, that is surprising for its quantity, high quality and diversity of matter treated, and of which wide and common knowledge is now made possible by means of our associated activity.”

We give herewith the subjects of the papers read and publications issued by the various societies. A letter addressed to the Secretary at the Post Office given will open the way for additional information about these papers and publications.


Lebanon County Historical Society, Lebanon—“Annville Township and Town,” “The German Newspapers of Lebanon County,” “Stories of Old Stumptown,” “The Seal of the Society,” “A Word about Seals.”

Bradford County Historical Society, Bradford—“Count Zinzendorf in Pennsylvania,” “Obadiah Gore,” “The Old Towanda Academy,” “History of Troy Schools,” “Hon. Thomas Burnside, Second Judge of
Bradford County," "Moravian Missions at Ulster," "Old Time Training Days," "History of Wilmot Township," "Bradford County Families, as shown by the census if 1790."


The Lehigh County Historical Society, Allentown—"Survival of the Old German Heathendom and Pennsylvania German Life and Superstition," "Pennsylvania German Nursery Rhymes," "Whitehall Township, its Organization, Early Land Warrants and Assessment Lists."


The Hamilton Library Association, Carlisle—“A Few Early Carlisle Publications,” “The Bench of Cumberland County, Pa., 1791-1806,” “Fiftieth Anniversary of Epsilon Chapter, Phi Kappa Sigma Fraternity.”


Northampton County Historical and Genealogical Society, Easton—“The Walking Purchase of 1737,” “Robert Trail and William Parsons,” “Further Reminiscences of Easton and Vicinity in the 30’s and 40’s.”

Site and Relic Society of Germantown, Philadelphia—“The Early Physicians of Germantown,” “Travels Near Home.”


Chester County Historical Society, West Chester—“From Brandywine to Valley Forge,” “Early Water Transportation along the Susquehanna.”


Answer to Query No. 26

Answer to Query No. 27

Answer to Query No. 28

QUERY NO. 30
Grubb Family
Wanted information of the descendants of any of the following.
Henry Grubb, b. 1806, d. 1878, wife Catharine. Buried at Centreville, Union or Snyder County, Pa.
Christian Grubb, d. near Winchester, Va., 1769, wife Catharine. Children, Jacob, David, Barbara, Catharine, Frank, Joan, Margaret and Abraham.
Henry Grubb of Montgomery County, Pa., wife Adelheid Hitz. Had a son John (1753-1831) who married Anna May Leisenring and a daughter Anna Catharine (b. 1759) who married Conrad Leisenring.
Jacob Grubb, d. 1786, Manheim Township, Lancaster County, Pa., wife Ann Margaret. Children, Michael, Jacob, Julianna who married Edward Wishard, and Christian, the two latter were living in Washington Township, Franklin County, Pa., in 1789.
Barbara Grubb, b. 1781, d. 1831, married Henry Sourbeer, b. 177, d. 1859. Lived possibly in Lancaster County, Pa.
Henry Grubb, d. in Lampeter Township, Lancaster County, Pa., Feb. 1816, wife Barbara.
Casper Grub, of Warwick Township, Lancaster County, Pa., d. about 1808, wife Elizabeth. Children, Christian, George, Casper, Peter, Jacob, Susanna married to Martin Bard, and Elizabeth married to Frederick Kissel.
John Grubb, of Strasburg, Lancaster County, Pa., a sailor, died 1790. Children, Jacob, Catharine married to John Creemer and Elizabeth.

GEO. F. P. WANGER,
Pottstown, Pa.

Rev. John Philip Streeter’s Descendants
Mr. McIlhany’s article in the July number recalled some interesting data. In speaking of the old church at Petersville, he names the earliest ministers, the first being John Philip Streeter, my own great-great-grandfather on the maternal side. In Rupp’s Register we find John Philip Streeter landed at Philadelphia, Sept. 26, 1737. He went to Bucks County. He took sacrament Sept. 21, 1740. According to an act of naturalization he was naturalized Sept. 27, 1740.
John Philip Von Streiter’s people were of the Roman Catholic faith. He became Lutheran, left relatives and friends, and endured the hardships of that day to enjoy religious freedom. He dropped the “Von” to his name and many of his descendants today spell it Strider. Before leaving Germany he married Anna Juliana, daughter of Philipp Gottfried Whittman.
Among the sponsors of their children born in Pennsylvania were Henry Melchior
Muhlenberg, George Gaugler (or Gauger!) Yost Rupp and his beloved housewife Dorothea, Conrad Kurtz and others.

His own son Isaac Henry married Christiana Croft or Kraft whose father Johann Croft was also a Lutheran minister, from Antwerp.

 Tradition says he was buried under the old Lutheran church at Fredericktown, Md., marked by a brass plate on the pulpit with a German inscription. Descendants of Isaac and Christiana Croft Streiter live in Jefferson County, West Virginia.

When the county was in the Old Dominion the Streiters were among the wealthiest people.

Additional information respecting these people would be very gratefully received.

MRS. JESSIE ENGLE JOHNSON, Radford, Virginia.

Dr. John Adam Funk

Rev. Dr. Theodore N. Riley, Rector Emeritus of Church Church, Hudson, N. Y., was much interested in the paper of the July issue on the city of Heidelberg. His great-grandfather was a graduate of Heidelberg University concerning whom he has on request sent us the following notes written by one of the descendants of Dr. Frank. We gladly make room for this interesting letter.—Editor.

Dr. John Adam Frank was born at Frankfort-on-the-Main in the year 1722, was a graduate of Heidelberg University; made his first voyage to the United States about 1757 or 1758. After a sojourn here returned to his native land. About 1761 he made a second voyage to this country and brought with him a young wife. They settled on the Mchawk near Schenectady. There were four children born to them—Kitty, Jacob, Peter and Daniel. During the Doctor's absence his wife was apprised of the coming of the Indians. After having dispatched her children to a place of safety, was herself overtaken and massacred and their home laid waste.

After his misfortune the doctor with his little family made his way to Germantown. At the death of their mother, Kitty was about ten (10) years old, Jacob eight (8) years, Peter six (6) years and Daniel four (4) years of age.

When Washington took command of the army he appointed our great-grandfather surgeon. In 1772 he married Juliann Onet, a native of Carlisle, Pa., at which place he was established in the drug business. By this latter marriage there were six children: Betsey, Juliann, William, Henry, Charles, and Adam. Uncle Daniel Frask remained in Carlisle, had several children. His daughter Mary married a Wm. Harris of New York. I remember having made a visit to them with my father, when a child in 1837. They lived in a large house on Grand Street. They had three daughters and one son. I remember all their names. Another of Uncle Daniel's daughters was the mother of Cousin William Riley. I have no doubt that the Rev. Theodore Riley is a descendant of William Riley. I have heard said that the wife of Daniel Dougherty was also one of his descendants, her maiden name having been Sallie Frank. Uncle Peter settled in Toronto, Canada, where no doubt some of his descendants are living. I remember one of his visits to my father, for when he left we sent presents to his children. I also remember Uncle Daniel's visit. Cousin William Riley often visted us. I omitted to state that grandfather died in 1819 aged 97 years —grandmother died in 1852 aged 91 years.

(Copy of letter written by Mrs. Henry F. Vache' to Joseph K. Wheeler.)

"Wohl dem, der seiner Vaeter gern gedenkt,
Der froh von ihren Taten, ihrer Groesze
Den Hoerer unterhaelt und sich freuend
Ans Ende dieser schoenen Reihe sich
Geschlossen sieht." — Goethe.
DEAR READER:

You are thinking about the merits of this copy of *The Pennsylvania-German*. Take a postal card while thinking and draw a comparison showing

1. What articles you consider Good.
2. What articles you consider BEST.
3. What subject you like BETTER.

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THE PENNSYLVANIA-GERMAN
Send Card Now.

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Errors

In July issue

page 424, add "1850" to "View of Northampton Street."

page 427, change "First Map of Easton" to "Draft of Thousand Acre Tract."

page 430, first column, line 14, change "of" to "to".

Wanted


MEANING OF NAMES

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

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.

74. KIRCHNER

The surname KIRCHNER was generally applied as a surname of occupation to one who cultivated cherries [German KIRCHEN] or one who made brandy from cherries. In a few cases this surname denoted the wearer of a fur costume, when it was derived from the Old High German CHURSINNA and the Middle High German KURSEN.

Old Goshenhoppen Church Records

A subscriber desires to know whether there is extant a copy of the earliest marriage records of the old Goshenhoppen Church and where it may be consulted. Who can give the desired information?

Canal Roy in Minnesota

C. G. S. of Minnesota writes: "I was very interested in your article 'Canal Lore' and could add considerable to it as I started life for myself on a canal boat at the age of 13 years and followed it for several years. Such articles interest me very much as well as all others which appear in the P.-G."

Thanks! Let us have your recollections about canal boat life by all means.—Editor.

Daughters of the Revolution

Des Moines, Iowa, July 31, 1911.

Editor Pennsylvania-German,

Dear Sir: In reply to your request in June issue for names of "real daughters" of the American Revolution, am sending you the names of two "real daughters," members of Abigail Adams Chapter, D. A. R., Des.
Molnes, Iowa. They are: Mrs. Sophia M. Van Dolson Andrews, and Mrs. Catharine B. Cox.

Very sincerely,

CORNELIA R. STEIN.

Mrs. Andrews was the daughter of John Van Dolson, of Fishkill, N. Y., who enlisted at Newburg, N. Y., at Washington's headquarters.

Mrs. Mary Trawick Proctor, aged 11 years, a real daughter of the American Revolution, has been discovered in a humble one-room cabin in Bartow County, Georgia. Her only companions are her daughter, Miss Mary Proctor, aged ninety, and two great-grandchildren, descendants of another daughter.

Mrs. Proctor was born in Wake County, North Carolina, in 1800. At the age of nineteen she married Hiram Proctor, a veteran of the Revolution and the War of 1812. She has lived under the administration of twenty-five Presidents.

On a bedding of straw, consisting of a mattress so thin that the rough plank slats can be seen, this daughter of the Revolution lies, her form emaciated, skin wrinkled and almost a skeleton.

Her aged daughter administers to the wants of the little household and sometimes tills the soil in a small cotton and garden patch nearby. The meagre profits derived from this labor she adds to the $12 a month pension Mrs. Proctor receives for the service of her husband rendered in the War of 1812.—Exchange.

Bismarck and von Bülow not Students at Heidelberg

Lafayette College, Easton, Pa.,
August 4, 1911.

My dear Mr. Kriebel:

The article on Heidelberg in your last number by Mr. D. Miller contains the statement that the three chancellors of the German Empire, Bismarck, von Bülow and von Hohenlohe had been students at Heidelberg. This is erroneous as only the latter pursued studies at that place. Bismarck studied at Göttingen and Berlin, von Bülow at Lausanne and Bonn. As an old Heidelberg student and one who knows the 'Pauklokal' in the Hirschgasse only too well I was surprised to learn that the names of the aforementioned chancellors are supposed to have been carved there. Perhaps this is for the delight of the traveler and the profit of the Gastwirt, much like the proverbial ink-spot in the Luther-room in the Wartburg. Gullible travelers are eager to procure some of the ink-splashed plaster as a souvenir. believing the guide who counsels at their surreptitiously snatch up a piece thereof, and leads them to believe that it is the real ink-spot made by old Doctor Luther when he hurled the ink-well at his Satanic majesty. Perhaps the names are there, but I wager that nine out of ten students who go to the Pauklokal for other reasons do not know it.

The statement that Bismarck and Von Bülow ever studied there ought to be corrected.

Yours truly,

(Prof.) J. F. L. RASCHEN.

Bostoners Worse Than British Tyrants of 1775

To the discredit and shame of Boston a boy 13 years old, and the son of a poor mother, was put in jail overnight for playing ball in the streets on Sunday. When it is remembered how General Gates was petitioned by the boys on Boston Commons, on account of British tyranny, it is difficult to avoid the conclusion that the Bostoners responsible for the treatment of that boy are worse than the British tyrants of 1775. (Norristown, Pa.) Register, July 8, 1911.

How should the Sunday sport problem be solved, Brother Editor?

The German Drift toward Socialism

William C. Dreher contributes a very interesting and instructive paper on this subject to the July issue of the The Atlantic Monthly. He sees bright prospects for the Socialist party for the moment but believes that if Prussia "would get rid of its plutocratic suffrage law and give real ballot reform, if the protective duties should be reduced in the interest of the poorest class of consumers, it may be safely assumed that the tide of Socialism would soon begin to ebb."

Articles Reprinted

The Post, Middleburg, Pa., reprinted Mr. Edwin Charles’ Article on Canal Lore. The Public Ledger, Philadelphia, Pa., Mr. Nitzsche’s article on Moravian Towns in Pennsylvania, (June issue) and the Reading Eagle quoted at length from Professor Gerhard’s article on Opposition to German: A Misconception. We appreciate these recent cases of recognition of The Pennsylvania-German. If you notice an item that you think might interest your community ask the editor of the local paper to reprint it.

Story by Miss Singmaster

Miss Elsie Singmaster contributed an interesting short story to the Saturday Evening Post of July 22, entitled "The Ways of the Fathers." It is a Christmas story telling how the fathers of Hans and Elsa Beck-
endorn, of Manhattan, Heinrich Grimmelhausen, of Germany, and Maria Nickisch, of Berlin, tried to dictate the course of love to their children according to German ideals and how love took its own course in free America, leading finally to a happy outcome—well written.

**Great Mis-Statement of Facts by Authorities of Independence Hall**

We hope the following note will bring its intended result, the correction of a glaring error for which there can be no good excuse. Will the authorities in charge take up the matter?—Editor.

**Editor Penna.-German.**

Dear Sir: While going through Independence Hall in Philadelphia some time ago I was surprised to find the following label for one of the exhibits: “Iron crows foot found at the old fort on the Susquehanna opposite Sunberry, Pa.”

These irons were spread over a battlefield prior to a cavalry charge where they were used to injure the hoofs of the horses.

A greater mis-statement of facts in the case could hardly be imagined. In the first place Fort Augusta was not on the opposite side of the river from Sunbury (which is mis-spelled), but was on the same side, and the site of the fort is included within the present borough limits.

Fort Augusta is the only place in the country, so far as the writer has been able to ascertain, where crows feet were ever found. They consisted of a piece of iron having four sharp prongs an inch or more in length made in such a way that when thrown on the ground one prong always pointed up. Now there never was a cavalry charge or a battlefield around Fort Augusta, and the crows feet were not intended to injure the hoofs of horses. They were scattered along the Indian paths and trails and over the ground surrounding the fort for the purpose of injuring any lurking Indians who might step upon them. the soft moccasin offering but little resistance to the sharp prong. Great quantities of these crows feet were picked up in the vicinity of Fort Augusta. Why those having charge of the exhibits in Independence Hall would permit the above given description to remain I cannot understand.

Very truly yours,

WM. G. MURDOCK.
Milton, Pa.

**The Passing of Families**

“In America historical families do not perpetuate themselves. Today in public life in America there is not a single man who bears the name of any man who played a part in the Revolution or whose name was appended to the Declaration of Independence, or who sat in the convention that framed the Constitution. There are in public life a few, very few, men who can trace their descent collaterally to colonial times, but the possessors of historic names have gone. Neither in statecraft nor diplomacy is there a Washington, an Adams, a Jefferson, a Madison, a Monroe, or a Jackson; there is no Franklin or Otis or Hamilton or Sherman; no Martin or Greene or Putman or Lee. The men whose genius welded the scattered colonies into an empire and set the infant nation on its way to greatness either died childless or left small families.”

This is the statement made by Mr. A. Maurice Low in the second volume of “The American People, A Study in National Psychology,” which will come from the press of Houghton-Mifflin Company in the autumn. Mr. Low also finds that the same phenomenon in statesmanship has its counterpart in finance and commerce. The great bankers and merchants and manufacturers of theeary days left no descendants. “In commerce as in public service the men who today dominate are not the men who bear historic names, not the men who can trace their descent back in an unbroken line to the first bankers or the first iron masters or weavers, but men who have no kinship with these founders of an industry; ‘new’ men in every sense of the word.”

This is the first time, we believe, that attention has been called to the sterility of the famous men in American history, and it is interesting, as Mr. Low says, to ascertain the cause.

Does the above statement hold true as to the Germans who were prominent in church, society and the state prior to 1800?

**Indian Grave Gives Up Relics**

The grave of an Indian brave who once roamed the wilds in the foot hills of the Blue Mountains, was unearthed by Henry Steinbach, while he was plowing potatoes on his farm at Round Top Valley, in Bethel Township.

History relates that upon the death of a brave he was bedecked in his war paint and consigned to the ground with arrows and bows, war clubs, axes, mortars and other implements in order that he might find successful existence in the happy hunting grounds.

What was unearthed easily substantiated the belief that the grave was that of a chief, as five spear heads, the dimensions of which were 7 3/4, 6 3/4, 6 1/2 and 5 1/2 inches; a celt or chisel 7 1/2 inches long, arrow heads and an axe were unearthed. These relics are in a good state of preservation, the spear heads being made of quartzite and the celt of slate, all well sharpened.
The location of the Steinbach farm is near the historic Fort Henry, erected below "Round Head," about 1754. This spot is still pointed out by the residents of that section as one of the principal points of interest. It was built in "The Hole," called by the early inhabitants "Es Loch," a peculiar, large depression of the earth's surface between two ridges of mountains. This is within hailing distance of the Steinbach farm. Numerous kinds of arrow heads, axes, war clubs, mortars and other relics of Indian days have been found in that vicinity which bear evidence that that territory was at one time densely populated by the aborigines.

A Suggestion from Germany

In the Berlin "Tageblatt" recently appeared a display advertisement of the excellent opportunities for the location of industrial plants afforded by the new harbor works at Gelsenkirchen, for which, it was stated, no less than 6,000,000 marks had been appropriated. Reference to an atlas shows that Gelsenkirchen lies in the Interior Province of Westphalia. What important river runs by Gelsenkirchen? Not the Rhine—that is miles away. Inspection of the harbor plan reveals a canal connecting with the Rhine. Was this fuss made over a "harbor" on a ditch through the hills back of Oberhausen and nearly $1,500,000 spent to attract new industries to help make that outlay pay? Undoubtedly it was. When your Teuton invests four marks in improvements, he figures that at least five marks are coming back.

Now picture the citizens of Utica, New York, laying out a harbor on the Erie Canal and advertising that fact to the world as an inducement for the location of new industries there! Yet Utica is situated, with respect to the Atlantic Coast, about as Gelsenkirchen to the North Sea ports. Nor is this an exceptional instance. Did you ever hear of Neuss? Not many years ago its population had sunk to about 4500, and the good people of the town decided that something had to be done. After much deliberation, they borrowed nearly $2,000,-000, made of the degenerate stream Erft a deep-water canal to the Rhine, and constructed a commodious harbor, with carefully laid out sites for industrial plants. Now trade of all kinds flourishes, the improvements are paying for themselves, upward of forty new factories have been secured, including branches of two of the greatest American companies, and the population is passing the half-way post on its race toward the 100,000 mark. In our country Neuss might be compared, in point of situation, to Norristown, Pennsylvania, although without the advantages of Norristown, originally, as to natural location, population, or industries.

But imagine the taxpayers of Norristown obliging themselves to the extent of $2,000,-000 to provide a harbor and dockage on the Schuylkill! At Düsseldorf, on the Rhine, early expenditures aggregating close upon $5,000,000 for encouraging river traffic are being increased by many millions more. When its present progressive policy was inaugurated Düsseldorf had a population less than that of Wilmington, Del., and few of the natural advantages of Wilmington with respect to manufacturing and commerce. Now it has six times as many people and probably ten times as many factory operatives. Would Wilmington spend 5,000,000 to get started in the same way, and double that investment a short time afterward? Manuheim has spent about $9,000,000 on harbor improvements with private investments along its water-fronts that run into enormous figures. As a manufacturing and distributing center it takes high rank among the commercial cities of the world, with a population of about 175,000. Not long ago it might have been likened to Little Rock, Ark. How does Little Rock compare with it today? In order to meet the increased requirements of river traffic, a new harbor, including about nine miles of quay walls and the opening of a basin of 500 acres, is being constructed at Frankfort-on-the-Main at a cost of $13,960,000. Frankfort has a population equal to that of Kansas City. After herculean efforts on the part of a few citizens, Kansas City is just getting one line of packets started down the river.

—Editorial in Collier's for July 22.


My dear sir: Pardon me for trespassing on your time again after writing you but a few days ago. However, I read in the July issue of the Penna.-German some reference to a German pedigree book, so I thought I would give you a few facts that I have gained by much reading and correspondence, besides subscription to German genealogical publications, and purchase of German books on the same subject. I do not know just what book is referred to above, but your informant is correct in stating that interest in family history is growing in Germany and extending far beyond its old narrow limits of the nobility. I will mention a few periodicals and books.

Familien-Geschichtliche Quellenkunde by Dr. Edward Heydenreich, pp. 517, published at Leipzig, Germany, 1909, by H. A. Ludwig Degener. This "source of knowledge of family history" discusses with great detail church registers, libraries, monuments, archives, lists of citizens, taxpayers, school and college matriculants, almanacs, ship registers, etc. The price is M.11:40pf. (nearly $3).
There are numerous genealogical societies in Germany, some of which restrict themselves to nobility, but others go more widely into family history. Among societies are: Die Verein Herold (the Herald's Union, or heraldic union). Its headquarters are in Berlin where it issues monthly a magazine, Der Deutsche Herold (the German Herald). While this organization devotes itself largely to the so-called "higher classes," it publishes and answers inquiries generally as to genealogy.

A most ambitious publication just begun with number one of volume one, in April 1911 and to be issued quarterly is: Urkunden Quelle, which may be translated as, original source, or record spring, or archive spring (or source), meaning not simply the spring (Quelle) but the fount from which the spring comes. It is to be sent free of charge to every pastor in Germany, evangelical, Catholic, etc., and thus will reach about 24000 congregations in the Fatherland. Inquiries as to families, and individuals, as to baptisms, marriages, deaths, etc., are inserted and the pastors or church bookkeepers are promised 5 Marks for data found if original. Insertions cost about 12 marks (nearly $3). The Quelle is published in Berlin, at Koenigin Augustas strasse 13, Berlin W. 9, by W. Brash & Co.

In 1904 a union was organized to "establish and maintain a central office for German personal and family history." It has since published an organ Die Familien- schichtlichen Blaetter thru H. A. Ludwig Degener at Leipzig, monthly at about $3 a year.

The Frankfurter Blaetter fuer Familien- schichte published by Karl Kiefer at Frankfurt a. M.-S., Schulstrasse 10, Germany, devotes itself to the common people more than many others. It costs about $2.50 a year, and issues monthly.

"Roland," a society for research into lore of ancestry, arms and seals, publishes a monthly magazine bearing the same name. Roland, at 10.40 marks a year, (about $2.60). The publisher is Gebr. Vogt, a Papiermuehle, S.-A., Germany. This society has a card index catalog of over 250,000 family names with data of persons and sources, and is constantly adding thereto. Perhaps this has been the inspiration for the organization of the Society of Genealogists at London this year, with the object of making up a genealogical card-index as fast as possible.

The many readers of the Penna-German who value its work in family history can hardly desire to end their research with the advent of the family into America, but must naturally wish to trace their line as far back as possible in Europe. If one once finds the place from which the family came to America, it will be easy, except in rare instances, to go back many years farther, because of the fine church records of baptisms, marriages and deaths. The searcher who has traced his line in America to the immigrant ancestors and can get no farther, may well hope to find a clue on the other side the ocean by means of some of these German societies or publications if the race is German.

(Hon.) J. C. RUPPENTHAL.
Russell, Kansas.

Our July Issue

The first article in the number of by Mr. Charles on early Pennsylvania canals is extremely interesting to me and I must thank you for the pleasure of reading it.

The article, "Canal Lore," in the current number is fine. I would like to see more articles of this nature, that is treating of a subject more or less common to the entire portion of eastern Pennsylvania.

Your number of several months ago which contained the Laux family history is open to criticism to my mind because there was too much of it in one number for those who are in no way connected with the family. I like to see variety something to suit every taste.

Your June issue was a particularly good one because it treated of so many different communities, contained the "graveyard history" (which I look for) and a fine article on the Amish.

"By all means keep up the 'grave-yard history.' What one in a thousand does not want all the other 999 are eager for. 'Easton from a Torrey Window' is superb—so is 'Historic Pilgrimages,' by Mcllhaney. Bue then, what is the use of discriminating, the 'whole shooting-match' from cover to cover is par excellence.'
The Pennsylvania-German
(Founded by Rev. Dr. P. C. Croll, 1896.)

H. W. KRIEBEL, Editor and Publisher

Associate Editors—Rev. Georg Von Bosse, Philadelphia, Pa.; Prof. E. S. Gerhard, Trenton, N. J.

THE EXPRESS PRINTING COMPANY, Printers
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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 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, 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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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 misstatements of facts are welcomed; these will be printed and at the end of the year indexed.

Subscriptions Received
The subscription money received will be reported in the September issue.

Our Associate Editor
Rev. Georg von Bosse joins our ranks with this issue as an Associate Editor. Our readers will be pleased with the accession. At the time announcement of this step was made it was stated that "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." This gives our Associate Editor ample elbow room. It also widens the scope of the magazine. The special lines of articles that will be offered will depend largely though not exclusively on the reception accorded this step. We invite communications on the subject.

Our Premium Offers
Subscribers, new and renewal, are taking advantage of our premium offers. We are giving our readers, the best book on the German Element in the United States, the best book on the Pennsylvania-Germans and the editorial service of another prize-winning writer
in the same field with the only illustrated, popular monthly magazine touching the Germans of our country. We hope to do still better by and by. The two books are worth their regular retail price $1.50 and $7.50 respectively; the magazines are fully worth their subscription prices, $2.00 each. We thus give practically three times what we ask for in Offer 4A at $4.50.

If you have not already done so tell your neighbors about these offers and invite them to become subscribers. You will do them a favor, benefit yourself and help the work along as well. Will you not do this AT ONCE?

Get your June issue, study the two offers on the colored slip and—then to work.

A "Sur-Rejoinder" Received

Mr. James B. Laux of New York sent a "Sur-Rejoinder" to the two communications respecting the Gutenberg Bible which appeared in the July issue. Being received too late for this it will appear in the September number. It is a satisfaction to an editor to get evidence that the magazine is being read. We regard rejoinders to articles as very good proof that at least some of the subscribers peruse the magazine very carefully. It must of course be understood at all times that authors and not the editor must be held responsible for the accuracy of articles, and that allowing an article to appear does not signify approval of the sentiments or opinions expressed.

Family Reunions

This is the season of family reunions. We have received personal and printed invitations to some of them and regret exceedingly that we can not attend these and in fact all and take part in them. Neither will it be possible in a few months to print the "story" of these families. Our space and our readers will not allow this. We do expect however to give in the October issue a list of some of the reunions with date, place and the name of some officer or prominent person connected with the family. We should also be glad to print so far as space will allow short accounts of families. Those who are connected with such organizations will confer a great favor if they will remind us of these gatherings and give us the name of some member prominently identified with the association.

Completion of Series of Articles

The series of articles by Louis Richards, Esq., "Early Berks County Tombstone Inscriptions" comes to an end with this issue. Providing sufficient interest is shown a limited edition of the articles in pamphlet form will be issued. The page will be the same size as in the magazine and all the family names will be indexed alphabetically. Price 25 cents each. We shall be pleased to hear from our subscribers on the subject. How many copies of the reprint will you subscribe for and pay to make the republication a possibility?
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OUR WIDENED PLATFORM
An Open Letter

To Our Subscribers:—

In the August issue of "The Pennsylvania-German" there appeared a reprint of a letter that had been issued a short time before in which occurred these words:—

"The Pennsylvania-German" takes pleasure in making the following proposition to the members of the German-American Alliance:

PROVIDING AT LEAST 2000 GUARANTEE SUBSCRIPTIONS (New) ARE PLEDGED, "The Pennsylvania-German" agrees

to increase the number of pages of the magazine per month from 64 to 80, the added pages as needed to be devoted to Alliance matter.

to insert Alliance notes and news, announcements and reports of important Alliance events, letters from officers of the Alliance, critical papers and articles bearing on the principles and activities of the Alliance.

In explanation of the step it is proposed to take according to these words the following statement is submitted.

Respecting the main features of the platform of the German-American Alliance we quote the words of Professor A. B. Faust:— "The object on the whole is to preserve and unite what is best in German culture and character, and devote it to the best interests of the adopted country. The principle, therefore, which Carl Schurz and Friedrich Münch announced for the Germans in America—namely, that they become American citizens as quickly as possible, without, however, losing their culture and character—has won in our own day." (Particulars about the platform of the German-American Alliance will be furnished on application.)

American "Deutschtum" is an ever widening circle of which Pennsylvania Germans form part of a segment, the early German immigrant and his descendants, a part that is destined ultimately to be lost in its environment. Viewed from the standpoint of language or clan-characteristics, a gradual though long drawn-out extinction is to be looked for. Such tendency narrows very materially the outlook for a periodical. This was expressed by one of our subscribers recently (and he but voiced the sentiment of other subscribers): "I fear you are in a losing game. The whole tendency of the present age, as properly voiced by our State Superintendent, Dr. Schaeffer, is to forget our differences in nationality and remember above all else that we are Americans, speaking the English language."
Personally we are by no means ready to forget whence we have come, to cast aside entirely the language our fathers spoke; it would be a pleasant occupation and not a fruitless one to collect and make accessible the rich historic data pertaining to the particular field of the Pennsylvania Germans but the greater service in the wider field lures us. Not that we love Pennsylvania Germans less but that we love Germans and our country more.

The magazine will gain greatly in perspective and usefulness by recognizing that the Pennsylvania Germans have been and are but part of a very important element in American life and that the present has its duties and problems to the performance and solution of which the German element can and must offer its contributions. In the words of A. D. White: “The ultimate end of a great nation is something besides manufacturing, or carrying, or buying or selling products; that art, literature, science, and thought, in its highest flights and widest ranges are greater and more important; and that highest of all—is the one growth for which all wealth exists—is the higher and better development of man, not merely as a planner or a worker or a carrier, or a buyer or seller, but as a man. In no land has this idea penetrated more deeply than in Germany, and it is this idea which should penetrate more and more American thought and practice.”

We would say to all citizens of German ancestry, near or remote; we are of one blood; let the lines between us be low and narrow beds of sweet flowers rather than thorny hedges and impassable barriers; let us get together; let us know for ourselves and tell our children and neighbors whence and what we are, and labor for the best interests of our country by making known what our history teaches. To quote the concluding paragraph in Professor Faust’s monumental and epoch-making history of the “German Element”;—“The German traits are such as to unite the various formative elements of the American people more securely and harmoniously. In common with the English stock of New England, the German is inspired with idealism, the origin of education, music and art; he shares with the Scot a stern conscience and a keen sense of duty; he touches the Irish with his emotional nature, his joy of living, and his sense of humor; and thus, linking the great national elements together, the German provides the back-bone, with the physical and mental qualities of vigor, sturdiness, and vitality and the moral tone of genuineness, virility and aspiration.”

These things are worth while.

**Proposed Step Approved**

That the proposed step meets with the approval of men prominent in German circles is evidenced by words like the following:—

**C. J. HEXAMER, President of the National German-American Alliance:**

I heartily indorse "The Pennsylvania-German," a magazine for the study of German-American history and for leading Pennsylvania Germans back to German culture, a project of importance to all and one that should be encouraged.

**FRIEDRICH GROSSE, M. D., Vorsitzer Aldeutscher Verband Ortsgruppe Newyork:**

It is with great pleasure that I received notice considering an expansion of "The Pennsylvania-German." The Germans, as organized in the National bund, need badly an organ just as you are planning.

**C. F. HUCH, Sec. Pionier Verein:**

I consider "The Pennsylvania-German" a most valuable magazine in the interest of German-American history.
MAX HEINRICI, Editor:
To all friends of German-American history your magazine is indispensable and I would like to see it in many German homes.

R. K. BUEHRLE, Ex-Supt. of Schools:
I have been a subscriber for "The Pennsylvania-German" for a number of years and am glad to hear that it proposes to expand.

GEORG VON BOSSE, Pastor, author and editor:
The publisher should have the support of all those that have an interest in the work of the Germans in this country.

DR. O. L. SCHMIDT, German Historical Soc. of Illinois:
I have read "The Pennsylvania-German" for the past few years with much interest and have found it to be a source of much original information. I hope that the journal will have a successful future as there is nothing at present to replace it.

DEMOCRAT, Davenport, Iowa:
Wir wollen es uns nicht versagen, unsere Leser recht dringend zu ersuchen, sich und ihre Kinder mit der deutsch-Amerikanischen Geschichte vertraut zu machen und die seltene Offerte des Herrn Kriebel nicht unbenutzt zu lassen.

MITTHEILUNGEN des D. A. N. Bund:
Das Anerbieten des Herrn Kriebel is Bestens zu befehlen.

The Program for 1912

A bigger, brighter, better, more interesting, more valuable and more attractive magazine than ever. 1000 pages of reading matter pertaining to the history, ideals and activities of the German Element in the United States; Special assistance to genealogical students; biography, genealogy, local history, folklore, industrial life, humor, articles on platform of the German-American Alliance, prominent. A free reprint copy of Kuhns's German and Swiss Settlements in Pennsylvania to all who subscribe before January 1, 1912. (The best general view of the subject, concise but complete. Publisher's price, $1.50.)

Among the articles to appear in early issues of 1912 may be mentioned:

The Germans in Maine.—Professor Garrett W. Thompson of the University of Maine, Orono, Maine, will contribute a series of papers on the history of the Germans in Maine based on critical research and embodying considerable hitherto uncollated material.


Autobiography of L. A. Wolffenweber, relating his experiences in eastern Pennsylvania and Virginia 1832 to 1852 very interesting.

The Newborn, written by Georg Michael Weiss, V. D. M., published by Bradfordt in 1729, only one copy known in America.

The Germans in Kansas, by Hon. J. C. Ruppenthal, Judge, District Courts, Russell, Kansas.

The Contribution of the Moravian Church to Protestant Church Music.—A paper by Dr. W. A. Wolf, Lancaster, Pa., learned and scientific, showing that the Moravian Church stands for the best in music.
Diary of John Ramsauer, who migrated from Lancaster County, Penna., to North Carolina in 1752—intensely interesting and very important.

Rev. von Bosse, Philadelphia, Pa., Associate Editor, author of "Das Deutsche Element," will contribute a series of papers touching the more recent German citizenship of our country and German ideas and ideals in the world's history.

Other articles equally interesting and valuable by prominent representative men either have been received or are promised and in preparation.

Regular Monthly Features

The Forum. A Subscribers' Roundtable for the publication and discussion of brief items of general interest, including contents of the magazine.

Muttersproch. Selections of choice literary productions in German including the dialect.

Historical Notes and News. Reports and announcements of important historical events and meetings of historical societies.

Genealogical Notes and Queries. A free service for the benefit of those engaged in genealogical research. A Genealogical Research Bureau will be conducted to facilitate the work of those engaged in the investigation of the history of families.

Reviews and Notes. Announcements, notices and reviews of literary productions bearing on German life and thought.

Who, When, Where, Whom. Short, spicy pen sketches of German-American families, giving name of immigrant, date of migration, place from which and to which migration took place, representative descendants.

Alliance Activities. Announcements and reports of Activities of branches of the German-American Alliance.

The hearty support of "The Pennsylvania-German" on basis of its enlarged platform is respectfully asked of all our present subscribers and of all to whom this letter may come, promising the faithful devotion of time, strength and resources to the carrying out of the program as set forth, I remain,

Yours very truly,

[Signature]

Editor and Publisher.
Meanwhile, while winter lasted the poor passengers of the Priscilla had to set to work as best they could, some to serve the time stipulated to clear off the balance advanced on their passage-money (which they had already paid in full before leaving Germany), and all to lay by enough to buy a bit of land from some one less hard-hearted than the Provincial Court.

As its promoters expected, the Germantown Company found a good number who had no choice but to accept its terms and become its bond-servants. Twelve families had signed with the company by January 8, 1752.

The committee that visited Fort Massachusetts found that the township reserved for them was a wilderness, insecurely guarded against French and Indians, by whom the fort itself had been captured and destroyed in 1746, and that there were no settlements within 30 miles. Some of the “French Protestants” or Huguenots probably went there the following year, settling on the Hoosac River, in what is now North Adams and Williamstown. In August, 1754, numerous “Dutch farmers” along the Hoosac, whose homes had been laid waste by French raiders, sought refuge in the Fort, crowding it almost beyond defence. The “Glass-Works grant” later referred to, lay within what is now the town of Lee; and other Huguenot and German families seem to have scattered along the western boundary, appearing in most of the towns in the census of 1790. So that some of the Priscilla passengers certainly went to Fort Massachusetts during their first winter. A bill from Captain Ephraim Williams for food supplied to this committee of French Protestants was allowed by the General Court, January 25, 1752.

The committee that visited the “eastern parts” found the townships north of Sebago Pond quite unsuitable, and seem to have gone to Waldo’s tract, east of the Kennebec. During the winter numbers of the Priscilla’s passengers, both German and Huguenot, went to Broad Bay (now Waldoboro) where they settled, first on “Dutchmen’s Neck,” and later scattered over the whole neighborhood, in the modern towns of Dresden (first called Frankfort Plantation), Pownalboro, Nobleboro, Waldoboro, Bristol, Warren and Penobscot.

For the Plymouth Company, controlling the “Kennebec Patent” and disputing title to much of the ground claimed by Waldo as lying within his “Muscongus Patent,” immediately set about persuading the Germans to desert him. In December 1751 a “township named Frankfort” was laid out on the eastern side of the Kennebec, and a block-house built for the defence of settlers. And the directors voted that “Whereas a number of German protestants are lately arrived from Germany, that such of them as will settle in the township aforesaid, have granted them one hundred acres of land.” The company also undertook to supply the Germans with provisions throughout the winter and spring, on one year’s credit.14

Forts Massachusetts and Pemaquid had both been recently destroyed by French and Indians; these were the homes chosen for the new settlers. As in Pennsylvania, the native colonist put the “foreigner” between himself and the Indians; a German scalp might satisfy the savages and dissuade them from attacking the older settlements.15

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14 Collections of the Maine Historical Society, VIII. 113.
Meantime Joseph Crellius had returned to Germany, still enjoying the hospitality of Councillor Luther in Frankfurt, and continued his canvass throughout the spring of 1752, under strong and growing opposition. He was in debt to Waldo for money advanced, in return for which he had bound himself to supply a substantial number of settlers to the Broad Bay estate. He was responsible also to the Germantown Company, and to the Province for account of the four townships; but chiefly he was concerned about his per capita commissions from the Rotterdam brokers. In spite of Luther's warning he made a secret agreement there for the sale of his passengers. But it was never to the interest of the Rotterdam merchants to let Crellius succeed in his campaign. His efforts in behalf of Massachusetts Bay threatened their established alliance with the proprietors of Pennsylvania, and they defended themselves by spreading stories of the cold climate of New England and the hardships and disappointments facing settlers there; which were fully confirmed by letters from the Priscilla passengers. Then, too, the colony of Nova Scotia was making an effective canvass for German settlers, and decried Massachusetts wherever it could. Its agent in Germany, whose name was Dick, carried on a bitter campaign against Crellius in the German newspapers. He was well supplied with funds (said to come from the English Government, which was just then very anxious to stimulate settlements in Nova Scotia), and Dick advertised free transportation to Halifax, which was far more than Crellius could offer to Boston. And Samuel Waldo, who had promised Crellius his support (and kept his promise as far as money was concerned) was in London trying to get Scotch-Irish settlers, even bringing over the frigate Massachusetts on a disastrous journey with the idea of carrying back a shipload of Protestants from the north of Ireland. So Waldo's time was spent elsewhere, and Luther's support did not serve to counterbalance the reports of the Rotterdam merchants and the personal character of Crellius himself, who seems to have been a rascal in every way, and concerning whom all sorts of salacious gossip was spread about.

But Luther was fortified by a letter from the Governor and Council of Massachusetts Bay, stating that Pennsylvania's canvass for settlers was due to the advantage arising to the proprietors by the annual quit-rent from the land settled by them, whereas the purpose of Massachusetts was merely "to enlarge the number of inhabitants and to increase the strength and general interest of the whole, and in this as well as all other advantages and privileges the new settlers will share proportionally with the old" (forgetting the segregation, the head-tax and security, the false promises of land, and the rest); and so Crellius did not despair. Settlers were invited from all Central Germany: the mouth of the Ruhr, "a river of Westphalia," (Duisburg, an old market-town of the lower Rhine, eclipsed by Frankfurt) was named as the rendezvous, from which every one was to proceed to Rotterdam. But this year again the greater number of the emigrants came from the circle of Franconia, through advertisements published at Frankfurt, Nürnberg and Heilbronn.

Crellius played a double game all this spring. Openly he worked through Luther's agents; secretly he associated himself with two of the most disreputable canvassers in all Germany, who published in their own name advertisements for settlers for New England under a form of agreement calling for a payment of 7½ pístoles passage and board, or for reimbursement of the same by Labor; under the promise that "none that is unable to pay down his Passage-Money shall be obliged to serve as a Slave or Servant; but as it will be left to him to work it out by little and little. Things will be so ordered that he may be able to go on and thrive, to which Purpose the high Wages paid there and an opportunity of disposing advantageously
of his workmanship will be very helpful.”

But these agents were marked men, for previous frauds committed, and Crellius was jailed in Hanau for his dealings with them, from which only Luther’s influence freed him. His enemies seized the opportunity of denouncing him in the Frankfurt papers, and he replied by publicly disavowing his canvassers’ acts, and by announcing that no passengers would be received except such as prepaid their passage. Captain Heerbrand, one of his agents had announced a rendezvous of his victims at Nürnberg, May 15, 1752, but absconded. Meantime Luther’s agent, Leucht, had been working at Heilbron, and a second rendezvous was fixed there a day or two later, at the “Golden Ox” Inn. Leucht wrote from that place to Crellius, May 19, 1752: “Thanks be to God, our little transport set out this afternoon. We have very good people, every one can pay his freight, except two unmarried people. Among them is a Master Baker from Hornberg with 9 children. He is able to pay for all the freights & to keep still several hundred florins in his pockets. Notice is to be taken of this Man; never a Newland man (emigration canvasser) came to the place wherefrom he sets out. Upon his giving a favorable account to this friends several families will follow him next year.”

But Crellius was having serious trouble in Rotterdam. The Rotterdam merchants were keeping every good ship from him. As General Waldo wrote subsequently to the Provincial Court, “The opposition of the Rotterdam merchants to Mr. Crellius arises both from a personal dislike to him and an apprehension that their interests in Pennsylvania would be prejudiced by his success.” His “freights” were arriving almost daily, demanding food, shelter and passage. His life was threatened several times, so that he had to hide from them in an attic. Finally came the Franconian contingent, who had all signed articles of agreement, acknowledg-
This trip of the *St. Andrew* to Boston in 1752 seems to have been much more fortunate. No deaths occurred on the voyage, and, by inference, no serious sickness.

After Crellius' departure it appeared that he had left his bills unpaid, his agents' drafts for their commissions dishonored, and had made his own private bargain with the ship-brokers for the disposition of the unfortunate passengers. The ship's books being kept by the captain, it would go hard if he might not show every soul of them in debt at the end of the journey. Crellius admitted his duplicity in his last letter to Luther: "I acted with honesty and sincerity so long as other people did not swerve from it with regard to me, but when I thought that I had reason to suspect the contrary, *I looked upon myself as obliged to stand my guard*;" that is, as Crellius later complained to Waldo, Luther "endeavored to exclude him from his commission" from the rascals in Rotterdam, by recommending him to men of repute who were above entering into his schemes; as Luther wrote to the Massachusetts Council, "He imagined he would not get the price he had settled per head at Rotterdam according to the good custom of the enlisters; a profit as unjust as it is sordid, and which this sort of people make at the expense of the poor emigrants, in such manner that they may be considered as sellers of mankind and traffickers of Christians; an employment against which mere humanity inspires us with horror. If I protected him so long upon the credit of your recommendatory letters, and have been his dupe, as without doubt you have been yourselves, I am incapable of assisting a Cheat when I find him to be such." And Waldo confirmed all that Luther reported, writing from London, "This Gentleman was the only patron and friend that Mr. Crellius had; his behaviour to him will prevent his being any further Serviceable to him; his Misfortune hereby is the greater for that he will not be able to find another Person in Germany to protect him. I know now the nature of Mr. Crell's commission, or by what authority he takes upon himself the Title of Commissary to the Province, but I am well assured he has neither done it Honour or Service."

Well might Crellius announce that he "would be known thenceforth only as a West Indian merchant." How his various promises were realized in New England, let the facts relate.

The *St. Andrew* reached Boston September 19, 1752. The following report was printed in the *Boston Evening Post* for September 25, and, with some omissions, in the *Gazette* on the same day, and was translated into German and printed in the *Pennsylvanische Berichte* of the same date:

"Tuesday last a ship arrived here from Holland, with about 300 Germans, Men, Women and Children, some of whom are going to settle at Germantown (a part of Braintree), and the others in the Eastern parts of this Province. 'Tis said about 40 children were born during the passage; and we are told that when one of the German Women is delivered, her Friends and Neighbors do not ask (as we do) what she has got, but how many children. Among the Artificers come over in this ship, there are a Number of Men skilled in making Glass, of various Sorts, and an House, proper for carrying on that useful Manufacture, will be erected at Germantown as soon as possible."

This year no attempt was made to open any one of the four townships for settlement. Although the 120 families were on hand, two-thirds were mortgaged to Waldo, and the rest, whether actually or on fictitious charges, were shown to be in debt to the ship, and were offered for sale. The *Evening Post* and the *Post Boy* for September 25, and the *Evening Post* for October 2 and 9 contained the following advertisement:

"Just arrived in the Ship St. Andrew, Capt. Alexander Hood, from Rotterdam, in good Health. A Number of very likely Men & Women, Boys and Girls, from twelve to twenty-five years old, who will be disposed of for some Years accord-
ing to their Ages and the different Sums they owe for their Passages: Any Persons who have occasion for such Servants, may treat with Mr. John Franklin in Cornhill, Boston, Mr. Isaac Winslow at Milton, or Capt. Hood on board his ship now lying in Braintree River, before the new Settlement of Germantown."

Thus, then, was the pitiless work completed, and within the same harbor where a few years later the battle for American liberty began, were Christian men and women, subjects of a friendly power, and beguiled by the official invitation of the Province through its duly accredited Commissary, shamefully tricked and sold into bondage. And an eminent historian of those days speaks with complacency of the good fortune of Massachusetts in having so few foreigners living in by-ways, in their "hardscrapes and hell huddles." Better might he have laid even those few instances of helpless want, as did its own Governor, Thomas Hutchinson, to the dishonor of the Province.

The Boston Evening Post for October 23, had the following interesting account of conditions within a stone's throw of the Germantown settlement:

"Tuesday last a very large Bear was kill'd in Braintree, whose Quarters weighed 59 Pounds each, and his Skin 24 Pounds—According to the Judgment of many of our Sages, the strolling down of the Bears into the near Towns, portends a very severe Winter: We have others who divine by the Goose-Bone, and they have all their admirers; but there are others such Infidels as to deny that living Bears, or the Bones of a deceased Goose, know anything about future Events. These last come off the worst, being tho' by the vulgar, to be downright Hereticks."

On November 6, Captain Hood cleared for Virginia.

While many of these passengers went to the Germantown company's settlement, and to Fort Massachusetts, and while others remained in or near Boston, probably under indenture, the majority seem to have gone at once to Waldo's estate in Maine. No one was ready to receive them. They were crowded into a large shed, 60 feet long, without chimneys, quite unsuited for habitation. Here they spent a winter of terrible suffering. Several were frozen to death. The settlers already there were too poor to offer much help, and labor was at a discount, a quart of buttermilk, or sometimes a quart of meal, being a good day's wage.

This tragic outcome of Waldo's efforts to secure settlers from Germany, he did what he could to remedy the following year (1753) by going to Councillor Luther's house at Frankfurt, and by arranging with Crellius' old agents in Heilbron, Nürnberg, Speyer, Herborn, and elsewhere, to continue their efforts; at the same time appointing a German agent at Broad Bay to take care of new arrivals and assign them homesites. Some incidental results may have been secured, but the business was practically ended by Crellius' fiasco in 1752. Reports from the passengers on the Priscilla and the St. Andrew, as well as the growing scandals in the Pennsylvania traffic, all, doubtless, debated in the Council of the Empire, caused several of the German princes in 1752-3 to stop all river transports, to forbid further canvassing for emigrants, and to throw into jail numbers of these canvassers, whom they called "sellers of souls." As Councillor Luther wrote to the Massachusetts Council, protesting against the bad faith shown by the Colony: We never thought our poor countrymen would be treated like slaves or negroes, without the liberty to settle where they pleased." "He considered himself as a sort of public person," observed Thomas Hutchinson, later Governor, but then a member of the Provincial Council, with the true provincial outlook; not supposing, apparently, that a member of the Aulic Council, or Upper House, of the Holy Roman Empire, and representing its capital city, could take rank with a councillor representing the capital of

His Britannic Majesty's Province of the Massachusetts Bay in New England. What signified it that his liege lord, King George II, was also, for his Kingdom of Hannover, a subject of that same Holy Roman Empire? "He was, probably, at much pains, and some expense, to encourage the emigration;" but "the emigrants complained of being disappointed" when not one of the promises advertised in the German newspapers was fulfilled, and "the Assembly first slackened their correspondence with Mr. Luther," and then "ceased answering his frequent letters, which were filled with complaint." What right had a foreigner, even a "sort of publick person," to scold the Province for its sin of omission or commission? Could one wonder that the Empire closed its rivers to such enterprises?

A petition by the Rotterdam merchants, for raising the embargo, was denied on the ground that "the enlists had made shameful traffic of the Germans, and were a set of scoundrels and cheats, everywhere contemned." This led to stopping the emigration not only to Massachusetts, but to America generally. For the next three years a decreasing number of vessels reached Philadelphia, largely from Hamburg (a new center of operations), but in 1756 the outbreak of war ended the whole unsavory business. And the results of that war, which relieved New England of the fear of French encroachment, put an end to the desire to secure foreign immigration.

(TO BE CONTINUED)

Mother

(Lines on the death of Mrs. James Miller, Elizabethville, Pa., by her son, H. M. Miller, known to our readers as "Solly Hulsbuck."—Editor.)

Had I no other proof of God,  
This were enough for me,—  
The mother 'neath that mounded sod,  
And her life's sweet ministry.

Her consecrated motherhood,  
Her sacrificial love,  
Her reverence for the pure and good,  
All spoke of God above.

Like some good angel from the skies  
On earthly mission sent,  
She made of home a paradise  
Of love and heart's content.

And though death crumble in the dust  
Her house of mortal clay,  
In yonder homeland of the just  
Her soul endures for aye.

And as I contemplate it o'er,  
This comfort I am given,—  
That she has only gone before  
To lead the way to heaven.

Yet in my heart the ache and pain  
Of parting hold full sway,  
For home is never home again  
Since mother's gone away.

That empty pew, that vacant chair,  
Once her accustomed place,—  
Look where I may, I find nowhere  
Her dear familiar face.

But some day, be it soon or late,  
Beyond the Silent Sea,  
With outstretched arms at heaven's gate,  
I know she'll welcome me.
Hundredth Anniversary of Birth of Rev. Dr. C. F. W. Walther

By Rev. F. Kuegele, Crimora, Va.

In October of the current year the one hundredth anniversary of the birth of one of the most prominent and widely known German-Americans will be celebrated, and, though this man was not of Pennsylvania German stock, he very properly deserves mention in this magazine, because his life and work has had its influence with many of the descendants of the earlier German immigrants. Indeed, it would be difficult to name another German-American whose work contributed as much to the perpetuating of the German language and the spread of German literature in our beloved country as did the work of Rev. Prof. Carl Ferdinand Wilhelm Walther, D. D.

He was a descendant of an old preacher family, and was born October 25th, 1811, in a village of Saxony, Germany, the eighth child in a family of twelve. His father was a stern man who reared his children very strictly, but was intent on giving them a liberal education. When Carl had completed his college course his wish was to devote himself to music for which he was eminently gifted, but when he expressed this wish to his father he was told: "If you want to become a musician you must look out for your own support, but if you will study theology I will give you a dollar a week." This was a pittance which allowed of no fast living, but Carl submitted to the wish of his father, and in the autumn of the year 1829 he entered the university at Leipzig.

At that time Rationalism ruled at the university, but Walther joined in with a small circle of students who met regularly for Bible study and prayer. It was then that he experienced the power of God's word as never before and he came to a lively faith in Jesus Christ. In 1831 his health failed, which obliged him to spend half a year at home. There he began to read Luther's works, which he found in his father's library. There he was deeply impressed with the conviction that a Christian, and especially a theologian, must take a firm and unflinching stand for the truth of the Bible, as Martin Luther did. Returning to the university he graduated in 1833 and later on was called as pastor in Braeunsdorf in Saxony.

At his ordination he was pledged to the Bible and the Confessions of the Evangelical Lutheran Church. In Saxony the formula of ordination, dating from the time of the Reformation, was unchanged, but the whole church government was in the hands of Rationalists who were intent on substituting the light of reason for the old Gospel, and when young Walther began to preach and attempted also to practice in conformity with his ordination oath he very soon came in conflict with the church authorities. First sworn to teach the Scriptures and then reprimanded and fined for doing it Walthers was greatly burdened in his conscience, and when Rev. M. Stephan, who was pastor in Dresden, formed an emigration society, he joined the society. This man Stephan had been inveigling against the corruptions in the church for some years, had become widely known as a fearless evangelical preacher and had gained the confidence of many earnest Christians, and when he finally declared that they must emigrate to some other land if they would be saved numbers were ready to follow him, among them some pastors who were anxious to escape from the oppression of conscience in the state church.

These colonists, Walthers and an elder brother of his among them, reached St. Louis early in the spring of 1839, and some remained in that city, but the great
majority settled on a tract of land which Stephan had bought in Perry County, Mo. During the voyage it already began to show that Stephan had his own ambitious plans. On shipboard he had himself elected bishop and began to tyrannize over the consciences of the people. Evidently his plan had been to establish a hierarchy, but not long after the settlement in Perry County he became manifest as an immoral character, was placed in a skiff, and landed on the Illinois side of the Mississippi River at a place called the Devil's Bakeoven.

Now the colony was left in a most deplorable condition. Some thought of returning to Germany; some questioned whether they were a Christian community at all, and no one knew what to say or do, and it was C. F. W. Walther who finally brought order into the chaos. At that time he became critically ill and had to pass through severe troubles of mind, but by incessant study he came fully to understand the teaching of the Lutheran Confessions on the church, the ministry, the right to call and ordain pastors and kindred subjects. In a public debate he boldly laid bare the errors into which they had been led by Stephan and vindicated the true Lutheran doctrine with such clearness and power that the whole colony, with few exceptions, was fully convinced. That debate brought peace to the colonists and awakened new life and hope in them.

In the same year, 1839, Walther together with three candidates of the ministry determined to found a school for classical education. Money they had none, so they put their own hands to work, felled the trees, hewed the stems into shape and built a one-room log house. For the dedication of this new college building, the like of which Europe could not show, the elder Walther composed a hymn of seven verses, each beginning with the refrain:

Komm herein, komm herein.
Weih dies Haus, O Jesu, ein!

Come, O Jesus, come Thou in,
Consecrate this house to Thee.

This prayer was heard and granted, for the mustard seed planted in that log cabin was destined to grow and to spread wide its branches.

Those of the colonists who had remained at St. Louis organized a congregation, and in the spring of 1841 they called C. F. W. Walther to become their pastor. In that city he soon built up a flourishing church, and now the time had come for him to enter on a wider sphere of usefulness. Aided financially by his congregation he undertook the publishing of a church paper. The first issue of this semi-monthly paper, comprising four pages, appeared Sept. 1st, 1841, bearing the title "Der Lutheraner," and the motto:

"God's word and Luther's doctrine pure
Shall now and evermore endure."

This was taking a bold stand at a time of universal indifference so that men thought it necessary to add an apology when they confessed themselves Lutherans. In his prefatory remarks Walther declared, this paper should be an exponent of the Christian doctrine as it was taught by Martin Luther and was laid down in the public confessions of the church called by his name, and an unflinching defender of the same. This was a declaration that this paper should take its stand unequivocally on the platform of the Lutheran reformers of the 16th century.

Walther did not begin this paper with the expectation of accomplishing great things; he intended it chiefly for his own congregation and the colonists in Perry County, but it was welcomed by Lutheran pastors in various and widely separated parts of our country. Quite a number of earnest men entered into correspondence with the editor, and soon the proposition was made to found a new synod on the basis on which Der Lutheraner had taken its stand.

At two preliminary conferences, the first at St. Louis, the other at Ft. Wayne, Ind., a constitution for the proposed synod was framed. It was at these conference meetings that Walther's talent as organizer and leader showed to the
best advantage. He was the soul of the whole movement. When it had become manifest at these conferences that there was unity of faith and unanimity of sentiment between them 22 pastors met at Chicago in April 1847 and organized the "German Evangelical Lutheran Synod of Missouri, Ohio and other states." The constitution adopted was Walther's work. As conditions of membership it lays down: Acknowledgment of the Old and New Testaments as God's inspired word and the only rule of faith; acceptance of the Lutheran Confessions as a correct and unadulterated exposition of the teachings of the divine word; withdrawal from all syncretism and unionistic fellowship with such as teach otherwise, and the use of books in church and school which are sound in doctrine. In the chapter treating of the purposes for which this synod was organized the first paragraph reads: "Watching over the purity and unity of doctrine within the bounds of synod." This constitution gives evidence that the man who drafted it had arrived at a settled faith. He knew where he stood, and because he himself had been freed from errors and led to the knowledge of the truth only through many labors and severe struggles, therefore to him purity and unity of doctrine was the very first purpose for which a synod should stand.

A prominent feature in this constitution is the safeguarding of the rights and liberties of the congregations. The synod is only an advisory body. Its resolutions have no binding power on the individual congregations. Each congregation retains the right to accept, or to ignore, or to reject a resolution of the synod. Their own bitter experience under Stephan taught the Saxon colonists to insist on the insertion of such a bulwark against all hierarchical ambition on the part of the clergy. This always remained a distinguishing feature in Walther's theology, the insisting on the common priesthood of all believers, (1 Pet. II, 9), to whom alone belong all spiritual powers and privileges and the clergy, as such, have no authority in the church save that which the congregations confer.

In 1849 the school which had been started in Perry County, Mo., was made the property of synod and was moved to St. Louis. Walther was made the first theological professor, but remained pastor of the congregation, and he held both positions until his death. Twice he served as president of synod for a number of terms. He remained chief editor of "Der Lutheraner," and became chief contributor to "Lehre und Wehre" (Teacher and Defender), a theological monthly published since 1855. In addition to his ordinary labors he became the author of a number of books. Besides his sermon books we mention only these: "The right constitution of a congregation which is independent of the state," "Church and Ministry," "Pastorale" or Practical Theology. Walther was a busy man, always prompt in all his duties, and untiring in labors. In 1860, his health having become much impaired, he was sent on a trip to Europe, from which he returned so strengthened that he could resume his labors with new vigor.

Walther was also a strong advocate for the establishing of parochial schools. He never failed to impress on the minds of his students that it is the sacred duty of every Christian congregation to support its own school for the Christian education of its children. In the professor's chair, in public addresses and writings he insisted that the children of Christians should have Christian schooling, and that Christians should cheerfully bear the double burden of paying school tax and of supporting their own church school. A teacher's seminary was established at Addison, Ill., in which hundreds of young men have been educated for parish school teachers. This system of church schools was in no way intended to antagonize the public or state schools, but Walther insisted on this principle: It is the duty of the state to provide secular education for its citizens, and it is the duty of the church to provide Christian education for her children.
Great have been the sacrifices which the followers of Waßerter have made for the support of Christian schools. But these sacrifices have not been fruitless. It is generally conceded that the phenomenal growth of the Missouri synod is very largely owing to its system of parish schools.

But less this sketch exceed the prescribed limits we hasten to conclude.

Waßerter was a slender man of middle stature, but with sharp-cut profile, eagle nose and sharp and piercing eye he commanded attention at first sight. In his manners he was affable, friendly and always polite. He always treated his students respectfully, though at times he could be sarcastic. He was a profound theologian, a sharp thinker, an eloquent speaker both in the pulpit and on the floor of synod, and he always spoke to the point. He possessed the gift of distinguishing doctrines in a pre-eminent measure. He was both a pleasant conversationalist and a ready controversialist. His aptness at repartee is illus-

trated by the following: When in Germany he was once twitted with the assertion that the American form of government was not biblical, because it is written: "The king's heart is in the hand of the Lord; he turneth it whithersoever he will," Prov. 21, 1, Walter replied: Again it is written: "The Lord looketh upon all. He fashioneth their hearts alike." Psalms 33, 14.

Waßerter was granted to see much of the fruit of his labors. At the time of his death the synod whose founder and leader he was numbered eleven districts, 938 pastors and 532 parish school teachers. But his influence was by no means limited to this one synod; it extended to other synods. Indeed, his testimony exerted a wholesome influence on the entire American Lutheran church, and it had its effect even in Germany. He died May 7th, 1887.

The Lutheran Church of America, yea our whole nation owes thanks to God for bringing this man across the waters, and making him a light to many in this western land.

The Marital Trials of Susan Hinnerschnitz

Becky-Tabor

Say, et wonders me how et comes
Them smart ones alwais know
To make et for theirselves so good
An us ones is so slow?

Now—look onct at Susan Hinnerschnitz
Whats marrit alreayt twice
She means she'd get ed awful good
But she shure haint got et nice.

First off, she marrit sech a old one
But he wuss so awfill tite
At the pocketbook, that she wuss glat
When he got sick an dite.

Next off, she lets herself marry
To sech a dandy feller
Who wants the old one's cash, but et
Dont do no good to tell her.

Right awais he lays hisself out
To spend at hisself the money
That Susan wuss so wonderful dumb
Haint? et wuss awful funny.

She first catches on when the cash got all
An he wouldn' do et come home
So she hires now out by the day
An lives agen all alone.
They possessed, however, numerous boats—skiffs which were propelled by oars, canoes pushed by poles and flat boats about forty by ten feet on which they took their teams across the river. They had a small telescope to see visitors on the opposite shore, who hailed them when they wanted to cross; and the islanders were accustomed to go in one of the boats for such.

About the only sports indulged were fishing and hunting. The people fished with the simplest form of rod and line, with which they caught small fish near the shore. The boys went fishing nearly every day, and in schooltime, on every holiday. The men occasionally fished with seines, for which they went to an adjoining island and caught larger fish, mostly suckers, "stone rollers," carp and catfish. The river was not then stocked as now, with bass, salmon and other valuable varieties.

Occasionally the inhabitants of the island formed a party and went "gigging." They fastened a three-pronged spear to the end of a pole, which they called a "gig," with which they speared fish. They walked up stream at night, pulling a boat after them in which was a fagot which lighted up the water. The fish could be seen sleeping, lying on their backs, when they could be easily speared. They were then thrown into the boat; and sometimes half a boat load were taken in one night. Once a sturgeon was caught, whose skin was stuffed with hay and kept until a few years ago. Fishing in this way was thought to be a great sport and was an event looked forward to with much enthusiasm.

There was little to hunt on the island except a few small birds and rabbits, although there were great flocks of ducks and occasionally wild geese, on the river; and these were sometimes shot by the men. They did not use the modern methods of duck hunting, however, and so did not shoot for market. But, though nobody shot much, hunting was yet a great sport.

As stated the people were shut in on the island and had a life to themselves. They had a school in one of the farmhouses, where about two dozen boys and girls were taught the simple elements of education. The pupils learned little because the teacher knew little. Children of all ages attended so that they could not be classed.

Not only the school but the church was for the islanders only. Occasionally a minister came to hold services which he did at one of the farmhouses. The neighbors came from all parts of the island.

There were many small sects in those parts and much controversy over religion. Only a few subjects were discussed by the islanders, chief of which were religion and politics. One of their principal disputes was about the form of baptism; for there was an active sect of Baptists, called Winebrennerians, in that part of the State. The baptisms in the river were among the chief attractions of the people. To witness the ceremony the islanders went to the opposite shore in boats, where they met many from all parts of the county, who generally spent half a day witnessing the ceremony.

There was a graveyard on the island where the inhabitants were buried. They found it too irksome to go to the mainland for a funeral. A small lot was fenced off where dilapidated gravestones still bear witness to the burial of generations.

It was sometimes necessary for the people to limit their life to the islands. In winter the ice flowing in the river made it impossible to cross. Once the passage was thus blocked for several weeks, during which the men's tobacco gave out; when there was more suffering than if their groceries had failed. They twisted native tobacco into bunches for chewing, and rubbed dry tobacco in their hands for their pipes. Sometimes they could not get news for weeks from the outside world; but this mattered little because they were not as curious then for news as men now are.

Though too small to work on the farm, except to carry wood and do little chores about the house, I picked worms
from the growing tobacco, helped to remove the “suckers” and stripped the leaf when dried. I also assisted in beating flax, picking apples for cider and chopping pumpkins for the cattle. I took great pleasure in gathering chestnuts and knew the trees which produced them most abundantly.

When I was about ten years old my parents moved to a farm on the mainland. We continued to raise most of the products of the island; but the soil and climate were not adapted to some of them. Especially was this so of tobacco.

Boys there had simple luxuries. Instead of eating costly confections, they were satisfied with parched corn, potatoes baked in ashes and pieces of sausage broiled before a fire. The recently invented breakfast foods, like Malta Vita and Force, differ little from the parched corn which was then eaten in southeastern Pennsylvania. In the neighboring town a confection was sold made of popcorn mixed with molasses taffy much like cracker jack. One of the most enjoyable bits of food known was a kind of pie made in the shape of a rat, composed of a piece of sausage covered with crust, which was pinched before baking into the shape of a rat’s head at one end and a tail at the other. Coffee grains were used for eyes.

The country school was generally kept by a man, but occasionally by a woman; and the principal ambition of the scholars was to write well. Spelling schools were conducted in several school houses in the country, and men went miles to these. The contests were usually at night. Much of the time, however, was spent in eating apples. The boys brought different kinds of these and traded them. They were proud of the several varieties which they had; for no two orchards produced the same kind of fruit. Apples and cider were common luxuries which guests were regaled, not only by boys, but by their parents; and they were enjoyed as much as ice cream and cake are in cities.

Occasionally there was a debating society in one of the school houses, which was another attraction. The youth would go miles to attend these; and sometimes lawyers from the neighboring town came to hear themselves talk.

The principal pleasure of boys, however, was in fishing and hunting, in which they became expert. A rapid mountain stream of cold water ran through our farm, filled with fish, among which were speckled trout. We caught many of these, fishing with the simple rod and line already mentioned, and occasionally with a seine. We also had a fish basket in the stream where eels and other fish were taken plentifully.

One method of fishing was to string a line across the stream and attach smaller lines to this which hung down into the water. These small lines had hooks on the end, and were baited and the whole was called an “outline.” We often spent the entire night fishing thus, building a fire on the bank and sleeping while waiting for bites.

The young folks were still more fond of hunting, and they knew every kind of bird in the county. They shot these both for sport and because they liked to eat them; and they would eat every kind that was taken, including blackbirds, woodpeckers and meadow larks. We once saw a fox when hunting, but did not get near enough to shoot it. There were a few wildcats in the neighborhood. Muskrats infested the nearest stream, and we caught these and sold their pelts. We often wondered whether their flesh was good, but had not the hardihood to try it, as have some recent hunters. The word “rat” deterred us.

The boys liked to roam through the country over the hills and streams. They sometimes ran off from school to enjoy these pleasures. They could easily pick a good dinner out of the fields and forests, consisting of edible grasses, roots and berries. They sometimes broiled their fish and game over a fire built of sticks.

It was the custom in those parts for a farmer when he had more daughters than another farmer, to lend one to his neighbor to assist about the house. While she did the work of a servant, she was
treated as one of the family. In return for this accommodation a farmer who had more sons than daughters would sometimes lend a son to his neighbor. They thus helped one another and made all their children valuable.

An apple-butter boiling was an event among the Pennsylvania Germans. Apple butter was made by filling a wash kettle with a barrel of cider in which apples were boiled down to a pulp. The mixture was then sweetened and spiced and put away in earthen crocks to keep. Every farmer made apple butter in the autumn, and had it on the table at almost every meal. It had a delicious flavor and was relished by all.

Each housewife prided herself on her apple butter, and on making some sent samples to her neighbors. Apple butter was sold in the market like potatoes, and residents of the cities in that part of the state are still very fond of it.

A Sunday dinner among the Pennsylvania Germans was an event. Several chickens were usually killed and served with sweet potatoes, somewhat as opossums are in the south. Occasionally a turkey was stuffed and roasted, the stuffing being made of bread crumbs thoroughly moistened with milk in which were fried onions. A rich gravy was also made; and most boys preferred the stuffing and gravy to the turkey.

There was rarely any soup at dinner, which the people regarded as a luxury. It was made rich and thick, when made at all, and many made a whole meal of it, eating several plates. The slaw, although called “cold slaw,” was served hot, being made by pouring scalding vinegar over it. The lettuce was treated the same way.

One article much relished was egg cheese unknown in most parts of the world. It was yellow like butter, which it resembled, and was sliced and eaten in large quantities. It resembled the French fromage blanc except for the eggs and color and it was not eaten with cream. It was made by curdling milk with rennet and draining it without scalding, so that it was smooth. Many eggs were used in the making. It was eaten fresh and thought to be one of the greatest luxuries of the table.

Among the vegetables consumed was dried corn which many preferred to the canned article. Much hominy was used, which was tender and juicy and much relished. Nearly every housewife made hominy several times during the winter, taking the large whole grains of corn and putting them in lye to remove the hull and make them tender. It was generally frozen and would keep for months, becoming more tender because of the freeze. It was served in a rich broth.

They usually had several kinds of preserves on the table—peach, cherry, plum, quince, blackberry, etc. The Pennsylvania Germans preserved rather than canned their fruit, boiling it in sugar and putting it in jars. Thus preserved, it lasts for years. In most other parts of the country men know nothing of this except an occasional jelly which they eat on meat. The Pennsylvanians, however, spread it like other preserved fruit, on bread.

The usual dessert at the dinner was pie; but there were several kinds of this, and the pies were made without sparing materials, except, perhaps, shortening. Pennsylvania pies have a tougher crust than pies in other parts of the country; but it is insisted that it spoils pies to make the crust too short.

A “butchering” was an event on the farm of the Pennsylvania Germans. It occurred two or three times each winter when half a dozen hogs were killed and one beef; and meat was put up for the succeeding months, some for summer while portions were used for temporary purposes. The animals slain were cut up into hams, shoulders, sides of bacon and chunks of beef to be dried. The “odds and ends” were used for sausage; and some, including the liver, heart and various scraps, together with the bones and skins, were boiled for “pudding.” At a “butchering” much sausage was made, part of which was eaten, but most of it salted and smoked to keep through the
winter, or at least till the next butchering.

The same was true of “pudding.” This was made by chopping fine the boiled portion of meat mentioned and mixing it with onions and spices, when it was stuffed in large skins. It resembled the German “leber wurst”; but it was much richer and was thought to be better, as it was made of better meat, including beef as well as pork. The sausage also was made partly of beef, and so was much harder and drier than pork sausage, and to most tastes better. It was flavored with garlic, as was also the “pudding,” both of which were eaten hot instead of cold. The ambition of the farmer was to produce a good quality of “pudding” and sausage.

When the pudding meat was taken out of the big kettle there remained many gallons of rich broth. Into this cornmeal was sprinkled, making a mush to which some of the “pudding” meat also was added. This mush was then put into tin dishes and allowed to cool, when it was sliced and fried like mush. It was rich, and to most tastes delicious. It was eaten throughout the winter almost daily by every Pennsylvania farmer and by most persons in town. In Philadelphia it is known as “scrapple”; but most Pennsylvanians call it “ponhorse.” The origin of this word is not known, but is supposed to be German, and to have been originally written “pfanworst,” which means pan sausage; although some claim that it is from pfan-hasen, or pan rabbit. It is one of the most favorite dishes on the table of Pennsylvania Germans, who, when living elsewhere complain that they cannot get “ponhorse.”

Other by-products were made at “butchering.” The head of the beef was made into mincemeat, for which apples were chopped fine and raisins and spices added, together with brandy or cider, when it was packed away to be used throughout the winter. The pigs’ feet were made into “souse,” and the pork skins were rolled up and pickled, as were also the brains. No part that was edible was allowed to be wasted.

After the hams and other products of the butchering were salted, or kept in pickle for a while, they were smoked and put away for summer. The smokehouse was a common thing among the Pennsylvania Germans where about fifty pieces of meat could usually be seen being smoked with a hard wood fire. It was a small structure, commonly built around the oven, where the meat was hung in those parts which the dome of the oven did not fill.

Another dish prized as a great luxury was “schnitz and canep.” For this sweet apples were taken which had been dried with the skins and they were boiled with a piece of smoked ham, usually the end; a little molasses was then added and yeast-raised dumplings about the size of one’s fist. It is a great treat for Pennsylvania Germans to have a dinner of this mixture. It seems anything but good to one who reads the recipe; but Pennsylvanians all like it from the first; and to some it was the thing that came on the table.

A common drink made at home by these people was beer and mead. The beer was made from bran, sweetened with molasses and allowed to ferment. It was kept in jugs and drunk freely through the summer. It was sharp, since much gas developed; but it was not intoxicating. Boys liked it better than any other drink; and one raised on it could not easily get accustomed to the bitterness of lager beer. Mead was similarly made, but with honey instead of molasses.

The Pennsylvania Germans speak a language part English and part German, which was developed during the last two centuries in southeastern Pennsylvania, chiefly in Dauphin, York, Adams, Lancaster, Cumberland, Berks, Lehigh and parts of the adjoining counties. The early settlers came to this part of Pennsylvania from south Germany and Switzerland, mostly along the upper Rhine. They brought the dialect of those parts with them, to which they afterwards added many words from English as well as from classic German.
making a peculiar mongrel. This is about the only language that has been recently developed in the world, except Hindustani which is a mixture of East Indian and English.

The farmers in the counties named generally speak the Pennsylvania Dutch, while in towns English is spoken, though many there also retain the “Dutch” as the Pennsylvania German is called. The preaching when in German was in High German, although some discourses were in Pennsylvania German; and a number of books have been written in this language, among them some good poems and a translation of Shakespeare. The mongrel has become fixed and its rules are rigid. It is spoken as uniformly as other languages. The English cannot understand Pennsylvania German, although those who speak high German can. There is more German than English in it. It is direct and simple, and thoughts can be expressed easily in it, and always made clear if not about complicated matters.

The Pennsylvania Germans are a prosperous people whose customs are simple, whose morals are strict and who live as well as any class in the world. When their ancestors came to the State of Pennsylvania they chose the best farming land within its borders; and no better is found in the United States. That of Lancaster, Dauphin and Chester counties is particularly famed for fertility; and the farms of this section are taken as models for the rest of the country.

The barns of the people are large enough to house the whole crops of a farm of ordinary size. A common expression among the people is “My barn is bigger than my house.” A great bank of earth reached to the second story, where the grain was taken in and threshed; and there was a forebay over the first story, where the stock was kept. There were large bins for grain; and also a large shed for corn and fodder, in part of which the sheep were kept in winter. Nearby was usually a hog pen and a puddle in which the swine took their daily ablutions.

In no part of the world is stock so well cared for as among Pennsylvania Germans.

The farm in those parts was a factory where many industries were carried on —horseshoeing, carpentering, tailoring, soap making, etc., as also spinning and carding. Many of the processes of tobacco curing were also conducted. Honey and wax were produced and fancy articles made by the women.

A common product of the farm was cheese. This was made in several varieties, chief of which were “honspeter” and “Dutch cheese.” These were both made by curds which were heated and drained, their first form resembling cottage cheese or “smearkase” as they called it. For “honspeter” this was heated in the oven, which caused it to melt and run when it resembled Welsh rare-bit. It was then put in saucers or molds, and was a great favorite among the people. “Dutch cheese” was produced by molding the cottage cheese into balls, nearly as large as one’s fist and then packing it way in crocks to be kept several days to “ripen.” It bore a slight resemblance to Limburger cheese. It was mild and had a strong flavor, but not so much of the Limburger smell, though it had a faint suggestion of it.

Corn huskings among the Pennsylvania Germans were more simple than in New England. The neighbors were seated around a big pile of corn in a barn, which they proceeded to husk. They fastened to their hands a gaff to pierce and tear open the husk. Much corn was shelled in this way in one night. After the husking there was a supper usually consisting of stewed chicken and several kinds of vegetables, together with a variety of preserves and pickles which had been put up in the house. It was a better supper than a caterer could produce in our large cities and vastly more abundant.
The Germans as Farmers

By Georg Von Bosse, Associate Editor

A PERSON visiting Germany is at once impressed by the great number of soldiers to be seen everywhere and many people are tempted to conclude, that the Germans are a very quarrelsome people. This is a mistake on their part, however, for a large and powerful army is a necessity in Germany to protect itself from hostile neighbors and numerous enviers. Before Germany was equipped with a powerful land and naval force everyone imagined, he was entitled to meddle with its affairs and the great number of ruins on the banks of the river Rhine testify to the lust of acquisition on the part of Germany's neighbors.

The German is peace-loving by nature and satisfied if others leave him to himself. Not many years ago Germany was a farming country to a very great extent and it is astonishing to note, what products the German farmer is able to draw from his fields in spite of numerous adversities, such as poor climate and soil. And what a lovely sight does a German village or cottage farm present!

The German farmer has always been a most welcome colonist in other countries. Thousands found a new home in Russia, where vast tracts of land were left over to them for settlement and cultivation. Even today large German villages and farms are existing there and serve as a very advantageous example for the poorly cultivated Russian farms. The same may be said of Hungary, South America and last but not least of our own country.

The only aim of our first German settlers was to remove from the heavy pressure exerted upon them at home and to find a new home in the new world, where they might live in peace and contentment. They were a deeply religious and industrious people and well skilled in agriculture. They were the first to lay the foundation of America's wealth! Of course this beginning was made very difficult for them, since the roads of traffic and communication were highly insufficient. Oftentimes the Indian trail was the only path, that could be traversed. Great was the pleasure and satisfaction when the government began to hew down trees, clear the ground and put scanty bridges across brooks and rivers. Very few farmers owned good wagons. Many constructed a sort of vehicle, of which the wheels were cut from large, round tree-trunks in one piece. The horses drew this rough cart with straps cut from untanned hides. During the long winter months communication between the settlements were lacking entirely. Taking the state of the country with its forests and poor roads into consideration it is not very difficult to form an idea of the many trying circumstances our early settlers were forced to overcome before they reached their place of destination. The Germans were the first to introduce the cultivation of the vine, which could boast of a very poor success only in the beginning however. The forest sucked up too much moisture and myriads of little insects destroyed the hard work of months and years in a very short time. But, on the other hand, the agriculture of field and garden thrived and prospered in excellent manner.

Not alone did the chief kinds of European products of soil come to America solely through the German, but a much better mode of cultivation and tillage was introduced by him in his manner of fertilization and interchanging use of fields. "A people, industrious to the care, persevering and domestic."—as the standing expression for German farmers reads in older manuscripts,—penetrated into the forests with its axe and wherever it settled, neither Indian, nor beast, nor other elements dangerous to man were able to drive it away. The farmer knew of no rest until valley or hillside bloomed
with a wonderful garden. Even as early as in the first third of the eighteenth century was Pennsylvania able to send large quantities of corn to West India and Spain. Other nationalities in America were sure to be treated fairly when purchasing horses, cattle, and sheep from German farmers. The farmers of New York state, situated on the Hudson and Mohawk stood forth prominently as well as those of Pennsylvania on account of their immense harvests. The Germans of Virginia were favored with a law by the legislature, freeing them from tax and duty two years after their first settlement, the reason being their prosperity in agriculture. How profitable the farms at that time must have been, is shown by a report of Governor Pawlnall of 1754, in which we read: “Between Lancaster and Wrights ferry (Susquehanna) I saw the most beautiful country seat that might be seen anywhere, in most perfect condition. It belonged to a Switzer. Here I found the splendid method of irrigating meadows by canals, into which the springs flowed, cut into the hillsides, made use of. The water runs down over the hill and waters the entire meadow.” The French botanist Fr. And. Michany, sent to America by minister Chaptal in 1802 reports: “The higher state of agriculture and better condition of the fences and hedges are sufficient proof, that the settlement is German. There everything proclaims such wealth, as is a reward of industry and hard labor.” The plow, a noble instrument of peace, the device of Pennsylvania, has been brought to honor by the German. During the Revolutionary War many German farmers were hindered from participation in the fight on account of religious principles. They helped our men on to victory however in no small measure by supplying the army with good food.

In the last forty years of the eighteenth century the migration to the west began and wherever the German farmer settled, his crops, gained from the soil by per-

severing assiduity and correct tilling have filled others with astonishment. A striking trait of the German American farmer is this wish to remain where he has settled. Has his aim been reached and he owns a farm he does not wear it out and sell it profitably, but is happy to have found a homestead and he tries his best to give the farm a beautiful appearance and make it more productive. Another good attribute of the German character is his sense of economy. Nothing goes to waste, everything is made use of. Economy and orderliness go side by side, the German farmer has everything at its own place and things must appear tidy and neat.

Since he loves the sod, which gives him his food, and he expects to spend his whole life upon it, the German farmer is ever busy to beautify his home by planting trees and raising flowers. German Americans distinguished themselves in the cultivation of fruit trees. German-Switzers devoted themselves to cheese-making. In the breeding and rearing of cattle they also accomplished excellence of quality.

Some industries in farm products come from German farmers only, i. e. Sauer Kraut industry. Clyde in Ohio is the main center for this trade. In its vicinity about 2000 acres are planted with nothing but cabbage. No less than ten tons of excellent cabbage are expected from each acre. Most of the harvest is sold to the sauer-kraut factories.

A totally new industry, that of the sugar-beet has been founded by the German Klaus Spreckels. This beet is raised on over 300,000 acres today. In the manner described the German farmer, a solid, industrious, persevering man, has wrested infinite and immense riches, so indispensable to the prosperity of our blessed country from the soil since the first attempts of colonization to our day from the Atlantic to the Pacific coast and has become one of the firmest pillars up-holding our state.
The Hermit
By Louis Riegner, Reading, Pa.

The legends of Berks County have been, almost without exception, tragedies. Of all the stories of the early settlers only those remain whose characters lived or ended their lives in sorrow. Neither is there anything theatrical in their plots and purposes, for the Pennsylvania German scorned empty show, and moved only toward the objective point. However wild may have been the emotions that inspired their actions, the expression thereof is always repressed. Necessity is the only reason for initiative, and even that was often passed over for the calm acceptance of things as they were.

A man lived 40 years in a hut on the Blue Mountains. When he became ill neighbors attempted to help him to better shelter. He fought them until his strength failed, and he died in the almshouse soon afterward.

There are people who say that the hut, about six feet in diameter at the bottom, is standing. It may be. But here is the story:

* * * * * * *

North and south the Blue Mountains stretched away into endless glades of oak and hickory, pine and spruce and chestnut, growing from nearer depths of green to purple shadows in the ravines and softening into deep blues in the distances. Here and there in the clear light of the September morning a thin column of bluish gray smoke arose from the mound of a charcoal burner, for in 1793 the industry was at its prime. From the top of the ridge that marked the borders of Berks and Schuylkill counties, one could see rolling country far to the south, and within a mile the red roofs of a village.

In a clearing at the base of the “bench” a young man lolled on the steps of a new log house, while a country boy chopped wood in the lean-to, with the condescension that the native of Pennsylvania Dutch extraction exerts in the employ of a stranger. Jake Schmutz would have “given a good deal,” he said, to know about “this fancy felluh,” who wore soft clothes and called himself Rhuys Poisson, or as Jake pronounced it “Reese Possuey.”

Many a night during the two months since Poisson had come to the village and hired men to build him a house, “an’ damn fancy fer a log house,” Jake sat in front of the store, with other tobaccomasticating experts, “wondering where Possuey come from,” and “why he was so close-mouthed.” “Why, he don’t carry no onion when he goes in the rassborry bushes, and he won’t kill nothin’.” “And he’s got chairs like big-bugs, all covered with purple,” ran the story, and soon imagination supplied what Poisson had failed to relate of his affairs. Then the wits twisted Poisson (fish) into “Poison,” and though he was not above 30 and good to look upon, “Poison” he remained.

* * * * * * *

“Oh where, oh where is my Highland Lad-die gone?
He’s gone to fight the French for King George upon the throne
And its oh in my heart that I wish him safe at home.”

Crashing through the scrub chestnuts came a little mare, shaking her mane free of twigs. Upon her back a girl of 19 brushed the wood cobwebs from her hair and stared with wide open eyes at the log house as the song died away on her lips. Two or three huge, purple butterflies fluttered across the open space and a breeze swayed the golden rod.

“And do you hate the French?” suggested Poisson in German as he stood uncovered. “Not if you are French, and father says you are. You don’t look like ‘Poison,’ ” she added frankly. “I am Francesca Von Mohil. I came because I wanted to see your house, and no one
knows it, and you will not tell, will you?"  
"Indeed I will not," answered Rhuys.

He held the door wide open and they entered. A white sandstone fireplace governed the room. In the capstone was carved a rough 'scutcheon: three fleurs-de-lis, with a chevron. Silver candle sticks stood upon the mantel piece. The furniture consisted of a long Empire settle covered with purple velvet, three or four Chippendale chairs with purple leather seats, a shelf of books, a round table with a brass vase of purple asters, and a bunk covered with blankets.

In a corner hung a rifle, and a closet was built beside the chimney. Long silk curtains, of the color of the furniture, closed the section of the room where Poisson kept his larder. The visit lasted three months and in this time no wood was chopped.

* * * * *

Whatever opinion Poisson may have had about the girl's visits he kept to himself, sharing with Francesca her guileless delight in the long afternoons she spent at his cabin. While he pored over his Montaigne, or Goethe or Paine, or studied a bit of rock, or pottered about his clumsy cooking, she artlessly told him she was to marry Paar Harbaden, the minister, whom she didn't like, but she might some time. "But he pinches me," she said, "and his clothes are soiled, and his fingers are short and thick, not long and thin like yours. Father wishes me to marry him because there is no one else who has been to school as much as I have. You would not marry him, would you?" And Rhuys laughed with her.

There was a day when Francesca asked him about France, and why they cut off King Louis' head, and Poisson turned away. Of all this Jake Schmutz missed nothing. And all he knew he told to Sallie Heisselut, the "maid" at the Von Mohl home.

* * * * *

The Rev. Calvin Harbaden was a frequent visitor at his chief parishioner's house, for his eye was cast upon the future when the red brick mansion, with its fretted cornices and white observatory 'peeping above the pine trees, would fall to his lot with the fair, if somewhat untractable, daughter. Nevertheless he was not averse to poking the maid's ribs now and then, and on one of these occasions she giggled: "I tell you som-sing. Fancey goes ev'ry day to the loafer in the woods. She tells her pap she goes to her gra'mam's." The reverend gentleman's scowl was virtuous, and he strode away to do his Christian duty. He said:

"Francesca, I cannot have you talk to that Poison. He is here for no good. He does not say anything; he ain't sociable; he is too good for you. Why, he won't even listen to my sermons. You stay away, d'yuh hear me? People say you are—" and he shook her roughly. Crying with humiliation the girl broke away and struck him with her whip. "He's a king beside you" she shrieked and ran from the house.

* * * * *

Out along the road the mare pounded bravely, running with loose rein over the familiar path to the mountain. Rolling behind the crest a bank of clouds, growing darker and darker, finally obscured the lowering sun and burst into a terrific thunderstorm. A mighty rushing wind swept a wall of rain through the trees and booming thunder followed flashes of lightning that laid low tree after tree in the ranks of pine and oak and hemlock. Behind the child a tall oak toppled and crashed, and the horse stumbled as the last branches grazed her back.

Francesca lurched and fell as the mare rolled into a puddle. Then out of the din came a voice, "Hold hard Butterfly," and two arms closed about her and she fainted. With the girl in his arms Poisson dragged the horse by the reins and beat his way to the cabin. Francesca revived in a few minutes, and the Frenchman stirred the fire and put up the mare in the shack. The storm blazed and thundered.

It was three hours and almost eight o'clock before the tremendous rainfall of the equinox abated sufficiently for the
clearing to be seen. Poisson, starting with the girl to the village, had not cleared the mountain before he was effectually blocked by a torrent of water, a mountain stream swollen out of all proportion. He searched in vain for a crossing, till the thickening rain forced them to go back to shelter.

In the cabin they sat by the fire, while the rain rattled upon the roof and the wind bent the trees with the long, unbroken rushing noise of a great waterfall. Francesca's aimless talk gradually drifted off into silence, the distracting events of the day faded, and she fell asleep on Poisson's shoulder. The man placed her among the blankets on the bunk, picked up another and went out. He turned and pushed the latch-string inside the closed door. Then she lay down in the shack.

Francesca awoke as the first pale sunbeams shot over the wet woods. The liquid calls of the whippoorwills sounded strangely in her ears. She opened the door and bathed her face at the spring. As she stood before the mirror in the cabin Rhuys appeared on the threshold, framed in the sunlight.

"Good morning," she said, "I've lost my hair clasp." Then she remembered. "I must go! If they find I've been here —Oh Rhuys! Philip!" She buried her face in his shoulder. "I love you, love you, love you, Butterfly," he whispered. "But it is hopeless, hopeless," and her eyes dimmed. She kissed him quickly, broke away and the next minute she was flying along the road to her grandmother's and Jake Schmutz stumbled into the clearing.

Paulus Von Mohl "ripped and tore" when the Rev. Mr. Haarbaden intimated the suspicions he founded on Jake's story. "Ach, nein!" roared Von Mohl, "she was with her grandmother. Jake Schmutz is a fool." "Go and see then," answered the preacher. "maybe she is there now." By God I will, and if she is not, you will marry her tonight. I'll settle his foolishness."

It was a strange procession that beat along the patch to Poisson's cabin an hour later. Rhuys heard the sound of cursing and tramp of a mob and the flicker of lights in the trees. Von Mohl and Haarbaden followed by 15 or more men carrying torches and lanterns burst into the clearing, where the Frenchman stood in his doorway, shielding a candle with his hand. "January again," he muttered. The crowd sat around the house and opened a fire of ribald comments on Poisson, while Von Mohl shook his fist. "My girl — she is here. Fetch her out." Poisson did not answer. "Well, then, I take her out." Poisson met Von Mohl with a steady look but he did not move. The German raised his hand. "Wait once, wait once," somebody shrieked in the woods, and Sallie Heisselufi rushed breathless into the clearing. "Francy's home — she was with her grandmother."

"Yes well, I didn't know it," the German said in half apology. "I marry her tonight to Haarbaden. I settle her."

The procession took up its lights and departed.

Francesca appeared at her father's summons and found him, Haarbaden, and the village justice. He began, "You marry Haarbaden now, but you say first where you were last night." "I was with Rhuys Poisson," she returned fearlessly. "I will not marry the Paar; he is a beast." "You give me the big farm," broke in Haarbaden, "I marry her anyhow." "What? You want to beat me like that?" raged the old man. "Go out. You and your church have the last dollar of mine. Go out." The reverend went. On the porch he met Jake. "Well. I married her, alright," and Jake sped to the mountain with the news. Jake distributed his information impartially, and it lost nothing in the telling.

Poisson, thinking the old man's threat harmless, could not believe his ears. He grabbed Schmutz by the throat. "Tell me the truth, you rabble, or I'll kill you." Schmutz twisted under the grip and gasped "He married her tonight. She went away with him." Poisson threw the man from him and went into the
An hour later, with his rifle and his blanket upon his back, he stood for a minute gazing at the mirror where Francesca had stood. Then he walked slowly up the logger's slide, climbed the rocky perpendicular face of the bench and reached the plateau.

Francesca stirred long before daylight and rode with bounding heart away to the mountain. She drew up in the clearing, hesitated, called and walked in at the open door. The first sunbeams were shooting over the trees. The call of a whippoorwill sounded strangely to her ears.

In the cold ashes were traces of burned papers. Across the scutcheon was a broad black mark. She turned to the doorway and called "Rhuys!" "Philip!" She looked into the mirror, but no Philip stood upon the threshold framed in the sunlight. "Why it was only yesterday he was here," she said to herself. She saw that the rifle and blankets were missing. The closets were empty. "He has gone!" The light died in her eyes.

Jake Schmutz set fire to the cabin that night.

Francesca called at sunrise in the woods and she called in the long days and nights and months that followed, till there was left in the slender purple gowns she wore a body so slight that it seemed to be a shadow only. Two years dragged by, and one morning just before daybreak, a soul flew away into the mountains and hid in the purple shadows.

The same day a strange bearded man came to the village and heard the story. Thereupon he went to the clearing and built a hut of rails and boards and earth and lived there. As the former tenant had owned the land the newcomer was not disturbed. He spoke only at the rarest intervals and avoided human company. Children ran in fear when he passed through the village, and it was seldom enough that he did. Not a farmer for miles around would approach his hut at night, and the woodchoppers for whom he worked held him a surly idiot. At the end of 40 years the hermit was an old story to the village.

In September of 1835 the woodchoppers found the old man lying helpless in his narrow bunk. He had been wounded by his axe as it slipped from his thin, nerveless fingers. They tried to carry him to a nearby farm-house in the now well-settled county. He fought with his hands and teeth and clung with such fierce grip to the centre pole of his wig-wam that the men loosed their holds. The hermit fell back and died. In an old worn wallet on his body was found a woman's hair ornament with the initials "F. v. M." and a torn, yellow clipping from a French newspaper. It was translated eventually, and it read:

"Paris, January 22, 1793.—The directors on the committee on executions, of the National Assembly, are excited over the escape of Ronald Philip d'Orleans, brother of Louis XVI, upon whom the people had their sovereign will yesterday. Philip d'Orleans was the last of Bourbon family in France, and he is known to have no near relatives. It is supposed that he has gone to Amer—"

The wood cutters say there are spirits in the Blue Mountains.

The historical truth or correctness of the incidents in this story will be granted, no doubt, with the exception of the identity of the hermit with that of the brother of Louis XVI. The existence of the hermit will be verified by any dweller on the south side of the Blue Mountains. The dates of his forty years have of course been set back. The presence of Frenchmen of noble descent in Berks County at the beginning of the 19th century is proven by the most cursory glance at the local names of today, in which the prefixes du and de are frequent. It is with peculiar pride that the bearers point to emigres of 1789 among their ancestors. Surely the legend of the "Lost Dauphin" may be credited to Berks County as well as to a thousand other sections of the United States. The
Bourbon rulers were not chary of spreading their kingly attributes beyond the immediate circle of royalty. Their family name, d'Orleans, was borne more or less justly by many claimants. Louis Philippe, afterward king of the French, was exiled in 1789, where, upon the execution of his father, Louis Phillipe Joseph in the same year, he succeeded to the title of duke of Orleans. He spent part of his twenty-one years of exile in the United States.—Author's Note.

**Mecklenburg County, N. C., the "Hornets' Nest of America"**

By Miss Julia Johnston Robertson, Charlotte, N. C.

The name Mecklenburg was in honor of the bride of King George III of England, who was the Princess Charlotte of Mecklenburg—Strelitz in north Germany. This county was formed in 1762 from Anson which was cut off Bladen in 1749, but the settlers had been coming since about 1740. The present county is only a portion of the original Mecklenburg as parts of it have been cut off to form other counties. However, Charlotte, the original county seat and named for the same royal lady, is within the boundaries of the Mecklenburg County of today.

Early settlers came from various directions. From western Pennsylvania and Virginia came the Scotch Irish and some Germans. The former settled the section which is still Mecklenburg, the latter in what is now Cabarrus, Lincoln and Gaston counties. These Germans preserved the traits of their Fatherland. They were a strong, hard working economical people, bearing their share of the burden in the conflicts with the Indians but taking very little part in public affairs at Charlotte during the trouble period on account of rivalry between the two districts. The first Germans positively known to have been in this community were three young men from Pennsylvania named Barringer, Dry and Smith. The Scotch Irish had already come in sufficient numbers to have established homes and farms in the best land. From Pennsylvania, where many of the Scotch Irish settled on first coming to this country, they spread through western Maryland into Virginia, where some of them remained permanently, others coming farther south after pausing only a short time in Virginia, and still others coming almost directly to North Carolina. A mixture of English, Scotch, German, Huguenot and Swiss settlers came up from the vicinity of Charleston, South Carolina. The eastern part of North Carolina having previously been settled by the English it was but natural for some of them to migrate to this part of the state. Only a few of the French Huguenots and Swiss remained and there is little trace of either of them today. Like the Germans and others they came to escape religious persecution. But of all these various nationalities the Scotch Irish were the most numerous and their descendants predominate at the present time. After arriving in America returning travellers spread the good news of fertile land to be found in the south. Mecklenburg was the center of this immigration. After the battle of Culloden in 1746 there was a rush for the new world by many who had been on the losing side and deemed it wise to flee the country.

The first land grants were issued in 1749 when this whole section of country was still Bladen County. The natural growth of the soil which the earliest settlers found consisted largely in forests,
with a few fertile fields where grass and pea-vines grew. Deer, buffaloes, and other animals roamed at large. An occasional beaver dam was found on the creeks. The streams were full of fish and the air was full of birds. This must have surely appeared to be a "land of plenty" to the newcomer. Most of them came in wagons which were useful to sleep in at night until the houses were built. Fortunate ones had pewter dishes, plain delft cups and saucers, iron and pewter spoons, forks of iron and buck-horn. They wove the cloth for their clothes and colored it with vegetable dyes. They made their own hats and shoes, raised the flax for linen and cultivated tobacco for their own use as well as for sale or "trade". Farming was the main occupation as most of the pioneers had their own livings to make with little or no capital. Soon each man was trying to learn a trade. Various occupations came when there was the need of them but not until then for those were stern days in the wilderness. Few men were clothed in the prevailing eighteenth century fashions of England and the continent. Homespun and buckskin were greatly in evidence instead. The people were generally temperate but each farm had its own distillery. Whiskey and wine were served at funerals to refresh those attending from a great distance, which generally included nearly every one present! Saw mills and flour mills were soon flourishing and there was an occasional tanyard. When the time could be spared for amusements outdoor sports were preferred, such as horse racing and shooting matches. After a while the military parade or "muster", as it was called, became a great occasion both politically and socially. This custom was continued until long after the Revolution. There was much trading but not enough actual cash in circulation for the needs of the people. Some paper money was used, also English, German, French and Spanish coins. Before the churches were built an occasional missionary or travelling minister held service under a tree or in any building obtainable. An exception to this was the Reverend John Thompson who for years ministered regularly to the people of the upper part of the county. One of the earliest settlers of Mecklenburg was Thomas Spratt who arrived about 1740. His daughter Susan is said to have been the first white child born between the Catawba and Yadkin rivers. She afterward became the wife of Colonel Thomas Polk, of whom we shall hear later. From time to time the Indians caused much annoyance, for where did that not happen? The nearest tribes were the Cherokees and Catawbas. Final peace with the former was not established until 1776. Between the years 1764 and 1766 unfortunate disturbances were caused by King George III granting to George Selwyn, an Englishman, large tracts of land in Mecklenburg County. Now on this very land many a farm had been flourishing for years and naturally the possessors did not come to terms without a struggle.

Although the times called more for hardihood than for learning, yet many of these brave men belonged to families of culture and refinement and for the sake of their children wanted a college in their midst. Accordingly an act was passed at the Colonial Assembly at Newbern in January 1771 allowing the founding at Charlotte of "Queen's College" or "Museum" as it was sometimes called. This, however, was distasteful to the king and he would not allow a charter but the institution flourished without one for some years. Ideas of liberty were here fostered to such an extent that the name was changed in 1777 to "Liberty Hall Academy". In spite of feeling keenly the oppression of Great Britain through the royal governors no outward manifestation of it was made until May of 1775. Governor Josiah Martin had dissolved one Colonial Assembly after only a few days' session and was trying to prevent the meeting of another one. The spirited Mecklenburgers could stand no more. A convention was called to meet in the court house at Charlotte on the nineteenth of May to take whatever steps the occasion
demanded. At the crossing of two stage roads, now the center of town and known as Independence Square to this day, stood the first court house. It was built of logs and set on brick pillars about ten feet high. Steps led from the ground up to the porch in front. Thomas Polk, as colonel of the county militia had already been given authority to call together representatives from each district if it should become necessary. Accordingly he issued the call for two representatives from each district to assemble in the court house on the nineteenth of May 1775. Almost immediately after taking their seats came news of the battle of Lexington. If anything had been needed to bring matters to a head this would have done so. But it was unnecessary. The patriots had already made up their minds. The deliberations lasted until long after midnight, so it was the twentieth before the conclusion was reached. Every man present signed the document known as the Mecklenburg Declaration of Independence, in which they declared themselves to be a free and independent people, dissolving all ties with England, calling any man an enemy to his country who espoused the cause of Great Britain. The signers pledged to the cause of liberty "their lives, their fortunes, and their most sacred honor". Amidst cheering, at noon on the twentieth of May 1775 on the courthouse steps this was read to the assembled crowd, by Thomas Polk, reading also the names of the signers as follows: Abraham Alexander, Charles Alexander, Ezra Alexander, Hezekiah Alexander, John McKnitt Alexander, Waightstill Avery, Hezekiah J. Balch, Ephraim Brevard, Richard Barry, John Davidson, Henry Donons, John Flennegin, William Graham, James Harris, Richard Harris, John Ford, Robert Irwin, William Kenon, Matthew McLure, Neil Morrison, Benjamin Patton, John Phifer, Thomas Polk, John Query, David Reese, Zaccheus Wilson. This was a bold step for twenty-seven men in a new community to take, and posterity has honored them in erecting a monument to commemorate the event and hearing their names. It is in the square of the present court house. To the Continental Congress then in session at Philadelphia a copy of the Mecklenburg Declaration of Independence was sent, also copies to each of the three North Carolina representatives in that body. Captain James Jack was entrusted with this responsible mission. After a perilous journey on horseback he arrived in Philadelphia on the twenty-third of June and immediately carried out his instructions. However, as Congress was still asserting its loyalty to the king no official notice was taken of the Mecklenburg Declaration although several other members, besides the North Carolina delegation heartily approved of it. And it was but little more than a year before Congress took the very step Mecklenburg had taken! This has been called the birthplace of liberty on American soil. In letters to England Governor Martin denounced the proceedings as "most infamous" and "treasonable".

There are other interesting facts to be related in the history of this county. In the portion of Mecklenburg which has since become Union County President Andrew Jackson was born on the fifteenth of March 1767, in the Maxham settlement. A monument has recently been erected by the Daughters of the American Revolution to mark the spot. In the southern end of the county on the second of November 1795 President James Knox Polk was born. The same patriotic society has also marked that spot by a suitable monument. At the battle of Charlotte on the twenty-sixth of September 1780 and the skirmish at McIntyre's branch on the following third of October Lord Cornwallis was so harassed by the natives that he called this community "a veritable hornets' nest"; so the real hornets' nest is still the emblem of the county.
Rev. F. A. C. Muhlenberg’s Trips to Shamokin

As you published an account of one of these trips based entirely on tradition in your June issue will you kindly allow me to give you Rev. Muhlenberg’s itinerary, as given by himself in his own Diary. This was published in the Lutheran Church Review during 1906 and 1907. Shamokin, as you will understand, is of rather undetermined extent, reaching from the Shamokin Hills north of Danville on the east, and south of Lewisburg on the west, southward to Berry’s mountain, and possibly even to Peter’s mountain. Rev. Enterlein’s field, extended from the northern limit mentioned to Lykens and even to Armstrong valley and was always designated Shamokin. Rev. Muhlenberg says; In the evening, June 24 (1771), after meeting catechumens at Warwick, and preaching and catechizing at Schaefferstown, he went to Frederic Weiser’s, and got ready for his trip. Under date, June 17, he says: Mr. Naef’s team brought my goods from Tulpehocken, and, in God’s name, I took up my residence at Schaefferstown. This therefore was my home, from which he started. June 25, In company with Conrad Weiser, (this was the son of Frederic Weiser, and grandson of Conrad Weiser the interpreter who had died July 13, 1760), he started for Shamokin, passed over the second, generally known as the Broad mountain. They lodged in the woods under the open sky, beside a good fire. At 1 p.m. on the 26th they finally reached the habitation of men again, the residence of Jacob Fisher. In the afternoon they rode six miles further to the Susquehanna, which they forded. They lodged with Caspar Ried, on the west side of the river. On the 27th they went up to Benjamin Weiser on the Isle of “Cew” (Que). On the 28th he inspected the larger part of the Weiser lands. He had appointed confessional services for the 29th, but rain and high water kept the people away. On the 30th he held those services, baptized eighteen children, in a row, as he puts it, and administered the Lord’s Supper to sixty people. July 1st he returned as far as the foot of the Second mountain, on the 2nd to Tulpehocken, and on the 3rd to Schaefferstown.

He tells us that he forwarded the full report, prepared on the trip to his father. That is found in Vol 2, Rev. Ed. Hall Nach, pp. 714ff. We give the most important points. It is the fulfillment of a promise made in a previous letter. He had intended to set out on the 24th, but because of a sore foot Frederic Weiser could not accompany him, and sent his oldest son, Conrad Weiser. June 25th, in the morning they packed their provisions, etc., and proceeded as far as Atolheo (Rehersburg). At ten o’clock they resumed the journey and reached Fort Henry, at the foot of the first range of the Blue mountains. Here they rested a short time and again proceeded at 11.30. It will not be necessary to tell of the trouble with their horses, of which he speaks, nor yet to repeat his description of the grand view from the top of the mountain, taking in all of Tulpehocken, Heidelberg, Muehlbach and other places.

By 1 p.m. they had reached the foot of the mountain on the other side. Here they remained until 3 p.m. The inn at which they stopped was the last house this side of Shamokin. They crossed the Swatara three times. He also describes the capes, dangerous and precipitous rocks, which they passed before reaching the Second mountain. The ascent of this latter was comparatively easy. At 1 p.m. they had reached the top. The descent on the other side was difficult and even dangerous. After traveling eight miles further they came to a place where a Mr. Althouse had formerly resided. But house, barn and stable had been burned when the Indians drove him away. They reached the place about 10 o’clock at night and camped in the woods.
His description of the immense pine trees shows that this must have been in the Pine Valley. The distances given would indicate that it was in the vicinity of Sacramento, or where Artz's church was located. Here they were serenaded by wolves and entertained by Musketers (mosquitoes). Rev. Muhlenberg tried to rid himself of the attentions of the latter by the use of Indian tobacco, with most unpleasant results. On the morning of the 26th, by 8 o'clock, they reached a place where a hut had formerly stood, after passing through many narrow places and over many streams. Here they found a deer which had been shot, ready washed and prepared. He here describes this as the Old Tulpehocken Road, where at this season of the year many people are going to Shamokin, and others to Tulpehocken.

At 11 o'clock, reached Jacobs well. This was on the "Jacob's Hoeh." or Hill, some four miles north of Klingerstown. At 12 o'clock they finally reached the first house since yesterday at 1 o'clock. "This section is already called Shamokin, although Shamokin is still ten miles further up. Here the son of old Mr. Fisher of Tulpehocken, whom we also met here, resides. He had arrived yesterday." They partook of refreshments, then went on. At 2 o'clock we reached the Susquehanna, six miles further."

Mr. Fisher's farm, now owned by Mr. Schwartz, is located about one fourth or one half mile east of Schwartz's church. Mr. Fisher and other members of the family are buried back of the barn. Not only would it be impossible for two men with pack horses to partake of refreshments and feed their horses, during the time indicated and reach Fisher's Ferry, but Rev. Muhlenberg distinctly states that the distance to where they struck the Susquehanna was only six miles. In his next trip he crossed the Mahonoy and distinctly states the fact. He also tells us that Caspar Ried kept a hotel on the other side, to which they went, and stopped for the night. After considerable calling and hallooing two girls came over to them in a canoe. But they finally were constrained to ford the river on horseback. His description of their experience at this hotel is most amusing, but not necessary for the present purpose.

He then adds: After dinner today, June 27, we rode six miles further to B. Weiser, residing on an island formed by the Susquehanna and the Middle Creek. (At this day this is the main channel of the Penn's creek.)

"In the afternoon I went up a high mountain at Mahonoy. Here the Conestoga and Delaware Indians formerly had one of their strongholds (Festung). But they were vanquished by the Six Nations (auf den Kopf geschlagen). More than two wagon loads of bones are still lying here. I tried to fit together a skeleton, but the time was too short. It may happen in the future."

Rev. Muhlenberg distinctly states that he was stopping with his uncle, Benjamin Weiser, on the Isle of Que. According to distances and descriptions given, apparently towards the southern end. He himself declares that he ascended the mountain at Mahonoy, which could hardly be anywhere else than at some point south of Fisher's Ferry and north of the Mahonoy creek. Could it not have been at the juncture of the Seine and Mahonoy mountains looking westward, or in the cove or kettle eastward. Has that ever been explored?

This is followed by a full account of the services as given above.

Toward evening he set out on the return journey, going down the river seven miles in a canoe to Caspar Ried's gain. "Conrad Weiser brought the horses."


This was Muhlenberg's first trip. November 20 of the same year, he set out on his second trip. This time he was ac-
accompanied by Frederick Weiser, "in the midst of biting wind and snow. By evening we had passed the first range of the Blue mountains. 21st. In very bad weather we crossed the rest of the mountains and reached Fisher's.

22nd. At great risk of our lives we crossed the Mahonony and the Susquehanna.

24th. In the open air and very cold weather, preached to a large number of people. This same evening I came across the river in a Batoe, to Fishers.

25th. Rode back alone. Night had already set in when I passed beyond the mountains. But rode on and at midnight I arrived alright at home."

This shows clearly that F. A. C. Muhlenberg made two trips to Shamokin to Benjamin Weiser on the southern part of the Isle of Que. The first was taken from June 25 to July 3, 1771. On this first trip his cousin Conrad, son of Frederic Weiser, accompanied him. On the second, Nov. 20-25, he was accompanied by his uncle, Frederic Weiser, who failed to return with him and so he took the homeward journey alone.

Much confusion has been occasioned, because people fail to remember that there were three or four and possibly even more men named Conrad Weiser, besides the interpreter. Some even seem to be unaware of the fact.

The Conrad mentioned here was the ancestor of a large portion of the Weisers in Northumberland and the upper end of Dauphin County. Another Conrad, the son of Philip became the ancestor of a large number of descendants about Selins Grove and in York County. If not greatly mistaken one or both of these had descendants also named Conrad. Why Rev. Muhlenberg made no more trips to this section has never been explained. It is certain there were enough people to organize a respectable congregation.

We can only conjecture that it might possibly be owing to the fact that he had not ceased to occupy his former position as assistant to his father, a field missionary, probably he would be called in our time, and had settled in a definite parish, Schaefferstown, Warwick, White Oak and Manheim, to which he subsequently added Lebanon.

He had promised these people to visit them before he accepted his definite field, and settled at Schaefferstown, while he was supplying the Tulpehocken parish.

An itinerary constructed in accordance with Rev. Muhlenberg's statements would read about thus: From Schaefferstown, Lebanon County, to F Weiser, ½ mile east of Womelsdorf—thence to Rehrersburg—to Fort Henry—to Pine Grove—by Cherryville, Tremont, Donaldson—by or near Good Spring, Rousch Gap—down Pine Valley—by Klinger's church—through Klingerstown, across "Jacob's Hoeh" by Hoofland—by Schwartz or Schaeffer's tavern—by Smith's tavern—over the Mahonoy hills on the south side of that stream, to the fording or ferry just north of Herndon, above Ziegler's Island—to Port Trevrdon—thence to B. Weiser, just above or about the junction of the present Middle creek with Penn's creek. Homeward, the points reversed. The second trip covered essentially the same points, except that in leaving Smith's tavern and going directly west to the Susquehanna he went nearly north-west to the head of the Mahonoy mountain, crossing the Mahonoy creek on the way, thence directly by a ford several miles further north to B. Weiser. Both crossing places were still occasionally used 20 and 30 years ago.

Rev. J. W. Early.
ARK HOUR OF AMERICAN REVOLUTION

Easton from a Trolley Window

By W. J. Heller, Easton, Pa.

(CONTINUED FROM AUGUST NUMBER)

Ho! Lads, put on the Black Cockade,
And follow the rolling drum;
The Battle-field be our parade,
And our cry, The Britons Come!

St. George's Cross, that proudly waves
O'er many a land and sea,
May be a guide for hireling slaves,
But not the flag for me.

Sing the songs of the Hudson! Revel in the glories of Bunker Hill! Shout the Fall of Yorktown! 'Tis well! Battle Fields of a day! Here the heart bows down. Here is reverence; deeds of sacrifice! This is old Northampton, an Empire of Resources, Washington's granary; its devastation the desire of the British invader, but baffled by the immortal commander. Old Northampton's men of the hour, penniless and hungry, at the front; battling for the honor and supremacy of a new nation; their pay three months in arrears, the State Treasury depleted by Congress to pay the New England troops, no money for its own. Massachusetts declining to meet is obligations; old Northampton's northern border threatened with an invasion of Canadian-British and savage Indians; Washington's army retreating across Jersey, in baffling contest with a superior force, which finally culminate in the smoke of battle: Princeton, Trenton, Germantown, Brandywine.

Harken to the roar of artillery and musketry! The rumbling, jumbling of the hundreds of wagons and steeds with their loads of maimed and dying, jostling pell mell overland into old Northampton, dropping hundreds of its bleeding dead by the wayside! Yonder in the Union Church are quartered more than two hundred of the wounded, here in the old Temple of Justice a hundred more, there in the County's jail, its prisoners turned loose to make room, are many more. On come the gruesome chariots with their overflowing loads of the armless and legless, suffering untold agonies, uncared for. Forward they go, unrelieved in their sufferings, on to Bethlehem, on to Allentown, the shrieks and supplications adding to the woe of the hour. Sleepless nights and days of anguish!

Grand old Northampton—consecrated ground—impoverished, that a new Nation might live. Pennsylvania fought the Revolutionary War and paid the debt. Old Northampton contributed double and treble its share, all its youth and manhood, an entire army in itself, did active service not only once, nor thrice, but a service that was equal to regular. A record that is unparalleled in the annals of the American Revolution.
With a change of scene our car moves around the corner into North Third Street. Time—January, 1777. Slowly we approach the front of the Union Church, bleak and dreary without. Within, the organ is pealing forth sweet sounds, the audience drinking rum, not in jubilation but in solemnity. The occasion is fraught with import. It marks an epoch in the History of America. Here assembled are the eminent counselors of the new state and nation, putting forth all their brilliant efforts to induce the famous Indian Confederation of the Six Nations, to forsake the British and espouse the cause of the new American States. The Iroquois Emperor announcing the termination of
the Conference with an assurance of a speedy assembling of the Indian Nations of the North and the prompt answer as to the result of the deliberations; and the stoic Emperor and the lesser Kings of the North Indian Confederation pass out through the portals of this patriotic shrine. One by one they go forth, the door gently closes, and thus passed forever the White Man's influence over the Red Race of America.

One year later the result of the Indian deliberation was read in the skies. The lurid glare of the heavens over old Northampton's north border; the aurora borealis of carnage burning homes and destruction of civilization in the Wyoming Valley; the unbridled ferociousness of Queen Ester and her frenzied demons' thirst for blood, massacreing the aged men, the women and children, while their sons, husbands and brothers are absent on duty for the new Nation.

This grand old historic edifice with the two lots on which it stands, is now the property of the Third Street Reformed congregation. The lots were reserved by the Penns for school and church purposes and here was erected, in 1755, by public subscription, the first school building and supported by what was commonly known as the "English Charity Fund." There were others at New Providence, Upper Salford, Reading, Tulpehocken, Vincent (Chester County) and Lancaster. They were under the charge of the "SOCIETY FOR THE PROMOTION OF THE KNOWLEDGE OF GOD AMONG THE GERMANS." Just how much more knowledge of God the English possessed, they failed to record, but, there is plenty of evidence to show that they failed utterly in their efforts to substitute the King James' Version for the Luther Bible and this was the rock that foundered the, otherwise creditable,
ing the Lutheran interest, and, about the same time, the Reformed Church of Holland had sent Michael Schlatter over, to inspect the conditions of the Germans belonging to the Reformed denomination. They supplied him with money and Bibles for the scattered congregations. After laboring here for a few years, and finding that Muhlenberg, with greater powers, was attaining better results he made a business trip to Holland and on his return to America he became interested in this English Educational Movement, and when he arrived in Pennsylvania, he combined his pastoral labors and the English educational efforts and what little success these schools did acquire, was solely through Michael Schlatter. Less than a year later, someone wrote to Holland that these schools were all English and political and that the Trustees were all religious Separatists. This raised the wrath of the Hollanders and Schlatter was, forthwith, discharged, whereupon the English appointed him superintendent of the schools and thus Michael Schlatter became the First General Superintendent of the First Public Schools in America. These schools, however, became so unpopular with the Germans that Schlatter, after only one year's service as superintendent, was forced to resign. He then, in 1757, became chaplain in a regiment of loyal American Infantry and during the Revolutionary War, being then an old man, boldly sided with the cause of liberty, thus rendering himself especially obnoxious to the British, who missed no opportunity to humiliate and insult him.

The present Reformed congregation have in their possession a Bible, which was presented to them by Schlatter, either on one of his later visits here, or, probably, given to one of the Church officials, or, someone interested, while on a visit to his home in Germantown. The exact time of this occurrence will never be known as no date is given. The flyleaf is very gorgeously decorated and contains an inscription stating that it was presented by Schlatter to the congregation in Easton. The handwriting is not unlike that of Jost Vollert, the first school teacher. The English school in this log building did not last very long and was a failure from the start. William Parsons, sarcastically, writes to Peters, under date, July 3, 1755:

"If, ye original intentions of ye Society was that ye children of English parents should receive ye benefit of ye Charity freely, and that ye poor Germans should pay for it. then the School at Easton is upon a right establishment, at present, otherwise it is not."

One hundred and fifty years have passed since the events here recorded. The descendants of these Germans still occupy the territory pre-empted by their sires, surrounded by a wall of English education 200 miles thick and that Germanism on the increase.

The Luther Bible has disappeared, supplanted by the English version, from which they take consolation by day. But, the English Bible, with all its revisions and additions, has not changed their German repose at night. Many of these have gone forth, shining lights in advanced English education, circumnavigating the globe, as leaders in advanced English thought, enhanced by American enlightenment, their Germanism yet un-conquered; one of their number, standing pre-eminent on the highest pinnacles of American education, whose English thought by day has enriched the world, reposing in peaceful slumbers of American Germanism at night, boldly announces that the time is now, when Pennsylvania-Germanism should cease. Will it? Mag so sei; Ich glaabs net.

This old log building was to be used not only for school purposes, but for Protestant preaching also. There were no congregations in Easton at this time or at any time previous; everybody attended services whenever an itinerant preacher happened along. The Moravians would furnish ministers, whenever requested. Occasionally there was a call for a minister of the Reformed denomination and at other times a Lutheran. There were always promptly sent as every denomination was represented in
the Moravian Economy at Bethlehem and it is to their everlasting credit, that they never took advantage of existing conditions to advance the interests of their Economy. The nearest Lutheran congregation was at, what is now, Cedarville, two miles distant. The nearest Reformed was one at Lower Saucon Township, now Egypt, Lehigh County. Some of the settlers, in and around Easton, were Presbyterians, Jews and Roman Catholics, but they were few in number. The Presbyterians, however, were quite numerous in Mount Bethel anything but harmonious. This difficulty could have been overcome, if it had not been for church festivals, such as Easter, Christmas, etc. The Lutherans increased in numbers, very rapidly, and usurped all rights to the house on these occasions of special ceremony. But, whether they were always permitted this exclusive privilege, there is nothing on record to show, but tradition tells us that they occasionally worshipped in the Moravian building. The Reformed are known to have worshipped, occasionally, in barns and later in the new Court House. As the years rolled on the Re-

and Allen townships. There was also a small body of them in Phillipsburg, known as "THE PRESBYTERIAN CONGREGATION AND MISSION IN PHILLIPSBURG."

The Reformed showed a steady increase until about 1760, when they formed a congregation. The Lutherans of the town, four-fifths of whom were the new-comers, also organized. The Presbyterians were yet weak and found themselves wedged between the two stronger bodies. This made three denominations to worship in the old log school-house, an arrangement which was formed became stronger in membership and the years of humiliation, under which they had labored, emboldened them to resentment. They then secured a pastor who could not be intimidated by the Lutherans, whose name was Pit- 

Old County House Demolished 1868.

hian, a man accustomed to the use of strong drinks and when he had imbibed some Pennsylvania stone fence (applejack and wild cherry), on a Sunday morning and arrived at the church door first, it was a sure sign of Reformed services for that day. If, however, there was a lack of noisy demonstration, on a Sunday morning, and the Lutherans
were holding services in the church, it was generally conceded that Pithan had been making too many trips to the “stone fence” and, consequently, unable to preach. This sort of thing went on for several years without any apparent ill-feeling between the two congregations. At last Pithan caused discord in his own church, his actions causing many to remain away from services and two factions in the congregation was the result. Pithan apparently, went from bad to worse and had but few followers, who after a while became weary of Pithan and his erratic ways and discharged him. He then went to the Lower Saucon Church where he was compelled to resign (The records state for intercession). He finally landed in North Carolina and history records him no further.

Finally the two congregations found the need of a larger building and called a general meeting to be held at the Court House whereat the following articles of agreement were entered into:

ARTICLES OF AGREEMENT made and concluded upon at Easton, in the county of Northampton and the province of Pennsylvania, the nineteenth day of March Anno 1774, between the two German Protestant congregations in Easton aforesaid to wit: the Lutheran and Presbyterian congregations in manner and form following, that is to say, first, that the members of both said congregations in do agree to build a church together jointly for the use of said congregations in Easton aforesaid upon the two lots where the German school house now stands viz, on lot No. 70 and 72 unto the following foundation viz that any other Protestant preacher or minister of the Gospel shall have liberty to do public worship in the said church at any time, when the preachers or ministers of the said Lutheran and Presbyterian congregations does not do public worship therein, provided they have leave granted them from the trustees or elders for the time being of both said congregations and provided also that no other preacher or minister or congregation or any other persons whatsoever shall have any title, claim or demand whatsoever to the said church, but only the said two Lutheran and Presbyterian Easton Congregations. Secondly, It is agreed upon by both said congregations that if hereafter it shall appear to them, that the church now intended to be built should be too small to contain the members of both said congregations, that the said church shall be valued and appraised by indifferent and impartial men to be chosen by the members of both said congregations, and to whatever of the said congregations lot of the said church shall happen, Do promise and agree to and with the other congregation to pay to them the one half of the said valuation of cash towards building another church. Thirdly, The members of both said Lutheran and Presbyterian Easton congregations to choose and appoint Abraham Labar, Lewis Knouse, Christopher Bittenbender, John Simon, Henry Barnet and Mathias Miller to be trustees in order to build and finish the said church hereby giving them said trustees full power and authority to agree with all the workmen and to find all materials fit for the said church building and the carrying on the same. For this purpose, we the members of the both said congregations, do hereby promise and agree to and with the said trustees to adjust them in cash and all other necessaries according to our circumstances at what time the same shall be demanded of us until such time as the said church is completely erected and finished. And we do further agree with one another, that all and every article herein mentioned shall be observed and kept firmly as herein set forth. And we do also agree that this article of agreement shall be subscribed by the before named six trustees in the name and on the behalf of both said congregations.

This alliance appeared to be satisfactory and they began immediately to construct the building and the corner-stone was laid with great ceremony in June, 1775. The final dedication took place in the year 1776.

The two Easton congregations worshipped harmoniously in the new church for several years, during which time the unruly element or what was left of the old Reformed congregation apparently ceased to exist as a congregation. There is no record of them during the first years of the Revolutionary War, probably their fighting proclivities carried them to the front, or, the people’s attention was attracted to passing events of the Revolution more than church affairs. The War of Independence, evidently, taught these people that “blood was thicker than water,” as we find a short time afterward that the English Presbyterians worshipped in the old log school-house and all the Germans united in two
congregations, the Lutheran and the Reformed.

The privilege given to any Protestant preacher to use the new building providing they secured permission from the two preachers and both boards of trustees was far reaching and was evidently intended to prohibit undesirable persons from preaching therein. In the year 1778 the two congregations erected, at the corner of Church and Sitgreaves streets, a stone school-house. This building is still standing. Philip Meixell, a mason, living along the Delaware River a short distance below the present Black Horse Tavern, was the builder of this stone school-house. The meals, which he furnished for his workmen were cooked at his house and were brought all the way to Easton and served, but whether these meals were served hot or cold tradition sayeth not.

Meixell accepted Continental currency in payment of his contract and the depreciation of this currency left Meixell with little or nothing for his labors. A Mr. Kempsing was the first teacher in this new school. The expenses of maintaining was met jointly by the two congregations. The old log school was conducted in English by the Presbyterians and where they continued until the erection of the Union Academy, which stood on the site of the present High School building. The old log building was demolished to make room for the building now used as Sunday School rooms by the Reformed Church.

About the year 1790, Anthony Butler, attorney for the Penns, on his tour through the state, looking for unsold tracts belonging to the Penns, found three tracts in Easton, in possession of these two German congregations. One, the two lots, whereon the church stands, the other the two lots, the corner of Fourth and Ferry, used by the Lutherans for a burying ground; the third was the town cemetery on Church Street between Fifth and Sixth (Library Park), in charge of the Reformed congregation. Mr. Butler astonished the citizens by laying claim to these three properties and notified the trustees to vacate. A joint congregational meeting was held and a committee appointed, with Jacob Arndt, Jr., president of the Reformed consistory, as its chairman, to visit John Penn of Philadelphia for the purpose of securing title to these properties. John Penn received them kindly and gave assurance that the two congregations would not be disturbed in their possessions. But no final actions were taken by the Penns until 1802, when a deed was granted conveying the three tracts to Peter Snyder, Nicholas Troxel and Nicholas Kern, trustees for the Reformed and Jacob Weygand, George William Roup and Conrad Bittenbender, trustees for the Lutheran congregation.

The Lutherans assumed charge of and buried their dead in the lot on Ferry Street and the Reformed did likewise with the Town Cemetery. But the tract on which the church stands was held in common by both. A Reformed could not be buried in the Lutheran lot and neither could a Lutheran in that of the Reformed. Apparently it never occurred to these people that inter-marriages in these two congregations might occur and that, in the case of death, the husband and wife might desire to have their remains lie in the same cemetery. The first generation had few such marriages but among the second, they were more numerous. This unwritten law regarding burials was often ignored and many funerals were held in which strategy was used; in some instances, they re-
sorted to violence. This engendered many bitter feelings among the members of the two congregations.

In the year 1807 the two congregations became incorporated, the Lutherans under the title of the "German Evangelical Lutheran congregation of Easton," and the Reformed as "the German Reformed congregation of Easton." The idea of these exclusive burials was not shared to a great extent by the Reformed. The Lutherans, apparently, were the aggressors as under date of execution from the burial place (lying at the corner of Hamilton and Ferry streets) from being buried that then the Reformed Congregation shall exercise its proper right through entrance upon aforementioned burial ground and through the burial of their dead in the same, in such a manner and at such place as shall be indicated and prescribed by a committee appointed for such purpose.

While the Lutherans, to a certain degree, complied in accordance with this resolution, they were not in full sympathy and as there was only one entrance to the cemetery, which was kept locked

June 26th, 1810, a meeting of the Consistory of the Reformed congregation was held at which the following resolutions were passed:

RESOLVED—That the members of the German Evangelical Reformed Congregation have an equal right with the members of the German Evangelical Lutheran Congregation to bury their dead in both burial places in the Borough of Easton, and that the Reformed Congregation defend and support its individual members in the enjoyment of this right.

RESOLVED—That if the Lutheran Congregation makes an attempt to hinder or exclude any member of the Reformed Con-

Old Episcopal Church on Spring Garden Street.

and the key zealously guarded by the Lutherans, the Reformed undertook to make a gate to it for their own convenience. However they were not allowed to complete it by reason of a war-like demonstration on the part of the Lutherans. Consequently, on November 18, 1810, at a general meeting of the Evangelical Reformed congregation, Mr. Philip Odenwelder reported that he made at attempt to make a gate in the lower church-yard in the town of Easton, but abandoned his purpose owing to a promise by the Lutherans to
arrange it in some other manner. Mr. Odenwelder reported further that Mr. Michael Opp agreed to submit the matter to the judges of the court and that he would report the action of the Lutheran Church Council upon the subject, without delay to the Consistory of the Reformed congregation. Whereupon

RESOLVED—that we will wait for the action of the Lutheran Church Council until the following Tuesday.

RESOLVED—that Messrs. Jacob Arndt and Christian Butz shall be a committee that shall have full power to defend before the Courts the right of the Reformed Congregation to the said Church yard.

RESOLVED—that the president of the Reformed Congregation shall notify the president of the Lutheran Congregation of the above resolutions.

It is testified that the above is a true copy of the Minutes.
Attest: THOMAS POMP, Sec.

sought relief by requesting a compromise or some arrangement whereby funerals could be held with less difficulty. Finally the matter was considered by both congregations and the following resolution passed:

Whereas certain controversies unhappily exist between the said parties of and concerning the right, title, interest, use, property or possession which the said parties respectively claim and demand to have of in to or out of two certain lots of ground situated in the borough of Easton in the County of Northampton and Commonwealth of Pennsylvania.

NOW THIS INDENTURE WITNESSETH that for the amicable adjustment, settlement and determination of the said controversy and for the re-establishment and preservation of peace and concord between the said parties, they, the said parties have agreed and by these presents do agree for themselves and their successors respectively each with the other that all matters and things

Shortly after this period, arrangements were made whereby a Lutheran could be buried in the Reformed cemetery and a Reformed in that of the Lutherans by paying double rate for such interment. This only made matters more complicated as the people objected to this double rate and caused the undertaker great annoyance. This important personage was Mordicai Churchman, the only one in the town. He, at last, becoming weary of these controversies, whatsoever had made, arisen, moved or now depending in dispute or controversy between them or and concerning the premises or in any manner relating thereto be submitted to the award, arbitrament, order, judgment, final end and determination of Mordecai Churchman, Daniel Strand and George Palmer, Esquires, arbitrators indifferently named, elected and chosen by the said parties or of any two of them so that the said arbitrators or two of them do make their award, order, final determination and judgment in the premises in writing indented under their hands and seals shall make the said award on or before the

Old House now Site of the Chemical Publishing Company Building.
Twelfth Day of August in the year of our Lord, One Thousand Eight Hundred and one part thereof deliver or cause to be delivered to the President of the Church Council or vestry of the said German Reformed Congregation of Easton, the other part thereof deliver or cause to be delivered to the President of the Church Council or Vestry of the said German Evangelical Lutheran Congregation of Easton. And it is further agreed by and between the said parties that the said arbitrators shall have full power and authority to order, direct, appoint and award such disposition or partition, as shall be deemed just and equitable in relation to the merits of the said controversy and the pretentions of the said parties respectively or expedient for the establishment and preservation of harmony, peace and concord between them hereafter. And agree each with the other by these presents that the said parties or either of them will not, at any time, hereafter revoke this present agreement of submission or the authority thereby given to the said arbitrators, but shall and will in all things acquiesce and submit themselves to their award and arbitration in the premises. In testimony thereof the said parties have hereunto interchangeably affixed the corporate seals of the said corporations respectively the day and year just before written.

JACOB ARNDT, Pres.
Attest: THOMAS POMP, Sec.

In accordance with the above, the arbitrators, on August 12th, 1811, made the award to the effect that each congregation was to maintain its own burial ground. For a while matters ran along smoothly, but old troubles again made their appearance some years later when an appeal was made to the Court. It was then discovered that neither of these congregations was the owner of the property in dispute. Ownership was vested in the name of Jacob Kern, sole legatee of his father, Nicholas Kern, the last surviving member of the trustees to whom the property had been deeded by the Penns. Jacob Kern then deeded the properties to the two congregations with the understanding that they must abide by the decision of the Board of Arbitrators. Finally, in 1832, the Lutherans relinquished their rights in the joint church property according to the original agreement and purchased of Frederick Wilhelm two lots on Ferry Street, adjoining their burial grounds, and built thereon the large church building, still standing, known as St. John's Lutheran Church. Here, the English speaking
members of the congregation formed themselves into a separate body, under the name of St. John, and a double service was inaugurated. This was continued for a number of years, the English increasing very rapidly and they soon became the predominant body. The Germans were then assigned a preacher of their own. This continued unsatisfactorily until 1873 when an agreement was entered into to separate. The graveyard at this time became very valuable and this was assigned to the German congregation as their portion. This was sold and, with the proceeds, was purchased the property on North Fifth Street, where they still exist today as the German Evangelical Lutheran congregation, the oldest religious congregation in Easton.

We will now continue our journey down North Third Street, the principal residential thoroughfare, the gateway to classic Easton. On it, have lived many people of prominence. Their biographies are found in all published works on local history. Our car is now at Third and Spring Garden streets. The section eastward of this point was not of much importance, either for residence or business, until the arrival of Anthony Butler in 1790, when the unsold lots were disposed of in a short time. The principal buyer was Samuel Sitgreaves, a noted attorney, and he erected here, on the northeast corner, a very commodious dwelling for that period. The building is still standing and is now known as the Arlington. On the rear end of the lot, where now is the brick residence and store of J. P. Michler, he had erected a frame building in which he transacted his law business. Sitgreaves was one of the few book collectors of that period.

He was instrumental in forming the Easton Library Co. in the year 1810, and presented all his books and the use of his office for the enterprise. The library remained here until the erection of their own building on Second Street. This latter building is now the office of the Board of Education. Many of these books were rare volumes of American History and these formed the nucleus of what is today one of the greatest collections of Americana in the United States, and now occupy a special room in the Easton Public Library. Next to Sitgreaves' office was the home and work shop of Henry Derringer, one of the gun
makers of the Revolution. It was Derringer's son who was the inventor of the famous Derringer Pistols used all over the world as the proper fire-arms for fighting duels.

On the northwest corner of Third and Spring Garden streets stands Easton's largest hotel, the Karlton. This house had its beginning in 1806 when Philip Slough, Jr., a blacksmith from Bethlehem Township, desiring to retire from business, went to Easton, purchased this corner lot and erected thereon a stone hotel. After conducting the business for about a year he discovered that the hotel business was rather strenuous for a retired blacksmith. He then transformed the hotel to his son and in 1808 he erected the stone house, still standing, on the rear of the lot, corner of Bank Street. Here he lived in retirement for about a year, then evidently finding that this sort of an existence was not in accord with his former vocation, built a blacksmith shop between the house and the hotel. Later, this business was transferred to the rear of the lot, fronting on Bank Street, and was conducted by the family for several generations and finally became incorporated as the Easton Foundry and Machine Company, with an extensive plant at the west end of Easton, along the Lehigh, destroyed by a conflagration in the year 1909, terminating a business that had a successful existence for just one hundred years.

We now proceed towards College Hill, on the brow of which are extensive grounds and buildings of Lafayette College, a noted institution of learning. Midway, on the hillside is emblazoned within the foliage, the picturesque memorial of the student body, sacrificed in the War of the Rebellion. Our car is now standing on the bridge that spans the Bushkill Creek, (the Indians called this creek Lechauheisen, which was corrupted into Lehicon, while the early Holland explorers called it Bushkill by which name it is now commonly known.) Directly in front of us, is a modern grist mill. On the facade can be traced the original structure, built in the year 1790 by John Brotzman and John Hester, progressive men of that period. At that time, there was no bridge here. Access to the mill was had from the one further up the stream, known as the Bushkill Street bridge. From this bridge, a road led down the north side of the creek to the mill, now known as Delaware Street, a public thoroughfare two blocks long, and used by the town for over one hundred years without the expenditure of one cent of public funds for maintenance. The road leading up the hill and the one leading eastwardly to the Delaware, are comparatively modern. In fact, the entire College Hill as a settlement, is of a later development. As we ascend the hill, we get a grand, extensive view of the old town.

Passing the College grounds, we continue on Cattell, a thickly settled street, woodland in early days, until we reach the vicinity of what is now Burke Street. Northward of this and just outside of the boundaries of the original Thousand Acre Tract, is still standing the log home of Elias Dietrich, erected about 1760.

Our car is now standing on the corner of Burke and Cattell streets. Westward, down in the valley, in plain view is the old stone mansion of the Wagners and opposite, the stone home of Andrew Ripple, whose red pump was a landmark for over one hundred and fifty years. The road leading from this pump up the hill, crossing Sullivan Street, continuing to Cattell Street, thence making an angle, continuing on and forming the present road, to the top of Chestnut Hill. Where it again connected with Sullivan Street, was opened in the year 1788. The angle was known as Dietrich's corner. From this corner, a road led straight over the hill to the Delaware to what is now the Sanitarium and which was then the extensive plantation of Andrew Grube. Grube's house is still standing and his commodious stone barn has been transformed into the present Sanitarium. The road continued up the Delaware to the home of Jacob Kreider, the only settler on the Delaware at this point. And the
locality here was designated as Kreider’s Rock. The next family above, through the Whorrogott, was Moyer on the north side of Boyer Rock, an impassable barrier where the road terminated.

The entire Chestnut Hill on which now is located Paxinosa Inn, was purchased by Peter Kocher for the express purpose of prospecting for silver on the strength of the information advanced by an Indian Chief that gold was to be found in the mountain, but true to the Indian trait, he never would impart to Kocher the exact locality where it was to be found. Kocher devoted years to prospecting without success. Several holes dug by him on the far east end are still visible.

We will now return to Sullivan Street. This is the ancient Minnisink highway but little used until Easton began, when it was the main thoroughfare to the mountains. The supposition that it was made by General Sullivan in 1779 is erroneous. The road that Sullivan constructed was through the great swamp beginning a few miles above Pocono Lake in Monroe County. This road leading over College Hill was used but very little after 1788 as the road leading to the red pump was created to take its place. Where the present road crosses the northern boundary of the city and where it intersects the old Sullivan road, stands an old stone building, that was the gun factory of Henry Young during the Revolutionary War. His log house which has been re-weatherboarded and modernized, is also still standing, directly opposite on the east side of the street.

Our car will not return to Centre Square, to our old historic shrine, where justice evidently was meted out, according to the thermometer as the following note would indicate:

October 2, 1789.

"Whereas it has been recommended by the Court of Common Pleas of said County to the Commissioners, that it being moved to the Court by the Attorneys, that the business is greatly impeded at December and March Courts for want of stoves, to keep the people from suffering by the extreme cold and the Justices have experienced the great delays and interruptions of public business for want of such necessaries. Whereupon the said Commissioners have appointed John Herster to furnish the stoves"
The Gutenberg Bible—A Sur-rejoinder

Editor of The Pennsylvania-German:

OME men hate a fact.” So says Justin Winsor in his essay on “The Perils of Historical Narrative.” No fact in the history of civilization has been so fiercely hated and assailed as the great Reformation, of which Martin Luther stands the acknowledged hero, by the writers and controversalists of the Roman Catholic Church. The least reference to it by Protestant scholars that reflects however faintly on the mighty religious institution that dominated the Middle Ages is sure to invite ill-natured criticism at the hands of an ever alert band of partisan writers.

The writer has just experienced this kind of criticism. In his article on “The Gutenberg Bible,” a copy of which had recently been sold for the great sum of $50,000, which appeared in the June number of your magazine—an article written in the spirit of an antiquarian, dealing with the first product of a wonderful invention fraught with the mightiest consequences to mankind—the following paragraph appeared, which seems to have stirred up two critics in the Roman camp, the Rev. Dr. Ganss, of Lancaster, Pa., and Editor Martin I. J. Griffin, of Philadelphia, as shown in their letters in your July number:

“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 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 at 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.”

In no part of my article is there the least suggestion that “Bible reading was frowned upon by ecclesiastical authorities of that age,” or of any age, and I fail to see the point of my critics in dragging in that question unless it was intended to mislead the readers of your magazine. The extract quoted above deals with the scarcity of complete copies of the Bible in Christendom before the Reformation and of course during the Middle Ages before the invention of printing, with an incidental reference to Luther’s discovery of a complete copy in the monastery at Erfurt, and the effect it had on his future career. I wish to say here that there was no thought of holding the Roman Catholic Church of the present day responsible for what took place in the Middle Ages—or for what didn’t take place. I wish further to say that with many thousands of Protestants I consider myself a member of the Catholic Church, notwithstanding the excommunication of my protesting forefathers and feel at perfect liberty to study its past and to criticise its pretensions, usurpations and corruption. The history of the Church previous to the Reformation is as much the heritage of Protestants as of Roman Catholics and as such, in commenting on certain phases of it during that period, they deal with their own church history in no sense intending aught offensive to their Roman Catholic brethren. I wish to say too that I am just as desirous of dealing in facts as my critics profess to be, and I should be very sorry if I thought there was the least taint of bigotry in my makeup. I have yet to be accused of it.

By all means let us have facts. Dr. Ganss begins his letter by misquoting me, making me say: “The well known fact that thousands of the priests of the church never saw a copy of the Scriptures, etc.” What I did say was “that thousands of the priests of the church before the Reformation never saw a
copy of the Scriptures.” The mention I made of the accidental discovery by Luther of a complete copy of the Bible in the monastery at Erfurt he treats with the accustomed Roman sneer saying that the “assertion though still religiously detailed in Sunday School and church library literature, is out of all accord with up-to-date historical writing and has long since been relegated to the domain of the legendary by all Protestant writers of critical value and honest scholarship”—and then quoting Dr. McGiffert, author of an interesting history of “Martin Luther and His Work,” now appearing serially in “The Century” and from Dr. Preserved Smith’s recent “Life and Letters of Martin Luther”—in support of his contention. He quotes Dr. McGiffert as saying that “if Luther was ignorant of the Bible it was his own fault.” Nevertheless Dr. McGiffert, an “up-to-date” historical writer and credited with “scholarly honesty” by Dr. Ganss repeats the statement I made concerning Luther’s discovery of a complete copy of the Bible and which Dr. Ganss ridicules as a “Sunday School legend.” Dr. McGiffert says:

“His studies also embraced the writings of the church fathers and particularly the Bible, to which he was becoming more and more attached. He tells us that it was in his twentieth year that he first saw a complete copy of the Scriptures in the university library at Erfurt. He had hitherto supposed that they embraced only the lessons read in the public services and was delighted to find much that was quite unfamiliar to him. His ignorance it may be remarked though not exceptional was his own fault. The notion that Bible reading was frowned upon by the ecclesiastical authorities of that age is quite unfounded. To be sure it was not considered part of a Christian duty, as it is in many Protestant churches and few homes possessed a copy of the Scriptures; but they were read regularly in church and their study no more prohibited to university students of that day than to those of this. And was probably as little practiced by most of them then as now. As to Bible-study, the opinion of the theological professors of Erfurt was divided. Some favored it ascribing to biblical writers an authority superior to the fathers and schoolmen; others advised against it because all that was of value in the Bible could be found in the writings of the theologians and its study was apt to foster pride and promote seditions and revolutionary spirit.”

According to Dr. McGiffert “searching the Scriptures” before the Reformation was not a universal habit—but was even “frowned upon” by some of the Erfurt professors, as it undoubtedly was if we may believe Dr. Preserved Smith who says “The rule of the Augustinians prescribed diligent reading of the Scriptures, and Luther obeyed this regulation with zeal,” which is quoted by Dr. Ganss who however fails to finish the sentence which ends thus: “in spite of the astonishment of Stauzitz and discouragement on the part of Dr. Ussing.”

This legend or “fairy tale” as the Editor of The American Catholic Historical Researches calls Luther’s discovery of a complete copy of the Bible has done duty in Lives of Luther other than Protestant. Some years ago I enjoyed the friendship and companionship of a Benedictine father, a ripe scholar and gentleman, whom I learned to admire and to regard with much affection, with whom I spent many hours in the discussion of historical subjects, among them church history and the career of Martin Luther. Expressing a desire to read a life of Luther from the Roman Catholic standpoint he loaned me a copy written by M. Audin which he assured me was one of the best Lives of Luther written in the Roman Commination. I read the work with much care and I trust with an unbiased mind. In it I found this reference to Mr. Griffin’s “fairy tale” on pages 7 and 8:

“Luther’s most pleasant hours were spent in the library of the Augustinians of Erfurt. Thanks to Gutenberg, an humble mechanic, the industry of the conventional brethren was no longer necessary: printing had been discovered. At Mayence and Cologne the sacred books were published in every form and size. The monastery had purchased at a large price some Latin Bibles, which were reluctantly shown to visitors. Luther opened one and his eyes rested with inexpressible ecstasy on the story of Hannah and her son Samuel, “My God!” he said “I would seek no other wealth than a copy of this book.” A mighty change was then
wrought in his mind. Human language, attired in poetry, seemed to him contemptible in comparison of the inspired word; he became disgusted with the study of the law.”

In the Rev. William Stang’s (a priest of the Roman Catholic Church) Life of Martin Luther on page 3 written long after Audin’s Life, Luther is quoted as saying: “I was twenty years old, and had not seen a Bible,” a statement Father Stang did not regard as a “fairy tale.” He states his authority for the same: Luther’s Sammtliche Werke, Erlangen 1826-1868; Frankfurt 1862-1870. See Vol. 60, p. 255.

If Roman Catholic writers accept this “fairy tale” as a fact, surely Protestant “Sunday Schools and church libraries” may be pardoned for “religiously detailing” it and particularly so when Protestant biographers of Luther like Julius Köstlin continue to embody it in their writings.

In Köstlin’s Life of Martin Luther, on page 36, of which the historian Froude said: “At last we have a Life of Luther which deserves the name. *** Such a volume is singularly valuable to us, now especially, when the forces of the great spiritual deep are again broken up.” (See Froude’s “Luther: A Short Biography,” pp. 7, 8,) and which has also been characterized by Dr. Ganss himself in his “Luther and His Protestant Biographer” as “a scholarly work” the following reference to the “fairy tale” is found:

“...In the town of Erfurt there was an earnest and powerful preacher named Sebastian Weimann who denounced in incisive language the prevalent vices of the day and exposed the corruption of ecclesiastical life, and whom the students thronged to hear. But even he had nothing to offer to satisfy Luther’s inward craving of the soul. It was an episode in his life when he once found a Latin Bible in the library of the University. Though then nearly twenty years of age he had never yet seen a Bible. Now for the first time he saw how much more it contained than was read out and explained in the churches.”

The Chevalier Bunsen regarded by some people as having been a scholar seems also to have been deceived with this Luther myth or “fairy tale” for on page 28 of his Life of Luther he says:

“His mind took more and more deeply a religious turn; but it was not till he had been for two years studying at Eisenach that he discovered an entire Bible, having until then only known the ecclesiastical extracts from the sacred volume and the history of Hannah and Samuel.”

Dr. Wilhelm Rein, of Eisenach, Germany, reputed to be “up-to-date” in his scholarship, also risked his reputation as a reliable historian in his Life of Luther, page 28, when he said:

“He also spent considerable of his time in the library of the university (Erfurt). Here on one occasion he found a Latin Bible, a book that he had never seen until his twentieth year. Greatly astonished, he noticed there were many more texts, epistles and gospels, than he had read in the pericopes of the Church or heard explained in the pulpit.”

I cannot refrain from calling attention to what Thomas Carlyle has to say concerning this “fairy tale” even at the risk of being accused of temerity, remembering the biting sarcasm of Dr. Ganss in passing judgment on Carlyle’s: “The Hero as Priest.” He calls him a “dyspeptic croaker”—a “cross between Cato and Punch.” Dr. Ganss is gifted with a style as original and picturesque as that of Carlyle, and it is a pleasure to read him for he is a scholar as well, notwithstanding his strong, I had almost said, reckless partisanship. Here is what Carlyle said in his lecture on Luther:

“...It must have been a most blessed discovery, that of an old Latin Bible which he found in the Erfurt library. He had never seen the book before. It taught him another lesson than that of fasts and vigils * * Luther learned now that a man was saved not by singing masses, but by the infinite grace of God: a more creditable hypothesis. He gradually got himself founded as on a rock. No wonder he should venerate the Bible, which had brought this blessed help to him. He prized it as the word of the highest must be prized by such a man. He determined to hold by that; as through life and to death he did.”

It seems to me that even a superficial study of Luther’s life as told at least by his Protestant biographers justifies the opinion I expressed, that his discovery
of a complete copy of a Bible at Erfurt "marked the beginning of Luther's revolt against the tyranny and teachings of the Church of Rome" which Dr. Ganss calls "so novel and even unique" in his ex cathedra way. Köstlin on page 53 of his Life of Luther says:

"The first firm ground, however, for his convictions and his inner life, and the foundation for all his later teachings and works was found by Luther in his own persevering study of Holy Writ. In this also he was encouraged by Staupitz who must however have been amazed at his indefatigable industry and zeal. For the interpretation of the Bible the means at his command were meagre in the extreme."

Dr. Ganss' favorite Protestant biographer of Luther, Dr. McGiffert, in Vol. 82, page 89, of the Century magazine, says:

"Luther avowed submission to no one. Only to the clear teaching of the divine word would he bow and he would read it with his own and not with other men's eyes." * * * * "The Bible he read for himself and admitted the claim of no Council or body of men to read it for him. This, in principle, though he never fully realized it, and seldom acted upon it, meant the right of private judgment."

That complete copies of the Bible were scarce before the Reformation is evident to all students of Bibliography, notwithstanding the glib references of Editor Griffin to the numerous editions printed "before Luther was born," and notwithstanding the puerile effusion of the Rev. Dr. William Barry printed in the London Catholic Times, a patchwork of emasculated paragraphs taken from articles in encyclopedias which any schoolboy can read for himself in their entirety, which he so politely requested the editor of the Pennsylvania-German and the writer "to read" as if they were in "need" of that kind of information.

The first edition of the Bible printed was that of Gutenberg as we all know, and it is claimed took at least five years in the printing—and that only 210 copies were printed. The size of editions as well as their number must be taken into consideration in making an estimate of the output of the printing presses of the XVth century. Alfred W. Pollard, M. A., editor of "Books about Books" in the article on "Incunabula" in the 11th edition of the Encyclopaedia Britannica says that:

"The total output of the XVth Century presses in book form is not likely to have exceeded 40,000 editions. As to the size of the editions we know that the earliest printers at Rome favoured 225 copies, those of Venice 300. By the end of the century these numbers had increased but the soft metal in use then for types probably wore badly enough to keep down the size of editions, and an average of 500 copies, giving a possible total of twenty million books put on the European market during the XVth Century is probably as near an estimate as can be made."

At this estimate one hundred editions of the Bible would show but fifty thousand copies for Christendom in fifty years—1450-1500. Evidently there was not a ravenous demand for Latin Bibles. If Brunet may be accepted as an authority this estimate is too high, for many editions of the classics frequently consisted of but 100 volumes. Printers became more careful in their ventures; they had the example of two noted printers, Sweynheim and Pannartz, before them, who were reduced to poverty by their surplus copies and avoided exceeding the current demand. Most of the editions of the Bible were in Latin which the vast majority of the laity could not read—and who therefore could not become acquainted with its contents. As for complete manuscript copies of the Bible before the invention of printing there is nothing to show a great abundance of them. On the contrary a great scarcity as well as being very costly. George Haven Putnam, A. M., in his book on "Books and their Makers in the Middle Ages," page 44, says:

"It was evidently the case that for centuries the several divisions or books of which the Bible consists were still frequently considered in the light of separate and independent works, and were transcribed and circulated separately."

It is also a great pleasure to quote from Dean Maitland's famous volume, "The Dark Ages," the Dean whom Episcopalians like myself have long ago learned to read with pleasure and profit.
and I think with more discrimination and fair-mindedness than Brother Griffin and will be seen from the following. On pages 201-202 the Dean has this to say:

“All the instances which I have given refer to the whole Bible, or, as it is expressed in some of them the Bibliotheca integra, or Bibliotheca tota; but I must beg the reader’s attention to one circumstance which is important, if we would understand matters aright. Undoubtedly Bibles were scarce in those days; but we are not hastily to conclude that wherever there existed no single book called a Bible, the contents of the Bible were unknown. The Canon of Scripture was settled, indeed as it is now; but the several parts of which the Bible consists were considered more in the light of separate and independent books than they are by us. To copy all these books was a great undertaking not only a laborious but a very expensive matter. I am inclined to suppose that at this day (1844) a copy of our English Bible paid for at the rate at which law—stationers pay their writers for common fair—copy on paper would cost between £60 and £70 ($300 to $350) for the writing only; and farther that the scribe must be both expert and industrious to perform the task in much less than ten months. I mention these circumstances merely as reasons why we should not expect to meet with frequent mention of whole Bibles in the dark ages.”

This does not indicate the “wonderful familiarity of the people of these ages with the Bible” as Brother Griffin tells us is shown in Dean Maitland’s book. On the contrary the Dean shows conclusively the great scarcity of complete Bibles and gives the best of reasons why they were scarce.

In the Church Quarterly Review, Oct. 1879, page 57, also quoted by Brother Griffin he skipped (an inadvertence, no doubt) the following in a sketch of Saint Hugh, Bishop of Lincoln, and his Carthusian Priory of Witham:

“The new buildings being completed and filled with an orderly and decent brotherhood (he had cleaned out the reprobates) Hugh began eagerly to seek manuscripts of learned and pious books which his brothers according to the rule of the order might spend their time copying. Above all things he was anxious to obtain a Bibliotheca, i.e. a complete copy of the Bible—of which the house seems previously only to have possessed detached portions.”

We read too of a Bible being loaned from one Conventual Establishment to another and bonds required to insure its safe return. This does not indicate a great plenty of the Scriptures, Brother Griffin to the contrary notwithstanding.

The great cost of the sacred writings is further shown in the following extract from a “Life of Wickliff in British Reformers,” Vol. I, page 25—the Wickliff whose Bible Brother Griffin’s oracle, the Rev. Dr. William Barry calls “an apology for sedition, theft, and slaughter” in his sketch on “The Catholic Church and the Bible” which Brother Griffin advises the Protestant Editor of The Pennsylvania-German and myself—a believer in Wickliff—to read. Brother Griffin shows as little tact, to say nothing of courtesy, in this rather impertinent request as would be shown by myself should I request him to read Dowling’s History of Romanism.”

“From the register of Alnwick, Bishop of Norwich in 1429, it appears that the cost of a testament of Wickliff’s version was 2 £. 16s. 8d (equal to more than 20 £, or one hundred dollars of our present money). At that time five pounds ($25) were considered a sufficient allowance for the annual maintenance of a tradesman or a curate.”

A collection of manuscript books during the Middle Ages was so difficult and costly an affair as shown by Maitland and other writers, that Princes and Emperors bequeathed them as precious legacies.

“Louis, Elector Palatine, bequeathed in 1421 his library to the University of Heidelberg, consisting of 152 volumes. 89 of these relate to theology, 12 to Canon and civil law, 45 to medicine and 6 to philosophy.”

“The Duke of Gloucester presented the University of Oxford with 600 books, which seem to have been of extraordinary value. 120 of them having been estimated at 1000 £.” See “Hallam’s Middle Ages,” Vol. III, p. 434.

To show not only the great value attached to MSS. books during the Middle Ages as well as their scarcity also, but also the illiteracy of the times let us quote further from Hallam:

“Those who first undertook to lay open the stores of ancient learning found incredible difficulty from the scarcity of
manuscripts. So gross and supine was the ignorance of the monks, within whose walls these treasures were concealed that it was impossible to ascertain except by indefatigable researches the extent of what had been saved out of the great shipwreck of antiquity."

The "Dark Ages" were well named when the vast majority of mankind were steeped in the grossest ignorance—their habits filthy—even kings, bishops and archbishops smelling foully and their persons covered with vermin. Yet Brother Griffin would have us believe that the "Dark Ages" were one vast Bible class, where everybody read Latin out of Bibles that few people even in this age of printing and money could afford.

A word or two more concerning the Rev. Dr. William Barry's discussion of the "Bible and the Catholic Church" recommended by Brother Griffin. He says: "Yet no English Bible was printed until the New Testament of William Tyndale made its appearance in 1525. Why was this? And how came there to be such an exception to the rule which elsewhere provoked churchmen to scatter the Bible broadcast?"

We may give the answer in one word, and that word "Wycliffe." He then proceeds to show what a terrible creature this man Wickliffe was and quotes from Canon Hensley Henson's article on the "English Bible" in the Encyclopedia Britannica, eleventh edition, to prove his assertion. But like Brother Griffin he does not give us the full quotation—just enough to mislead his readers. Here is what Canon Hensley Henson does say:

"It is first with the appearance of Wycliffe and his followers on the arena of religious controversy that the Bible in English came to be looked upon with suspicion by the orthodox party within the Church. For it is a well known fact that Wycliffe proclaimed the Bible, not the Church or Catholic tradition as a man's supreme spiritual authority, and that he sought in consequence by every means in his power to spread the knowledge of it among the people. It is therefore in all likelihood to the zeal of Wycliffe and his followers that we owe the two noble 14th Century translations of the Bible which tradition has always associated with his name and which are the earliest complete renderings that we possess of the Holy Scriptures into English."

Why didn't Dr. Barry tell us the whole story—as told above—and why didn't he tell his readers that the Council of Constance, May 5, 1415, "ordered his (Wycliffe's) bones to be taken from consecrated ground and cast upon a dung hill" but that it was not done till the Antipope Clement VIII in 1428 ordered his remains burned and the ashes cast into the Swift, a branch of the Avon."

Why too, didn't Dr. Barry tell his readers that William Tyndale, the English Reformer and translator of the Bible, whom he mentions in his article, for doing this great work was strangled and then burnt at the stake. Martin Luther, condemned by the Church, would also have been burned at the stake had he ever fallen into the hands of the Roman Catholic authorities. Great lovers of the Bible truly were the rulers of the Church in the Middle Ages.

Brother Griffin in closing ridicules D'Aubigné and Milner. He would no doubt have us accept in their stead the lop-sided work of Jannsen on "The German People" and Deniefel's abusive book on "Luther and Lutherthum" as models of honest scholarship and unbiased criticism. With Dr. Ganss I am loath to prolong this discussion in your pages inasmuch as it is not within the scope of your magazine and a controversy of this sort is distasteful to one who believes in the utmost freedom of religious opinion and who believes moreover that nothing is gained by such controversies.

Yours very respectfully,

(Hon.) James B. Laux.
The Twin Daughters of a Union Church

From the historic Alsace Church in the suburbs of Reading, Pa., have sprung twin churches, which stand out conspicuously as beacons to indicate the wise and progressive course for any Union Church to pursue. The contrast between the old “Union” building and the new “Alsace Lutheran Church” is striking: but in passing out of the city northward and eastward by train or trolley a view of the “twin churches” side by side, with the story of the peace and prosperity of the Lutheran and Reformed congregations presents a concrete climax in proofs of the wisdom of dissolve the “union churches” and speedily making their existence to be merely an interesting fact of Church history.

The Alsace church is one of the historic congregations and that it should break from its traditions which all centered in “unionism” is remarkable. It is also encouraging to those who are discouraged because of the obstacles thrown in the way of change.

The neighborhood was settled by Germans from Alsace in 1691. This gave the name. The first church, which was union, was built in 1737. This was eleven years before the city of Reading was laid out and 15 years before Berks county was formed. The log church was replaced by a stone church in 1752. This was built by the Lutherans: but in 1796 Lutherans and Reformed united in building the third church—a two-story brick structure. The fourth church was built in 1850. It was torn down in 1908 when the property was divided and two churches erected which are exactly alike in size, appearance, equipment and arrangement. The desire of the two congregations was to separate and to so establish themselves as to insure the prosperity of both congregations and prevent either from being jealous of the other. They have succeed admirably, as the two massive twin granite edifices which stand side by side unitedly testify. Two large congregations, both prosperous, active and effective in denominational work however speak eloquently of the wisdom of those who persuaded them to effect the separation.

The Alsace church, from the beginning of Trinity Church, Reading, in 1752 was a part of that charge and has included among its former pastors some of the leaders in the Lutheran Church in the days when history was made. The list of the pastors includes, Rev. Wagner, previous to 1754; Rev. Schumacher, 1754-1758; Rev. John C. Hartwick, founder of Hartwick Seminary, 1758; Rev. Bernhard Haushil, 1758-1763; Rev. John King, 1764-1771; Rect. F. Niemeyer and Rev. P. J. Krotz, 1771-1774; Henry Moller, 1774-1776; Rev. F. A. Muhlenberg, who afterwards became the first speaker of the House of Representatives of the United States, 1776-1778; Rev. Daniel Lehman and Rev. Charles F. Wildbahn, 1778-1796; Rev. Marcard, 1796-1797; Rev. Lehman, 1797-1801; Rev. H. A. Muhlenberg, D.D., 1803-1829; Rev. Jacob Miller, D.D., 1829-1850; (The last two served as President of the Ministerium. Dr. Muhlenberg became a member of Congress, declined a portfolio in President Van Buren’s cabinet and in 1838 became U. S. Minister to Austria.) Rev. A. T. Geissenhainer, 1851-1851; Rev. R. S. Wagner, 1852-1857; Rev. T. T. Jaeger, 1857-1865; Rev. Wicklein, 1865-1873; Rev. F. K. Huntzinger, 1873-1897; Rev. Charles E. Kistler, 1898 to the present time.—The Lutheran.
DIE MUTTERSPROCH
“O, Muttersproch, du bist uns lieb”—A. S.

Die Howard Grove Miehl
By D. M. Rothenberger, Lancaster, Pa.

Im Schatte kiehl, schteht do wie schee,
En alt Gebel, gehaut von Schtee;
En Basement, no noch drei Schtock hoch,
Im Giebel-End, es Portscha-Dach,
Wo druf is g'schriwe schee un plain,
Viel Fenschtra, mit der Laada grie,
S'is die “Howard Grove Kunne-Miehl.”

Drei Dhiera sin in Giebel-End,
Zwee Dhiera nava in der Wand;
En Blaecha-Dach g'paint schee roth,
Un Schornschttee un Gawidder-Ruht!
Der Rees un Damm, wie's immer war,
Is noch um Platz, uns Fohr-Bed ah;
Die Wasser-Redder sin um geh,
Sie treiwa die alt Kunne-Miehl.

Im Portscha-Dach, im Giebel-End,
Dort is en Schtrick, der ruhner hengt;
Dort hoist mir ales mit blessir,
Nuf in die iMehl. vum erschta Floor.

Dort an der Dhier im Geibel-End,
Lawd m'r die Frucht ab was mir bringdt,
Un an der Side-Dhier lawd m'r viel
Was m'r mit Heem nemmt von der Miehl.

Die Miehl-Schtee sin ah noch am geh.
Sie maahla Korn un Weetza-Miehl;
Viel Haaver un viel Welschkorn-Schroad
Wiert do gemaahla, frie un schpote.
Die Schtee die singa immer fordt,
Es same alt Leed. Vor Yohra dort;
Ihr Music heerdt mir weit von Heem,
In Gedanke von der Kunne-Miehl.

Der Miller gleicha al die Leit.
En fraud war's in die Miehl zu geh;
Immer lacht er. un war froh.
Wan m'r in die Miehl kumnit doh.
Die Bauer bringa al ihr Frucht.
Uf Weit un Braat do in die Miehl;
Der Miller kaaft die Frucht ah viel
Von Bauer, in der Kunne-Miehl.
M'r treibt uscht vor die Portsch dort hie,  
Im Eck lort duhrt der Offa schteh,  
Der Miller nehmt es in die Miehl;  
Mit schwattzer Top, Dhier, Rohr un Bee;  
Weekt uf der Woog inside der Dhier,  
Un deehl gewiesled, weiss wie Schnee,  
Un schreibt's Gawicht scheoe uf's Babier.  
Den Miller gelicht ya, alles schee.  
Noh figured er, un sagt wie viel,  
Do in die Office, in der Miehl,  
M'r hut gebracht do in die Miehl;  
Kummt vor die Bauer al ihr Mail;  
Un kan em saga was er gebt  
Un Owets kan m'r immer seh,  
Vor alles was is in d'r Seeck.  
Die Bauer zu der Miehl zu geh.  
Die Office is neckacht an der Woog,  
Do sitza sie bis Owets schpote,  
Mit Schteeul un Benk un Safe, wie gross!  
Verzahle was im Land ah geht;  
Un Desk wo mir es schreiwes duht  
Die Zeittung laasa sie Deheem,  
Wan m'r die Bauer ab-bezahlt.  
Wann sie zuruck sin vun der Miehl.

Wann Der Helthmann Kummt

So g'schwind as nun ohnns ahfundt krexe,  
Dei Seischtall aus dem diefe Dreck.  
Vun Rickweh oder schteftle Flexe,  
Ich selwer weis dir'n bess're Grund.  
Von Baughweh, Raedle, oder Gretz,—  
Un chaerg versich der Cent de Schtund."  
So g'schwind es scheint 's is ebbes letz,  
Er weist de Weilsleit ah als wie  
Noh kummt der Helthmann uf der Grund  
zu melke recht, die fette Kee,  
Am Loh vun verzich Cent die Schtund.  
Dort an der Kerich. by die Leit  
Wann Kee forhext sin bei de Hexe,  
Die Sich als dort versamelt hen,  
Un all deweil sei Geltsok. rund,  
In sella alta Kunne-Miehl.  
Buicht sich dicker alle Schtund.

September 4, 1902.

Gebräuche—Bei de Dode Wache

From Miller's Pennsylvania German, Vol. II.

Wann unser Zeit mohl kummt, am End,  
Die ein Hochmacht in der lechse Cent.  
Un Taxe hen der lechse Cent.  
Jah. wann der Tod kummt wie'n Dieb,  
(Us 'swar ehm juscht about so lieb)  
Noh blantze sie ehm in der Grund,  
Un chaerz wieder bei de Schtund.

H. M., Rebersburg, Pa.

Mei Lebdag net. Es war en schreckliche  
Mei Schwoeger hot ah emoi en Erfindung  
Zelt for mich. Ich war noch jung un hab  
kat in dere Lein. Er un zwn Nachbore hen  
mer allerhand Sache vorgestellt. Ich hab's  
alle Nachts g'wacht bei de Dode. Die Nochbore sin  
dod Kind die ganz Zelt abgeguckt, un oft  
zum kumme un hen die ganz Nacht uf-  
hab ich mer eigebed, ich däht Gelster un  
gehockt beim Dode. Sell hen sie Wachmacht  
Spucks un allerhand so G'fräss sehne. So en  
'geist in de Nachtsche g'eeese. Ich hab sell ah emoi geduh wie  
soen schauerliche Zelt hab ich sitzer nimme kat.  
ich 17 Johr alt war. Ich hab helfe wache  
Es war selle Nacht just zweh vun uns, un mer hen alle  
bei eme verstorwene Kind. Es ware selle  
Stund abg'wechsel. Jedes hot en Stund  
Nacht vergess ich  
allehnig gewacht. Selle Nacht vergess ich  
nachmacht vum Dode.

mei Lebdag net. Es war en schreckliche  
triebt uscht vor die Portsch dort hie,  
Zelt for mich. Ich war noch jung un hab  
Der Miller nehmt es in die Miehl;  
mei Lebdag net. Es war en schreckliche  
Weekt uf der Woog inside der Dhier,  
Zelt for mich. Ich war noch jung un hab  
Un schreibt's Gawicht scheoe uf's Babier.  
mei Lebdag net. Es war en schreckliche  
Noh figured er, un sagt wie viel,  
Die Bauer zu der Miehl zu geh.  
M'r hut gebracht do in die Miehl;  
Do sitza sie bis Owets schpote,  
Un kan em saga was er gebt  
Verzahle was im Land ah geht;  
Vor alles was is in d'r Seeck.  
Die Zeittung laasa sie Deheem,  
Die Office is neckacht an der Woog,  
Wann sie zuruck sin vun der Miehl.  
Mit Schteeul un Benk un Safe, wie gross!

Wann Der Helthmann Kummt

So g'schwind as nun ohnns ahfundt krexe,  
Er weist de Weilsleit ah als wie  
Vun Rickweh oder schteftle Flexe,  
zu melke recht, die fette Kee,  
Von Baughweh, Raedle, oder Gretz,—  
Un wass for'n medicin zu mixe.  
So g'schwind es scheint 's is ebbes letz,  
Wann Kee forhext sin bei de Hexe,  
Noh kummt der Helthmann uf der Grund  
Un all deweil sei Geltsok. rund,  
Am Loh vun verzich Cent die Schtund.  
Dort an der Kerich. by die Leit  
Buicht sich dicker alle Schtund.

September 4, 1902.

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Am Loh vun verzich Cent die Schtund.  
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Buicht sich dicker alle Schtund.

September 4, 1902.
Miss Elsie Singmaster had one of her clever short stories, entitled "The Ways of the Fathers," in the Saturday Evening Post for July 22; and another one, "The Rebellion of Wilhelmina," in The Century for September.

INDIAN EVE AND HER DESCENDANTS—

Here is another of those outrageous stories relating the cruelties, butcheries, and atroci- ties of the Indians centuries ago. Not a half of these outrageous stories have ever been told and never will be.

Indian Eve was the wife of Henry Earnest, who lived with his wife and six children some distance north of Fort Bedford, Bedford County, Pennsylvania. In an attack by the Indians the father and several of the children were scalped, one or two made their escape, while the mother and the two youngest, the youngest a boy of only two years, were taken captive by the Indians to Detroit, where they were redeemed by British officers. Nine years afterwards she returned with her two children to her native county, having ridden a pony all the way from Detroit. After her return she was known as "Indian Eve." She afterwards married Conrad Samuel. She died in 1815, leaving a long line of descendants.

The story is soon told, and much of it is conjecture. The book is devoid of literary merit. It is written in a very simple, innocent, and, may one say, childlike, manner.

The rest of the book has to do with extraneous matter; the larger and more valuable part is taken up by genealogical records relating to the long line of illustrious posterity left by Indian Eve. The record is an extensive one: how complete it is, cannot be determined here. The writer has performed a valuable and commendable piece of work; and is rightfully entitled to the commendation and thanks of the long line of descendants of this heroine of the Pennsylvania frontier.

SAINT JOHN REFORMED CHURCH OF RIEGELSVILLE, Pa.—Showing the Development and Growth of the Congrega- tion from its Organization in 1849 to January 1 1911. Its Pastors and Officers: The Erection of the Buildings; Its Financial Operations and Constitution; Founding of the Riegelsville Academy and Public Library; To which is added an Alphabetical List of all its Members. Past and Present. Published for Private Circulation by B. F. Fackenthal, Jr., Riegelsville, Pa.

This particular work is a great deal more than simply an historical account of this particular church. It contains a lot of valuable data of this unobtrusive, historic, and well-to-do village on the Delaware. It affords some valuable information for local history, which is after all frequently the most captivating and interesting. It is another instance of what may often be found among the old papers stored away in some
old garret, where the real history of a
department of a
top, and illustrations. It stands for a good
difficult to find a starting place with such a
book.
It is an artistically gotten-up book of over
two hundred pages, in cloth binding, gilt
top, and illustrations. It stands for a good
deal of painstaking labor. The long list of
the names of members at the end will very
likely interest few aside from those who
happen to find their names there. The book
possesses some literary merit, about as
much as a work of this sort usually can
contain, for much is frequently of the nature
of a compilation.

RAFINESQUE—A Sketch of His Life, With
a Bibliography. By T. J. Fitzpatrick, M.
S., Fellow of the American Association
for the Advancement of Science; Fellow
of the Iowa Academy of Science; Member
of the Torrey Botanical Club; Member of
the American Historical Association.
Cloth; illustrated; 239 pp. Des Moines.
The Historical Department of Iowa. 1911.
The subject of this sketch, Constantine
Samuel Rafinesque, was born near Constan-
tinople in 1783. His father was French and
his mother was German; her name was
Schmalitz. He was a born botanist and
naturalist.
He came to this country the first time in
1802. Then he went back to Sicily. He
returned to this country again in 1815. This
last voyage was disastrous to him; while
rounding Long Island the vessel struck bot-
tom and soon afterward sank, and with it the
reward of twenty years of hard labor. He
lost his ten thousand botanical speci-
mens which he had collected from all parts of
the world and which he was now bringing to
America.
He was furious in his travels, and "mad"
in his collecting of specimens. He roamed
over the whole country and collected speci-
mens of plant and animal life. Many a time
he crossed the Alleghanies on foot in his
travels to and from the West. He was at
one time connected with the University of
Lexington, Ky. The last years of his life
he spent in Philadelphia, where he died in
wretched circumstances in 1842 "in a garret
on Race Street, between Third and Fourth
streets, in the midst of his great collections,
with nothing but a hard cot and pillow for
furniture, and no living soul at hand." His
body was taken by force from the landlord
of the house who was determined to sell it
to the medical school in order to get his
rent! He is supposed to be buried in a
cemetery at Ninth and Catherine streets.
There is probably no more remarkable
figure in the annals of science. He was
decidedly peculiar, in fact eccentric to a
marked degree. But with it all he was of
an industrious and lovable nature. He was
born out of due season; a hundred years
before his time. This may be the reason
why he was considered peculiar, and was
not understood. Seemingly the scientific
age has caught up with him in the last
hundred years and is beginning to perceive
the value of his contributions and dis-
coveries.
The short sketch of only sixty-two pages
is an interesting and inspirational narrative
of a man whose heart and soul were in his
work, who was sadly unfortunate in his
worldly concerns; and yet never gave up in
despair, and whose labors have never re-
ceived the recognition and appreciation they
deserve.

The remaining pages (177) are taken up
by a bibliography containing almost one
thousand items. This in itself is proof of
the man's industry and versatility. His
articles and papers have not yet been all
discovered. The book is a scholarly piece
of work and shows the hand of a trained
investigator.

Old-Time Buckwheats
How well we recall the old-fashioned buck-
wheel cakes,
The buckwheat cakes we had in the days
of long ago;
The buckwheat cakes that rose in the night
till they lifted
The top from the jar and would then
overflow.
The buckwheats that danced as they baked
on the griddle
Each time they were dropped from flat
turning blade;
Hurrah for the buckwheats—the old-fash-
oned buckwheats,
The sirup-crowned buckwheats that dear
mother made.

A Tombstone Inscription
Er war ein Schneider
Leider!
Hat nie das Masz getroffen,
War oft bes.....
Er hat sich zerschitten die Hand
Mit der Scheer',
Und hat sich schwer
Mit dem Buegeleisen verbrannt:
Da ist ihm der Faden zerrissen
Und er hot in's Gras gebissen.
Old Milestones Being Restored

Entering a field of historical work not often trodden, the Philadelphia Colonial Dames are having the old milestones restored on the Bristol pike from Frankford to Morrisville. This suggests that similar restorations might be undertaken along the various ancient highways entering Philadelphia, including the York road, the Germantown road, the Bethlehem road, the Ridge road and the Lancaster road. On some of these the original mile stones are still standing.

Chester County Historical Society to Erect Marker

On October 7 the Chester County Historical Society will celebrate the founding of the old New London Academy, which was established in 1743.

The chief exercises will be held on the grounds surrounding the Presbyterian Church. There will be a short historical sketch of the school, an original poem by Prof. John Russell Hayes and addresses by Dr. Paul Van Dyke, of Princeton University; Dr. Edgar F. Smith, provost of the University of Pennsylvania, and the Rev. Dr. John D. Rendall, president of Lincoln University.

The monument to be erected at New London will be of native granite, from the quarries at the falls of French creek, in Warwick township.

Near the farm of Miller V. Crowl, where the original academy stood, there will be a metal marker, with this inscription: “The original site of the New London Academy, founded in 1743, was ** yards northwest. Marked by the Chester County Historical Society, 1911.”

Berks County Historical Society

On Tuesday, September 12, the stated meeting of the Historical Society of Berks County was held at Douglassville. Although the attendance was not large, there was, nevertheless, quite a number of antiquarian enthusiasts present and the meeting proved to be a most interesting one.

The session of the Society was held in the old St. Gabriel’s Protestant Episcopal church. This building, now used as a parish house, is one of the oldest, if not the oldest, of existing places of worship in our county.

It was originally a Swedish Lutheran church. Built of the red sandstone of the vicinage, it is the successor of a yet earlier structure of logs long ago destroyed by fire, which was the first building in which an organized congregation of white men, within the limits of our county, met to worship their Maker. In the graveyard in which the old church stands lie a number of the earliest settlers of our county, the ancestors of families which have been of prominence in the history this section.

Here, among the others, is the oldest gravestone in the county, of a man named Robeson, after whom Robeson township was named. He died, as his queerly carved stone declares, in the year 1719 20. To many this record of the tombstone is a curiosity. But the curious dating is understood when one recalls that at that time New Year Day came, according to the reckoning of many folks, at the beginning of spring, about March 25, instead of at the beginning of winter, January 1, as at present. For it was not till 1751, as the histories tell us, that by law in English-speaking lands the year was made to begin with January 1. So, during the time when some began the year at one time and others at the other, dates occurring between January 1 and March 25 were written in this curious way, 1719 20, that is 1719 if the year was considered as beginning in March, but 1720 if it was regarded as beginning in January. In New England, where very old gravestones are much more common, such double dating, although made in a slightly different way, are rather numerous. This, however, is the only case in our county of which the writer has knowledge.

The members of the society visited also the oldest house in the county, built, as the date stone shows, in 1716, by Mounce, or Moses, Jones, also the old “white house” tavern, one of the two hostelries of the old Morlatton settlement, as it used to be called.

A paper, giving the history of this ancient settlement, was read by Mr. Richards, president of the society.

The Historical Society of Berks County is doing a worthy work in gathering up and preserving the fast disappearing data of the early time. While a greatly increased interest in the history of our forebears and in antiquarian affairs generally is manifested, there is nevertheless, a lamentable neglect or indifference shown by many who should be interested. Many more of our citizens should become members of this society, which is struggling heroically against the odds of apathy and unconcern.

—Kutztown Patriot.
Washington County, Historical Society,
Virginia

This county has recently organized a historical society with H. S. Bomberger of Boonsboro as president.

The constitution sets forth that the society is for the "collection and preservation of matter of historical interest; the encouragement and cultivation of interest in historical research and dissemination of historical knowledge amongst the people of Washington County, more especially of a local character; the publication of historical information in newspaper or pamphlet form; the identification and marking of spots of historical interest, etc." The organization is to have no capital stock.

In connection there appeared in a local paper a communication by one of our subscribers, C. H. Eshelman, Grand Haven, Mich., a native of Washington County, from which we quote:

"I am glad to read in the Globe of the steps toward the organization of a Washington County Historical Society. One feature of the work will, of course, be a study of the part played by the Pennsylvania Germans from Lancaster and other counties in Pennsylvania. No doubt some members of the society will devote special attention to this.

"The question has arisen in my mind whether the Pennsylvania German descendants in Washington County are fully aware of the immense amount of historical work that is being done in the interest of these people in Pennsylvania. It seems to me one of the preliminary steps should be to get fully in touch with this literature. I would mention first a little book entitled, "Swiss and German Colonial Settlements in Pennsylvania," by Prof. Oscar Kuhns, published by Henry Holt & Co.

"There is also the Pennsylvania-German magazine, published monthly at Lititz, Pa.; it has many features which would interest and benefit our people beyond measure. In the Lititz Express, a weekly newspaper, there is now appearing a series of articles on the sufferings of the early Mennonites in Switzerland. There are also the publications of the Lancaster County Historical Society and the Pennsylvania German Society.

"I am not assuming that these facts are not known in Washington County, but have reason to believe they are not known generally as they should be. Nor am I writing to advertise these publications, for I am financially disinterested. To any one desiring any of this literature, I would suggest that he first write to "The Pennsylvania-German, Lititz, Pa."

GENEALOGICAL NOTES AND QUERIES

We will insert in this department under "Research Problems" investigators' requests for data with whom those able to answer will on request be placed in communication. Ask for particulars.

Our Genealogical Research Bureau

We desire to call attention to the notice appearing at head of this department. We were induced to make this announcement by the following words received from a subscriber: "Over the United States are thousands of widows and spinsters, of seamstresses, music teachers, school teachers, etc., who have a wide acquaintance and knowledge of their communities, present and past,—if we could but reach them, the service that they could give would often be of much value, and if paid for at rates that professional searchers would rightly deem low would still be like money found to these women. Then too there are local genealogists and local historians who should be ferreted out and made use of for their own good and others." We have ample evidence that this department has been of service to our subscribers in the past. We believe this new step will make the department still more valuable.

Subscribers—Ministers, librarians, lawyers, church and county officials, local and family historians, genealogists, teachers, etc., can register as searchers by submitting to us a statement giving time they can devote to research, records on which they can work, and schedule of charges.

Is "Nice" Irish or German?

Having always understood that the name, "Nice," among Americans, is from the German, "Neus" or "Neuss," I was recently surprised to hear a resident of Hawkins County, Tennessee, Mr. W. G. Nice, state that he is of Scotch-Irish origin and that the family name was originally "Noise": that his grandfather's grandfather settled in or near Philadelphia, Pa., and that one branch of the family migrated into Virginia and afterwards into Tennessee; that several in his line have borne the initials, "W. G." Sometimes people are misinformed regarding
their genealogy. Can the Editor or any of the readers of this magazine say definitely whether or not in this instance, "Nice" originated from the Scotch-Irish?

Cyrus Kehr, Knoxville, Tenn.

Shaffer-Sharer Marriage Certificate

Christian E. Metzler, Boston, Mass., found among his old papers the certificate of marriage between John Shaffer of Lower Nazareth, Pa., and Mrs. Sarah A. Sharer of Bethlehem Township, signed by D. F. Brendle. He is willing to restore it to the owners or the descendants. Communications respecting the certificate should be addressed to The Pennsylvania-German.

Goshenhoppen Church

Editor The Pennsylvania-German:

Dear Sir: In reply to your inquiry in August number inform your subscriber who seeks the Goshenhoppen church records that if his inquiry relates to those of the Catholic Church these may be read in The Records of the American Catholic Historical Society of Philadelphia, Vols. 2, 3, 8, 11. They cover from 1741 to 1810.

MARTIN I. J. GRIFFIN.

Ruebush Family Data Wanted

J. K. Ruebush, Editor of Musical Million, published by the Ruebush, Kieffer Co., of Dayton, Virginia, desires to gain information about his family. It seems that his great-grandfather migrated from Germany to Pennsylvania about the year 1750. His grandfather, John Ruebush, went to Augusta County, Virginia, from York, Pa., or thereabouts, between the years 1804 and 1815. The father of John and his brothers went with him or followed him in a short time. This family knows of no other lines of the Ruebush tribe. If our readers can throw light on the subject they will confer a great favor by corresponding with Mr. Ruebush.

A New Mine for Family History

My dear Kriebel:

It is worth mention in Penna.-German's genealogical department that the West Publishing Company of St. Paul, Minn., will soon issue a complete table of cases decided by the courts of last resort in the U. S. from earliest times to October 1st, 1906. There are about 750,000 of these cases from every state and territory. The table will occupy five big volumes, about 7500 pages, and will be in almost every active lawyer's office. The table will be by names alphabetically and will be a mine for family history.

Very truly,

(Hon.) J. C. Ruppenthal.

German Family Names in Virginia and West Virginia

A hasty glance over the catalogue of the Shenandoah Collegiate Institute and School of Music, Dayton, Va., shows among others the following German names of directors and pupils residing in Virginia and West Virginia:

Directors: Gruber, Ruebush, Finkhouser, Armentrout, Millier, Garber, Myers, Andes, Rinehart.


A Governor Wolf Story

Mr. H. W. Kriebel,

Editor Penna.-German,

Lititz, Pa.

My dear Sir: For the purpose of having them appear in his report for the year 1877, the then State Superintendent of Public Instruction secured from the County Superintendents short historical sketches of their counties. In that of Northampton County occurs the following interesting passage. Altho somewhat skeptical, like many others of his day, as to any advantage to be had from higher learning, yet he, the elder Wolf, was willing to try the thing on his son, the sequel of which was as gratifying as it was with the sons of so many Pennsylvania Germans who came up through like doubts to places of distinction, and to adorn their race and people.

"In the History of the Allen Township Presbyterian Church in the Irish Settlement, by Rev. John C. Clyde, M. M., we find the following in reference to this Academy (erected in 1785 in Allen Township, now East Allen, Northampton County, on the Manocacy Creek, about a mile south of the Borough of Bath, in the centre of what is known as the 'Irish Settlement'), which will no doubt be of interest to many of our readers: Rev. John Rosbrugh was the father of John Rosbrugh, who used to tell an anecdote connected with the history of the building of the Academy at Bath (near Batr), which was as follows: He, with a number of other young men wanted the advantage of something better than a common school education, and they took measures to build an academy by subscription. He called on a German (who lived in the neighborhood) by the name of George Wolf for aid, but Mr. Wolf refused by saying: 'Dis etication und dines make raskels.' He refused at first, but afterwards did help to build it. In the course of the conversation,
Mr. Rosbrugh told him that his sons, George and Philip, would have the advantage of an education, and that his favorite son, George, might become Governor sooner or later, to which he replied: 'Well, den, ven my George is Gobernor, he will be queer dimes.'

The sequel was that George got his English education in the Academy, and did become Governor of his State, and one of the most illustrious of the line."

Yours truly,
S. P. HEILMAN.


Ancestral Homes of Haldeman and Breneman Families

I have been making some investigations on the Haldeman and Breneman families, the results of which I give as follows:

**Haldeman.** The meaning of this name is one who lives on the Halde, which means in German, precipice, or hillside. Similar names are under Halde, and Halder. It is a Swiss name. I do not find it in Directories of Heidelberg, Worms, Mannheim or Strauburg. It occurs there times in Zürich address book or directory. In the Canton of Bern the name occurs 15 times in the Bern directory (10 years ago). The family is very numerous in the Valley of Eggiwyl, not far from the city of Berne. Imobersteg in his book on the Emmenental (Bern) says the Haldman family of Eggiwyl is said to have come from Thurgua. I find the name Haldiman also in Lutzelflüh (Canton) Bern, and in Biel 4 times.

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**THE FORUM**

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

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**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 the meaning of the surname of any subscriber who sends twenty-five cents to the Editor for that purpose.]

**HAMRICK**

The surname HAMRICK may be a corruption of HEINRIC meaning a rich and powerful ruler. It is more likely that it is a compound of two Old High German words HAM and RIC, of which HAM means clothing in the sense of armor and RIC means powerful. The surname accordingly means powerful armor, good protection, and inferentially, a strong man.

**An Old Pittsburgh Pike Bridge**

Our esteemed friend, J. Watson Ellmaker, of Lancaster, Pa., sent us a postcard showing the bridge at Juniata Crossing on old Pittsburgh Pike built 1816. It seems that after the bridge was finished it was found too low to allow the covered Conestoga wagons to pass through. The overhead timbers were consequently hewed out in half circles, just large enough for the wagons to pass under and thus it has remained to the present day. Evidently the fathers of former days were not above making miscalculations.
Article on the Pennsylvania Germans

Dr. I. H. Betz, one of the writers for "The Pennsylvania-German," included an interesting article on "The Pennsylvania Germans" in his series of sketches appearing in the York (Pa.) "Gazette." He dwelt on the European homes, the migration, the dialect peculiarities, present geographical distribution of the people.

Oldest Mennonite in the United States

Mrs. Barbara Hershey, of Millersville, Pa., recently celebrated her one hundredth birthday. She is the oldest Mennonite in the United States, and since the death two years ago of Mrs. Elizabeth Lehman at Mt. Joy, at the age of 103 years, the oldest person in Lancaster County. She was born near Manheim. Exempting for bad hearing, her faculties are unimpaired. Of her five children three survive, all well advanced in years. Mrs. Reuben Kaufman, Ephraim H. Hershey, both of Millersville, and Joseph Hershey, of North Platte, Neb.

Remarkable Longevity

Miss Polly Nauman, of Northampton Heights, Pa., has passed her 105th birthday anniversary. Despite her age she is able to read and write with the aid of glasses and until two years ago she could sew with younger damsels.

She attributes her long life to regular diets of vegetables which must be served her at a special temperature, neither too hot or too cool. She partakes of no beefsteak. Miss Nauman is very careful of her stomach and tabooes all starchy foods. She has been in perfect health all summer, even though it was the hottest in forty years.

The aged woman was born near Farmersville and is a daughter of the late Mr. and Mrs. Nauman, pioneer settlers in Northampton County.

What is "Cider Ile"?

Mr. James B. Laux has furnished us with the following extract from Egle's Notes and Queries. We have often heard Pennsylvania Germans talk of "Cider Ile" and would like to have some one who knows tell us what this beverage is and whether the word is a corruption of "Cyder Royal."—Editor.

"Cyder Royal is so called when some quarts of brandy are thrown into a barrel of cider, along with several pounds of Muscavado sugar, whereby it becomes stronger and tastes better. It is then left alone for a year or so, or taken over the sea, then thrown off into bottles with some raisins put in; it may then deserve the name of applewine. Cyder Royal of another kind is also made, of which one-half is cider, and the other mead, both freshly fermented together."


Germans, Builders of Good Roads

"The Germans, whose ancestors had four wheeled vehicles in the days of Julius Caesar, made good roads wherever they planted themselves. While their English neighbors were content to travel on horseback and to ford and swim streams the Salzburgers in Georgia began by opening a wagon-road twelve miles long, with seven bridges 'which surprised the English mightily.' Pennsylvania, the home of the Germans, alone of the Colonies built good straight roads; and the facility which these accorded to the thousand freight-wagons was the main advantage that gave Philadelphia the final preeminence among Colonial sea-ports, and made Lancaster the only considerable mart in North America."

Extract from article in Scribner's Monthly, 1884, entitled "Commerce in the Colonies" by Edward Eggleston.

They Fear God and the Policeman

Prince Bismarck once said in the Reichstag: "We Germans fear God and nothing else in the world." He might have said truthfully: "God and the policeman." To a foreigner no feature of German life is more striking than the prominence and authority of the police. The minuteness and the thoroughness of their work are a constant surprise to the newcomer. They not only preserve order in the streets, but exercise a far-going authority in private houses.

The policeman of your district in Berlin, for example, undertakes the locking of your front door at a sufficiently early hour. He sees that your chimney is cleaned regularly. At stated times he examines your stove, and while he is about it he may inspect your outer locks, your pumping handles, your ash pit doors. Probably if it be summer, he also will take a stroll around your fruit garden and spend a profitable half hour looking for caterpillars. Loud singing and piano-playing after 10 p.m. are not allowed.

The police look sharply after sellers of food or of medicine. A milkman, for example, is driving rapidly along the street. A policeman halts him, and on the spot makes inspection of his wares. If anything wrong is discovered the cans are emptied into the gutter, and the whole affair is published in the newspapers. There is no respect of persons and the rule is "Prompt and thorough."
Words from Subscribers

A Virginia Subscriber
September 13, 1911.
I wish to say that I enjoy every page of the magazine and read it over and over again.

A Tennessee Subscriber
September 11, 1911.
Your magazines have been of great interest and have given much help in many ways. I have found many courteous and helpful correspondents who have been uniformly kind and helpful to me in my search for my ancestral lineage.

A Philadelphian
There are a great many articles in it that interest me, one recently came very close to my old home. I am more and more surprised to learn of the large percentage of German blood in our American population.

A Minnesota Subscriber
St. Peter, Minn., September 6, 1911.
Bro. Kriebel:
In answer to "The Forum" in the August P. G. relative to the merits of the August number of the P. G. I will say: No. 1. All of them. No. 2 Most of them, but do not like to commit myself to any particular article. The articles, "Easton from a Trolley Window," and "Historic Pilgrimages," etc., are very interesting, as well "Historical Notes and News," and above all, "The Forum," and "Die Muttersproch." No. 3. Should like more Pennsylania Deitsch, and do not be afraid of touching the sensibilities of a few who think they are insulted by a few comicalities as they are as necessary as the more serious articles. I, for one love to read them (as well as anything else in the P. G.) and I at one time was "Yust so lum wie de ondere" and it simply goes to show what progress has been made since the time we were so "dum," and is relished by 99 per cent. of the readers of P. G. Also I like early history from west of the Susquehanna (as well as east of it).

A Pennsylvania Subscriber
Morganza, Pa., Sept. 6, 1911.
My dear Editor:
The whole P. G. was fine the last number. I like all well, Easton from a trolley Window and Historic Pilgrimage, etc. better—and best of all—Gravestone inscriptions. Enoch Brown's Indian Massacre because my Pa related it to us little tots when I was a tot. Funerals in Pa. and Mass. I have a record of my great-great-grandfather's funeral at Womelsdorf, Berks Co., Pa. Passing of names. In the military line we have not dropped out. I had two forefathers in French & Indian, 7 in Revolution, 3 were officers, one in War of 1812, etc., and we have been in the Reformed Church for 8 generations, grandpa being an elder for 40 years.

Indian graves, "bestest," because it occurred in the "Loch" or Monroe Valley where my ma's people settled. The Miess later Mease and now uncle spells in Meese. Where three of the boys were killed by the Indians, and I still have the large German family Bible that was shot into while on the shelf and during an attack. And I have many more other very interesting relics.

The Secretary of the Penna. Federation of Historical Societies, Dr. S. P. Heilman, wrote us in view of the recognition given the work of the Federation in the August issue: "to tender you my thanks in behalf of the Federation. It carries information of us to many persons and places by whom and where we would otherwise not be heard of."
The Pennsylvania-German
(Founded by Rev. Dr. P. C. Croll, 1906.)
H. W. KRIEBEL, Editor and Publisher
Associate Editors—Rev. Georg Von Bosse, Philadelphia, Pa.; Prof. E. S. Gerhard, Trenton, N. J.

THE EXPRESS PRINTING COMPANY, Printers
LITITZ, PENNA.


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 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 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.

PRICE. Single Copies 20 cents; per year $2.00 payable in advance. Foreign Postage, Extra: to Canada, 24 cents; to Germany, 36 cents.
SPECIAL RATES to clubs, canvassers, on long term subscriptions and on back numbers. Ask for particulars.
REMITTANCES will be acknowledged through the magazine: receipts will be sent only on request.
ADVERTISING RATES will be furnished on application.
CHANGES OF ADDRESS. In ordering change of address the old and new addresses should be given.
SUGGESTIONS AND PLANS as to how to extend the sale and influence of the magazine are invited and, if on trial found to be of value, will be suitably rewarded.

SPECIAL REPORTS WANTED. Readers will confer a great favor by reporting important and significant biographical, bibliographical, genealogical, social, industrial items appearing in books and current literature that relate to our magazine field.

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 misstatements of facts are welcomed; these will be printed and at the end of the year indexed.

Interesting Articles to Appear
Among the articles to appear in our next three numbers may be mentioned:
Sketch of REV. D. J. HAUER, D. D., 1806-1901, noted home missionary, by REV. A. G. FASTNACHT.
Family Reunions in 1911. List of over two hundred family reunions held during 1911—valueable as a reference list for genealogists and those making researches.
Joseph Funk, Father of Song in Northern Virginia, an article of unusual interest and value by Dr. Jno. W. WAYLAND, Harrisonburg, Va.
Names of Palatines who came to London 1709, giving church connection, (Catholic, Reformed, Lutheran), occupation, age and number of children, many of whom subsequently migrated to New York and Pennsylvania, a most interesting and valuable series of papers, by Hon. James B. LAUX, New York.
The German in Maine—a series of papers based on critical research and embodying considerable hitherto uncollated material, to be concluded in 1912, by Prof. Thompson of University of Maine, Orono, Maine.

A New Service Hinted At
A correspondent writes: "I have no disparagement of family history for its own sake, or to find noble (?) ancestors,
Our Wants

Our forward step creates new wants—or rather emphasizes wants or needs always existing. These are cash, counsel, contributions, correspondents, cheer, canvassers. Send in your subscription money without delay. Let us know what you think of our innovation or development. If you have or think of articles that you wish to see in the magazine let us hear from you. Doing these things you will make our way easier and thus bring good cheer. We want canvassers wherever German blood is found. If you can not take up the work yourself you may be able to recommend some one who can. We want correspondents to be eyes and ears for us wherever they are.

Early Berks County Tombstone Inscriptions

The series of articles by Louis Richards, Esq., “Early Berks County Tombstone Inscriptions” came to an end in the August issue.

Providing sufficient interest is shown a limited edition of the articles will be issued in pamphlet form. The page will be the same size as in the magazine and all the family names will be indexed alphabetically. Price 25 cents each. How many copies will you subscribe for and pay to make the republication a possibility?

SUBSCRIPTIONS HAVE BEEN PAID by the persons named, to and including month of the year given—‘12—11’ signifying December, 1911.

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Editor and Publisher, H. W. Kriebel, Lititz, Pa.
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The National German-American Alliance

It was my pleasure and privilege to attend the recent sixth Convention of the National German-American Alliance, held in Washington, D.C., October 6-9, 1911.

Delegates were present from forty-four States in which State Alliances have been organized. The scope of the subject matter under consideration by the convention may in part be inferred from the list of standing committees of the Alliance having to do with themes as wide in range as—immigration, forestry, orthography, German in public schools, legislation, personal liberty, the theatre, poetry, intemperance, gymnastics, arbitration, the erection and preservation of National monuments. To keep in touch with a National movement considering subjects like these is an education, to cooperate with it and follow its counsel wherever possible a duty and privilege.

Present at all the day sessions and at the banquet on Saturday evening, I found throughout an earnestness, gentlemanliness, dignity and breadth of view of subjects considered that was a great credit to the participants, the people represented, the Nation of which they are a constituent part.

My study of the convention has convinced me that erroneous views respecting the membership and aims of the Alliance are entertained by some which can only be due to ignorance of its purposes and practices. It were well for people of German ancestry everywhere in our country to make themselves fully acquainted with the activities of the Alliance and in addition through membership become directly identified with it. Aiming "to awaken and strengthen the sense of unity among the people of German origin in America" it stands on the suits and affords in its ranks room forrock of common German-American pur every one whatever his religious or political views.

I had hoped to give in this number a summarized report of the work of the convention, but for good reasons I have decided to hold the matter over for the issue of January, 1912. The Secretary of the Alliance, Mr. Adolph Timm, has kindly consented to prepare such report for our special use. This will insure accuracy not otherwise attainable.

We give on succeeding pages a statement of our views as submitted to the delegates of the convention, and would also refer our readers to previous issues of the magazine where we have expressed ourselves at more length on the contemplated expansion of the magazine.

H. W. Kriebel.
To the Members of the Sixth Convention of the National German-American Alliance:

THE PENNSYLVANIA-GERMAN tenders you the greetings of its readers and conveys to you their hope that your meeting may be fraught with the most fruitful results.

You will find in the September issue of "The Pennsylvania-German" enclosed herewith an open letter addressed to the subscribers on "Our Widened Platform." Supplementary to what is there said I take the liberty of addressing you by these lines.

Yours is a most worthy, a sublime cause;—to make one our country's sons and daughters of German blood; to cultivate a friendly feeling between our country and your cousins in the homeland; to know and teach what and whence you are; to labor for the welfare of the places where you dwell; to promote the best of the future by preserving the best of the past.

You are the heirs of two thousand years of struggle for life and light and love among men and hence endowed with great riches and limitless possibilities. In view of your history the world's millions have a claim on you; humanity needs your German idealism, your German conscience, your German "Gründlichkeit and Gemütlichkeit"; generations unborn will bless you for the crumbs from your bountiful table.

Your program is a very ambitious and far-reaching one and maps out a very inviting and tempting magazine field—the Germans, ubiquitous in the country, more numerous than any other foreign element in our great progressive sections, active in all pursuits of life. You seek to combine in one organization those who came to our shores but yesterday with the descendants of those who sailed the seas two hundred years ago—the scholar, the musician, the artist, the journalist, the business man, the daily toilers in shop and factory, the minister of the gospel, the politician, the financier—regardless of age, sex, birth or place of residence.

Theoretically it should be an easy problem to so conduct "The Pennsylvania-German" as to serve the National Alliance, its branches and individual membership

1, by making its principles and activities known to the non-German reading section of the German element as well as to citizens in general.

2, by popularizing the fruits of the labors of the scholars toiling in the field of "Deutschum." The magazine can be content humbly to be a server to the masses of the good things the masters have been and are producing.

3, by serving as an added tangible bond of union between the constituent elements of the Alliance.

4, by affording the Alliance a convenient medium for the announcement and reporting of important meetings of the Alliance and its branches.

5, by providing a free forum for the discussion of the principles of the Alliance.

THE PENNSYLVANIA-GERMAN on account of encouragement received, dedicates itself to the support of the momentous causes the Alliance has made its own. Reared in the household of pioneer German-American families it would say to all of German ancestry:— "We are of one blood; what God has joined together let no man put asunder." May we with every class, community, society, State and Nation, notwithstanding manifold divergences and differences, find common bonds of union and hand-in-hand go forth to conquer.
null
THE PENNSYLVANIA-GERMAN while maintaining connection with its past life and remembering the rock whence it was hewn, offers its pages as a propagandist medium for the principles of the Alliance. It would serve as a bond of union between the constituent elements, and the individuals of the Alliance, as a shrine to keep alive the altar fires between the times of meeting, as a voice to invite others to join and labor with you.

In the open letter referred to at the beginning of this communication you will find a reference to a communication sent out through the "Mittheilungen." Further study and consultation has produced and strengthened the conviction that the subscriptions called for will be forthcoming and plans have been laid based on this assumption. If on a fair trial "The Pennsylvania-German" does not make good it surely does not merit your support; if it makes good as it hopes to, your support will surely not be withheld; all it asks is a year's chance to make good on "Our Widened Platform."

While being in full sympathy with the principles enunciated by the platform of the Alliance we all must agree that the English is a world language, that all citizens of the United States should familiarize themselves with it as the most widely used, the national language, that no one who has pledged his fealty to the principles of the Alliance can be averse to the using of the English press to further the causes so dear to his heart.

Warm friends of the magazine have raised the objection that the more a magazine spreads out, the thinner it becomes. In answer one needs but consider modern magazine practice. In March 1906 Munsey's magazine said that it cost $10,000 to get out the first copy of an issue or $120,000 for the first issues of a year, but the immense output of the magazine made this but a minor item of expense and Munsey was then giving its readers twelve pages of reading matter for a cent. In the same issue the "Scrap Book" was announced giving twenty pages of reading for a cent. On the other hand the New England Historical and Genealogical Register recently made the statement that it had always been published at a loss to the Society and that its price would have to be increased and it gives approximately a page for a cent and is a losing proposition. There is therefore much more chance of service and success on a broad than a narrow gauge and of thus giving more for the amount charged in each of a number of special fields.

Our plan contemplates the organization of a company to adequately finance the magazine; the appointment of an editorial staff and editorial correspondents of specialists to give breadth of outlook; the enlargement and improvement of the magazine as the income may warrant.

Wishing you a successful convention, confirmatory of old and initiative of new fields of activity and service,

Very respectfully,

THE PENNSYLVANIA-GERMAN.

Note.—The reader is advised to re-read in connection with the foregoing statement our open letter in the September issue on "Our Widened Platform." It is axiomatic that the admission of an article to the pages of a periodical like "The Pennsylvania-German" does not imply endorsement of the views maintained by the article and that the setting aside of some space for reading matter bearing on the work of a movement like the Alliance does not commit the magazine to the views or acts of all the members thereof any more than it is already committed to the views and acts of all Pennsylvania Germans on account of its name.
Joseph Funk
Father of Song of Northern Virginia
By John W. Wayland, Ph.D.


One hundred and ten years ago a young Pennsylvanian-German, then resident in the Valley of Virginia, crossed the low ridge in the forest east of his father's house and, starting at a cool spring at the root of the slope, began to chop out a clearing. Soon he took some of the splendid logs of oak and pine and built a dwelling; his young wife came into that dwelling and it became a home; the clearing grew and became a heritage; the name increased and came into honor far and wide; for, having once established a home for his children, this man became a benefactor in many homes; he and his sons have led one generation after another into the discovery of divine gifts, and he still lives in the vitality of those gifts; his memory is perennial in the spirit of song.

That young man was Joseph Funk, a native of Berks County, Pennsylvania. His domicile in the Virginia forest has grown into the beautiful little village of Singer's Glen. The surrounding county of Rockingham is a famous music center, not only for the adjacent districts of Virginia and West Virginia, but also for a number of States south and west. It is probably true that there is not another county in any State of the United States where the rudimentary knowledge of music is so generally diffused among the people, or where the practice of home and congregational singing is so generally prevalent as in this County of Rockingham, in the Shenandoah Valley or Virginia. A careful study of the situation, its causes and development, will reveal the fact that these conditions, as just outlined, have been brought about primarily by Joseph Funk; secondarily, by his sons and grandsons. To one familiar with the situation, this fact is obvious. Accordingly, we deem the term appropriate when we call Joseph Funk the father of song in Northern Virginia. Were it possible to use a term still more expressive of initiative, directive, and stimulative influence, we believe that the tribute implied in such a term would not be undeserved.

According to the date on his tombstone, Joseph Funk was born March 9, 1777. He was the eleventh child—the seventh son—of Henry Funk and Barbara Showalter his wife. Henry Funk was in the earlier part of his manhood a preacher in the Mennonite Church. In

Singer's Glen

The graveyard where Joseph Funk is buried is up on the hill to the left, just out of sight in this picture
1786 he with all his family except his oldest son Jacob left Pennsylvania and came to Virginia, to the then new County of Rockingham, and settled some nine or ten miles north of Harrisonburg, the county-seat, at the eastern foot of the Little North Mountain. Land was abundant and fertile. The forest was cleared away, and the wilderness was made to blossom like the rose. The land is still fertile, and the Funks are more abundant. They are still at Singer's Glen and near it, though many have gone far abroad; Squire John Funk, sixth son of Joseph, is hale and jovial at the age of 89. He lives where his grandfather Henry Funk settled in 1786, just across the low ridge west from Singer's Glen, lived till December 9, 1833, and bore him nine children: Mary, Joseph, David, Samuel, Hannah, John, Timothy, Solomon, and Benjamin.

A hundred years ago men were versatile. They needed to be so. Joseph Funk was a land owner and farmer; he was also a schoolmaster; he knew something of herbs and their use as simple remedies for human ailments; he became a translator of religious works, the author of several controversial pamphlets, the author and publisher of music books, the head of a printing, publishing, and binding establishment, and a famous itinerant teacher of vocal music. Above all, he was a man of deep piety, strict integrity, and a most influential factor in

![Home of Joseph Funk](image)

where the cool spring still flows: the spring by which his father, Joseph Funk, began to chop out the clearing a hundred and ten years ago.

Joseph Funk was twice married and twice widowed. On Christmas Day, 1804, he married Elizabeth Rhodes. She died February 7, 1814, leaving five children: Jonathan, Henry, Elizabeth, Susan and Barbara. On the 6th of September, 1814, he married Rachel Britton, who the moral uplift of his community and State.

When, how, or where Joseph Funk received his educational training is a matter largely of conjecture. It is probable that he attended school very little. In the common phrase, he seems to have been chiefly a self-made man. Whether he learned mainly from living teachers or from his own mastery of books, he learned well. He had a wide knowledge
of books as well as of men; he rarely misspelled a word; his penmanship at its best was elegant; his punctuation and use of capitals almost without exception followed accurately the approved standards of his day; his command of language in the expression of thought always shows power and nearly always exactness; his literary style, as exemplified in his manuscripts and numerous extant letters, is elevated and dignified.

On the slope of the hill, about eighty yards from his dwelling, and about half that distance beyond the spring, Mr. Funk built a schoolhouse. It stood there many years, and was used for the purpose originally contemplated. Beside the spring, near the dwelling house, a loom house was erected about 1804. The main floor is five or six feet above the surrounding surface of the ground, and the apartment below was used as a dairy. The heavy oak logs of the structure seem to bear lightly the marks of a century and more, even where the weatherboarding has been some time removed. This old log loom house was used, at least occasionally, for school purposes during the period from 1837 to 1847; in 1847 it was fitted up as the print shop, and a bindery was built adjoining it. For many years thereafter—thirty or more—books and periodicals by the thousand were sent out from that little log structure, far and wide into the great world. One may be confident in the assertion that in all of those books and papers there was not a single sentence or word that would need to be expurgated before a mother could read them to her children.

The old log loom house, alias schoolhouse, alias printing house, has had all the subsidiary structures removed, and now again at the last, as at the first, it stands by the spring alone. May it long be spared—preserved—as a relic of bygone days, as a monument to a great man and a great work well done.

Joseph Funk's chief work was done as a teacher, particularly of vocal music, and as a compiler and publisher of music books. Accordingly, the remainder of this paper shall be devoted to his work in those phases; other things being mentioned only incidentally. Thus we hope to be true to the caption chosen, and to prove its fitness.

When exactly Mr. Funk began studying or teaching music has not been ascertained, but by the year 1832 he had attained to a considerable degree of experience and efficiency in the art of song; for in that year he published the first edition of his music book that has since become famous.* I have before me a copy of that book in its first form. It is bound in paste boards, covered on the outside with mottled paper. The back and corners are leather. The size of the volume outside is six by nine inches, and it opens at the end. It contains 208 pages. The first twenty-six are taken up with the title-page, preface, a metrical index, and mainly with an "Elucidation

*Mr. Funk evidently published an earlier music book, the title of which was "Choral Music." According to an article by Elder Daniel Hay of Broadway, Va., published April 25, 1888, in the Harrisonburg, Va., Daily News, "Choral Music" was printed by Lawrence Wartmann, Harrisonburg, Va., and appeared in 1816. Says Elder Hays: "The text was printed in German, while the music was printed in Andrew Law's four shaped notes."
of the Science of Vocal Music.” The last two pages of the book are devoted to the “General Index” and “Errata.” The contents of the title-page are as follows:

A COMPILATION OF GENUINE CHURCH MUSIC, COMPRISING A VARIETY OF METRES, ALL HARMONIZED FOR THREE VOICES TOGETHER WITH A COPIUS ELUCIDATION OF THE SCIENCE OF VOCAL MUSIC. 
BY JOSEPH FUNK.

“And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads.”—Isaiah, ch. XXXV. v. 10.

WINCHESTER:
Published at the Office of the Republican. (J. W. HOLLIS, PRINTER.) 1832.

The above is an exact copy, except as to different size of type, length of lines, etc. The quotation from Isaiah is all in one line, in small type. “Genuine Church Music” is displayed as the title proper. Inside the front lid is a small yellowed label, “E. Watts, Book-Binder, Charlottesville.”

It appears, therefore, that the first edition of Funk’s “Genuine Church Music” was printed in Winchester, Frederick County, Virginia, bound at Charlottesville, in Albemarle County, and sold from the home of the author at Singer’s Glen (then Mountain Valley), in Rockingham County. From Singer’s Glen to Winchester is sixty miles; from Winchester to Charlottesville, eighty miles; and from Charlottesville to Singer’s Glen, a little more than forty miles; in each case as the bird flies. It was much further by the wagon roads of 1832. A consideration of these facts will give us an appreciation of the difficulties under which Joseph Funk began his work.

The original title of this book was retained for the first four editions, that is, till 1847. In 1851, when the revised form of the fourth edition came out, the new title “HARMONIA SACRA” appeared. It was by this new title that the book became best known; and it is by that title that thousands of men and women of the older generations still know it.

By 1860 the Harmonia Sacra had reached the tenth edition. By the middle seventies the final edition, the seventeenth, had been reached. The first two were printed at Winchester; the third was printed and bound at Harrisonburg, in 1842; beginning with the fourth, all the remaining editions were printed and bound at Singer’s Glen. The number of volumes thus produced will be indicated further on.

In all the editions of the Harmonia Sacra “patent” or shaped notes are used: seven in the later editions; four in the earlier. The four characters used in the book before me are MI, the “master note”; FAW, SOL, and LAW. On this score Funk and his successors, as well as others who have used patent notes, had to meet a good deal of criticism. Even in this first edition of the Harmonia Sacra the author deems it necessary to justify the use of the shaped characters. This justification he makes in good style, referring in the course of his remarks to Andrew Adgate, whose sixth edition of “Rudiments of Music” had appeared in Philadelphia in 1799; to Samuel Dyer, whose sixth edition of the “Art of Singing” had been printed at New York in 1828; to the “American Psalmody,” second edition, published at Hartford in 1830. Further on he speaks of having consulted “more than a few” noted authors of vocal music, “both German and English.” Thus we get an idea of the man’s breadth of culture.

A few of the hymn tunes in this old book are still familiar friends: “Old Hundred,” “Pleale’s Hymn,” “Lennox,” and perhaps “Olney.” But the great majority have gone to join the other great majorities. One of the more extended compositions is entitled “Heavenly Vision,” and covers a little more than
two pages. The great climax of the book, however, is reached in the "Easter Anthem." This, too, covers somewhat more than two pages. When a class could once sing the "Easter Anthem" through without a break, they were adjudged capable of doing almost anything in the line of vocal music. It is really a fine composition, and worthy of immortality.

 Doubtless Joseph Funk was brought up to speak German, or Pennsylvania-German; and he must have retained his familiarity with that tongue all his life; yet almost all of his extant writings—printed books and pamphlets, manuscripts, and letters—are in excellent English. In 1837 he published an English translation that he had made of the Mennonite "Confession of Faith." This volume, a 12mo of 460 pages, contained also an extended introduction, written by himself, giving a brief sketch of Mennonite history, with other matter of interest. Some twenty years later he became involved in a religious discussion with Elder John Kline of the Dunker Church, and wrote at least two considerable pamphlets. These, in the original manuscript, I saw on a recent visit to Singer's Glen. All these writings prove that Joseph Funk was well read in the Bible and kindred literature. If further evidence that he was a man of broad culture were needed, it might be found in a list of the books he gave his daughter Mary in the year 1837, when she married John Kieffer, and journeyed to the far-off land of Missouri.

A CATALOGUE OF BOOKS GIVEN TO MARY MY DAUGHTER, AND HER HUSBAND JOHN KIEFFER.

1. The Bible ........................................... $1.37½
2. Goldsmiths Animated Nature, 4 Vol. ........................ 5.00
3. Rollins Ancient History, 4 Vol. ........................ 4.00
4. Bucks theological Dictionary ................................ 1.37½
5. Pilgrims Progress ........................................ 0.87½
6. Young Christian ....................................... .87½
7. Doxbridge's Rise & Progress ............................ .37½
8. Baxter's Saints Rest .................................... .37½
9. Young's Night Thoughts ................................... .50
10. Woodbridge's Geography & Atlas ........................ 1.00
11. Walker's Dictionary .................................... .37½
12. Hervey's Meditations .................................... .50
13. Pollok's Course of Time ............................... .50
15. Burfers Village Sermons ................................ 2.00
16. Watts Psalms & Hymns .................................. .75
17. Gems of Sacred Poetry .................................. .37½
18. Cowper's Poems, 3 Vol. ................................ 1.00
19. Wendelde Seele ........................................ 1.00
20. Edwards on the Affections .............................. 0.25
22. Alleine's Alarm ........................................ .25
23. Flavel's Touchstone ..................................... .18½
24. Eunets Letters to a Young Lady. ........................ 
   A present to Mary.
25. Keeping the Heart by the Rev. John Flavel .......... .18½
26. Hannah More's Private Devotion ....................... .50
27. Pike Persuasives to Early Piety ........................ .37½
28. Advice to a Married Couple ........................... .25
30. Epitaphs & Eligies ...................................... .25

$25.44

FOUR GENERATIONS
Joseph R. Funk, 1855-1911
Timothy Funk, 1824-1909  Edith Funk Bowman, 1881-
Marguerite Bowman, 1900-

The yellow old manuscript, from which I have made this copy, occupies in Joseph Funk's clear, neat hand almost exactly the same amount of space as my
Some thirty letters that he wrote Mrs. Kieffer during the ten years she was in Missouri are also before me. They should be published in full, for they are brimful of facts that would be of interest not only to the thousands of Funks in all parts of the country, but also to other persons who may wish to get an intimate picture of long-ago conditions in Virginia and adjacent States. For their general interest, and to bring out more clearly the character of Joseph Funk and the nature of his work, I shall present several quotations from these letters.

Rockingham County, Va.,
December 24, 1837.

As respects the music boxes, we may reasonably infer, that it will take some time to introduce them, especially where others are in the way, but this must not discourage us to make exertions, as they have gone ahead of many others in this country. (Kieffers had taken about 100 of Funk's music books to Missouri.) I have since you left this, had a letter from a teacher of Music, about 60 miles below Richmond, for books, who also solicits me to recommend him an assistant, a young man, who understands music, whom, when he has made up schools he will give $30.00 per month. He wishes to introduce my work generally.

To hear that your books (those listed above) were uninjured brought to your journey's end is gratifying to me; I hope you will make good use of them. What pleasure it is to a contemplative mind, to read about that heavenly country to which we are all travelling, and to acquaint ourselves with the privileges of its inhabitants, and their blissful abodes!

May 10, 1838.

I am now sitting at my writing table, where you saw me sit hundreds of times: through the window before me I have a view of your tender Mother's Grave; your Brother David planted thereon two flowery Almonds, before he left this, which both are now in full bloom.

I will attend to the business which you request me to do concerning Jonas Beam. Your brother Samuel is summoned to attend at court as a witness in the case, but from what he tells me his evidence will be more against the opposite party than you.

Concerning a paper, I hardly know which to forward you, the "Winchester Virginian," now edited by L. Eichelberger, or the "Rockingham Register." But as the Rockingham Register is printed immediately in the neighborhood where you resided and in your native place, it will probably prove the most interesting: I will therefore send it by this mail, and if you should prefer the Win-

Mr. Robinson is broke up and has left Win-

chester Virginia you may let me know in

your next and I will then send it on to you. Mr. Robinson is broke up and has left Win-

chester; and Mr. Hollis is now printing for me. I purchased the fount of Music types with the letter types used for the printing of my work, with which he is now printing my Appendage, which will contain 32 pages splendidly executed and fraught with very interesting Music.

You will endeavor to have my musical work introduced into the different parts of your state, which will also tend to your own interest, as I intend to allow you a good and generous commission for all you dispose of.

September 12, 1838.

I wish you would not be discouraged about the sale of Music books, for notwithstanding Mr. Seats opposition, I think they will work their way through. This summer, a very respectable Methodist preacher, who got some of my books in Richmond, Va., has ordered 100 copies to be sent on to him. I sent him the books: and he is now laying aside the Methodist Harmonist and giving me a general introduction into his schools. This is in North Carolina.

September 14, 1839.

May the Lord grant his blessing, that till my children may, as they grow up, become useful members of both Church and State—a pattern of meekness and piety—

and an ornament to society. Thus it is my aim to use my feeble effort, with His aid, to bring them up. Beware of bad society—bad company—shun them, my dear children, unless it be for the purpose of making them better.

Your brother Joseph has prevailed on me to suffer him to get a violin, by promising to devote it to sacred music. He has progressed rapidly learning to play on it, so that he can now play a good many tunes pretty well. He sometimes plays the violin, and your brother Timothy the Flute, which in conjunction produce sweet sounds, which are highly gratifying and cheering. May it have a tendency to animate us to press forward to that world above to join the company there who are harping on their harps and singing hallelujahs to God and the Lamb for ever and ever.

Your Sister Hannah has learned flowerering and painting, and is anxiously waiting for you to pay your visit to us, so that she may then learn you the same also.
The second paragraph above is of special interest in several connections. For one thing, it shows how keen and lasting was the sense of filial duty in the Funk home. Joseph, when his father "suffered" him to get a violin, was twenty-three years old. It shows also the habitual disposition of Joseph Funk, Sr., to seek the spiritual values in the ordinary things of life. In the third place, it shows that Mr. Funk was much more liberal and progressive than many of his coreligionists. Few of them, we suspect, would have felt justified in suffering their sons to have violins and flutes upon any condition. Apropos, we have this little story. Some of the prominent brethren—possibly a bishop or two among them—came one day in their journey to Brother Funk's hospitable home. It was evidently after both Joseph and Timothy, and perhaps another son or two, had learned to play pretty well on their respective instruments; for Father Funk, to entertain his guests, and it may be to encourage the diligence of his sons as musicians, gave a modest little concert of sacred music in the living room. When the pause of silence came—the proper time for expressions of appreciation and gratitude—imagine his surprise when the brethren began to take him sharply to task—to haul him over the coals, if I may use a colloquial phrase common in Northern Virginia— for his vain worldliness in permitting and even encouraging the use of instruments of music in his house!

In a letter to Mrs. Kieffer dated January 11, 1840, Joseph Funk makes use of the only German sentence that I have thus far found in any of his letters or manuscripts. He is congratulating his daughter and her husband upon the fact that they have secured an 80-acre tract of land for their own. He concludes the paragraph thus: "I am well acquainted with the fact, that an own home is a great blessing. The German proverb is: 'Eine eigene Herd ist gold werth.'"

February 20, 1840.

...This moment, as I was sitting at my table, writing this letter by candlelight, your brothers, David and Tim-
othy, played the instruments so delightful that I had to stop a while and go to the apartment where they were playing—David on the violin, and Timothy on the flute—and hear them play. How charming! How heaven inspiring! is the sound of sacred music on these instruments! What pity that they ever should be perverted and abused to the vilest purposes!

The present writer's mother was many years ago a member of Joseph Funk's singing classes at Woodlawn, Shenandoah County, Virginia, and perhaps at other places in the vicinity; and I remember distinctly hearing her remark upon the ecstatic enthusiasm that would seize upon the old master when his class would sing well. Evidently, from the above quotation, the violin, flute, and other instruments were capable of affecting him similarly. I have introduced this quotation also for the purpose of illustrating the minute and exact care with which he detailed many of the home happenings to his daughter, through the medium of occasional letters. Missouri in those days was weeks distant from Virginia for either the emigrant or the postman. It took an emigrant wagon seven or eight weeks to make the journey, and the mail carriers about half that time. We need not wonder, therefore, at the solicitude continually expressed in this father's letters for the welfare of his daughter and her family, nor be surprised that he should employ his best efforts to tell her of himself, her brothers and sisters, and their interests. He also doubtless felt that there was a depth and power of response in her nature that would answer the best in his own. Later she spoke out to the world in the poetry of her son; but from her childhood, we may well believe, she gave expression to many a thought and emotion that stirred a kindred chord in her father's heart. Music and poetry, with the things that are akin to both, must have been a common source of joy to father and daughter.

May 14, 1841.

...I would rather inform you, that besides our farming work, we are busily engaged in building a house for a printing office. It is high time that we do something
towards getting a third edition out. I had
a letter from Richmond this spring, for 300
books and could send them but 106; how-
ever, I suppose I can gather some from
other agents to send on to them. Since
then I had a letter from Mr. Moorehead, to
whom I ordered Mr. Bell my Agent at Win-
chester to send what he could spare. And
a few days ago I had a letter from Mason
County, Va., on the Ohio river, for books.
If I now had those books in your State I
could soon dispose of them. We must use
every means in our power to get a third
edition out as early as practicable. I sent
to Baltimore, with Mr. Shacklet, for to see
about a printing press and paper. The types
we have ready to commence with at any
time.

From the above, as well as from a
letter written March 22, 1841, it is evi-
dent that Mr. Funk and his sons were
preparing to print this third edition of
"Genuine Church Music" themselves, at
Singer's Glen. The excerpts following
will show what changes were made in
their plans. The house in building, re-
ferred to above, was likely one of the
additions to the old loom house, which
have been removed in recent years.

October 9, 1841.

.......In my last letter, I told you, that I
had appointed a day to go to Martinsburg
to purchase a printing press. But as the
demand for my music became so urgent, I
found that we could not possibly get ready
to have an edition out in time to supply the
demands, and consequently hinted to Wart-
man & Way (Harrisonburg printers) that if
they did the job for me on accommodating
terms, I might be induced to let them have
my types towards part pay, and give them
the job to print: the which they were very
anxious to do, and we soon came to an
agreement. They print the edition, for my
music type and $100. And are bound to
bring it out in neat and elegant style;
which is much cheaper than any of the for-
er editions. Moreover, your brother
Joseph, has the privilege of working with
them, in the office, while it is in print, and
learn the printing business. We are still
going on to build a house for a printing
office, and bindery, so that, when a fourth
edition is wanted, (which in all probability
will not be long) we may be ready.

Joseph Funk was a man of business
as well as a devotee to music and poetry.

April 4, 1842.

.......As I expect to see you in a few
months, I shall be brief in my letters. How-
ever I think it advisable to put you in mind
to be careful when you go on your journey,
not to expose yourself to the perils of water,
or inclemency of the weather; but sooner let
your journey be a few days longer, to avoid
danger.

I traded books. (The Confession of Faith)
for Copper Kettles, two of which I intend
for you, when you come to see us, a small
one and a large one: they are very good
kettles, and will not be heavy carriage for
you to take with you when you return to
the Missouri again. I told you before, if I
mistake not, that your Brother Benjamin
will try to be ready for the thimble when
you come.

The proposed visit of Mrs. Kieffer and
her family to Virginia was delayed—was
not made in the summer of 1842, as
contemplated.

October 2, 1842.

.......Now concerning the music books I
would just say that you will do with them
the best you can. As they unfortunately
fell in the river, of course they are not
worth as much as if that had not happened
then. If you think you are safe in allowing
me $100 for all the music books which Jon-
than left in the Missouri (147), and those
which you took (103), I am willing to take
it, and let it stand against you as so much
of your inheritance of my estate. If you
think proper to take them at this offer you
will inform me in your next letter. The third edition of music is now out, and it is with difficulty that I can get them bound fast enough to meet the demands.

These books sold regularly at $1 each; occasionally at $1.25, when there was a scarcity of supply.

February 28, 1843.

I was very much pleased to hear that John (Kieffer) has undertaken to teach music. I know it is calculated to instil into the mind, sentiments of religion and refined feeling. May the practice of it be profitable to you, my dear children, both in this life and in that which is to come. Persevere in it, and when your Brother Joseph comes to you, your united efforts in teaching music, may perhaps be profitable to you and the country you live in. My third edition is now selling fast, so that I doubt not it will be necessary for us to commence a fourth edition, if spared, by next fall. In order to do the most of the work within ourselves—your Brother Timothy is now in Harrisonburg learning the Bookbinding business.

May 5, 1843.

After a long and cold winter, we are now enjoying beautiful spring weather, vegetation comes out very luxuriant, and seems to promise a fruitful summer. Our cherry trees are in full bloom, and the apple trees are just beginning to open—there is a prospect for a rich crop of fruit. I must not forget to tell you, that the Flowery Almond, on your Mother’s grave, is again opening its beautiful flowers.

It appears that Mrs. Kieffer and her family paid her father the long-talked-of visit in the spring of 1844. On their return they took a steamboat on the Great Kanawha River, at or near Charleston, went down the Kanawha to its mouth, down the Ohio to the Mississippi, then up the Mississippi to St. Louis; then, presumably, on the Mississippi to the mouth of the Missouri, and thence up the Missouri to Saline County of the young State. The steamboat on which they took passage at Charleston was the Utican, and the charge for taking the Kieffer family and their effects from that point to St. Louis was $15.00. The Kieffers were accompanied to Charleston by Mrs. Kieffer’s father, Joseph Funk, and her brother Timothy. Returning to Rockingham, the two men were on the road eight days. On July 19, 1844, some time after their return, the father wrote his daughter a letter from which I quote the following:

Our journey was gratifying, in a high degree, to me and to Timothy both. And I suppose it will be matter of wonder to you if I tell you that after I (had) seen the conveniences of travelling in a Steamboat, I came to a firm conclusion to pay you a visit, if the Lord spare me yet a few years, and give me health and strength to accomplish the journey: especially so, as more of my children are going to settle in your country. I am now making arrangement to go to Baltimore to have my Scale printed, which I want to accomplish ere Joseph starts for the Missouri.

Spotsylvania County, Virginia.
Sunday Morning, Novr. 23, 1845.

You are aware of the fact that myself and your brother Timothy are teaching Music, in the above county, about 100 miles from home. And as we have eight singing schools on hand, and sing every day, except some Sundays, I have but little time to write else I should have written you ere this.

By the goodness of God I have enjoyed more health since I have engaged riding about, with your brother Timothy, teaching music, than I did, when in a sedentary state, I taught school or read my books and wrote. And as I mean to devote the remnant of my days, exclusively, to the teaching of Music, I have, in order to be disencumbered from other cares of a secular kind, sold my place to your brothers David and Samuel for $4000, reserving a room & homestead for me. About five weeks ago we were at home, attending to the sale of my property, which was on the 15 & 16 days of October by public sale. I sold off all my personal property excepting a bed & bed clothes, my books & secretary Table, chairs one stone & some other articles. The sale bill amounted to upwards of $1000. All your sisters and brothers were at my sale & I could have wished that you also were with us! Myself and Timothy will close our schools in this place, if nothing prevents, by the 12 or 15 of next month. They will be worth to us about $200 nett. Teaching music, to a competent teacher, is, in this place, pretty good business. We are solicited to teach this side the mountain (east of the Blue Ridge) next summer, when we expect to have larger schools than we had this summer.

Culpeper County Virginia.
Tuesday, October 13, 1846.

I believe I informed you heretofore, that I, and your brother Timothy,
been engaged, for some time, in teaching music, in these parts; (Old Virginia) but as Timothy is the Bookbinder, he had to stay at home, and bind books, as there is a strong demand for the books at present. We will soon have to engage in making a fourth edition. Solomon is now qualified to print the books; and Timothy binds them very neatly, and thus our book business may yet become profitable to us.

So soon as we return home and can get ready I intend going to Philadelphia, accompanied by one of your brothers—Timothy or Solomon—to have my Musical Scale or map printed, and to see about procuring materials to print a fourth edition of our music.

This trip to Philadelphia was made by Joseph Funk and his son Solomon the latter part of January and the first part of February, 1847. In 1845 or 1846, Joseph Funk, Jr., instead of going to Missouri, went to Hampshire County, Virginia, buying land and settling on it. His postoffice was North River Mills. He was thirty miles northwest of Winchester and ten or twelve miles east of Romney. To his home Joseph Funk, Sr., and Solomon Funk went in January 1847, to take the train for Philadelphia. They rode horseback from their home at Mountain Valley (Singer's Glen) in Rockingham County, to young Joseph Funk's home in Hampshire County, a distance of at least 60 miles, air line; and then they were still ten or fifteen miles from the railroad. They boarded the Baltimore & Ohio train about 14 miles below Cumberland, and young Joseph Funk took their horses back to his home and kept them against the return.

I now give extracts from a letter that Joseph Funk wrote to Mrs. Kieffer, March 26, 1847.

Rockingham County, Va., March 26, 1847.

I have had more than a usual share of business to attend to the past winter; as I and your Brother Solomon have been to Philadelphia, to get my Map on Music...
printed; as also, to procure type and printing materials to print a fourth edition of our music. We succeeded in both cases; but our musical Map we had to get Lithographed or engraved, as it could not well be printed typographically; neither had they a press, in Philadelphia, large enough to print it. It is Lithographed on three Stones, two for the Map, and a third for the Moving Scale. It is handsomely done, and will look splendid by the time it is mounted and ready for sale. Its usefulness, I doubt not, will recommend itself to the public, and thus, by the blessing of God—as it is intended to be used in singing His praises—it may also be a means of emolument to me; and a compensation for time and money spent in getting it out: it will however be a month or two from this before it will be fairly ready for sale. Your Brother Solomon is now engaged in setting up type for the music; and also for a Pamphlet which is to accompany the Musical Map, to give instruction how it is to be used. Our printing press, which I bought in Richmond, has not yet arrived, but we are looking for it every day—thus we will, gradually, get our printing establishment erected, ready to commence printing: and it is high time we should commence, for our third edition is nearly sold out. .......Your brother John has been working at home this winter in the shop at his trade, and is yet. And before he leaves he has some work to do for me, which is to cover the Loom or Spring house, and build a small end to the Loom house part, as we intend to convert it to a printing establishment (and) put up the Loom in the kitchen: .........Your Brother Benjamin is now going to school, where he is learning Latin Grammar; he seems to be very studious and making good progress in his studies, and has improved in the different branches of learning very much. I judge he will turn his attention principally to Medicine: however in a month or two he will have (to) aid Solomon in the printing office till he gets through with the fourth edition. .........

In a letter that Solomon Funk wrote January 29, 1847, at Philadelphia, to his brothers John, Timothy, and Benjamin at home. I find the following:

We found things quite different in regard to printing to what we expected. Instead of having the map printed in the ordinary way, we find that it has to be engraved on Stone & printed from that, as are all Maps. The engraving process is much more simple, however, than you would imagine. The engraving will cost $65, & printing $8 per hundred. .........We have been looking for a printing press, but as yet have made no purchase. They have been offered to us for $140. .......Our travelling expenses (to Phila.) have been 29 dollars; & our city expenses will be about $12.

From Solomon's letter we also learn that he and his father stopped in Philadelphia at a private house, that of Mr. Wm. Hopkins.

It is evident from Joseph Funk's letters and memoranda books that he and his sons got most of their supplies for their print shop and bindery, at least early in their business, from Philadelphia. There are numerous entries in regard to the purchase of types, paper, paste-boards, and leather in the far-off City of Brotherly Love. They used leather—usually sheepskin—in binding most of the books they sent out. The music books had leather only on the backs and corners; but all the other volumes I have seen from their bindery are bound in full sheep. There was a paper mill about twenty miles southwest of Mountain Valley, on Mossy Creek in Augusta County; and I find an entry in Joseph Funk's little note book, under date of November 1857, that seems to refer to a purchase of paper from the proprietors of that mill—Sheets, Miller & Co.

Joseph Funk likely made a trip to Richmond soon after his return from Philadelphia, since he speaks of having purchased his printing press in Richmond. A large screw for the book press was obtained in Lynchburg. It was doubtless the same sort of screw as was commonly used at Lynchburg and other market towns of Southern Virginia in the tobacco presses. This screw seems to have been brought by water from Lynchburg to Scottsville, the latter place being on the James River in the southern corner of Albemarle County; and from Scottsville it was hauled in a wagon the remaining seventy or eighty miles, across Piedmont, Virginia, the Blue Ridge, and the Valley, to Singer's Glen. The screw and the nut into which it fits, cost $25.00. I use the present tense; for this old screw may still be found at Singer's Glen. Only a few days ago I saw it there, forming a part of the old book press that Father
Funk's son John made more than sixty years ago. That skilled workman himself, now nearly ninety years old, walked briskly with me around the house and showed me the massive oak frame equipped with the iron screw, standing under an apple tree, where it was last used to make cider.

The music map or scale, frequently referred to above, was a large chart, with a movable zone used to illustrate and explain the transposition of the musical scales. Its size was about 35 to 55 inches. On my recent visit to Singer's Glen, a number of these charts were brought forth from some secure resting place by Mr. Wm. C. Funk, one of the accomplished grandsons of Father Funk. I value very highly the copy of this chart presented to me. I am only sorry that it did not prove as profitable to the publisher as he had fondly hoped.

Now a few more extracts from the letters of Father Funk to his daughter in Missouri.

Rockingham County, Virginia,  
July 17, 1847.

Solomon & Benjamin are printing a fourth edition of our music; and are bringing it out in the most splendid and elegant manner, far superior to any of the former editions. We have converted the loomhouse to a printing office, and built a shed to the porch end for the bindery, and we are handsomely fixed. Myself and Timothy have seven singing schools on hand. We have, at this time, a short vacation, but next Tuesday, if the Lord will, we will have to take charge of our schools again.

October 24, 1847.

A few days ago myself and your brother Timothy returned home from our singing schools, east of the Blue Ridge, having closed them all for this season. We had seven schools and did a pretty good business. Solomon and Benjamin were wanted at home to print the fourth edition of our music, (with which we are now nearly through, with the printing; and now Timothy and Benjamin must be busily employed in binding them.)

We have now orders for books, which to supply, will take at least 500 copies. Moreover John will have to be engaged, for some time, in mounting the Musical Maps. And so soon as a quantity of books are bound, and maps mounted, some of your brothers will have to take them out to their destined places to sell.

Janr. 15, 1848.

We have printed our fourth edition of music, and bound about 500 copies the most of which are now out among our agents. We have also printed a Key to the Map or General Scale of the Scales of Music; and your Brother Solomon is now engaged in printing a book for a Gentleman in Giles County, which will be a profitable job for us. Your brother Timothy is still engaged in binding, and your brother Benjamin is going to school at present studying the Latin language, but he will in a few weeks have to help Solomon to print. Your brother John is engaged in Mounting and Varnishing the Musical Maps. After we get through with printing the job now on hand we intend printing Sturms Reflections—by subscription for which we are now taking Subscribers names; in all probability we will get a large number of Subscribers.

It appears, from the foregoing statements, under the respective dates, that most of the year 1847 was occupied with setting up the equipment and getting out the fourth edition of "Genuine Church Music." Beginning with this edition, the remaining editions of the book, up to and including the final 17th edition, were printed and bound in the little log printery and annexes at Mountain Valley, now Singer's Glen. The first edition, printed at Winchester, was 4000 volumes; the second edition, printed at the same place, was 8000 volumes; the third edition, printed and bound at Harrisonburg, was 12,000 volumes. The editions brought out at Singer's Glen, according to the statement of Mr. John Funk, were of 4000 and 5000 volumes each. Basing a calculation, therefore, upon the minimum numbers, the total number of copies of this single book, in its seventeen editions, must have aggregated no less than 80,000.

I find, from letters and other records, that Joseph Funk and his sons taught singing classes in no less than ten counties of Virginia, outside of Rockingham, namely: Shenandoah, Augusta, Spotsylvania, Green, Madison, Orange, Culpeper, Page, Nelson and Hampshire. This was by the year 1858. Possibly they had classes also in Albermarle. In a letter written by Father Funk from Spotsylvania County to his children at
home, under date of August 23, 1845. I find the following passage:

I have been solicited by a student from the university at Charlottesville, to come here to teach. He was 5 days at our schools, and acknowledged that the singing was superior to that at the university; it is likely, if the Lord will, that we will take a school there next summer......others in its vicinity: this however I do not wish to be ......or blazed.......as it might savor boasting which is not expedient and of which I disapprove.

A few words in the above are worn off of the manuscript, but their sense can easily be supplied from the context.

At one other place I found some intimation that some teaching might have been done at Charlottesville. Whether it was actually so or not, I have not thus far been able to determine. Charlottesville, the seat of the State University, is in Albemarle County.

Funk's books were sold, as I find by the records, not only in the counties named above, where classes were conducted, but also in the following:

Greenbrier, Randolph, Monroe, Boone, Bath, Preston, Upshur, Floyd, Mercer, Barbour, King George, Harrison, Lewis, Buchanan, Washington, Raleigh, Frederick, Louisa, Fairfax, Botetourt, Appomattox, and Pocahontas: several of these now being in West Virginia; in the following cities and towns of importance:

Richmond, Lynchburg, Lexington, Christiansburg, Lewisburg, and in Columbus, Ohio; and in the following States, outside of Virginia:

Georgia, Illinois, Ohio, Maryland, North Carolina, Indiana, Pennsylvania, Iowa, Missouri, and Canada West.

All this by 1858.

Apparently, the best individual buyer of the Funk music books from 1836 to 1858 was Charles Beazley, of Crawfordville, Taliaferro County, Georgia.

It will be observed that Joseph Funk and his sons no sooner had their establishment equipped for printing and binding their music books than they also began to print and bind other books. The book that was being printed for the gentleman of Giles County, in January 1848, is mentioned above in the extract from one of the letters, as is also the project for getting out Sturm's Reflections. This project was carried successfully to completion, for I have before me one of the volumes, an octavo of 490 pages, printed in 1848. In 1849 the Funks bound a 16mo volume of 476 pages, printed in Harrisonburg by J. H. Wartman & Brothers, entitled "Sketches on a Tour Through the Northern and Eastern States, The Canadas and Nova Scotia," by J. C. Myers, of New Hope, Va. The second edition of the now famous Kercheval's History of the Valley of Virginia was printed about 1850 at Woodstock; and I am informed that these books were bound at Mountain Valley. On January 6, 1857, Joseph Funk made an entry in his little book to the effect that he had written "to Revd. Joseph A. Seiss, No. 120 German St. Near Green, Baltimore, Md., & sent him proof sheet &c." They must have been doing some printing for Dr. Seiss. Later in 1857 the Funks seem to have printed 3000 copies of some book for Geo. Hendrickson, of Midway, Craig County, Virginia, for which they were to receive $800.00. And so on. Enough examples have been given to show the rapid development and wide scope of their book publishing and book binding business.

In July 1859 Joseph Funk and Sons began the publication of a periodical. It was a 16-page monthly magazine, entitled, "The Southern Musical Advocate and Singer's Friend." In a little while the subscribers to the Advocate were numbered by the hundreds, as one may see by the printed lists of names in the successive issues; and were to be found in all parts of the surrounding country. Twenty-one issues of this magazine were printed, the last appearing in March 1861; then the war came, and for awhile destruction and chaos. The publication of the Advocate was resumed in 1867, and continued for a year or more. It was the precursor of the Musical Million, a monthly magazine started at Singer's Glen in January 1870. This magazine is
still being published, the enterprise having been transferred, with the related publishing interests, from Singer's Glen to Dayton, ten miles southwest, in 1878. At Dayton the work begun at Singer's Glen by Joseph Funk & Sons is being carried on by their descendants in the Ruebush-Kieffer Company and the Ruebush-Elkins Company, which are among the best known publishing houses, especially as regards music publications, in the Southern States.

Among the contributors to the Musical Advocate in 1859, 1860, and 1861 were two men that are today counted among the foremost poets, scholars and literary men of the Shenandoah Valley: one of these was Joseph Salyards, already distinguished as a teacher, poet, and scholar, and later more famous still as the head master of a great school at New Market; the other was young Aldine Kieffer, Joseph Funk's grandson—son of that daughter to whom the elegant letters of Father Funk were written from 1837 to 1848.

Joseph Funk died December 24, 1862; and we end this sketch of him as we began, by terming him the Father of Song in Northern Virginia. He began his publication of the Harmonia Sacra when he had to have the printing done sixty miles away, and the binding more than forty miles away from his own place of work. He set up a printing press and bindery of his own when he had to get the press at Richmond, 120 miles away; the book press screw at Lynchburg, 100 miles away; and most of his printer's supplies from Philadelphia, 240 miles away; and all this when the nearest point on the railroad was 100 miles away. He and his sons taught hundreds of singing classes all over Northern Virginia, and to his school at Singer's Glen young men came to study from various places distant many miles. His publications were sent all over Virginia, and to a dozen other States; and his work is being perpetuated in the music school and collegiate institute at Dayton, as well as in the publishing houses there already named. If any further justification of the term applied to Joseph Funk were needed, it might be found in the following incident:

A year or two ago the writer of this paper asked a dozen competent judges to

GRAVE OF JOSEPH FUNK, JUST TO RIGHT OF THE LARGE CEDAR
elect the twelve leading singers and musicians of Rockingham County, and
to name in addition others deemed
worthy of mention. About eighty different men and women were named. Joseph
Funk’s name was first on most of the
lists, and when the elect twelve were
fixed upon, one was found to be Joseph
Funk’s son, another his grandson, two
others his great-grandsons, and nearly all
the rest direct or remote descendants.
Of the large number receiving honorable
mention, a large proportion were persons
who were kin to him by blood or had
felt the influence of his work.
One of the most popular diversions
in Rockingham and adjacent counties
today is to have “old folks’ singings,”
in which the Harmonia Sacra is used.

Freussen.—Pastor Gustav Freussen, who
has been called “the German Dickens,” is
the most significant figure in recent German
literature. It was a great day for Germany
when “Jörn Uhl” became a “best seller.”
Talking of his art, the Pastor said: “I take
a model and let my imagination play about
his character, putting in bits of other people,
and of myself.” I asked him whether he
enjoyed writing.

“Most of the time,” he answered, “it is a
species of torture. I work very slowly, and
it hurts. But sometimes the pen begins to
run along smoothly, and then I actually get
some aesthetic satisfaction from it—this
morning, for example, when I was writing
about a little child at play. Mine is such a
wearing occupation that I have to take it
easily (so ganz gemütlich). I write three
or four hours of a morning, but every half-
hour I jump up and pay a visit to my gar-
den or my wife. I can’t hold out longer
than that on one stretch (Länger kann ich’s
nicht aushalten). It takes me three years
to write a novel, and I always do it over
twice. There’s one good thing about me,
though. As a pastor, I learned not to mind
interruptions.”

“But sometimes,” his wife put in, “he is
so far out of himself that nothing could inter-
rupt him. Once when he was writing
‘Die Sandgräfin,’ I heard a loud voice in the
study. I peeped. There he stood by the
desk, with clenched fists, pleading with
Thorbeeken, his villain: ‘Now, Thorbeeken,
don’t be such a selfish old brute, or I fear
I’ll have to drive you over the cliff!’”

Freussen laughed with great appreciation.

“I remember, too,” she went on, “that
after writing the death of his hero in ‘Hil-
ligenlief’ he was so used up (angegriffen)
that he could do nothing for a week after-
ward.”

“How could you make your African war
story such a convincing piece of realism,”
I asked, “without ever having left Ger-
many?”

“I’ll tell you,” he said. “When I was
planning ‘Peter Moor’s Fahrt,’ I invited vet-
erans of the African war to come and visit
me, and I pumped them drier than ever vet-
eran was pumped before. I developed a
question-technic all my own. Suppose they
were marching through a certain district:

‘How did the soil look?’ I would ask my
veteran.

‘Brownish yellow.’

‘How deep were the ruts of the caisson
wheels?’

‘Ten centimeters.’

‘Did you walk in the wheel-rut?’

‘No. Outside.’

‘Why’

‘It was wet in the rut,’ etc.

“In collecting such material everything
depends on what you ask, and how you ask
it, and how much imaginative endurance
you have.

“I believe my books succeeded because I
was a pastor for thirteen years and came to
know so intimately the soul of all sorts of
people—also because I love those souls so
well. I prefer to talk Low German with a
longshoreman from Dithmarschen than to
talk with any one else in the world. He is
my real affinity. Aged widows and young
maidens have turned their hearts inside out
to me, and have shown me quite marvelous
things. And nothing pleases me more than
to have the old country people visit me and
call me Gustav. Most German novelists live
a life apart from their kind, writing about
castles, and high society, and extraordinary
people and events; but I think my books
have appealed to people because they are
simple and true and come straight from the
heart.”—Robert Haven Schauffler, in the
Outlook.
The Germans in Maine
By Garrett W. Thompson, University of Maine, Orono, Maine

I.

THE SETTLEMENT AT BROAD BAY

While the Plymouth Council was in possession of the “Great Charter for New England” they made several grants of lands within the district of Maine, among which was the Muscongus or Lincolnshire patent. The lands herein included represented an area of 30 miles square and lay between the Muscongus and Penobscot rivers. On the second of March, 1630, these domains were granted by patent to John Beauchamp of London, and Thomas Leverett, of Boston, England. A fifth part of all the gold and silver ore found on the premises was reserved for the King, and governmental rights were retained; in other respects, however, the powers of the holders were unlimited. During the same year Ashley and Peirce, agents of the patentees, came with mechanics and laborers and established a trading post.

benefit of such an environment. From his father and in the Latin school he received some instruction but his education came mostly from men and things. At 18 he was clerk for his father, and later joined his brother, Cornelius, in a business of fish, naval stores, provisions and lumber, obtaining passage from the eastern part of the Province, which they exported to Europe and the West Indies. These transactions gave them early and extensive acquaintance with Maine: getting land at low figures they thus acquired the strong influence of landholders: in Falmouth also they were large proprietors. Waldo attended Harvard College and was later sent to Germany to complete his education. There he entered the body-guard of the Elector of Hannover, and when the latter came to England as George I, Waldo accompanied him in that regiment to London and remained there until 1714, being advanced to the rank of major. When he came to Boston to assume his deceased father’s business the King named him “Colonel of the militia of Mass. Bay.” At the outbreak of the Spanish war in 1744 he was made Brigadier-General of the New England troops, and was a leader in the expedition against Louisburg, which he took by storm. In business he was energetic and progressive, putting life into his enterprises, and is said to have crossed the ocean 15 times. He was of commanding presence, tall, stout, and of dark complexion. His portrait hangs in the picture gallery of Bowdoin College. He was married in 1722 to Lucy Wainwright of Ipswich, who died in 1744, leaving five children.

*Rev. Dr. Pohlman, “The German Colony and Lutheran Church in Maine.”

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2 Johnathan Waldo was born in Pommerania, of an old Swedish-Pomeranian family of nobility. His father was an oilier in the Swedish service: his grandfather a colonel in the army of Gustavus Adolphus. The original name was “von Waldow,” but Jonathan took the shorter form. He became merchant in a Hamburg house and came to America in 1690, where he established himself as one of the first ship owners. His business took him often to England and Germany. He died in 1734. The family belonged even new to the first circles of nobility in Prussia: its seat is in Brandenburg.

3 Samuel Waldo (1696-1759) was born in London according to Eaton, Annals of Warren, p. 109 (the Drake, Dict. of Am. Bieg., p. 917, says he was born in Boston). His mother was also of German descent. The influence of Boston even in those days was for culture and refinement, and young Waldo enjoyed the
on St. George's river (within the present site of Thomaston). This settlement was broken up by the first Indian war, and from 1678 the whole region lay desolate for nearly 40 years. On the death of Beauchamp Leverett acquired sole possession of the tract. Through him the patent descended to his son, Governor Leverett, of Mass., and in 1719 to President John Leverett of Harvard College, the great-grandson of the original holder. Leverett associated with himself in the ownership at first 9 and later in addition 20 others, who came to be known as the "30 proprietors." But while this distribution of ownership relieved individual responsibility, and the erection of block houses offered security against the ever dangerous Indians, great inconveniences came to the owners through an officer of the Province, David Dunbar, who went by the titles of "Surveyor General of the King's Woods" and "Lord Governor of Sagadahoe." With peculiar disregard of the rights of patentees he claimed a reservation of all the pine trees in Maine having a diameter of over two feet for masts for the British navy; he drove the lumbermen from their horses, seized their timber and burned their saw-mills. His misdemeanors led to an investigation and a determination on the part of the outraged patentees to send an agent to England to secure redress. That agent was Samuel Waldo, "a gentleman from Boston," who prosecuted the case before the English government with great vigor. As a result, Dunbar⁸ was deprived of his extraordinary commission, but he remained surveyor for 9 or 10 years longer. For his valuable and successful services Waldo received one half of the whole grant, and continued to be identified with the fortunes of the settlement until his death.

There is no doubt that the frequent attacks of the Indians retarded the development of these lands, and the settlement in some localities was slow as well as meagre. R. H. Gardiner⁷ says:

"From depositions preserved in the (Kennebec) Company's records it appears that in 1728 there was only one family at Long Reach (now Bath) and all the country from Damariscotta Mills to the ocean was a wilderness. The difficulty of obtaining settlers when the expectation of sudden wealth had subsided and no inducement existed but the grant of a fruitful soil requiring patient labor and promising slow returns was very great—Europe had no surplus population, since the wars had decimated the people."

On the other hand, the fisheries which had been actively and successfully developed by the Plymouth colonists hastened the occupation of the Muscongus grant. And Eaton⁸ writes: "In 1730-1 there were 150 families and from 900 to 1000 inhabitants between the Muscongus and the Kennebec."

Waldo was interested not only in these land speculations but in the introduction of settlers as well. In 1732⁹ he had his possessions divided into severalty; careful surveys were made and extensive preparations instituted for colonization. In these enterprises he was not alone, however, for in 1733-4, when peace brought more settled conditions, the government and other proprietors began also to center their interest on this region and its colonial possibilities.¹⁰ The Irish¹¹ had been brought there by Dunbar and his friends; the English and New Englanders by Thomas Drowne and other proprietary aspirants of the Pemaquid grant, while the German element came (later) through Waldo and the Muscongus patentees. But Waldo's first transactions were with Scotch-Irish immigrants, not with Germans. In 1733¹² and 1735-6 Irish Protestants of Scotch descent located in the upper and lower towns of St. George's and on the land near its mouth; the English settled Medumcook (now Friendship). On April 13th, 1735, 27 families¹³ of this same stock made a contract with Waldo to settle at Broad Bay; in the following

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⁸Eaton's Annals, p. 50.
¹¹Ibid.
¹²Eaton's Annals, p. 56.
year, however, they located not at that place but chiefly on the St. George River; in fact, the colony at Broad Bay always remained predominantly German. These settlers contributed zeal and energy to their task; they set about promptly to build houses, which were constructed of boards from Waldo's mill. The cellars were walled and reached through a trap door in the main room; in addition also to these discomforts they were continually exposed to the attacks of marauding Indians, and they as well as the cattle which some of them had brought suffered in no small degree from the intense cold. S. G. Drake, the historian, says: "The winter of 1736-7 was especially hard on the poor; many died from its severity, and sermons were preached on this subject." Meanwhile, however, Waldo was not insensible to the larger needs of the community; he started a lime kiln at this time (later there were two), and his saw mill, put up in 1735, met an urgent need.

But with it all, he felt and saw the need of a larger agricultural population, and it was this need which prompted him in great measure to seek and promote the immigration of Germans.

In a letter to Secretary Popple, Boston, Aug. 19, 1730, Col. Dunbar states:

"Since I began this letter great numbers of people inclined to settle to the Eastward have been with me, they were informed in town that I am to begin but at Penobscott and that I can give them noe title to ye lands I lay out and—they can have no Government—but what must be deriv'd from a place at a very great distance. It is now the 29th of Aug., 3 days agoe there arrived here a ship belonging to this town from Amsterdam with 230 pallatines, by their contract bound to Pensilvania, they were much crowded in ye ship which occasioned the death of some, & ye want of water brought them in here, the Master complained to Mr. Belcher that the passengers forced him in, which the Governor told me was an Act of piracy, the poor people being frightened with threats to be prosecuted accordingly by the Master and Owner, have been obliged to give up the obligations they had in writing to be put on shore at Philadelphia whither some of the familys & Acquaintance had been before them, and where by contract they were to be Allowed 3 Months time to pay for their passage, and are landed here & exposed to Sale like Negroes, and are purchasing by a Company of Mr. Waldoes proprietors to be planted where the pine Swamps are in Shepscot river to ye Eastward of Kennebeck; I begged Mr. Belcher to see that these poor creatures were not abused but he is gone to New Hampshire God help them they have a poor chance for justice—I am told that the Magistrate of this town refused to let the pallatines be landed here, they are yet upon Island 4 miles from the town where quarentine is performed, and are to be put on board the same Vessel & sent to Philadelphia, it would be a fine opportunity to furnish such a num ber of people to Nova Scotia."

In a letter of October 21 he continues;

"The poor pallatines mentioned in my former letter to you are begging about town; it would move any other people to see them, no dying Criminals look more pitifully, they were bound to Pensilvania but brought in here as I formerly mentioned where they are likely to perish this winter."

There is also a communication of P. Yorke and C. Talbot dated August 11, 1731, as follows:

"And therefore upon a Representation to His Majesty in Council that some Protestants from Ireland and from the Pallatinate were desirous to Settle upon the said Tract of Land lying between the rivers St. Croix and Kennebeck, extending about 180 Miles in length on the Sea Coast, His Majesty directed that His Surveyor of the Lands in Nova Scotia should assign them land according to their desire, which he accordingly did about a year ago, and several Families are now Settled thereon & improving the same, which were afterwards to be ratified to them."

Although no importations of Germans were made en gros until later, still in view of Waldos early and active interest in immigration matters and the above
reference of Dunbar to him it is not unlikely that some of these "pallatines" found their way to this region (Maine). Such an assumption would explain a somewhat unclear statement of Williamson, who after mentioning the settlements of 1733 and 1735-6 at St. Georges and Broad Bay, chiefly by the Irish and English, says that "Accessions (of Germans) were made in 40 to the plantation at Broad Bay," basing his assertion, in a footnote, on a MS. letter of Mr. Ludwig.

During his many visits to Europe Waldo was untiringly active in inducing emigrants to join his settlements. With such purpose he went to Germany in 1738 spread circulars among the people with most alluring notices and promises, making at the same time arrangements for the transportation of all who might accept his offer. The results of his efforts are embodied in the following citations.

"There were two or three families at Broad Bay in 1739 and accessions were made in 40. "A few emigrants located at Broad Bay, supposed to have come in the summer or autumn of 39 on a vessel which brought letters of marque and reprisal from the King of England against the subjects of Spain." In 1740 and 41-2 other families came from Brunswick and Saxony, tempted by the imposing offers of Waldo. "A few families came in 39; the next year more; by 80 nearly 1000." "Germans came from Brunswick and Saxony in 40." "To Waldoboro, Maine, 40 or more families of Germans had been decoyed by flattering promises, which were never fulfilled, as early as 1740." "Waldoboro, plantation name Broad Bay, was inhabited by the Germans and perhaps a few Irish as early as 1740." "Accessions were made to Broad Bay in 40." "In 40 Waldo succeeded in inducing 40 families to come." "In the promises of 40 Waldo gave lots of 100 acres, 25 rods in front and running back into the wilderness 2 miles." "In 1740 he succeeded in persuading 40 families from Brunswick and Saxony to accept his offers to form a colony at Broad Bay. They settled on both sides of the Medomak river, but lived in poor circumstances until a larger number joined them. They did not understand the art of fishing and complained much of disappointment in their expectations."

As Williamson's History of Maine appeared in 1852, the foregoing statements, all of which are later, are based on his findings, while he in turn refers to the MS. letters of M. R. Ludwig as authority. Even Ratterman's assertion rests on a similar one in Coll. Maine Hist. Soc., Vol. VI, p. 322 (series I), which goes back to Williamson as source.

As speaking, however, of the arrival of the colonists of 42 Ratterman says: "Von den wenigen deutschen Familien, welche bereits hier angesiedelt waren, Brynsweder und Sachsen, wurden sie mit grossen Jubel aufgenommen." The evidences of a settlement in 40 at Broad Bay are therefore to the above extent clearly established.

But Waldo soon discovered that the busineas of immigration, if properly attended to, would require more attention at home and abroad than he could personally bestow upon it; he therefore engaged Sebastian Zuberbuhler to act as agent for him, and we find him in the Palatinate in the year 1741 working for

Rev. Dr. Pohman, as above.
Williamson's Work (1852), while it antedates other published histories of Maine, is itself preceded by the manuscript data of Cyrus Eaton, which the latter embodied later (1851) in his "Annals of Warren."
Sebastian Zuberbuhler (or Zeuberbuhler) was probably born at Lindau in the Canton Appenzell, Switzerland. He was sent in 1734 to S. Carolina to make investigations for settlements there. He associated himself with one Simon, a ship owner of Rotterdam, and a Swiss, Tschiffel, in a plan to establish a colony of Appenzell Swiss on the Santee river near the border of S. Carolina, having acquired a large grant of land from English land owners. It is not known if he really founded the colony of New Appenzell. Beside his career as Waldo's agent he was at one time a magistrate of Luneburg (Luneburg) in Nova Scotia, and when he died was in good financial circumstances, as appears from the inventory of his and his daughter's possessions given by Des Brisay (Hist. of the Co. of Luneburg, pp. 69-72).
the colonization of the Broad Bay settlement. Given ample freedom in his methods and movements, Zuberbuhler lived in Speyer at the hotel "zum goldenen Löwen" and caused to be distributed through the Palatinate a recruiting pamphlet, which he had had printed entitled: "Kurtze Beschreibung derer Landschafft Massachusetts Bay in Neu England Absonderlich dess Landstrichs, an der Breyten Bay so dem Königlichen Britischen Obristen, Samuel Waldo, Erbherrn der Breyten Bay, zugehörig, sampt denen Hauptbedingungen nacher welchen sich fremde Protestanten dazelbst ansiedeln mögen. Speyer. 1741." It is signed by both Waldo and Zuberbuhler under date of July 14. During the ensuing winter Zuberbuhler was not idle, for he got together more than 200 persons from Palatine and Wurttembergian families, most of whom were in good financial circumstances, among whom also were many Lutherans, who on account of the coalition between the Reformed adherents and the Catholics in the Palatinate found more joy than sorrow in leaving thus their native land. Zuberbuhler had designated Mannheim as the rendez-vous of the emigrants, and in March of the following year (42) a party from Speyer under his personal leadership assembled there; they were soon joined by another party from Wurttemberg. They reached Mülheim below Cologne in safety but great difficulty was experienced in securing ships and they were obliged to remain there several weeks, so that the middle of June was at hand before they could proceed. Again in Rotterdam vexatious delays were encountered, and the emigrants lost thus the best time of the year. That they felt these inconveniences is evident from the fact that about 30 of them forsook the expedition and embarked for Pennsylvania; some returned home, and many young men joined the English army in service. Through these depletions the number of emigrants fell to 150-160. Finally they left Rotterdam early in August on the "Lydia," and on the 18th gained the open sea. It is probable from a letter of Zuberbuhler that they sailed north of Scotland to avoid French and Spanish privateers who infested the waters along the sea coast. At length Marblehead was reached in October, where a brief stay was made. Waldo had foreseen the necessity of making a good impression on these newcomers, for he wished them to write home favorably and thus advertise his subsequent emigration plans. Accordingly he met them at Marblehead with Governor Shirley, several Assemblymen and an interpreter, A. Keller. After being cordially greeted and entertained the Germans proceeded on their way under the escort of Waldo and Zuberbuhler, stopping at St George's to land some Scotch passengers. They then sailed, on a November day, into the mouth of the Medomak, where in Broad Bay a few huts stood to mark the site of their new home.

The experience which lay before the settlers of 42 was marked by intense physical and mental suffering. To be sure, their meeting with the Germans who had preceded them must have been pleasant in the extreme; but when the first greetings were exchanged and a moment of reflection came two facts stood forth only too clearly, that their new environment had been falsely represented to them and that they were helpless to cope with the crude realities of this veritable wilderness. They realized at once that precious time had been wasted in these long delays en route, for the winter which soon set in was unusually severe, "wie er nie zuvor in der Gegend beobachtet worden war." The huts which had been hastily put together for their shelter had neither windows nor chimneys. Their clothing, already worn and scanty, was utterly insufficient for the low temperature of that region. They could not sow until the next spring; hence their supplies had to be brought from Boston. But they could not fetch

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28Bericht von der Pfälzischen Kirchenhistorie, chaps. 13 and 14, by B. G. Struve.
these themselves, and their money had already been spent for sustenance during the long detentions in the Netherlands. However willing their compatriots might have been to render assistance they were also desperately poor and suffering from the fevers to which unaccustomed settlers were easily exposed. When we consider furthermore, that they could not speak English and were therefore segregated from all intercourse with their Anglo-Saxon neighbors; that coming from the interior they were not accustomed to shore life; that they had different ideas of meadow, glebe, woods, tide, land, etc., as applied to sea coast regions; that the land, covered with trees and dense undergrowth, seemed incapable of cultivation; that wharves, mills, and other paraphernalia of civilization were lacking; that they did not understand the art of fishing, an occupation so necessary in those meagre times; that the beasts and savages of the forests deterred them from hunting; when we consider, in addition to these untoward conditions, that the country itself was as bleak and desolate as the sea, it is small wonder that discontent and disappointment reigned among these colonists.

Their feed for the winter consisted of pickled pork and beef, with "Roggen," which their countrymen shared with them. Meal was ground at home with such devices as were at hand.

They had brought with them a learned and pious minister, Philipp Gottfried Kast and an educated physician, Friedrich Kurtz; also a school teacher and a surveyor. These men were of no small comfort to the settlers during the joyless experience of that memorable winter. Zuberbuhler remained with them until

December, then went to Boston and was never seen by them again.

One episode stands out less painfully in the life of these German settlers against the darker background of suffering and gloom. It seems that they were not on good terms with their Scotch and Irish neighbors, a fact due largely to the influence of a Scotchman, Burns, and an Irishman, Boice Cooper, both practical jokers and boisterous characters. These two had on every opportunity stirred their kinsmen against the Germans of 40 and veritably terrorized them. But when the Germans of 42 came upon the scene the tables were turned; fists were freely used, and subsequently the worsted mischief makers moved to the more congenial environment of the St. George.

When spring came the settlers could not improve their condition or depart from the country. They petitioned Gov. Shirley and the Assembly to be taken away and employed "in such business as they were capable of to support themselves, their wives and children." The appeal to the Assembly is a severe arraignment of Waldo, "who has failed in every part of his contract with us by which means we have lost our substance and are reduced to penury and want." It bears the date May 25, 1743, is signed by Dr. Kast and witnessed by Dr. Kurtz.

The General Court investigated the matter and the report was given that Dr. Kast, the preacher of the Germans, and his Palatines had suffered greatly, and if help was not given soon they might stand in need of the compassion of the government. As Waldo was absent at this time a settlement was deferred until the next meeting of the Court. The committee maintained that each party had violated the contract: Zuberbuhler in not providing shipping in due time; Waldo in not paying the officers' wages; the Palatines in not paying their passage money. They recommended that a suit

40Ibid., p. 61.
41Ibid., p. 54.
42Dr. Jacob Friedrich Kurtz (later Curtius) appears in divers crooked transactions. Dr. Kast had a note against Zuberbuhler for 1000 Gulden; the latter denied the debt. Kurtz was called as unprere by the disputants and getting the note thus in his possession is said to have altered Zuberbuhler's interest, so that Kast lost his claim. The matter comes before the court and Kurtz had to leave the country in flight. He is also said to have cheated a Boston merchant, named Baumgarten, out of a lot of goods. In New York (where he appears as Curtius) he defrauded a land owner of his lands, substituting his own name in the original deed, for which crime he was forced to leave America. He appears later in Rotterdam as a shipper.
43Faust, p. 250.
able person be appointed to settle their accounts, and that a sum of money be granted for provisions and clothing to aid them through the winter. The report was not adopted by the Assembly and the colonists were left to their own resources.

Faust says: "The second winter must have been one of even greater trials, since the supplies of Waldo failed them after October, his contract requiring him to serve them only the first winter." On the other hand Rattermann states: "Wie es den armen Deutschen in dem zweiten Winter endiging, darüber mangeln alle Nachrichten."

Mr. S. L. Miller, the historian of Waldoboro, in his "Hist. Sketch of Waldoboro" in 1873 doubted the existence of these early settlements, but acknowledges them in his "History of Waldoboro," of 1910. We offer documentary evidence which would settle such a contention.

There are two letters from Joseph Plaisted of York to Waldo, regarding certain supplies and provisions to be sent to the latter. These letters are dated Oct. 9, and Nov. 26, 1742. There is also a letter from James Littell to Waldo dated Dec. 9, 1742, at Broad Bay, as follows:

"This is to lett Know my Missfortunes Since you wass with us last ye Ingenear man Hass Kilt a Steere of mine & Settiled with ye Ingenear about Itt he fell a tree on him & Brooke his back they Killed & Kept him for nine Days & Sent ye 4 Quarters & hide to my house with a Gard of men thru them In & went thire way now body a tome but my wife I would Doo nothing to him until I sent you—If there is not Method taken with them they may kill All ye Creaters wee have—" (Signed).

While Littell's English would not indicate that the pen is mightier than the sword, the date and place are important for our present discussion.

A letter from Gov. Shirley to Col. Noble dated June 5, 1744, and containing orders for the assignment of soldiers, has the following items:

- At Madamock & Broad Bay 10 (men)
- At ye new Block House one ye River being the Duch Church 10
- At Mr. Zuberbuhlers garrison 10
- At Capt. Lanes at the Point of Broad Bay 10 40

We have a memorial which states that Philip Christopher Vogler came with his father in 1742 to America and located in New England near Broad Bay. There is also a legal paper endorsed by Elihu Hewes May 29, 1797, for Lutevick at Broad Bay, which reads: "There is an instrument in being that the late Samuel Waldo signed and sealed to Seb. Zuberbuhler anno dom. 1741, for the transportation of 300 families from Rotterdam to New England—" Signed "Elihu Hewes to the descendants of the German families that settled at Broad Bay in the year 1742." M. R. Ludwig states that a settlement of Germans was made at Broad Bay in 1742. There must also have been Germans in Broad Bay before the Louisburg expedition of 1745, for Eaton writes that all the men of the settlement accompanied their leaders on that occasion. These references demonstrate beyond a doubt the existence of early German migrations to Broad Bay.
The German as Soldier

By Rev. Georg von Bosse

The principal characteristic of the German is his peace-loving spirit and attitude. Very early however the necessity to take up a military profession also, forced itself upon him, since he always had to be ready to defend his sod and hearth, be in against foreign raiders or oppressors of his own country. The German land was the scene of the longest and most bitterly fought war, the so-called Thirty Year War, which was a religious struggle between Protestantism and Catholicism. The last great contest, which Germany participated in, was that with France 1870-1871; it brought an unbroken string of victories to German arms. Since that time Germany has not rested idly on the won laurels, but incessantly has been endeavoring to strengthen the army and attain first rank among the nations. At the conclusion of this year’s manoeuvres, the German Kaiser said: “With such troops, one may look to the future with calm assurance.” The charge is often made, that the German populace groans beneath the burden, imposed on it by the cost of the military display and that many emigrate, because they do not wish to serve in the army. Such talk is nonsense however! There is no army, which, thanks to extraordinary economy, costs so little, comparatively speaking, as the German army, and every young man — exceptions are found of course — is proud to serve in the army and delights in recalling his military life in later times. The German army forms an excellent school for young men. The body is strengthened and hardened, they are taught orderliness, obedience, punctuality, virtues which remain theirs for life. I am perfectly aware of what I say, since I served in the German army myself.

Our dear country has also profited by the ability and efficiency of the German army. Our country was forced to wage two terrible conflicts. One, the Revolutionary War brought us independence and freedom from England; the other, the Civil War saved our union from violent rupture. In both wars Germans distinguished themselves and they were instrumental in winning the victory in no small measure.

It is a fact, that the Germans fought for the fundamental principles of American self-government before the English ever thought of its realization. The latter were brought in adherence to England and its mode of government and still more in fidelity to the king, but what was England to the Germans? They had not left Germany with the same intentions as the English left their country, to stay under its rule, but they were seeking freedom. They were the first at almost all points to take arms against England. In Pennsylvania the German congregated immediately at the outbreak of the war and formed societies, the committees of which showed extraordinary activity by delivering speeches and spreading pamphlets, as also by collecting weapons and men. The older men, probably former soldiers, even instituted a company of veterans. The Pennsylvania army, in which the colonels, Mueller, Bouner, Dritt, Schmeiser and Fabiger ranked foremost were able to accomplish great feats on account of the numerous German soldiers under their command. When Washington was forced to retreat before the enemy, the farmers of Pennsylvania and Virginia were the ones to stand by him and with them, reinforced by a new enlistment of 1500 Pennsylvanians he could risk the attack of Trenton, which filled the hearts of the discouraged people with new confidence.

Some of the Pennsylvania German districts suffered terribly by the war. A company of tories raided the Wyoming Valley in 1778, against which Hollen-
bach was able to place 300 Germans only. They fought with heroic bravery against the superior force until only fifty were left alive.

Among the Germans in Pennsylvania the three brothers Hiester especially distinguished themselves. Each of them had gathered a company of men with personal sacrifice and went to assist Washington. Joseph Hiester attained the position of a Major-General during the war, Johann became Major and Daniel Colonel. Both last named received the rank of a General after the war. All three were elected to Congress several times, Joseph even holding his position for fourteen years. At last he was governor of Pennsylvania.

The merits of the Germans in the fight for freedom stood forth so prominently, that the legislature of Pennsylvania presented the German High School at Lancaster, Pennsylvania, a large sum of money, stating expressly, that it was to be as a grateful recognition and that the school should always remain under the supervision of Germans.

In New York State the German country folk was first to take arms. Four battalions were organized, each of which was headed by German colonels. Herkimer led the first battalion (Canajoharie), Jakob Klock the second (Pfalz district), Friedrich Fischer the third (Mohawk), and Hanjost Herkimer the fourth (German Flats and Kings land). On September 5, 1776, Nikolaus Herkimer was made brigadier-general by the consent of New York State and received command of all American military forces in Tyrone County. He commanded these in the battle of Oriskany. Ten days after the battle his death resulted from a wound, caused by a bullet, which shattered his leg. Washington wrote the following plain but precise words about him: "It was the hero from the Mohawk Valley, who brought the first successful turn in the poor management of the northern army. He served his country out of pure motives of love and not of ambitions for higher positions, money not to be mentioned."

In Virginia the country people proved themselves equally as eager to fight for independence. A troop of Morgan's sharpshooters was formed mainly by Germans. The excellent General Stephens and Colonel Wilhelm Darke, afterwards general, a resident of Shep­ardstown, to where he had moved from Pennsylvania, were Germans. Above all Peter Muhlenberg, son of Heinrich Mel­chior Muhlenberg, the patriarch of the Lutheran Church in America, gained fame. He was pastor of the German Lutheran congregation in Woodstock, Virginia. When the war began, he was thrilled by enthusiasm for the cause of freedom. It is widely known, how in January 1776 he thrust aside his stole after a very impressive sermon and appeared in uniform urging: "There is a time for preaching, but also a time for fighting, and such a time has arrived." As leader of a regiment, which he himself had organized, he fought one year in Virginia, Carolina and Georgia, where he developed such sense of duty and such ability, that Congress gave him the rank of a brigadier-general. After the fatal battle at Brandywine he stopped the English from pursuing the retreating army. At Germantown he forced them to flee as the result of a brilliant bayonet attack upon their left flank. He and his brigade also showed their mettle at Yorktown. Later he served in Congress and represented the State of Penn­sylvania as senator 1801; until his death 1802 he was president of the German Society of Pennsylvania. October 6, 1910, a beautiful monument of him was unveiled at the city hall of Philadelphia.

It was in North Carolina, where the desire for freedom manifested itself earliest and in a most striking manner. The governor, who was aware of the prevailing spirit forced all grown-ups to swear allegiance to the king, when difficulties with England began. It was of no avail however. On May 20, 1775, twenty-seven German-Americans are supposed to have issued a declaration of independence in Mecklenburg County, proclaiming, that the citizens of said
county were "a free and independent people, under jurisdiction of God and congress only." The statement included five resolutions. Because there were various changes from these in the declaration written by Jefferson on July 4, 1776, he was called a plagiarist. Jefferson claimed, never to have heard of the declaration of independence in Mecklenburg County and even went so far as to call it a fraud. Later an investigation was advised by the legislation of North Carolina and 1831 the truth was revealed. The declaration was not fiction, but had really been proclaimed on May 20, 1775, at Charleston. The original manuscript had been burnt 1800. In 1819 the whole country heard of it from notices brought by the "Raleigh Register." A few years ago a day was set aside for the celebration of the memor-
able day and 1906 the United States took an active part by sending delegates from the army, navy and government.

In South Carolina the Germans of Charleston had organized a company of fusiliers, whose lieutenant was Michael Kalteisen. Born in Württemberg 1729 he came to the colony at Congaree River as a boy of eleven years. Later he went to Charleston and became part owner of a large firm. In the assault made on Savannah 1779 and he and his company took an active part. Later he was commander of Fort Johnson. Another efficient German was Colonel Mahem. His fame was so far-spread, that the English offered him the command of one of their regiments. His answer was: "A German never leaves his flag!"

(TO BE CONTINUED.)

Corrupted Patronymics
A Bane in Genealogical Research
By A. E. Bachert, Tyrone, Pa.

"BACHER (bosh-air); BAUCHER (bö-sha); BOCHART (bo-shär); BOUCHER (bö-sha), etc., etc.

IVERSE spellings of the surname of an ancient French family, the members of which became dispersed at the time of the Crusades, in the Middle Ages, and again in the sixteenth and subsequent centuries.

"These various spellings are probably due to slow processes, as the addition or elimination of a single letter, or, as some of the members of several branches of the family contend, it was brought about designedly and suddenly to hide their identity and thereby save the lives of themselves and their wives and children from the machinations of the minions of the (then) dominant and national (French) creed."

The foregoing (with its source, unfortunately, illegible) is among the writer's first genealogical data of twenty or more years ago, and agrees conclusively with the result of his own, his father's, and his grandfather's research and family traditions, which, after a thorough sifting and careful comparison with the traditions and recollections in other branches of the family, as well as correspondence with M. Quentin-Bauchare, Vice-President of the Societe des Gens de Lettres, and Member of the Municipal Council, Paris, France, has been fully corroborated in every instance.

At least three generations of the writer's line have used the spelling (BACHERT) he now uses. His great-great-grandfather, Nicholas, was a private in the American Revolution; his surname, in Vol. IV., Fifth Series Penna. Archives, being spelled BACH-

ER. In the same list ("Northampton
Co. — Continental Line — Taken from Manuscript Record, having neither Date nor Title, but under ‘Rangers on the Frontier, 1778-1783,’ Etc.”), nevertheless, appears the name of JACOB BACHERT; the latter being either a brother or a cousin to Nicholas.

Rupp, in his “History of Berks and Lebanon Counties, (Pa.))” gives as taxables in Albany Township, Berks Co., at the time of the formation of that county (1752), or shortly thereafter, Jacob BACHERT, Nicholas BACHERT, and Solomon BACHER, who are supposed to have been either brothers or cousins.

William A. Baucher, of the Columbia and Luzerne counties (Pa.) branch, has in his possession a bond, given in 1810 to one Leonard Zimmermann (amt. L 15/18) by his grandfather Jacob, in which bond is found the name Jacob BACHERT.

The BAUCHERT branch of the State of Indiana, are members of the BAUCHER branch of Columbia and Luzerne counties, Pennsylvania.

The descendants of the Solomon mentioned by Rupp are scattered over southern Schuylkill County, Penna. They use the same spelling as the writer, viz: BACHERT.

Among the pioneers who settled in Fairfield County, Ohio, prior to 1820, were Jacob and Solomon Bachert, who were members of the Schuylkill County, Penna., branches.

The descendants of Jacob, now living in Fairfield County, Ohio, spell the name BAUGHER, while the descendants of Solomon, at present residing in Hocking County, (O.) use BOUGHER.

About two years a Genealogical Company, helping the writer on research work, informed him that “this research is in some ways a very intricate one—owing in part to the fact that the varieties of spelling used by early settlers in Pennsylvania is often misleading, and only the greatest carefulness will prevent getting the skein still more tangled. For instance, we have found persons who are known to have been of your family with the names in old records as “PUGHARD.”

In making a search for the family name in “Heads of Families, at the First Census of the United States, taken in the year 1790, Pennsylvania,” the writer failed to find a single one of the name BACHERT, and only one family (Frederick, in Northumberland Co.) of the name BACHER.

Guided by the findings of the Genealogical Company, he found that Nicholas PUGHRT, Solomon PUGHARD, and Jacob PUGHARD were at that time residents in Penn Township, Northampton County, Penna.; Nicholas PUGH-HART and Jacob PUGHARD being, beyond peradventure of doubt, the Nicholas BACHER and Jacob BACHERT given in the list of Revolutionary soldiers from said Northampton county, Vol. IV, Fifth Series, Penna. Archives, previously mentioned.

To further “clinch” this surmise, it may be added that this Penn township, (formerly in Northampton Co.) is now included in West Penn Township, Schuylkill County, in which the writer’s father, grandfather and, possibly, great-grandfather were born; while the writer himself was born in the adjoining Township of Rush, which also was embraced within the territory of Northampton County before the formation of Schuylkill County, in 1811.

Furthermore, in the same township of Penn (then in Northampton Co.), at the time of the taking of the First Census, there were three families of the name of Shelhammer. The maiden name of the wife of Michael Bachert, the great-grandmother of the writer, was SHELHAMER, or Shellehammer; or, possibly, Schellhammer.

Rev. Dr. A. Stapleton, in his “Memorial of the Huguenots,” mentions one George BACHERT as being in Lehigh County (Pa.), in 1742. In a personal letter to the writer the Doctor said: “I have no further information concerning your forebears, nor have I pursued its French antecedents further. * * * * In French and German literature the name
and its variations occur frequently. 'Bochard,' 'Bouchard,' etc., are common.”

Rabelais, the French author, who wrote in the early part of the 16th century, mentions “the Island Boughard.”

In Lippincott’s “Pronouncing Biographical Dictionary,” 1870 Edition, is found:

“BACHER, George Frederic, a French physician, born in Upper Alsace in 1709, published several works on the Treatment of Dropsy.”

Francois BAUCHER was a noted French hippologist. Samuel BOCHART, a noted French Orientalist, was a Huguenot minister at Caen, France. The name BOUCHER is prominent in French literature, art, theology and science.

An example of how easily corruptions of names are effected is found in the 1881 edition of “A History of Schuylkill County, Penna.,” in which William BACKERT, William M. BACHERT, and Michael BACHART are mentioned. The first was the writer’s grandfather, the second his father, and the third his uncle.

In the September, 1910, issue of “The Pennsylvania-German” it was stated: “Boucher is a corruption of the French word BOUCHONNIER which means a cutter of cork trees. The surname was applied not only to the cutter but also to the dealer in cork. Baucher, Bauchart, Bouyard, are variants of the same surname.”

M. Quentin-Bauchart, in a personal letter to the writer, said: “The name Bauchart is said to be of Celtic origin and mean ‘From the wood’.”

The word BACHER is a French verb active, signifying “to cover with tarpaulin; to tilt”; the latter meaning having special reference to attack with a lance or spear in the exercise called the “tilt,” as in Shakspeare’s Othello, ii; 3, 183,—

“Swords out, and tilting one at other’s breast.”

This latter meaning apparently agrees with the family tradition that the ancestry were warriors or knights,—tradition says “closely allied to the French crown.”

This traditional warriorship is made still more probable by the findings of the Genealogical Company. In a preliminary report they say: “A number of Coats of Arms have been found, and the name seems to be an ancient one.”

In comparing traditional notes with M. Quentin-Bauchart, he says: “What you tell me of an alliance with a royal family reminds me that an old document, found at Soissons, a town close here” (his home is at the Chateau de Villiers-le-Sec, par Ribemont, Aisne), “relates that King Klother, or Clotaire, of the Merovingian dynasty, married a Miss Bauchart, of our family; but the following genealogy is lost.”

Which King this connection was with is now lost in the mists of the past. Clotaire I., son and successor of Clovis, was the first king of the Franks in Gaul, and reigned as sole king from 558 to 561. Clotaire II., a king of the same Merovingian dynasty, reigned over the Franks 30 years later.

The Merovingians were the first dynasty of Frankish kings which ruled over the northern part of Gaul, since called France. They derived their name from Merowig (Merovaeus), the grandfather of Clovis; ruling from 496 to 752, when they were supplanted by the Carolingians.

Therefore, this marriage must have been consummated before the year 752. This ancient history is not injected for the purpose of proving a connection with royal blood but merely to show the manner in which tradition, or folk-lore sometimes carries facts down through the fleeting centuries.

It is an indisputable fact that too much reliance must not be placed on tradition, because much of it is seasoned ad gustum (to one’s taste), and especially so in matters pertaining to a personal family history. It is well, therefore, to thoroughly sift said traditions, cum grano salis.

The writer’s and M. Quentin-Bauchart’s family traditions, and the findings of the Genealogical Company, do however, dovetail together with more than
ordinary exactitude in reference to time, or the ancient lineage of the family.

Neither is this written to refute the commonly supposed opinion that the family name is of purely German origin. This opinion, it is true, was held, until very recently, by most of the branches of the family itself; in only three of them having remained the vestiges of traditionary French parentage in the dim and almost forgotten past, and, so far as at present ascertained, the writer's branch being the only one made the repository of French documentary evidence. This evidence was still in existence during the writer's youth but has, unfortunately, been irretrievably lost by the burning of his grandfather's papers.

With all of the variations of orthography of this cognomen the Genealogical Company well says about the research: "It is a most interesting one; its very difficulties making it more interesting to the genealogical worker. A very interesting little book could be made of the general history of the family in Pennsylvania."

A Unique Old-Time Release

The following is a translation from the German of a release given to the first Bomberger settler of Lancaster County, who located on 700 acres of land northwest of Lititz, Pa., in 1726, most of which land is today in possession of the Bomberger descendants.—Editor.

(By the Authority of)

The Honorable and Well-born Lord, Lord Philip Anthony, Baron von der Fels, Dean of the honorable chapter of knights at Bruchsal and Capitalury at Wimpfen, Lord of the lordships at Contre, Heffingen and Eschelbronn, and Chief Magistrate at Waibstatt:

I, John George Lamperte, hereby and in virtue hereof, announce and declare that the bearer, Christian Bamberger, who has for upwards of twelve years been a farmer and tenant of the Baron von der Fels, has now with his wife and eight children determined to remove hence to seek his fortune and subsistence in other lands; and having for the promotion of the reputation of himself and family, and for the identification of his good name, regularly applied at this office for an honorable dismissal, it has, therefore, been deemed proper to grant this reasonable petition.

For as much, then, as the aforesaid Bamberger personally, as also his wife and children, have in all things conducted themselves well, virtuously and honorably in respect to the officials of our beneficent government, as well as trustworthy, industrious and courteous towards residents and neighbors, and so continue that we should gladly retain him and his family as our citizens; nevertheless, the same person and his family, at their own pleasure and with the knowledge and consent of the gracious authorities, are hereby dismissed and bidden farewell. Consequently, all and each, exalted and inferior officials, civil and military rulers, governments, servants and minor officers, as well as other Christian-loving people, are requested in a polite, friendly and neighborly manner to grant to them kind, sympathetic, serviceable, genial and favorable assistance and co-operation; more especially as the aforesaid persons now depart from a place which is healthy and free from disease, and have been declared free and absolved from even the smallest obligations.

The favor herewith conceded will be reciprocated to the best of our ability on this and on all other occasions.

Officially granted under the great seal of my office and attested by my signature. Eschelbronn, May 22, 1722.

John George Lamperte.

(Seal.)
The Significance of a Genealogical Spirit

Read at the Kriebel Family Reunion, Aug. 26, 1911, by Prof. E. S. Gerhard, Trenton, N. J.—Editor.

It is well at times to listen to the

"Choir invisible
Of those immortal dead who live again
In minds made better by their presence."

It is because of such associations, ties and memories that we are brought together here out of field and shop, from desk and school to recount our common heritage together and to become acquainted with one another. For after all what is more instructive, more formative, and more powerful than to know men, to learn of ideas and opinions, for these are virtually the powers that rule the world. Behind every great achievement stands a representative man who carries upon his shoulders the exponents of the world. He is the embodiment of some great idea.

To become acquainted with one another, to trace the lines of kinship, to hand on to the thousand millions yet to be the heritage that has come down the ages, to rectify history, to cherish the traditions of our forefathers, and to take increased devotion from our honored dead—is, or at least ought to be, the real significance of this family reunion, this genealogical spirit.

By genealogy we mean a little more than what is meant in the Biblical narrative when it speaks of the generations of men, and then begins to enumerate the progenitors by saying that Abraham begat Isaac, and Isaac begat Jacob; and so on down the list of patriarchs. We mean to use it rather in its larger sense as an account, or history, of the descendants of a person or family from an ancestor. In fact, all the family history the term connotes; in other words, universal history as made and related by families; for the family is, if not the unit of the human race, the unit of government.

Whether you term this an age of inventions and innovations; of rapid transit and forward movements; of trusts and syndicates; or an age of steel, and you may spell the word with one “e” or two, either way is effective; it is likewise an age of corporations and cooperation; and the family reunion is simply another manifestation of this spirit of getting together.

The spirit and purposes of family reunions are various; there are those who meet only for the purpose of having a little family outing; it is a little local affair; its object is to afford a little fleeting pleasure with fleeting tastes and aims. Others come together to eat, drink and to be merry, whose taste is no less ephemeral than it is epicurean. Of such it may be said in the language of the youngster of the street “they come together to eat ’em up.” Within recent years it has virtually become almost an impossibility to get together a crowd of people for any purpose without giving them something to eat. “Refreshments will be served” is a great drawing card.

Let the family reunion be all this, let it have all these features. These things are all right in their way and are in place; but let it be hoped, however, that far greater is the number who meet with a more serious aim and purpose, whose movement is national and even international in scope; who delve into the records of old, covered with the dust and damp of ages, and bring forth the data that must of necessity form the network of the history of the future. After the family reunion has been stripped of its fads and fancies, and has reached a normal level, it may yet become an effective and indispensable force for the betterment of our social and national life, both of which need readjustment badly; and in addition, become an aid in the formation of the historical narrative of the future, for it needs a different perspective.
Having considered some of the purposes for which family reunions should exist, let us see further what this genealogical spirit signifies and should signify more strongly yet. In the first place it should arouse and foster a wholesome family pride. This, we believe, is a legitimate and reasonable claim to make of any family reunion that has at all a serious aim, and why not have some seriousness and definiteness about it? We are a proud nation and rightly so, for there are many things of which we may be justly proud. But there are at least two things in which a legitimate pride is lacking: language pride and family pride. The former of these we never had; and the latter is in danger of being lost, and both of them are the mainstay of our country. The lack of a language pride may not be so evident to those not engaged in the teaching profession, but to those who spend their time and energy in endeavoring to teach the technicalities of language, the niceties of expression, the beauties and interpretation of literature, the task seems almost a hopeless one; and why? Because there is too little respect and reverence for propriety and authority, too little for what is admirable, serious and sacred. And the same flippancy and indifference, and irreverence are the cause of much of the loss of family pride. Much has been said of late about the passing of the family, about its disintegration, and dissolution; the apprehension is not a fancied one, for the signs of the times point that way. The family has become a sort of an incumbrance, a drag. To talk about it or about things pertaining to it is immodest and inelegant, and should be avoided. Higher sounding themes must engage the time and attention of many people. When one of these many "Contemporary Clubs" begins to discuss the question "Resolved: that the piano is more important than the dishpan" there is surely a change of base. But what more can be expected of a generation that chases after cats, cards, clubs, and congresses in automobiles, and lately, and let us hope lastingly, in airships, fondling terriers and poodles, and leaving the children, if there happen to be any, in the care of hired servants. Such also very likely have a family pride of a kind, the kind of pride that manifests itself when some specimen of senseless, brainless, royalty offers title and position to the elite of not society, but of "sassiey" with a marriage license in one hand and a divorce paper in the other. Such have not yet learned the significance of the poet's words when he says that

"Kind hearts are more than coronets And simple faith than Norman blood."

But aside from standing up for the sacredness and dignity of the family, family pride should reasonably exert itself in another direction: namely that of looking up ancestry, the past history of the family. It is probably hither that the reunions with some aim have directed their attention. It is also here that genealogy is mainly concerned. People of this section of the country have not yet by any means taken as active an interest in the subject of genealogy as have the people of the New England states, who can boast of the oldest and most efficient genealogical society in America. This society has worked up family histories, genealogical records, and local history that have done much to place New England in the forefront, even to the extent of undue importance and ostentation. We believe that our section of the country with its German and Pennsylvania-German element is equally as resourceful in family history and folklore, and has been equally as instrumental and effective in shaping the country's cause and destiny. Recent publications along this line will substantiate this assertion. Let the family reunion be the nucleus of such work.

It will of course be said that the study of genealogy and of family history has a tendency to foster a false and selfish family pride and exclusiveness that is considered undemocratic and even unpatriotic. This is an erroneous idea.
A knowledge of one's ancestry, if there are among it such as have been useful, ought to promote self-respect and bind closer the family ties which are after all the essential factors in the development of character and the promotion of patriotism. If the solidarity of the family is to be maintained, then there must be a closer tie among its members who must take a more personal interest in one another. The family with such a spirit soon reaches out to others and seeks to know of its forebears who have in the past contributed to its character and stability. Our birth is a matter of accident, and our ancestry a matter of destiny; we cannot change the one or choose the other. It must be a sad scene, a deplorable plight, if along the line some ancestors cannot be found who can inspire us to set higher ideals and to live nobler lives because of them. Who knows but that an ancestor of his may have lain in the trenches before Atlanta, or may have endured the horrors of Valley Forge, or suffered the pangs of starvation in the Siege of Lyden, or fought the Roman Legions in the Teutoberg Forest two thousand years ago, or perchance he may simply have been

"a village Hampden, that with dauntless breast
The little tyrant of his fields withstood."

A noble ancestry is after all a just cause for family pride, because it is one of the noblest heritages. A knowledge of the deeds of good, brave and noble ancestors should inspire posterity to do great things with its opportunities and advantages. We do not half appreciate the blessings which are ours and which have been made possible by the hardships and trials of those who blazed the way in the past. And so these reunions should be close and helpful in finding those of our kindred who have done something for the country in which we live.

This brings us to the second topic of discussion: as a result of this genealogical spirit engendered by these family reunions valuable research work may be done that should help to mould the historical narrative of the future. This is likewise an age of research and investigation. Everything needs to be and is, investigated. Just to think of it, even the police, after some theft or crime has been committed, are willing "to investigate"! The subject of history has been more under the ban during the last quarter of a century than ever before; it has been brought to a change of base. Mankind is no longer mainly concerned with the doings, privileges, notions, and follies of kings and rulers, but in the great social needs of the people. Thus history is gradually made to withdraw from the battle field and to cease being engaged in counting the wounded, and dead. It must busy itself more with the everyday life and work of the plain people, and what a powerful demos, or, folk they are! What a world of interest, what unwritten history, is found in the old fashioned customs and modes of dress, in the peculiar architecture of the houses, and in the styles of furniture and domestic arrangements, in the work in the field and shop, and in the family, religious, and social life of a people. And yet how little, how very little, of all this is recorded on the pages of history for posterity. There are libraries and libraries filled with books, with histories, and yet they are in the main but the husks, the outward form, of a still greater unwritten and probably unwritable history. How few of the heartaches, and pains, of the trials and tribulations, of the shattered hopes and disappointments, of the inspirations and aspirations, of the triumphs and achievements that go into the making of every life and indirectly into the life of a people do these tomes contain. All history is subjective, or as the Sage of Concord says "there is no History, it is all Biography." We are all makers of history. Great changes and advances were made when history was begun to be told from original sources and documents and as told by contemporaries. It is hither that the
spirit of investigation and research extends.

What can these reunions do to further the movement. They can aid by an interchange or disclosure of heirlooms, records, letters, and manuscripts found perchance in some old garret! Oh the garrets of our mothers and grandmothers! What priceless treasures of bygone days they contained. It is not at all improbable that out of these gatherings may come something that is not only of local import but of state wide and national interest. Some relic or document may be brought to light which will correct some historical fallacy or smash some mock pearl of history.

This brings us to the third point of the discussion, namely, that of publicity; it is a spirit that has of late exerted itself in bringing before the people public affairs and the doings of those in authority. Through it have come about Commissions and Leagues of Publicity whose purpose and duty it is to lay bare the doings of government and incidentally to bring to the notice of the public the industrial and commercial conditions, features and facilities of their respective cities or states.

The same efforts producing similar results might be brought about by these reunions organized into one strong Genealogical Society, such as New England has had for over forty years. Why might there not be a Pennsylvania, or a Pennsylvania-German Genealogical Society, that could do for this section of the country what the New England Genealogical Society has done for that section? Much of the prestige and prominence that New England enjoys is in the main traceable to this organized effort of publicity. Every exploit large or small has been magnified beyond its due proportions, while achievements elsewhere accomplished and of equal importance go ignored. We need to look around only in our own Pennsylvania-German section to notice the partiality of history. Who for instance makes mention of the name of Michael Hillegass, the United States Treasurer, who upheld the finances of the young nation with means out of his own pocket? Had he been born in New England, they would long ago have erected a statue to his memory. Who says anything of the first Female Seminary in the United States, at Bethlehem? Who tells of the riflemen who rushed to Washington's aid at Boston, or who followed Arnold during that inglorious winter through Canadian snows? Do these New England writers tell where the rifles, ammunition and cannon for the Revolution came from? And that the seat of the military equipment of the war was in Pennsylvania? And so one might continue indefinitely. We are bold to say that the German element has been as great and important a force in establishing the foundations of this country as anything English, and in no way has it ever been derelict in defending and maintaining them.

We also believe that the contest is on between Puritan glorification and German justification, as witnessed by the labors of Learned, Hoskins, Cronau, Bosse, Faust and others.

This section of the country has been under the ban of the historian, of the novelist and the newspaper man long enough; the historian has distorted history, the novelist has perverted fiction and the newspaper man has murdered reputation. Is there any reason why there should be anything but uncompromising censure for the narrow-minded historian, unmitigated condemnation for the perverting novelist, and utter detestation for the sneering newspaper scribbler? None of them can credit our people with a single commendable, noble trait without dragging it in the dirt. This is not meant as an indictment against all writers, because there are such who see something commendable in these traits. These things ought not so to be. Our history, heritage and traditions are as noble as those of any people. Surely we need not be ashamed with them before our country, or Maker, no not even before New England, which can learn a
few things even from the so-called "dumb Dutch."

This brings us to the fourth and last topic. The proper genealogical spirit should cause us to cherish our heritage and traditions for they are priceless. By tradition we mean all that wealth of inherited lore handed down from time immemorial, from generation unto generation by word of mouth like the sagas of old or through the medium of language, as that mark which gives a people their distinctive character and differentiates them from alien tribes with allied traditions.

It is well, on some occasions like this, or on some similar memorial occasion to consider the heritage and traditions that are ours, but ours is also the burden to maintain them and to cherish them so that we may take increased devotion from our honored forefathers.

But just as Lord Byron says in one place that those who would be free must first strike the blow, so it behooves us to stand by our traditions and defend them from unjust charges. Pity such who are ashamed of their ancestry and who would sell their birthright for a mess of pottage so that they may stand in the good graces of those who meet every reference to the Germans with a sneer.

In conclusion we can only repeat what we said under other circumstances, that whoever does not value his heritage and the traditions of his fathers cannot expect others to value them. Nor will the god of his fathers hold him guiltless who takes their traditions and his own heritage under foot. Our customs and traditions are what they 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 can change his skin; and why should they be?

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

Probably we have set too high an aim, too lofty a purpose. Let the family reunion be a social and an entertainment, it must be all this if it is to be anything; but if it is to be anything lasting and effective, it must be more. It must have some legitimate family pride; it should be interested in research work to give it publicity, and it should stand by the traditions of old. Such a genealogical spirit sees that the lives of families and sections of country are but a great part of national, universal history.

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**Westward Ho**

This heading was suggested by the following paragraph in an article by "Germanicus" in The Lutheran Observer of May 19, 1911. Will not our readers keep a sharp lookout for items illustrative of the westward movements in our country of Pennsylvania Germans, long or short, and send them for publication in The Pennsylvania-German?

"When I was a boy in eastern Pennsylvania, more than half a century ago, there was great excitement when we heard of some relative or neighbor who had decided to sell the farm and go to Ohio. At that time Ohio was the wonderful land of promise, located in the far west, beyond the Blue Ridge, away off somewhere among the Indians. On my way to school I frequently met Polly Heckewelder, daughter of the Moravian missionary, the first white child born in Ohio. When we said farewell to the emigrants, we never expected to see them again. The day of departure was a great occasion on the countryside. The goods and chattels were packed away in a long blue wagon, covered with canvas and drawn by four stalwart horses. The women and children were stowed away as comfortably as possible among the mighty featherbeds which constituted an important item in the household furniture of those days. Sometimes several families started off at the same time, and the procession of horses and wagons made quite a caravan. After a six weeks' journey, involving considerable hardship and suffering they reached the promised land."
Family Reunions; List of, Held in 1911

We submit herewith a partial list of family reunions held this year, giving, as nearly as possible, name, number of reunions, month, day, place. We append a list of families not included in the first list that held reunions in 1910. Doubtless many others were held of which no notice or report reached us.

Ammon—( )—8-14—Ephrata.
Arner—(8)—8-22—Weissport.
Arnold—( )—8-16—Earlville.
Bachman—(1)—8-10—New Tripoli.
Bair—( )—8-12—Kutztown.
Balleit—(1)—8-9—Milton.
Banes—( )—8-12—Burhoin Park.
Bauman—( )—9-16—Congo.
Bechtel—(3)—9-9—Pottstown.
Benedict—( )—8-23—Elmira, N. Y.
Benfield—( )—8-26—Huffs Church.
Benson—( )—8-30—Mansfield.
Bergen—(12)—7-29—Chester Hill.
Beyer—( )—8-17—Mingo.
Bittner—( )—8-17—Neffs.
Bittner—( )—8-16—Denver.
Blauch—( )—8-30—Somerset.
Bode—(3)—8-16—Denver.
Bolich—(7)—8-10—Drehersville.
Borden-Hardy—( )—9-2—Delmar.
Bortz—(7)—8-24—Allentown.
Boyden—( )—8-31—Delmar.
Boyer—(7)—8-30—Tamaqua.
Bradford—(5)—9-7—Pottstown.
Brown—(10)—9-2—Moyer's Station.
Brubaker—( )—8-22—Suplee.
Buch—( )—8-16—Litzitz.
Buchman—(5)—8-26—Seffs.
Buck—(2)—9-2—Walnutport.
Bushong—(1)—8-17—Rohrerstown.
Carl—(3)—7-28—Siesholtzville.
Carmel-Flume-Marrison — (12) — 9-16 — Willow Grove.
Carrel—( )—8-5—.
Claus—(9)—7-26—Allentown.
Clewell—(4)—8-24—Shoneck.
Cloes—( )—8-17—East Chatham.
Cloud—( )—8-9—Swanmore.
Colegrove—( )—8-26—Farmington.
Croll—( )—8-16—Schnecksville.
Crouthamel—( )—9-12—Perkasie.
Dalrymple—( )—8-3—Easton.
Dartt—( )—8-17—Wellboro.
Davesman—(3)—9-14—Wind Gap.
Dempsters—( )—8-26—Phoenixville.
Derr—( )—8-19—Shamokin.
Dewey—( )—8-29—Charlestown.
Dicht—( )—8-27—Stemlersville.
Dien—(2)—8-26—Reading.
Dierolf—(6)—8-11—Reading.
Driesbach—(2)—8-19—Rittersville.
Druckenmiller—(3)—8-5—Allentown.
Elser-Oberlin—(9)—9-9—Litzitz.
Endy—(3)—9-16—Cabelsville.
English—( )—8-17—Willistown.
Fastnacht—( )—9—Litzitz.
Femel—(3)—9-12—Moorestown.
Fehr—( )—8—Katzellen.
Feniale—(14)—8—Rittersville.
Fetterson—(2)—9-1—Wind Gap.
Pollweiler—( )—8-5—Neffs.
Frederick—( )—8-22—Neffs.
Fretz—( )—9—Tohickon Park.
Fritz—(1)—8-19—Rittersville.
Furry—(7)—8-26—Reading.
Gee-McCollum—( )—8-26.
Gehman—( )—8-12—Perkasie.
Gehringer—(1)—9-14—Selbysville.
Gehris—(4)—8-9—Catasauqua.
Geiger—(4)—8-27—Pottstown.
Gerhard—( )—8-21—Pennsburg.
Gery—( )—8-26—Selbysville.
Geyer—(3)—9-16—Pottstown.
Giff—(2)—8-12—Oley.
Glattfelter—(6)—8-12—Glatfelters.
Glack—( )—8-12—Wellsboro.
Godshall—(7)—8-25—Chester Hill.
Goodwin—( )—8-16—Tioga.
Greenawalt—(6)—8-24—Allentown.
Greiner—( )—8-26—Litzitz.
Griffin—( )—8-25—Westfield.
Grimm—( )—9-9—Dallastown.
Grim—(10)—8-8—Kutztown.
Gros—(1)—8-19—Litzitz.
Grosjean-Fuller—( )—8-23—Delmar.
Gruner—(10)—8-17—Tohickon Park.
Gruber—(1)—7-29—York.
Gruber-Kizer—( )—8-30—Deerfield.
Guth—(15)—8-17—Guthsville.
Haas—(4)—8-11—Allentown.
Haas—(8)—8-19—Neffs.
Hall—(3)—8-11—Rittersville.
Haney—(2)—8—Ottsville.
Hallman—(4)—8-3—Chester Hill.
Harley—(5)—9-2—Collegeville.
Hartraut—( )—8-17—Milton.
Hatt—(5)—9-6—Wernersville.
Hauk—( )—9-23—Perkiomenville.
Hayes—( )—8-30—Mansfield.
Hedley—(14)—8-19—Kutztown.
Hays—(3)—8-31—Rheems.
Heller—(6)—8-20—Wind Gap.
Henne—( )—8-14—Shoemakersville.
Hershey—(6)—8-26—Lancaster.
Hess—(5)—8-19—Rittersville.
Hertzog—( )—8-15—Topton.
Hoffman—( )—8-26—Hoffman's.
Holtz—(16)—8-18—Chester Hill.
Horton—( )—8-14—Mansfield.
Hostler—( )—8-3—Lebanon.
Hudson—(1)—8-26—Millerton.
Hummel—(2)—8-9—Rittersville.
Hunsicker—(2)—8-10—Collegeville.
Hunt—(1)—8-26—Westfield.
Hussland—( )—8-26—Mansfield.
Imbody-Smith—( )—8-5—Pottstown.
Jacob—(4)—8-16—Allentown.
Johns—( )—8-18—.
Jones—(8-12)—West Point.
Kachelin—(3)—8-9—.
Keen—( )—8—Pottstown.
Kecney—( )—8-30—Crooked Creek.
Keller—( )—8—Lyons.
Kemper—( )—8-12—Littitz.
Kennedy—( )—8-31—Wellsboro.
Kerchner—(4)—7-27—Allentown.
Kistler—(12)—8-16—Perkasie.
King—( )—8-17—Oakland Park.
King-Howland—( )—8-24—Westfield.
Klase—( )—8-25—.
Klasing—( )—8-17—.
Klotz—(11)—8-19—.
Koontz—( )—8-14—Phoenixville.
Krause—( )—8-11—.
Krause—(16)—8-22—.
Kresge—(9)—8-17—Kresgeville.
Krick—( )—8-19—Sinking Spring.
Kriebel—(7)—8-26—West Point.
Kuhns—(6)—8-6—Jordan.
Landis—(1)—8-16—.
Lambert—(3)—8-5—Rittersville.
Laucks—(2)—6—.
Leiby—(3)—8-3—Jacksonville.
Lesher—(2)—8-17—Virgina.
Lean—(8)—8-9—.
Levi—(8)—8-12—.
Lichtenwalner—( )—8-25—.
Light—(1)—8—.
Livezey—( )—10-7—Glen Fern.
Livingood—(6)—8-26—.
Longenecker—(11)—8-26—.
Loose—( )—9-7—.
Ludwig—(9)—8-10—.
Lutz—( )—8-15—.
Lutz—( )—8-12—.
Lynch—( )—8-12—.
Markley—(4)—8-12—.
Mars—( )—.
Mason—( )—8-26—.
Mellinger—( )—8-26—.
Menden—(1)—9—.
Mengel—( )—9-4—.
Mensch—( )—6-1—.
Miller—(3)—8-12—.
Miller—(4)—8-22—.
Miller-Crosby-Fisher—( )—8-16—.
Montgomery—Quiggle—(8)—.
More—(2)—8-2—.
Moyer—( )—8-26—.
Muhlen—(4)—8-16—.
Ney—( )—.
Nichols—( )—8-5—.
Niles—( )—.
Otto—( )—.
Owlet—( )—.
Oxenrider—( )—.
Patterson—( )—.
Parlimen-Blesh—( )—.
Peters—(10)—8-11—.
Quiggle-Montgomery—(8)—.
Rae—( )—8-16—.
Rand—(1)—8-16—.
Reedy—(2)—.
Reih-Roist—( )—.
Reim—( )—.
Reynolds—( )—.
Rex—( )—.
Riley—( )—.
Ridle—( )—.
Reeds—(6)—.
Rohrbach—( )—.
Rosenberger—(15)—.
Sampson—( )—.
Saul—(9)—.
Scheetz—(29)—.
Scheerer—(18)—.
Schlesher—(9)—.
Schmider—(2)—.
Schneider—(1)—.
Schmid—( )—.
Schmidt—( )—.
Scott—(1)—.
Seaman—(3)—.
Seeger—(5)—.
Seifert—( )—.
Selph—( )—.
Sensenburger—(7)—.
Shaw—( )—.
Shimer—( )—.
Shively—(14)—.
Shiveley—( )—.
Smith—( )—.
Smith—( )—.
Smith—( )—.
Smith—( )—.
Smith—( )—.
Snyder—( )—.
Spar—( )—.
Spain—( )—.
Spartan—( )—.
Spencer—( )—.
Stauffer—(1)—.
Stauffer—( )—.
Steckel—( )—.
Strauss—( )—.
Swoyer—(5)—.
Techo—( )—.
Tew—( )—.
Tew—( )—.
Thomas—( )—.
Tobias—( )—.
Tranier—( )—.
Treat—( )—.
Trego—(10)—.
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THE PENNSYLVANIA-GERMAN

Bloomsburg.

Jersey Shore.

Mansfield.

East Marten.

Pottstown.

Hughesville.

Allentown.

Mansfield.

Pottstown.

Allentown.

Little Marten.

Elysis.

Byers' Station.

Leinbachs.

Trout's Park.

Chatham.

Honeybrooke.
FAMILY REUNIONS

Waidelich—( )—8—Steinsville.
Walker-Green—( )—8-18—Wellsboro.
Walters—(8)—9-16—Willow Grove.
Wery—( )—8-17—Neffs.
West—( )—9-2.
Wetherhold—(9)—8-12—Neffs.
Wetzal—(5)—8-9—Seisholtzville.
Wenck—( )—8-19—Elmira.
Whitesell—( )—8-9—Nazareth.
Wilson—( )—8-26—Delmar.
Wieder—(2)—8-21—Wescoeville.
Wilcox—( )—8-24—Delmar.
Wolfe—( )—8-16—Oakland Park.
Wotring—(6)—8-12—Allentown(?)
Yost—( )—7-27—Chestnut Hill.
Ziegeiisfus—(3)—8-17—Bowmanstown.

Balthasar, Bertolet, Brady.
Balthasar, Bertolet, Borkey.
Brownback, Brubaker.
Caddwallader, Cherrington.
Cook, Cornell, Convey, Creitz.
Currens, Davis, Deibert.
DePrefontaine, DeLong, Dietrich.
Dietz, Diller, Dunkelberger.
Eckert, Essick, Fairchild.
Fausold, Fisher, Finney, Flack.
Flory, Foltz, Fuller, Garrett.
Garrison, Gerberick, Gring, Grubb.
Hafer, Hanna-Gardner, Harrold.
Harter, Hartman, Heilman.
Hench Dromgol, Hilbigsh, Hill.
Horn, Hurff, Inssinger.
Johnson, Kerschner, Ketner.
Kizer, Klein, Knecht, Knarr.
Knauss, Kocher, Krammes.
Kreider, Kurtz, Schaeffer.
Line, Ludington, Malin.
Michener, Miller (Bloomsburg).
Miller (Drehersville), Miller.
Schnecksville, Yost Miller (Stovestown).
Moore, Morrison, Mowery, Myers.
Ogden, Park, Pearson, Peter, Phillips.
Pursell, Rickenbach, Roth, Ruby.
Ronkle, Schaeffer.
Schenck-Pletcher, Slate, Shimer.
Shenk, Slocum, Smith-Fargas.
Spohn-Young, Stiteler.
Vetterman, Waiter, Weakley.
Weaver, Wells, Williams.
Winslow, Wood, Worthington.
Wotring, Yearick, Zartman.

Philadelphia Hospitality

In an essay on "Some advantages of being a Philadelphian" under "The Contributors' Club" of the July issue of the Atlantic Monthly occur these words: "Then again, a genuine Philadelphian has a solemn and dignified sense of the responsibilities of hospitality. When you meet a charming hostess who welcomes you and your next of kin to dinner at a half-hour's notice, or who throws wide her hospitable doors for weeks at a time, to your daughters on their vacation, you may know that she is not the real article. Her grandmother came from South Carolina."

We believe these words do a gross injustice to a large class of citizens of Philadelphia and Pennsylvania, the Germans. Tacitus in writing about the Germans said: The master of the house welcomes every stranger, and regales him to the best of his ability. When his provisions are exhausted, he goes to his neighbor, conducts his new acquaintance to another hospitable board. They do not wait to be invited; are received most cordially. Between an intimate friend and a stranger no distinction is made."

Goldsmith said: "The most liberal hospitality and disinterestedness mark the character of the Germans in Europe." Rush in his "Account of the Germans in Pennsylvania" said "The Germans are but little addicted to convivial pleasures. They seldom meet for the simple purpose of eating and drinking in what was justly called 'feeding parties'; but they are not strangers to the virtue of hospitality. The hungry or benighted traveler, is always sure to find a hearty welcome under their roofs."

What is said by these three trustworthy writers is exemplified continually by all worthy sons and daughters of the German stock. We believe they have exerted a wholesome and formative influence upon the Quaker City so far as the reputation for hospitality goes. To attribute this therefore to Southern influence is an injustice and a wrong. In saying this we are not saying aught against Southern society. We hope some one will speak the word for the German through the columns of The Atlantic Monthly.
Memory Day

The following letter appeared in the York, (Pa.) Gazette of August 12, 1911. The citizens of York are by no means the only or the chief offenders in this duty to the departed. There are others. But the condition reported will in part account for our making room in THE PENNSYLVANIA-GERMAN for what follows.

Editor The Gazette:

For the consideration and edification of the more refined, as well as the public spirited citizens of York, the writer, who is not a resident of this city, but who has visited it annually during the last twelve years, would like to know the reason, object or propriety of the people of the city of York in permitting the existence of one of the most heart-rending and heathen spectacles visible only in heathen countries, and yet existing almost in the heart of the city. The writer refers to the condition of a so-called cemetery or graveyard, located on the west side of North Penn street, this city, above Paul street. Brushes, thorn, thistles and weeds grow and thrive to a height of from four to six feet, making it the most unsightly appearance of such a place outside of a heathen city.

That a graveyard, where the remains of the dead repose, within the city limits of York, should be in such a condition as described, which the writer defies to contradiction, is entirely beyond the comprehension of people living in a civilized community.

THE HISTORY OF "MEMORY DAY"

It was on Dec. 6th, 1903, that the dread angel, Death, visited the home of the writer and took from earth to Heaven, the spirit of my previous wife, and leaving this once happy home, lonely and desolate. Our only child—our baby boy—died many years ago.

In the following Spring, after placing the portion of sacred earth, in the rural cemetery, four miles distant from the home, in becoming condition, and removing the remains of our child, from the grave, by the home, where flowers had bloomed upon it, and burying our baby by the side of its mother; it was then, as I stood by the graves of my dead, in loneliness and sorrow, and thought of the deep interest which my dear wife ever felt in the highest welfare of all who came within her influence; it was then and there, that the desire came to me—almost irresistibly—to do all within my power, in memory of my precious wife, to better the condition of the graves of our dead.

With this purpose in view, my resolution, offered at the Annual Meeting of the State Association of Farmers' Clubs, held at the State Capitol, in Dec. 1904, was adopted and endorsed, by the State Grange, in session, also, at the same time and place. The resolution asked that September 30th be designated "Memory Day" and be devoted to appropriately caring for our cemeteries and making beautiful, with flowers, the graves of our dead.

Taking up this matter, with our Legislature, at the following session, success resulted, an Act being passed, in accord with the request of the above resolution.

My request, soon after, to the Governor of the State, Hon. Fred M. Warner, asking that he issue his Proclamation, inviting the people to observe "Memory Day," was complied with and the Proclamation issued.

As the years pass, "Memory Day" is being more and more generally observed throughout Michigan, and the hope is cherished that the time is not far distant when "Memory Day," in the Autumn-time, will be as generally and helpfully observed over this entire land, as "Decoration Day" is now observed in the Spring-time.

The writer is laying careful plans, and with the promised aid of influential friends, hopes to accomplish this.

The beautiful poem, "Memory Day," by Michigan's loved poet, Will Carleton, and the hymn, "Memory Day," by Messrs Latta and Gabriel, will surely touch human hearts and cause more thoughtful care to be given to the graves of our loved ones.

May that day soon come, when there shall not be "a neglected graveyard" within the borders of this beautiful land—America.

J. F. Daniells.

St. Johns, Michigan.
A BEAUTIFUL CUSTOM

East Greenville, Pa., Aug. 23, 1911.

H. W. Kriebel, Esq.,
Lititz, Pa.

My dear sir: In response to your letter of recent date asking me for a note on how the New Goshenhoppen Church has solved the problem of keeping its cemeteries in good condition, permit me to say that this work had its beginning during the summer of 1904. At a meeting of the consistory it was decided to take steps to improve and beautify the burial grounds. Paths were carefully laid out and covered with crushed stones. Tombstones were straightened and repaired. Lot owners were requested to see to it that their respective lots were covered with a good coat of sod. The trustees hired a man to work on the cemetery seven months of the year. It is his duty to regularly cut the grass with a lawn mower and make all improvements necessary to keep the burial grounds in good condition.

Of especial interest at New Goshenhoppen is the old cemetery. This is the oldest burial ground in the upper part of Montgomery County. Here burials were made almost 200 years ago. In a number of cases the stones that marked the graves had sunk below the surface of the soil. These were raised and carefully set in order, as shown in the accompanying picture.

Keeping these cemeteries in this condition is quite an expense. We have two sources of income. All lot owners are asked to contribute one dollar per year for this purpose. Although this is not compulsory, nearly all cheerfully respond. Then also, we receive interest from legacies that have been given to the cemetery endowment fund by deceased members.

What has helped the work perhaps more than anything else is the fact that on a Sunday in June every year we hold a service in memory of the dead. At this time nearly all the graves are profusely decorated with flowers, so that the whole cemetery looks like a large flower garden. This beautiful custom which the pastor of the congregation saw in
Nuremberg, Germany, he introduced into this church. So popular is the service, that because of the large number of people attending, many cannot gain admittance into the church when the service is held. It is the writer's humble opinion that a general observance of this custom would do more than anything else to cause people everywhere to improve and beautify neglected and forgotten cemeteries.

MEMORY DAY
By Will Carleton

Under this mound is a maiden at rest—
Hands white as pearls to her bosom were pressed;
Tears pure as rays from the stars in the sky
Fell on her face when they bade her goodbye.
Not long on earth did the soul shed its cheer:
Only a half-score of days was it here.
Then she was called by her heaven-given name
Back to the beautiful home whence she came:
But the bright spirit in passing away,
Left its sweet impress on glorified clay.
So, of the hearts of her kindred possessed,
In this last cradle they kissed her to rest.
Here her fair image lies prone at our feet:
Must not its refuge stay dainty and sweet?
Let this reflection be with us alway—
Deeper than ever on Memory Day!

Under this mound lies the wreck of a joy—
Pride's brightest garlands were hung on his name:
Manhood and womanhood welcomed the boy,
Thanks went to heaven at the hour that he came.
Many the hopes that upon him were laid:
Brilliant ambitions were centered within:
Could he not lead in the cohorts of trade?
Might not his genius a world-homage win?
Would he not plead with the listening throng,
For their right action and word and belief?
Might he not triumph in story or song?
Should not the nation-tribes vote him their chief?
As by an acorn the oak is possessed,
What might have been in this tiny form lay:
See that due honors around him shall rest:
Give him his portion of Memory Day.

Under this mound is the bride of a year:
Much did she love, and as much did she fear.

Life early whispered that loss goes with gain—
Exquisite bliss carries exquisite pain.
Short were the lessons vouchsafed to learn,
Ere to the summer-land she must return.
Perished this girl as a spring-blighted leaf:
Wifeyhood and motherhood both were so brief—
Here is a maid who, though winsome and gay,
Never knew wedlock—Death wooed her away.
Here the sweet garb of a soul that was wrecked—
Lured into triumph—then crushed by neglect.
Oh, could the beauties of honor and worth
Sown every day in the gardens of earth,
Rise up in flowers half as lovely as they,
There were less need of our Memory Day!

Brave-hearted youth! how you sprang to the fight,
Ready and eager your prowess to prove!
Whether you stood for the wrong or the right,
You were encompassed with pride and with love.
How in such good as their fond eyes could see,
Father and mother would triumph and rest!
How in such actions as faulty might be,
Still they stood by you and hoped for the best!
So did your strength fill a need of each hour—
No one could think it could e'er be o'erthrown:
You had the courage, but death had the power,
And you are lying unfeared and alone.
You had a mission that could not be spoiled:
Although but briefly, proud youth has its way:
Whether for country you battled or toiled,
You have a claim upon Memory Day!

Always save thoughts for the mother and wife
That, through the burden and toil of a life,
Round those she loved, threw protection and care,
In the long hours—were they stormy or fair?
Bless the sweet form that in suppliance bent,
Up to high heaven prayers for mercy she sent:
Though she was working, the while that she prayed—
Ever she aided, while pleading for aid.
Trouble to her called for swift-speeding balm:
Over sad spirits her life cast a calm.
Many a soul to beatitudes led,
After it walked through the gates of the dead,
Told the true words as it came to her near,
"This is the angel that guided me here."
Is not a life that such fruits can display,
E'en of itself one long Memory Day?

Look at the tomb of a king lying here!
Though on his low roof no blazonry be;
Monarch of forests—brave peace-pioneer—
Vanguard of civilization was he:
Branches barbaric spread wide where he came—
Poisons were haunting the swamp-tainted air;
Beasts growled their fear at his fallow's red flame—
Reptile assassins were watching him there.
Loved ones around him fell low in the fray—
Under wild flowers he hid them from sight;
Toil was his faithfulest comfort by day,
Dreams of the angels his solace by night.
Low is this tomb, for so lofty a heart!
Here as the centuries drift must it stay:
But should the living, ere hence they depart,
Drape it in splendor each Memory Day!

There lies a soldier whose heart laughed at fear:
Loud was their praise when they buried him here!
Garlands upon him descended in showers:
Now he gets yearly a handful of flowers.
Shall his last camp glitter only in view
Of the old comrades, grown feeble and few?
Here is a pastor who toiled night and day:
Help him to preach from this pulpit of clay.
Let not his mound, once distinguished and high,
Shunned by God's worshipers, shrink from the sky!
Wars for your life this physician oft led:
Give him due thanks 'tis not you that are dead.
Here is a statesman, whose genius flamed high:
Let not the glow of his brilliancy die.
Ah, there is never the lack of a way
Justice to render—on Memory Day!

Thousands of tombs have long passed from our ken,
Those who once guarded them cannot come nigh:
They, too, have gone from the mansions of men:
Bleak and oft nameless those sepulchres lie,
Those who are gone held their earth dwellings dear?
How can we say but the souls that are passed,
Still love the bodies that harbored them here?
Grave-yards?—God's albums!—and when He has said,
Thund'ring to us through our grief or our mirth,
"Dying ones, what have you done with my dead—
All in my image—entrusted to earth?"
"Those that thou gavest, we cherished with care"—
Thus to the king may we truthfully say:
"Love linked to justice, and work wed with prayer—
Hail the clear sunrise of Memory Day!"

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Hexerei—Press Comments

Of all the tomfoolery one reads about that story of the "hex" cat at Tumbling Run is the limit of incredulity. We had surely thought the witches had all been exterminated at Salem in the old Puritan New England days, but it appears they left descendants. In these days of enlightenment, when everybody wants to be sure of his knowledge, and tries to lay fast hold on instruction so that he appear wise and learned, it is descending into the dark depths of ignorance to entertain anything pertaining to superstition or the uncanny ghost or spirit lore. No longer do good or evil spirits reign—we are now governed more by our impulses than by our imagination.—Quakertown Free Press.

Time was when our own Berks County held unenviable distinction as a shire in which hex doctors, witches, pow-wowing, and "hexeri" flourished abundantly. But of late our reputation for eminence in occultism has somewhat declined. And as our fame, or infamy, declined the distinction of our neighboring counties for superstition has increased. Lehigh and Schuylkill counties now cast our county
quite into the shade. In evidence of this assertion one needs but cite the recent excitement anent bewitchment which agitated Allentown and was the occasion of an article that occupied almost an entire page in a recent issue of one of the metropolitan dailies. And now Lehigh County and Allentown are distanced by doings up in Schuylkill County, at Tumbling Run and Pottsville. Witches, exorcised from this section, or at least for awhile abating their pernicious, hellish activity hereabouts, have been holding high revel by the headwaters of the Schuylkill, as readers of the daily papers have been made aware these days just past.

All of which is a disgrace to these parts. As a people we are far from being so enlightened as we have boasted ourselves to be. Perusing in our histories the story of the orgies at Salem and other New England towns, happening some hundreds of years ago, we have been condemning the Puritans and boasting of our civilization and enlightenment. But here is Pennsylvania in 1911, her fair fame besmirched by doings such as may well be reckoned as characteristic of times of mediaeval darkness. If light is breaking, it is breaking very slowly. One is forced to wonder what teachers and preachers, schools and churches have been doing that such beliefs can yet prevail, that in a land where learning and religion are so free, such superstition may yet be found. So long as such things happen there is abundant room for instruction in the elements of science and philosophy. Perhaps the preachers have the greatest opportunity. Theirs is the privilege to teach the people of law and order, cause and effect, as these hold in the universe made and controlled by the Diety in whom they believe and whose religion they profess. Turn on the light, the light of science and religion, of school and church, in order that what remains of superstition in these parts may be destroyed.—*Kutztown Patriot.*

When will people, especially Pennsylvanians, get out of the habit of believing in "Hexerei"? The "Hex" cat at Pottsville has aroused the whole clan of superstitious folk. No sooner had the newspapers begun to spread the wild stories of the "Hex" cat, when in Berks County the "Hex" toad, in Lehigh the "Seventh Books of Moses," and in Montgomery the "Hex" peg (wooden) were again being looked upon with increased awe and satanic reverence. No amount of preaching or teaching seems to knock these senseless notions out of their heads. They will believe in "Hexerei" and that settles it. No power on earth, no argument, no persuasion—nothing avails to rid them of these vain imaginings.

Without mentioning the satanic "toad-hex" of Berks and the "Moses-hex" of Lehigh, the "wooden-peg-hex" of Montgomery and Bucks counties serves our purpose. Thinking people will hardly believe us when we say, without exaggeration, that we can take you to barns, not over ten miles from Pennsburg, in which we can show you "peg-hex" outfits by the score. Threshing floors, lofts, mows and stables are full of these 'mysterious' pegs which are driven into the woodwork to prevent a peculiar kind of "hex" from marauding on those premises. These pegs have to be blessed by a "Hex" doctor nearly all of whom live either in Reading or Allentown. Each peg costs so much in money, and 'mysterious' words have to be spoken when the pegs are driven. For instance—a cow does not give enough milk to suit the farmer, or his chickens have the roup, off he goes for the "Hex" doctor. A quarter to a veterinarian would bring the desired relief. Five dollars to a "Hex" doctor is preferred, and the pegs are bought. The way, the almost insane delight, with which these pegs are driven is highly amusing, even though it is most ridiculous. The peculiar thing about it is that the "Hex" is always known and without exception, is one whom the farmer hates. The "Hex" doctor tells the farmer the name but not before the farmer has foolishly revealed the name to the doctor.
Country pastors especially are worried and perplexed about scores of their parishioners. Minister, Bible nor Church seem to have any influence whatever to correct the evil. The problem is a poser. Investigations have been made to find out the real cause why persons believe in "Hexes." Two main causes have been discovered. One is coincidences, the other is vanity or conceit.—Town and Country.

It is a large one, is the "Hex" tribe. It goes under different names; but in spirit and essence, it is the same. There are good hexes and bad hexes. Hexes that scare and hexes that amuse. Hexes that kill and hexes that cure. At least that is what some people would have us believe.

Last week the secular press gave much space to the subject. A black cat up near Pottsville got more notice than the meeting of the General Council, with its three hundred delegates. The uncanny catches the vulgar eye, and the circulation increases, and vulgarity with it: it hexes the people, as it were. And the people like to be hexed, or hoaxed, just as you please.

As to cause and effect, it all depends. In Berks County, the papers tell us, it is known as an old superstition; and, to be sure, it is the fruit of ignorance. The medium, a cat in this case, must be shot with a gold bullet, made of five dollar pieces. Before the days of high tariff and trusts, a silver one would do—a twenty-five cent piece moulded into bullet-shape. Surely we need a change of government.

Up in cult-crazed Boston, and city centers everywhere, the thing goes under other names. It may be Christian Science, with hallucination as the hex. They call it culture, and the like. Transcendentalism is its philosophic name. It fosters a sort of ethereal life. It may be Spiritualism, with a shadowy anemic as a hex—a ghostly spirituelle. It gets messages from the ether-shore. It indulges in such words as psychic, telepathic, subconscious, and works them overtime to make the untutored stare.

But there is this difference: the medium of the Pennsylvania German Hex is killed by a gold bullet; in the New England type, it takes gold wallets to keep it alive.

The Hex of culture, whatever be its name or nature, is a semi-religious, semi-philosophic creature; and so it is fashionable for people of culture to patronize it. But there is another phase of the hex spirit. It is altogether religious; it bears a distinctively religious name, with credulity as its godmother; it is blasphemous at heart. It goes by the spell-binding title of "Relics." In Reformation times, it would be a piece of wood from the Saviour’s cross, or some other equally genuine medium blessed by the Pope. It is now a piece of bone from the forearm of St. Ann, and works all kinds of wonderful cures. And, once more, the evil spell is broken by gold—and a-plenty of it.

And so, it seems that we are living in the "Hex" age. The Relic Hex, the Mediumistic Hex, the Eddyite Hex, and the Black Cat brand near Pottsville. It is sad to think of it. And whence comes it? Culture outside of Christ; ignorance of Christ. Yes; it is sad. And the only cure is where Christ is formed in men the hope of eternal life. If He is there, then Hexism of the gross type or of the refined sort, will get no hold upon the heart.—The Lutheran.
The Gutenberg Bible---A Sur-Sur-Rejoinder

By Martín I. J. Griffin, Philadelphia, Pa.

Editor of The Pennsylvania-German:

An amicable historical discussion of some one point is always interesting and not seldom very enlightening; for the bane of historical writing is the making of large generalizations that rest upon few facts. The fewer the facts, the greater the care necessary in their correct analysis and clear definition. I am convinced that much light has already been shed upon the question of Luther's "discovery of the Bible" by the papers of the Hon. J. B. Laux and the Rev. Dr. Ganss, and perhaps in some measure by my own previous communication to your hospitable pages. Some things shine out of the discussion:

I. Mr. Laux said: "If the Bible was so rarely found in the monastic libraries, universities and churches", etc. Dr. Ganss quoted in answer, not a Catholic apology, but the words of Dr. Preserved Smith, whose "Life and Letters of Martin Luther" was published on June 6th, Dr. Smith says: "The young monk was chiefly illumined by the perusal of the Bible. The book was a VERY COMMON one, there having been no less than one hundred editions of the Latin Vulgate published before 1500, as well as a large number of German translations. The rule of the Augustinians prescribed the diligent reading of the Scripture, and Luther obeyed this regulation with joyous zeal". The 11th edition of the Encyclopedia Brittanica estimates that the editions of printed books of the XVth century, might be averaged as 500 copies each. Mr. Laux thinks that 50,000 Bibles printed in a part of the XVth century does not indicate a "ravenous demand". We cannot help thinking that 100 EDITIONS of any book in a part of one century is a pretty clear proof of a demand; but certainly, if such books went anywhere, they would go precisely into those institutions of learning (such as universi-

ties, monastic libraries and churches) where, according to Mr. Laux, "the Bible was so rarely found". But Mr. Laux forgets the added "number of German translations" spoken of by Dr. Preserved Smith. He also forgets the "multitude of manuscript copies" spoken of by the Episcopalian Dean Maitland, in his "Dark Ages". We conclude, reasonably, that "The book (the Bible) was a VERY COMMON one" (as Dr. Preserved Smith says), and not, as Mr. Laux would have us believe, "so rarely found in monastic libraries, universities and churches". So true is Dr. Smith's assurance, that the present-day biographer of Martin Luther, Dr. McGiffert (whose work is now running in the Century magazine), maintains that Luther's ignorance of the Bible "was his own fault".

II. Mr. Laux complains that his article, "written in the spirit of an antiquarian", should have caused any uneasiness because of its reference to Luther. Now it ought to be evident that "the antiquarian" spirit has really nothing to do with religious controversy.

The antiquarian spirit seeks facts; the religious polemist tries to turn these facts into an argument. Mr. Laux refers to the very much disputed assertion of Luther's discovery of the Bible, but he does not even hint that the assertion is much questioned by scholars. Assuming his assertion to be a well-recognized FACT, he then proceeds to build thereon a religious argument against "the tyranny and teachings of the Church at Rome." Is this antiquarianism? Is it not rather religious polemics?

III. Mr. Laux speaks of Luther's ignorance of the Bible "notwithstanding diligent search." He gives no authority for the "diligent search". The implication clearly is that an eager, able student, having heard that there was somewhere or other a book called the Bible, bothered professors and librar-
rians and ransacked libraries in a vain search for the book. Now if this picture implied by Mr. Laux be in any measure correct, the Bible must indeed have been exceedingly scarce in the very centers of learning of the opening years of the XVI century. One might fairly surmise that there was an attempt to hide that singular volume which had appeared in a HUNDRED EDITIONS from the over-worked printing presses of the previous century. Why labor the point further? Was it quite aside of the mark, then, for me to quote Protestant writers who declare (with the Rev. Dr. Cutts), "that there is great deal of popular misapprehension about the way in which the Bible was regarded in the Middle Ages"; and who declare (with the writer of the article in the "Church Quarterly Review") that "The notion that the people in the Middle Ages did not read their Bibles...is not simply a mistake; it is one of the most ludicrous and grotesque blunders"? If these expressions are harsh, they are not mine, but the indignant protests of fair-minded non-Catholics against popular misapprehension, fostered by such paragraphs as the incriminated one of Mr. Laux.

IV. Mr. Laux quotes from Dean Maitland a long paragraph to show that WHOLE Bibles were undoubtedly scarce in the DARK AGES. The Dean, however, (as Mr. Laux's extract shows) goes on to warn his readers that "we are not hastily to conclude that wherever there existed no single book called a Bible, the CONTENTS of the Bible were unknown". Maitland spends much space in chapters XII seqq. to disabuse his readers of their misapprehensions; and, under the circumstances of those ages, the familiarity they showed with Sacred Scripture, for which Maitland contends, may well be described by the adjective I used, namely, "wonderful". However, let us not forget that Maitland professes to discuss in his volume only the four hundred years from A. D. 800 to A. D. 1200. This is his limit of the "Dark" Ages. The great revival of learning etc. from thence onward to the XVIth century multiplied Bibles and parts of the Bible in manuscript, so that, not to speak of the 100 editions of printed Bibles before Luther "discovered" the Bible, there were what Maitland calls the "MULTITUDE" of manuscript Bibles and parts of the Bible in monastic libraries, universities, and churches—those places, namely, where Mr. Laux says they were so rare.

V. With respect to Audin, the Benedictine father referred to by Mr. Laux does not agree with the opinion of the historians DOELLINGER and KIRCH, the latter of whom speaks of Audin's historical works (in the Catholic Encyclopedia, s. v. Audin): "The volumes are written in a romantic manner, and contain many particulars which sober criticism has long proved to be false. Doellinger says of the work on Luther: 'Audin's work is written with an extraordinary, and at time almost naive ignorance of Luther's writings and contemporary literature, and of the general condition of Germany at that period' (Kirchenlexicon, s. v. Luther)." If a Catholic historian thus rejects Audin as a good historian, he can hardly appeal to a Catholic as a safe authority. With respect to the Rev. Wm. Stang, I may say that the sentence quoted by Mr. Laux finished a brief paragraph which I may quote in full: "It is an established fact that the study of the Bible flourished during the fifteenth century in a great majority of the colleges and universities. The schools which Luther attended must have been very exceptional, for he writes: 'I was twenty years old and had not yet seen the Bible.' Very exceptional, indeed. But is it quite necessary to trust Luther's memory exactly? People sometimes write private letters rather hastily and in an "off hand" way. At all events, if the quotation were conclusive, all scholars must bow to the ascertainment; but Dr. Ganss, in his article in the Catholic Encyclopedia on Luther, mentions a long list of those who do not admit the "discovery of the Bible" story.
VI. Mr. Laux does me an injustice (of course, unintentionally) when he speaks of "the glib references of Editor Griffin to the numerous editions printed before Luther was born." The truth is that it was not I who made the references, glib or otherwise, to those many editions printed before Luther was born. What I did was to quote Dean Maitland to that effect. But is Maitland worthy of respect? Mr. Laux speaks of Maitland as "the Dean whom Episcopalians like myself have long ago learned to read with pleasure and profit, and I think with more discrimination and fair-mindedness than Brother Griffin."

VII. Mr. Laux has not read his Maitland and with "discrimination" if he champions D'Aubigne and Milner, whom "Brother Griffin in closing ridicules". I have not said anything against those two historians comparable with the denunciation of Dean Maitland, who said of Milner's paragraph about the ignorance of Luther's time concerning the Sacred Scriptures: "Really, one hardly knows how to meet such statements", and proceeds to show the immense output of printed Bibles before Luther was born, the multitude of manuscript copies, etc. Again, in his "Letter to Rev. John King" (London, 1833), Maitland says (pp. iv) of Milner: "That he frequently copied incorrectly-garbled,—and intentionally altered what he professed to quote." Can anything harder be said of a historian than that he "garbled, and intentionally altered what he professed to quote"? So much for Milner. Now as to D'Aubigne, space would fail me to illustrate with any fulness the indignation of Maitland with D'Aubigne. Maitland, for instance, writes that two statements he quotes from D'Aubigne ("Dark Ages", new ed., London, 1889, p. 510)" are broad falsehoods on the very face of them"; that a certain argumentative evasion of D'Aubigne's is "too gross and palpable"; that "It is not at what he (D'Aubigne) has written as a theologian, but as an historian, that I have taken the liberty to laugh, and respecting which I have cautioned people not to believe him"; that a certain statement of D'Aubigne is "outrageous". I do not wish to give fully the status of D'Aubigne in Dean Maitland's eyes, for this would take up too much space; but I refer Mr. Laux to pages 507-514 of the "new edition" of the "Dark Ages" (London, 1889). This is a good Episcopalian (Dean Maitland) writing about D'Aubigne and Milner. It is so far beyond any word or implication of censure of mine on these two historian worthies, that I wonder at Mr. Laux's temerity in referring to what he pleases to consider my ridicule.

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Floating Bridges in 1795

The road to Baltimore is over the lowest of three floating bridges which have been thrown across the Schuykill river in the neighborhood of Philadelphia. The view on passing this river, which is about 250 yards wide, is beautiful. The banks on each side are high and for many miles above afford the most delightful situations of villas. A very elegant one, laid out in English taste, is seen on passing the river just above the bridge. Adjoining to it are public gardens and a house of entertainment with several good rooms, to which the citizens of Philadelphia resort in great numbers during the summer seasons.

The floating bridges are formed of large trees, which are placed in the water transversely and are chained together. Beams are then laid lengthways upon these and the whole boarded over to render the way convenient for passengers. On each side there is a railing. When very heavy carriages go across these bridges they sink a few inches below the surface of the water, but the passage is by no means dangerous. They are kept in an even direction across the river by means of chains and anchors in different parts and are also strongly secured on both shores. Over that part of the river where the channel lies they are so contrived that a piece can be removed to allow vessels to pass through.—From "Travels Through the States of North America." by Isaac Weld, Jr., 1795.
Alden Theodore Croll---In Memoriam

Alden Theodore Croll, youngest son of Rev. P. C. and Sallie A. Croll, was born on January 12, 1894, at Lebanon, Pa. His end came in a railroad accident at Beardstown, Ill., June 10, 1911, within two weeks after graduation from the Beardstown High School. He was buried at Womelsdorf, Pa., June 13, aside of his sister, Rose, who ten years previously had died suddenly at the same age and period of school life. These lines are a loving tribute by his father written in Philadelphia while the body was being brought east for burial.—Editor.

Dear sunny-hearted Alden, we noticed from thy birth
Thy soul was filled with sunshine, thy heart with bliss and mirth.
A sparkle lay twixt eye-lids, whole sunsets in thy locks;
Thy lips were fonts of laughter, thy hands were cubic blocks
Of chubby, baby goodness:—thyself an unsung song,
Which tricked out in doses of whole-day seasons long.

Dear sunny-hearted Alden, thou curly-headed lad,
Thy Fontleroyish heartstrings could never play the sad;
They were not set to music but in the major key,
And never gave forth any but notes of gayety.
Thy childhood thoughts were merry, thy dreams were bordered all
With the gilt and glint of sunshine, with laughter’s liquid wall.

Dear sunny-hearted Alden, our darling, whistling boy—
Personified streak of sunshine—one optimistic joy;
Compound of hope and brightness, no clouds hid sky of thine,
Thy cup was ever brimful with quintessence of life’s wine.
No earthly dregs could bitter what Nature sweetened so—
And so you spent your boyhood just letting sunshine flow.

Dear sunny-hearted Alden, our growing, singing youth,
A-quaffing at the fountain of only gladdening truth.
Philosophies and logic were smile-wreathed by thine art.
No science could be mail-proof to the laughter of thy heart.
Thy hand grew skilled and cunning, could carve a smile in wood.
No care-brow could resist thee; no open-hearted would.

Dear sunny-hearted Alden, youth’s ladder thou didst climb
On rungs of radiant sunshine, on steps with joy in time.
Thy wings were set for flying in Hope’s high-soaring car,
When lo! Elijah’s chariot bore thee in glee afar
Beyond this vale of sighing, beyond this life of fears,
Beyond this school of trying, beyond this land of tears.

Dear sunny-hearted Alden, fling back thy robes of light,
Thy mantle wove of sunshine let fall on us tonight,
Who sit here in the shadow, who miss thy merry voice
That oft dispelled our sighing and made our hearts rejoice.
But if thou canst not spare it in the world to which thou ’rt gone,
Then keep up song and gladness till thou come to God’s white throne.

Dear sunny-hearted Alden, thy body soon shall rest
Beside thy eldest sister’s, on hallowed hillside’s crest,
Where you shall sleep together in Death’s enfolding arms,
United now in earth and heaven, both free from all alarms.
Some day, our Love-crowned children, now safe for evermore,
We’ll join you both in Heaven, on Life’s eternal shore.
Bedford County Marriages, 1791-1798
By W. H. Wellesly, Somerset, Pa.

DAM MILLER, Esq., was an old time Justice of the Peace, who was commissioned in 1791 for Brothers Valley Township, Bedford Co., Pa., (now Somerset Co.) and who resided in Berlin, then an unincorporated village. He was born in Germany, May 14, 1750, coming to America in 1773. He served in the Revolutionary War as 1st Sergeant in Cap. Clubsaddle’s Company of Maryland Militia.

An interesting relic preserved in the Miller family is a bass drum about three times the height of such a drum of the present day, that was carried during the Revolutionary War by another member of the Miller family.

Shortly after the close of the war Mr. Miller settled at Berlin. As already stated he was presently commissioned a Justice of the Peace for Brothers Valley Township. His Justice’s Docket is still extant and is in possession of his grandson, Francis E. Miller, of Speelman, Bedford Co., Pa.

This ancient docket offers ample evidence that there must have been not a few lawless people living, 1790-1798, in what is now Somerset County.

Lawsuits were also of frequent occurrence, the costs often being greater than the amount of debt claimed, as for instance, on January 8, 1794, a suit was brought for nine pence in which the costs amounted to fifteen shillings and five pence.

The cases on this docket were returned to Bedford, until April 17, 1795, when Somerset County was created. The first deed recorded in Somerset County was a deed to Adam Miller for a lot purchased by him in Berlin.

Squire Miller’s career as a Justice of the Peace was terminated by his election in 1798 as a member of the Assembly for Somerset County. He must have stood well with the people for he was honored by four successive elections to this office. In 1808 or 1809 he removed to Bedford County. His son Josiah became a Justice of the Peace in that county and also represented it in the Assembly.

An interesting feature of this ancient docket is the list of marriages solemnized by this early Justice which is here subjoined.

Andrew Hack, Sara Bene
Adam Cofman, Cinnia Miller
Solomon Kimmel, Elizabeth Brubaker
John Stiveler, Elizabeth Foust
Peter Smith, Elizabeth Shenafield
John Blough, Nelley Barkey
Christian Wagerman, Margaret Kover
Yoost Laydig, Hannah Gresing
Casper Statler, Mary Lambert
Alexander Hay, Rebecca Bird
Jacob Schnaid, Susanna Habel
Frederick Fisher, Mary Foust
Cuhnrod Suter, Katharine Suter
John Bemabl—t (in art illegible), Eva Ward
Ludwick Smith, Susannah Shenafield
Jacob Glessner, Magdalena Foust
Jacob Cofman, Mary Forsyth
Simon Brandt, Mary Spriggs
John Dietz, Eva Serton (?)
Peter Walker, Sharlot Remsberger  
Peter Bernhardt, Susannah Washabaujh  
Michael Ream, Catharine Glossner  
Casper Keller, Elizabeth Brandt  
Abraham Wipkey, Mary Lambert  
Philip Hoger (probably Hanger), Barbara Hall.  
Christian Miller, Magdalena Blough  
George Lambert, Elizabeth Stall (Stahl)  
Simon Slabach, Rosanna Clingman  
John Suttmeier, Susan Rittner (probably Bittner)  
Jacob Good, Susana Smith  
James Watkins, Katharine Ham  
Martin Warns, Barbara Burkey  
David Livingston, Annie Mishler  
Jacob Faith, Elizabeth Hogher (Hanger)  
Ludwic Sherer, Barbara Springer  
Samuel Clark, Markrath Menges  
John Wipkey, Katharine Lanhard  
Henry Wipkey, Elizabeth Kiffer  
Joseph Hostetler, Susana Sever  
Michael Ross, Susana Good  
David Bemod, Cathern Sheets  
George Angenay, Mary Putman  
Adam Kiffer, July Kitzmiller  
James Sprague, Susana Rife  
Peter Foreman, Katharine Haines  
Michael Markfelt, Mary Baze  
Matthias Back, Eve Cofo  
Frederick Bittshe, Katharine Eiler  
Philip Shultz, Eve Shuck  
Jacob Smith, Katharine Lebold  
Michael Kable, Barbary Smith  
Joseph Reyle, Mary Hoblglasner  
John Miller, Millian Husband  
Daniel Bower, Elyabeth Stiffer  
David Zimmerman, Katharine Shultz  
John Bowser, Magdalena Bittner  
Daniel Baker, Sally Tressler  
Ludwic Baer, Katharine Shiler  
John Mangus, Barbary Miller  
Adam Coffman, Elizabeth Gardner  
Edward Stoy, Mary Kave (perhaps Have)  
Michael Kover, Katharine Palm  
George Friend, Mary Magdalene Knavel  
Alexander McVicker, Jane Faylor probably Tayler)  
Henry Bittner, Barbary Danner  
Jacob Gall, Katharine Cassman  
John Draver, Barbary Barkirson  
John Bittner, Rosana Sholleas (Shaulis)  
Andrew Rembow, Susan Kiffer  
Joseph Cofman, Haley McGraw  
Jacob Hosteteter, Mary Shultz  
Horonamus Biridigon, Susana Bowman  

November 13, 1792  
November 24, 1792  
November 27, 1792  
December 18, 1792  
December 25, 1792  
January 4, 1793  
January 23, 1793  
April 23, 1793  
May 13, 1793  
May 14, 1793  
June 18, 1793  
July 3, 1793  
July 16, 1793  
July 12, 1793  
July 23, 1793  
September 17, 1793  
September 17, 1793  
October 22, 1793  
October 29, 1793  
May 12, 1794  
July 1, 1794  
August 29, 1794  
in 1794  
in 1794  
January 25, 1795  
March 22, 1795  
May 5, 1795  
May 17, 1795  
June 5, 1795  
June 9, 1795  
June 9, 1795  
July 5, 1795  
January 4, 1796  
January 17, 1796  
June 19, 1796  
August 23, 1796  
November 8, 1796  
December 25, 1796  
January 10, 1797  
April 11, 1797  
April 11, 1797  
April 14, 1797  
May 3, 1797  
June 7, 1797  
August 28, 1797  
March 27, 1798  
May 13, 1798  
June 13, 1798  
July 10, 1798  
August 7, 1798  
October 12, 1798  
October 16, 1798  
February 16, 1798
A Sermon of the Days of Revolution

Preached on the eve of the Battle of Brandywine, Wednesday, September 10th, 1777, by a chaplain of the Continental Army.

They that take the sword shall perish with the sword.—Matt. XXVI, 52.

Soldiers and Countrymen:—

E have met this evening perhaps for the last time. We have shared the toil of the march, the peril of the fight, and the dismay of the retreat, alike, we have endured cold and hunger; the contumely of the internal foe, and courage of the foreign oppressor. We have sat, night after night, beside the camp-fire; we have heard together the roll of the reveille, which called us to duty, or the beat of the tattoo, which gave the signal for the hasty sleep of the soldier with the earth for his bed and a knapsack for his pillow. And, now, soldiers and brethren, we have met in the peaceful valley on the eve of battle, while the sunlight is dying away beyond yonder heights—the sunlight that tomorrow morning will glimmer on scenes of blood.

We have met amid the whitening tents of our encampment; in a time of terror and gloom have we gathered together. God grant that it will not be for the last time! It is a solemn moment, brethren. Does not the solemn voice of nature seem to echo the sympathies of the hour? The flag of our country droops heavily from yonder staff; the breeze has died away along the green plain of Chadd’s Ford,—the plain that stands before us glittering in the sunlight. The heights of Brandywine arise gloomy and grand beyond the waters of yonder stream. All nature holds a solemn silence on the eve of the uproar, of the bloodshed and strife of tomorrow!

They that take the sword shall perish with the sword.

And have they not taken the sword? Let the desolated plains, the blood-sodden valleys, the burned farm-houses blackening in the sun, the sacked villages and the ravished towns answer! Let the bleaching bones of the butchered farmer, strewed along the fields of his own homestead, answer! Let the starved mother, with the babe clinging to the withered breast that can afford no sustenance, let her answer with the death rattle mingling with the murmuring tones that mark the last struggle of life! Let that dying mother and her babe answer!

It was but a little while past and our land slept in the quiet peace. War was not here. Wrong was not here. Fraud, and woe, and misery, and want, dwelt not among us. From the solitude of the green woods rose the smoke of the settler’s cabin, and golden fields of corn looked forth from amidst the waste of the wilderness, and the glad music of human voices awoke the silence of the forest. Now, God of mercy! behold the change. Under the shadow of a pretext, under the sanctity of the name of God, invoking the Redeemer to their aid, do these foreign hirelings slap our people. They swarm in our towns, they darken our plains, and now they encompass our posts on the plain of Chadd’s Ford!

They that take the sword shall perish with the sword.

Brethren, think me not unworthy of belief, when I tell you the doom of the British is near. Think me not vain when I tell you that beyond the cloud that now enshrouds us, I see gathering thick and fast the darker cloud and the blacker storm of divine retribution! They may conquer tomorrow—might and wrong may prevail, and we may be driven from this field, but the hour of God’s vengeance will come! Ah, if in the vast solitudes of eternal space, if in the heart of the boundless universe there throbs the being of an awful God, quick to avenge and sure to punish guilt, then will the man George of Brunswick, called king, feel in his brain and his heart the vengeance of the eternal Jehovah! A blight will be upon his life,
a withered brain and accursed intellect; a blight will be upon his children, and on his people! Great God, how great that punishment! A crowded populace, peopling the dense towns, where the man of money thrives while the laborer starves; want striding among its people in all its forms of terror; a proud and merciless nobility adding wrong to wrong, and heaping insult upon robbery and fraud; a God-defying priesthood; royalty corrupt to the very heart and aristocracy rotten to the core; crime and want linked hand in hand, and tempting men to woe and death; these are a part of the doom that will come upon the English throne and the people of England.

Soldiers, I look around into your familiar faces with strong interest. Tomorrow morning we will all go forth to the battle; for need I tell you that your unworthy minister will march with you, invoking God’s aid in the fight! Need I exhort you to fight the good fight; to fight for your homesteads, for your wives, and your children! My friends I urge you to fight by the galling memories of British wrong.

Walton, I might tell you of your father, slaughtered in the silence of night on the plains of Trenton; I might picture his gray hairs dabbled in blood. I might ring his death shriek in your ears.

Shelmire, I might tell you of a butchered mother; the lonely farm house, the night assault, the roof in flames, the shouts of the troopers as they dispatched their victims; the shouts for mercy, the pleadings of innocence for pity. I might paint this all again in the vivid colors of the terrific reality, if I thought that your courage needed such wild excitement, but I know you are strong in the might of the Lord. You will march forth to the battle on the morrow with light hearts and determined spirits, though the solemn duty, the duty of avenging the dead, rests heavily on your souls. And in the hour of battle, when all around the darkness is lit by the lurid cannon glare, and the piercing muskets flash, when the wounded strew the ground and

the dead litter your path, then remember, soldiers, that God is with you; the eternal God fights for you; He rides on the battle cloud, He sweeps onward with the march of the hurricane charge! God, the awful and the infinite, fights for you and will triumph!

They that take the sword shall perish with the sword.

You have taken the sword, but not in the spirit of wrong and revenge. You have taken the sword for your homes, for your wives, for your little ones. You have taken the sword for truth, for justice and right; and to you the promise is, “Be of good cheer,” for your foes have taken the sword in defiance of all that man holds dear; in blasphemy of God. “They shall perish by the sword.”

And now, brethren and soldiers, I bid you all farewell! Many of us may fall in the battle of tomorrow. God rest the souls of the fallen! Many of us may live to tell the story of tomorrow, and in the memory of all will ever rest and linger the quiet scenes of this autumnal night.

Solemn twilight advances over the valley. The woods on the opposite heights fling their long shadows over the green of the meadow. Around us are the tents of the continental host; the suppressed bustle of the camp, the hurried tramp of the soldiers to and fro among the tents, the stillness and awe that mark the eve of battle. When we meet again may the shadow of twilight be flung over a peaceful land. God in heaven grant it.

Let us pray:

Oh God of mercy we pray Thy blessing on the American Armies; make the men of our heart strong in Thy wisdom; bless, we beseech Thee with renewed life and strength our hope and Thy instrument, even George Washington; shower Thy counsels down on the Honorable, the Continental Congress; visit the tents of our host; comfort the soldier in his wounds and afflictions; nerve him for the fight; prepare him for the hour of death; and in the hour of defeat, O God of Hosts, be Thou our stay; and in the hour of Triumph be Thou our guide!
Teach us to be merciful. Though the memory of galling wrongs be at our hearts knocking for admittance, that they may fill us with the desire of revenge; yet, let us, Lord, spare the vanquished, though they never spared us in the hour of butchery and bloodshed. And in the hour of death do Thou guide us to the abode prepared for the blessed. So shall we return thanks unto Thee through Christ our Redeemer. God prosper the cause. Amen.

REV. JOAB TROUT.

Use of the Divining Rod

Numerous mechanical devices have been proposed for detecting the presence of underground water, ranging in complexity from the simple forked branch of witch-hazel, peach, or other wood to more or less elaborate mechanical or electric contrivances. Many of the operators of these devices, especially those who use the home-cut forked branch, are entirely honest in the belief that the working of the rod is influenced by agencies—usually regarded as electric currents following underground streams of water—that are entirely independent of their own bodies, and many uneducated people have implicit faith in their ability to locate underground water in this way. In experiments with a rod of this type the writer found that at certain points it seemed to turn downward independent of his will, but more complete tests showed that this down turning resulted from slight and, until watched-for, unconscious muscular action, the effects of which were communicated through the arms and wrists to the rod. No movement of the rod from causes outside of the body could be detected and it soon became obvious that the view held by other men of science is correct—that the operation of the "divining rod" is generally due to unconscious movements of the body or of the muscles of the hand. The experiments made show that these movements happen most frequently at places where the operator's experience has led him to believe that water may be found.

The uselessness of the divining rod is indicated by the facts that it may be worked at will by the operator, that he fails to detect strong water currents in tunnels and other channels that afford no surface indications of water, and that its locations in limestone regions where water flows in well-defined channels are no more successful than those dependent on mere guesses. In fact, its operations are successful only in regions in which ground water occurs in a definite sheet in porous material or in more or less clayey deposits, such as pebbly clay or till. In such regions few failures can occur, for wells can get water almost anywhere. Ground water occurs under certain definite conditions, and just as surface streams may be expected where there is a valley, so ground water may be found where certain rocks and conditions exist. No appliance, either mechanical or electrical, has yet been devised that will detect water in places where plain common sense will not show its presence just as well.

Need of Family Reunions

Mister Drucker:

In deln'ra magazine fer August war en shtick des hut g'sawt es waren on denna tzelta ken grossa leit odder statesmen bel'm nahme Washington, Adams, Jefferson, Madison, Monroe, Jackson, Franklin, Hamilton, Sherman, Putnam, Lee un onnera nahme os mer fint in history; un os die grossa bankers, manufacturers un business leit die mir now hen daiten net die nahme drawge soon de grossa bankers un business leit en honnert yahr tzurick.

Sel hut dich uf die notion gebrockt os selly olta famillya die fiel grossa leit naus in die Welt g'shickt hen gons ausgonge mista sci. Noh hut's dich gewoonnert eb sel ow so ware mit de Deutsche famillya os noch g'shtanna hen en honnert yahr tzurick? Now ich waes net wie's is mit de "hoch" Deutsche famillya, Mister Drucker, ovver unser Pennsylvania Deutsche leid duen ihr end tzaimal goot ufholta. Of course, olsa-mohl fint mer'n schwartz schoaf, over so dorrichaweck sthehen unser Pennsylvania Deutsche famillya halcher un besser inn'ra nochberschaft os wie ihr gross-elderun die os noch weiter hinna naus os hen. Be sure, sie sotta ow, in dem os sie bessera shool hen un en besterry chance uf olla wega fer ebbes sich mache. Drummi mehn ich sie daiten ihr end goot ufholta.

Ovver weil die Pennsylvania Deutsche famillya net om hinnersich gehe sin uf sella wega, sie sin om schwach werra ufn onnera wega. Unser elshta un besta famillya sin om gloener werra. En famillya mit'n houseful kinner is bol nimmy tu finn. Es is yusht meh hee-un-doh os mer elf un tzwel kinner um en dish rumm sehna kon, oll efferlich mit gebroatner musb un buch waltze Kuche moryets; schnitz-un-gnep, butt-boy, sour-grout, weiss-grout. "Witzel," grumbeara-salat un shpeck-un-reeva mld-dawgs; un ovets rivvel-soup, grumbeara-soup, mush-un-milch, kuddleleck, tzidlerla un fiel onnera sache os uns eldara ollawell noch's moul wessera werra. Wos mer now sehnt is tzwa odder drei glana en on dish, un denna holver evvafl mit ihre toasties, Quaker oats, puffed rice, shreded wheat un sellera gleiches os mer in tootta im shitore kauft, in blots foon was die mommy ol ges-macht hut; tzwicha de tzelt grehen die Kinner Pepsin gun, in blots foon grossa kolta buchwaltze-kuche g'shmeered mit lodwerrick. Ken wonner sin ihr feez so

tzort os sie nimmy boreeeshich' shpringe wolle.

Un des bringt mich on der point wou ich naus bin g'shart defoehr, os well unser Pennsylvania Deutsche famillya om gleener werra sin un unich da umshtenda gons ausgehe kenta, die family reunions os ol-liver kolta sin werra des shpoteyahr en firstrate ding warren. Es is gons recht os en record gemacht sut werra foon denna famillya, un gons shicklich os es gedeueh sut werra on en tzeit won die leit noch doh sin.

In de tzeitinda hov ich ow g'sehna census reports, un reports foon de health registers. Oll die reports weisa os die ausleunner—die Poles, Slavs, Hungarians, Russians un Italians—die leit sin woo ollawell die Kinner grehen. So won die shuckel owoht so aus fashion tzu kumna unich unser Pennsylvania Deutsche leit. Don missa mir exshpecta mit de tzelt, won's family reunions gebe in unsern end foon Pennsylvania, so nahme tu finn wie die:


Pawr woche tzurick war ich ufra family reunion im lond, woo en Porra de yung bauer g'sawt hut woh sie goot on sei wutta, don mista sie kinner un apple-behm hovva. F'leicht war der Porra rech.

OLLY HESS.

Die Schpeckmaus

Die Schpeckmaus is en nacht gadier
Un hut im dunkla ihr plasier.
Sie flight rumhär so schnell un schlück
Un is in sell'nn un Mäschterschick.

In freier luft flegt sie rumhär
Os won sie nie net ruhig wär;
Sie kumt so g'schwind wie en wetterleg.
Geht fort so schnell in ihrem weg.

Un wär die Schpeckmaus schiest im flug
Is'n expert schitz, verlus dich druf;
Der is net blind un aw net schlow,
Un biet verleicht der Teddy—Oh!
Die Schpeckmaus is net alsfert drous,
Sie fliegt dal mol grad ne1 ins haus
Un schlafft die Sally un die Jane—
Gee whiz! das macht en lärm dahem.

Die Sal jumpt uf un werd ganz kalt,
Die Jane die glaubt es is der Alt;
Sie schpringa ne1, im Dat sei schrub,
Un greisha, Pap! Oh, Pap! en schpuck.

Der Pap der denkt, "Die Schpeckmaus hängt."
Un schteht net uf—un lacht noch druf.
Die Mäm dan sagt zu ihra mäd,
"Yusht schlafft am fusend alla beet."

Des basd net recht un is zu häse;
Doch bess'rs os wie en Schpeckmaus race.
Der Pap is dick un sis zu eng
For ihn zu laie bei so're meng.

Da mäd ihr bett is leer un gut
Die Schpeckmaus sitzt in d'r Sal ihr'm hut.
Un mehnt es wär en givel end,
Grads ding fer'n Schpeckmaus regiment.

El Schpeckmaus hie un Schpeckmaus här!
Der Pap schpringet net for ma Teddy bär.
Ins leer bett geht un schlafft so sanft.
Die Schpeckmaus hängt om gross raut.

Die Sal kumt morgets fär ihr hut
So gros das hunnert Schpeckmaus gut
En home un bett drin hove kenna,
Un duht des ding fum nagel nemma.

Gros glick dabei! die Schpeckmaus soll
De Sal net kumma in de w1l;
Sie fliegt noh fort wie'n glaner scheid
Un in da fenshtra sin schreens noch sellen.

Composed by H. H. Romig in 1911, 1226
Union Street, Allentown, Pa.

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Das Deutsche Lied

Wort und Weise Karlfried Kriebel
Erschalle, du herrlicher Männergesang.
Du kraftvoller, markiger Chor!
Es hebt aus dar Brust ein begeistertes Lied
Sich jublend und jauchzend empor.
Es braust wie der Sturm, wie das wallende Meer.
Und flüstert wie Sommernachtswind.
Es rollt wie der Donner und lacht so froh
Und sanft wie ein spielendes Kind.

Was singet und sagt dies klingende Lied?
Es spricht von des Vaterland's Macht.
Von Ehre und Ruhm und von trutziger Kraft.
Von Siegen in blutiger Schlacht.
Der Helden gedenk'ts die für Freiheit und Recht,

Mit Freuden vergossen ihr Blut,
Die siegend, dem Tode auf blumiger Au'.
Sich wehten mit zornigem Mut.

Und grollend und zürnend erinnert's an Schmach,
Die Deutschland eins knirschend ertrug.
Es schleudert den Räubern und Schandern ins Grab
Hin' ch einen furchtbaren Fluch.
Von Wein, der am Rheine so duftend und mild,
Auf sonnigen Höhen erglüht,
Von Tälern und Bergen, vom rauschenden Wald,
Singt freudig und fröhlich das Lied.

Es wehet so lieblich und sanft wie der Hauch
Des Frühlings, der Knospen erbricht.
Und innig von Schonsucht und Hoffnung und Glück.
Von Liebe und Freuden es spricht.
Wenn klärend und zügend, in Anzug und in Not.
Fest springet ein trostloses Herz.
Dann wecket und stärkt die Hoffnung dies Lied
Und lindert den bittersten Schmerz.

Fromm ehrt es und preist es den gütigen Gott,
Es grüßet die Sonne, den Mond.
Die blitzenden Sterne in heiliger Ruh',
Wo segnend der Ewige thront.
Es singet von allem, was je das Gemüt
In Erfrucht und Liebe erregt.
Bald scherzend und heiter, bald traurig und ernst
Hat tief uns erfasst und bewegt.

Erschalle uns mächtig, du Männergesang,
Das wohnig das Herz uns erglüh.
Du kommst aus der Tiefe der Seele hervor.
Du deutsches, du herrliches Lied!

The Duds What Women Folks Wear
Say, don't yer jist git alfired mad
With duds wot women folks wear.
What shet in back sterd o' the front,
Say, wouldn't yer like ter swear?
When yer stan' like a meek old fool,
A strugglin' with all yer might.
Ter find when yer come ter th' end
That yer haven't done et right.

Then yer gotta bein agin,
This time yer'll hook et right.
But the ole girl fumes and fusses
An says yer done et fer spite.
That's when yer git mad all over
An swear that never agin
Will yer hook up that cencarned dud
But yer soon on th' job agin.

—Becky-Tabor in Author's Magazine.

Within eleven years this society has become the largest of the State Societies of America. Its historical work, contained chiefly in its Year Book, presents annually a summary of historical work and endeavor relating to Pennsylvania that is not to be obtained in any other publication or form. Its membership in December 1910 was 1153.

The Year Book contains an account of the Twelfth Annual Dinner of the Society, given in the grand ball room of the Hotel Astor, New York, January 21, 1911, in honor of President Taft. Fourteen hundred guests were present; among them were Governor Dix of New York, and Governor Tener of Pennsylvania; Attorney-General Wickersham, Hon. Joseph H. Choate; Andrew Carnegie, and others.

In addition to the speeches made at this dinner, the book contains many items of interest concerning Pennsylvania and Pennsylvanians the world over. It also has some very good illustrations.


This is meant as a bi-centennial edition to commemorate the two hundredth anniversary of the organization of the Evangelical Lutheran Church of New Hanover, Pa. Like the beginning of a great many things, the early history and the time of organization of this congregation is not definitely known. Conjecture has to supply the connecting link between numerous incidents and dates. It is certain, however, that it is the oldest of the three original united congregations, and consequently one of the oldest Lutheran congregations in America, and by some claimed as the oldest.

Of the 710 pages in the book, only 270 are of the nature of a strictly historical narrative concerning the organization of the congregation, its buildings, ministers, etc. The remainder of the volume is taken up with church records — births, baptisms, catechisms, confirmations, marriages, and deaths. These pages are very likely interesting only to those who still have the satisfaction of finding their names there.

The writer's reasons for producing this volume are legitimate and praiseworthy: he is entitled to the commendation of his church and congregation for endeavoring to preserve these records of the past.

The work, like all works of its kind, has very little literary value because of the very nature of its makeup. Accuracy in such a work is encumbered with difficulty; to what extent this particular work is accurate it is impossible to say at this juncture. It is another evidence of the spirit, and an admirable one, that would preserve more of the historical data of the past. Its field is naturally somewhat provincial, and consequently it is mainly of local import, but it is nevertheless a contribution to local history.

TRAVELS IN THE CONFEDERATION (1783-1784) From the German of Johann David Schoepf. Translated and edited by Alfred J. Morrison. Two volumes; cloth; price $6 net. William J. Campbell, Philadelphia. 1911.

The author of this amusing and interesting impression of the United States immediately after the Revolution and before the adoption of the Constitution was Dr. Johann David Schoepf, a German, who was chief surgeon of the Ansbach troops during the Revolution. He was born in 1732 in Wundesiedel, in Bayreuth, a region of mines and quarries. He was highly educated as a physician, but not caring to practice he became interested in biology and mineralogy. He came to New York in 1777; he returned to Europe in 1781, and died there in 1809.

He wished to see more of the wonderful region beyond the town where he was closely confined for several years; and so after his official duties had ceased he started on a journey. Leaving New York in July, 1783 he went to Elizabethtown, Brunswick, Princeton, and Trenton, where he crossed the Delaware. Coming to the Pennsylvania side he passes through Bristol, Frankfort and Philadelphia, where a long stop was made. Then he went to Germantown, Chestnut Hill, and Flourtown, and after a tedious and difficult journey he came to
Quakertown, which at that time had only twelve houses. He next came to Bethlehem, Nazareth, Wyoming Settlement, back to Nazareth, then to Allentown, whose official name then was Northampton, and had between forty and fifty houses; then to Magunthy (Macungie) and Lebanon. He then turned to the southern part of the state and passed through Carlisle on to Bedford, Pittsburg and Kentucky. Coming back to Kentucky he passed through the northern part of Virginia, Maryland and Delaware, returning to Philadelphia by way of Chester. He also makes mention of many more and insignificant places.

In volume two is an account of a second trip. Intent on visiting the southern colonies, he leaves Philadelphia a second time. Starting in November 1783 he goes to Valley Forge, then through Lancaster and York counties into Maryland, through to Virginia, North Carolina, and East Florida, and finally to the Bahama Islands. From here he sailed for Europe, where he arrived the first week in July, 1784.

He was a keen observer; he saw something—was it the birds of the air, the plants and trees of the fields, the fishes in the water, or the rocks and ores under the earth, or the climate above it—nothing escaped his observing eye. His list of contributions on North American vegetation, fishes, etc., is a long one. A manuscript describing the birds of North America was lost at sea.

He gives delightful descriptions of the places through which he passes—of their manners and customs, and language; of the buildings, and country inns and farm houses where he stopped, of the food that was served and the water that was to be had. And into all this is woven a further description of scenery, soil, vegetation, natural resources, climate, animals and Indians. Some of his observations are amusing, interesting and prophetic. Speaking of fences he says, "Fences certainly are nowhere else to be found of so many different varieties as in America, where at any moment the traveller comes upon a new sort and cannot but be astonished at the inventive genius of the inhabitants. But in every case the device shows that great care has been taken to avoid trouble than to save wood or to build durably. Commonly the fences are but dead enclosures, either light poles or split logs, bound together in one way and another, laid one over the other, or, it may be, upright stakes worked in and across, and so forth. The so-called 'worm-fences' are the commonest, and for this purpose chestnut wood, if to be had, is used because of its lightness and because it lasts well, barked."

The first stone house had just been erected in Pittsburg before his arrival, but he thought there would soon be more, because the place reasonably expects to grow large and considerable with the passage of time.

Returning to Europe he spent several years in arranging his notes which he eventually published at Erlangen in 1788.

This work was translated and edited by Dr. Alfred J. Morrison; he has preserved as much as possible the charm and magnetism of the original. The translation may not be in the best modern English, but there is an archaic style to it that is entirely in harmony with the style of the original; this adds to it a pleasing sense of quaintness. The original narrator is still talking but in a different tongue.

The is the first English translation of this extraordinary and fascinating work which probably on account of the scarcity of the original was neglected and forgotten. It is a veritable treasure of local history. Any one wishing to see us as others saw us a century and a quarter ago will find these two volumes highly informative and interesting. There is no work like it for the amount of information nor for territory covered, nor for the period between the Revolution and the adoption of the Constitution—the critical period of American history.

Dear comrades I see of my earlier years, And sweet friends of a recenter time; The kith that were leal and the kin that were true And the loves of a manlier prime. I fancy I hear in the distant beyond A weird voice from that shadowy side, Which whispers to me that my own time is nigh To embark on that dark, murky tide.

E. Grumbine, M. D., Mt. Zion, Pa.

The Beyond
I stand on the banks of the Stygian stream And the mists from its waters arise, Disclosing the scenes on the farthestmost side To my awe-stricken wondering eyes.
'Tis the shadowy land of the Dead I behold, And amid the dim throng on its shore I see many near ones and dear ones of mine, Whom I loved in the days gone before.
An Old English Stepping Stone
The old stepping stone which for 700 years stood in the public square at Hingham, England, was presented to Hingham, Mass., October 9, on behalf of the people of the English village by Right Hon. James Bryce, the British ambassador. The stone is to be used as the corner stone for a bell tower to commemorate the landing 275 years ago of a band of pilgrims, from Hingham, England. Former Secretary of the Navy, John D. Long, presided at the exercises.

Northampton County Historical Society
The annual outing of the Northampton County Historical Society was held at Bath this year. The route mapped out was to Nazareth, thence to Bath, via Christian Springs—site of the old stockade fort. At Bath a reception was given to the visitors, after which there was a sight-seeing trip through East Allen township, visiting the ancient Irish settlement: the old blockhouses, forts and stockades of the French and Indian war of 1755; the sites of the Indian massacres in 1763 and many other places of historic note. Many people who were interested in historical subjects accompanied the members of the society and availed themselves of the opportunity of coming in close touch with the places of historic interest in Northampton County. The committee on arrangements were: Dr. Charles McIntyre, David M. Bachman, Charles Stewart, W. J. Heller, J. V. Hull, Villias Everhart, F. S Bixler, Rev. J. C. Clyde and Professor J. F. L Raschen.

Markers at Valley Forge
The Valley Forge Park Commission has been informed by the State of Massachusetts that the dedication of the monument to its brave sons who were encamped there during the winter of 1777-1778 will occur on November 18. The monument is already erected. It is of granite and located about a quarter of a mile east of the General Wayne equestrian statue. It is semi-circular in form, 20 feet inside measurement and 25 feet outside measurement, about five feet high, with a bench running along its inside. The radius of the curve is 10 feet. In the center is a shaft 10 feet in height and half as wide. The whole is of granite, and presents an imposing appearance.

It is different from any other marker on the Colonial camp-ground. On the ends or posts of the semi-circle are inscribed a cross and the dates 1777 and 1778, and a tablet with the State's coat-of-arms.

On the monument proper appears this inscription: "This monument is erected by a grateful Commonwealth in memory of the soldiers of Massachusetts who served at Valley Forge, 19 Dec. 1777, 19 June, 1778." On the reverse side, on another brass plate, appear the names of "Massachusetts soldiers who served at Valley Forge, Pa., under his Excellency, General George Washington, between 19 Dec. 1777, and 19 June, 1778."

Montgomery County Historical Society
The Montgomery County Historical Society held its annual outing, Saturday, October 7, 1911.

The itinerary took up a coach ride starting from Norristown and taking in points of interest as follows:

The old Norriton church, the oldest Presbyterian house of worship now existing in Pennsylvania, the congregation having been organized about 1705; the old David Rittenhouse property once the home of this distinguished astronomer and scientist of the eighteenth century, the transit of Venus being observed here in 1769; with instruments made by himself; the Worcester Schwenkfelder Church; Wentz's Reformed Church; Skippack congregation of which was organized 1727 by George Michael Weiss; Washington's Headquarters in Worcester, the home of Peter Wentz occupied by Washington October 16-21, 1777, where he received the news of Burgoyne's surrender; Bethel Meeting House where the first Methodist congregation in Montgomery County was organized, 1784; St. John's Lutheran Church, Centre Square, where a Lutheran congregation has been in existence since 1771.

Dinner was served at the Centre Point Hotel and a public meeting held in the High School room in Farmers' Hall, nearby.
GENEALOGICAL NOTES AND QUERIES

We will insert in this department under "Research Problems" investigators' requests for data with whom those able to answer will on request be placed in communication. Ask for particulars.

Our Genealogical Research Bureau

We desire to call attention to the notice appearing at head of this department. We were induced to make this announcement by the following words received from a subscriber: "Over the United States are thousands of widows and spinsters, of seamstresses, music teachers, school teachers, etc., who have a wide acquaintance and knowledge of their communities, present and past,—if we could but reach them, the service that they could give would often be of much value, and if paid for at rates that professional searchers would rightly deem low would still be like money found to these

women. Then too there are local genealogists and local historians who should be ferreted out and made use of for their own good and others." We have ample evidence that this department has been of service to our subscribers in the past. We believe this new step will make the department still more valuable.

Subscribers—Ministers, librarians, lawyers, church and county officials, local and family historians, genealogists, teachers, etc., can register as searchers by submitting to us a statement giving time they can devote to research, records on which they can work, and schedule of charges.

Answer to Query No. 30

GRUBB FAMILY

Register's Office, Lancaster Court House, Abstracts of Wills.


Ann Margaret, widow of Jacob Grubb, of Manheim township. Sons, Michael and Jacob. Signed Dec. 25, 1788, proved March 25, 1789.


M. N. ROBINSON.

German Names in the Shenandoah Valley


New England Historic Genealogical Society

This venerable society recently issued the following important notice:

"Beginning with volume 66 (January, 1912) the price of the New England Historical and Genealogical Register will be increased from seventy five cents per copy and three ($3.00) per year to one dollar per copy and four dollars ($4.00) per year.

The Register has always been published at a loss to the Society, but the largely increased cost of material and labor in the production of the magazine now renders it necessary to offset this added expense by a corresponding increase in the subscription price."

Old Goshenhoppen Church Records

Dear Editor:

I presume your subscriber desires to know of the records of the "Old Goshenhoppen" church, Lutheran and Reformed, near Salfordville, Montgomery County, Pa.

About 1895, when Dr. Wiser was living in company with George Nyce of Frederick and Rev. Michael Reed Minnich of Philadelphia, we went over the "New Goshenhoppen" records. The Doctor loaned us two other
old church records in addition, one was the "Great Swamp," commencing about 1732, and the other the "Old Goshenhoppen," commencing about the same period. The information we were after was found in the "New Goshenhoppen" record, so we did not bother with the records of the Great Swamp and the Old Goshenhoppen.

In Vol. III, Perkiomen Region, published by the late Henry S. Dotterer, in which the Rev. Dr. Hincke states, there are no early Great Swamp and Old Goshenhoppen records, as these in the early days consisted of but one charge, and all entries were made in the one book, that of the New Goshenhoppen.

This statement is incorrect. But a few years back, I came into possession of the "Great Swamp" record commencing about 1731, made a translation of it, and now a copy of this can be found either in the state library at Harrisburg or the Genealogical Society at Philadelphia.

After the death of Dr. Welser many of his books, records and publications, went to Franklin and Marshall college, at Lancaster, Pa., and while Dr. Dubbs was living, he discovered this book (the Great Swamp) record and forwarded it to me, and I in turn sent it to East Greenville, Pa., where it was placed in the bank vault with the New Goshenhoppen records for preservation.

The Old Goshenhoppen record may have also gone to Franklin and Marshall college with the Dr. Welser material at the Great Swamp record did, and if so, I was never able to locate it. I wish some one would take this matter up and carry the investigation further, and if found, inform the public where the original or a translated copy may be found.

The Reformed congregation of Old Goshenhoppen has a record commencing about 1765 and many think this is the first record.

The Lutheran congregation of Old Goshenhoppen has a record that goes back to the origin of the church about 1752, and can be found in the possession of its stated clerk.

W. H. REED, M. D.
Norristown, Pa.

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THE FORUM

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

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Wanted

Copies of the Pennsylvania-German, Nos. 1, 2 and 4 of Volume 1; Nos. 1 and 2 of Vol. 3; all numbers of Vol. 6.

Law Offices, Jas. L. Schaad, 536 Hamilton Street, Allentown, Pa.

Copy of the Pennsylvania-German, No. 2, of Volume 1, will sell or exchange No. 1 of Vol. 1.

NAAMAN H. KEYSER,
33 High St., Germantown.

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A Correction

On page 553 the title to illustration should read "The Bushkill Street Bridge and home of Philip Becker." The inscription you now have under it should be included with the title of the illustration on page 557. In other words the Chemical Publishing Co. buildings occupy the site of the "Home of the Miller." Also the name "Hersten" should read "Hester." Again page 554, first column, there is something omitted between the second and third lines (Twelve and—Editor). And on page 556, first line the capital "L" should be "I" while in line 17 the word "transferred" should be placed instead of the word "transformed."

Yours truly.

W. J. HELLER.

MEANING OF NAMES

Edited by Leonhard Felix Fuld, L.L.M., PhD.

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

76. RUEBUSCH

The surname RUEBUSCH is either a compound RUEBEN and BUSCH or a compound of RUEBEN and BURSCH. RUEBEN means turnips. BUSCH means bush and BURSCH a young fellow. The surname RUEBUSCH was given to a young farmer's boy—a raiser of turnips. It is a nickname or surname of occupation.

Son of Pennsylvania Honored

Matthew H. Hoover, managing editor of the Lockport Union-Sun has been appointed chief of the publication department of the
State Conservation Commission of New York at a salary of $3,000 a year.
The position is one of the greatest importance as it involves the compilation of the laws, and much special work in regard to general work of the department. The commission sought the services of Mr. Hoover because of his recognized position as an authority on fish, forest and game.
Mr. Hoover has made a life study of fish and game in particular and is one of the pioneers of the organization of anglers' clubs throughout the state and the movement for state conservation—Exchange.

Squire Hirst to Mr. Gray—A School "Excuse"

Old Squire Joseph Hirst, at one time proprietor of the Bath Hotel, Bath, Pa., was the father of sixteen children, quite a few of whom attended the "summer school" taught by a certain Mr. Gray, who demanded what was something unheard of them, a written excuse from the parents, in case of a pupil's absence. The squire kept several of the children home one day during haymaking and sent the following note with one of the smaller ones to the teacher:

Mister Gray,
It is a very fine day,
To make my hay,
So I want Oliver and Jake
To handle the rake,
And Kate, my daughter,
To carry the water.

"Peculiar English"

Editor Penna.-German:

I am often amused and find myself smiling almost unconsciously when I recall the peculiar English some of my father's neighbors were wont to use. They rarely hesitated for a word or in constructing a sentence, but both, in the language of the Psalmist, were often "fearfully and wonderfully made." A certain Mr. M. who was the owner of a threshing machine used to thresh the grain for some of his neighbors. One fall when he was ready to do his accustomed work for an Irishman, a new customer, who spoke only English, the latter said: "Mr. M. when do you like to have your dinner"? His answer was "Vell, ven I beeso to home I gits my dinner at half after de 'even, but ven I beess away from home I eats 'im ven I gits 'im." At another time the same man was helping a neighbor in the harvest field when some member of the family who had a particularly strong voice called the workmen to dinner. When Mr. M. heard him he remarked: "Dot feller has a good schtum-mick for hollerin'". Once when this man was supervisor of roads one of the hands questioned the wisdom of some of his suggestions. He cut the critic short by declaring: "I beess de maishter-mon." A woman whose husband had prospered concluded that some change should be made in the dwelling-house in order to keep the servants from mingling too freely with the members of the family. She accordingly told one of her neighbors that she was going to have stairs built "up her backside for the dogmastics (domestics) to go up and down on." One man always called recess at school "reasoness," and invariably spoke of the Sioux Indians, who for some reason interested him a good deal, as "Si-oxes."

CHAS. W. SUPER.

An Old Inventory and Sale List

The undersigned in gathering material for the history of a prominent family came across an inventory and sale list of the last decade of the 18th century. These lists are written in the Pennsylvania German dialect of Heidelberg Township, Berks County, and contain some words which cause one to "scratch his head and think." The spelling is often phonetic. The writer would gladly receive any explanations, suggestions, emendations, or confirmations of the doubtful words and expressions.

In the inventory are found the following:

a 2 Rohr Offen mit dem Rohr........ $28.00
What kind of stove is meant?

b Coffee mühil and fettern....... 3.50
If "fettern" is not feathers, what might it be? Certainly a queer grouping.

c Ein grossen Stat Waggen, twg und
waggentuch ................. 120.00
Is this the old Conestoga wagon
with trough and cover, used to take
the grain to the Stadt—Phila?

d Wagen und Bord Schleif Ketten.. 34.00
What special drag chain is a Bord
Schleif Kette?

e 12 Paar Theeschalen .......... 1.75
Are these "tea cups and saucers"?

f Ein Bull und Rind.............. 32.00

Is "Rind" always female—a heifer?

h Leindicher, dischdicher und hands-
well ......................... 9.00
What is "handswell"? towels or
toweling.

In the sale list the price is given in £.

s. d. The paper has no heading. It is supposed to be a sale list. In it occur the following:

£—$—d

i Ein Par schlombben vor........ 0—1—0
Who knows what a "schlomb" is? One says it is a kind of cord used in the first teasing of wool.

<table>
<thead>
<tr>
<th></th>
<th>Ein bet ziechen vor.....</th>
<th>0—15—0</th>
</tr>
</thead>
<tbody>
<tr>
<td>j</td>
<td>Is bet ziech everywhere used in the sense of a covering for a &quot;feather-bed&quot;?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Ein Camisol ..................</th>
<th>0—15—0</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>A French word meaning a jacket or doublet.</td>
<td></td>
</tr>
</tbody>
</table>

| l | Ein brusttug vor............... | 0—7—6 |
| n | Ein Kesse ziech vor............. | 0—4—0 |

What is the distinction between the above two articles?

| o | Zwey hand Vel vor............. | 0—2—6 |
| p | Ein schachter u. Ein Kehr Virste .......... | 0—2—0 |

What is a "schachter"? The word in High German means a Jewish butcher.

| q | Ein flasch und zwey bor ener.... | 0—2—6 |
| r | Zwey Eller und ein Kübel vor ...... | 0—3—0 |

What is the distinction between these in Berks?

| s | Ein Reib Eisen und ein sey vor ...... | 0—3—6 |
| t | Zwey alte fuder sek vor .......... | 0—7—6 |

This probably is a canvas feeding-ga suspended from a horse's head.

| u | Ein heimesser, ein heisobber und stoss eissen vor .......... | 0—4—9 |

Hay knife, hay hook and digging iron, crowbar or fell?

THOMAS S. STEIN,
Annville, Pa.

Reminiscences

I was very much interested in the article by Austin Bierbower, Esq., of Chicago, on "Pennsylvania Germans in the Susquehanna Islands," as that locality is where I spent my boyhood days, and many a time have I roamed over the historic places he mentions in his narrative. I infer he has reference to either "Shelly's Island" or what was known as "Long Island" for those two are the only ones in the group of islands that are of the shape he mentions and on which are located the shaped farms he speaks of. There are several other islands in the group. Notably the famous Hill Island opposite Middletown, the northern part of which rises into what can be called a mountain, and the southern part is comparatively level, where several large and fertile farms are located. Then there is what has been know as "Hess" or "Mud Island" situated a short distance above the head of the famous Conewago Falls, and another small island known as "Rush Island" or "The Rushes." All except the latter have well cultivated and fertile farms, with fine buildings, etc. There is, or was, also a small island in the middle of the Conewago Falls (which by the way is not a perpendicular fall, but a series of rapids about a mile long, caused by the river flowing over a ledge or vein of rocks running at right angles with the river. The fall is, as I remember it, about 80 feet and makes some beautiful rapids.) When the river was low we were able to leap from rock to rock, and approach this island (which was known as "Fall Island") from the York County side. There was nothing on it except some trees and these, with one or two exceptions, were small, as they were frequently crushed during high water and running ice in the spring of the year when the ice went out. I have seen ice piled up twenty or thirty feet high at this place. The exception of the trees being one or two large ones that had withstood the onslaught, and on one of these a bald eagle had built its nest every year as long as I can remember. On the east side of this island was the main channel through which the raftsmen used to make their perilous journeys in the days when lumber and logs were "rafted" from the pine woods in Northern and Central Pennsylvania to the mills and lumber yards along the Susquehanna River. I well remember many times standing on the hill above what is now Falls Station on the Northern Central Railway and watching the rafts coming down the river and "rounding" the point of Long Island, so as to strike the main channel through the falls. It was very important that the start into the channel was made right for if not, the raft would strike the rocks and be dashed to pieces, and the pilot who undertook to run a raft through Conewago Falls had to know his business. The rocks in this ledge were of the gneiss variety and were very hard, and some of them, as much as six feet through had large round holes through them, large enough for us lads to crawl through. These holes were bored by the action of the water whirling around and small stones rubbing against the rocks. The process naturally being very slow it must have taken untold ages to accomplish the work. Many of the rocks had holes all the way from one to four feet deep and these invariably had a number of round stones and pebbles in them which showed how the work was done. Well do I remember the different customs Mr. Bierbower mentions, which to some may seem to be rather primitive, but to us who participated in them, they were the happiest.
The Pennsylvania-German
(Founded by Rev. Dr. P. C. Croll, 1890.)

H. W. KRIEBEL, Editor and Publisher

Associate Editors—Rev. Georg Von Bosse, Philadelphia, Pa.; Prof. E. S. Gerhard, Trenton, N. J.

THE EXPRESS PRINTING COMPANY, Printers

LITITZ, PENNA.


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 unearths, formulates and disseminates a wealth of historical 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.

THIS MAGAZINE STOPS AT THE END OF THE TIME PAID FOR

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SPECIAL REPORTS WANTED. Readers will confer a great favor by reporting important and significant biographical, bibliographical, genealogical, social, industrial items appearing in books and current literature that relate to our magazine field.

HINTS TO AUTHORS. Condense closely. Write plainly on one side only of uniform paper. Do not cram, interline, scrab, 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.

Renewal of Subscriptions

The end of the year is drawing near and with it—the time for renewal of subscriptions. Subscribers will confer a favor if they send remittance without waiting until formal expiration notice is sent.

Expressions of opinion respecting the magazine, its policy, its reading matter, etc., are always welcome—not necessarily for publication, nor in endorsement of course pursued. We, as editor and publisher, want to see ourselves as you as reader see us. This will help us to give you more nearly what you expect us to give you. Do you catch yourself imagining that in some way or other your friend knows what you are thinking without your telling him? How can the editor comply with your wishes without your letting him know what they are?

And while you are writing can you not send us a list of names of friends who might take an active interest in the magazine if made acquainted with it? You may have been giving your own copies to them as a courtesy. This is a kindness that is not always appreciated and that at times undermines the publisher’s labors. Tell your good friend to follow your own example and become a subscriber and thus help to make the publisher’s life a little easier and more comfortable. Do you see the point?
The Gutenberg Bible---Vale

Editor of The Pennsylvania-German:

It was with the greatest regret that I read an account of the sudden death of Mr. Martin I. J. Griffin, which occurred at his home in Philadelphia, November the 10th. Mr. Griffin was the founder of the American Catholic Historical Society of Philadelphia and Editor of its serial publications, as well as the Editor of The American Catholic Historical Researches, a quarterly magazine. He was distinguished for an accurate knowledge of American history during Colonial and Revolutionary days, and for his unrelenting warfare on fake historical writing. He demolished numerous claims made by over-zealous writers of his own Church for Catholic worthies of the past—honors to which he conclusively demonstrated they were not entitled,—notably the claim made for Archbishop Carroll of Maryland for alleged distinguished service during the Revolution and the mythical story of "Thirty Irishmen" of Pennsylvania raising $600,000 to aid Washington's army at Valley Forge. The pages of the magazine he so ably edited are full of his contentions for the truth of history and urged with no gentle hand either. There are many "romancers" yet nursing the sore spots on their knuckles, resulting from the sharp rappings he gave them when he caught them inventing history or twisting it to suit their purpose.

Mr. Griffin's death is a distinct loss to American historical literature and his place will be hard to fill. He had chosen a field which was recognized as peculiarly his own, in which he labored with distinguished success.

The writer had prepared a reply to Mr. Griffin's Sur-Sur-Rejoinder in the "Gutenberg Bible" controversy which appeared in the October number, but feels it would be unbecoming to publish it now, inasmuch as the hand that once handled "the pen of a ready writer" is now cold in death and defenceless. One of the finest of the old Roman sayings was surely this: De Mortuis nil nisi bonum. I desire that privilege. How unequal too must be a controversy with one, who invested with the majesty and omnipotence of death stands in the Company of the immortals, face to face with the makers of history, and who can read aright the record of the ages—which mortal man only faintly guesses at.

Respectfully,

James B. Laux.

New York, November 15, 1911.
Easton from a Trolley Window
By W. J. Heller Easton, Pa.

(CONCLUDED FROM SEPTEMBER NUMBER)

This completes the series of articles on "Easton from a Trolley Window". Errors may inadvertently creep into such papers. If our readers have noticed any they will confer a favor by writing us at once about them.

[Editor]

BEFORE starting on our fourth journey, it may be well to observe some of the numerous changes that have taken place in this, the northeast section of Centre Square.

The present Hotel Huntington was formed from two buildings. The one on the corner was the brick residence of Jacob Arndt, Jr., erected in the year 1809, prior to which time the site was an open lot 32 feet wide. In the year 1832 it became the residence of Hopewell Hepburn, and later it became the property of M. H. Jones, Sr., who enlarged the structure to its present height. The other building was also of brick, erected about the same time by the Northampton Mutual Insurance Company. On the site of the latter building formerly stood a stone structure erected in the year 1760 by John Stillwagon, a merchant of that period. In 1772 he sold this property to Frederick Nungesser for the use of Nungesser's daughter Rachel, wife of Bernhard Schmidt. Schmidt was a German harness-maker and did a good business during the Revolutionary War. One of his employees was a young Revolutionary soldier, Absalom Reeder, who sometime later married Schmidt's daughter Christina. Schmidt about this time relinquished the harness business and converted the building into a hotel. Reeder embarked in the business of the manufacturing of fur hats and finally became owner of the property. Next to this, and on the site of the Kahn building was the office of John Brotzman, Chief Burgess of the town.

In 1799 Brotzman sold the property to Dr. Peter Von Steuben, a brother of the Revolutionary General. In 1802 Von Steuben transferred it to Nicholas Kern, who about this time had also purchased the corner property with the intention of converting the entire tract to the use of the two congregations, Lutheran and Reformed, for the purpose of erecting theron two residences for their respective pastors. But the controversy existing between the two congregations caused a change of plans and Kern, in the year 1808, sold the entire property to John Hester and Peter Miller.

The next lot, eastward, adjoining this and now the site of the present Seip building was originally the hotel property of Arnold Everhardt. Everhardt and his good wife Margaret were excellent hotel managers and conducted this place as a leading tap-house in the town.
Everhardt died in middle life and the business was conducted by his widow for a number of years. During celebrations and election times, when all hotels and tap-houses were taxed to their utmost, it was a noticeable feature that at Everhardt's no carousing or boisterousness was permitted. This gave to the house an exclusive patronage. Only the best liquors were sold at the bar and among these was one that made the house famous. This was "Everhardt's Mead" and was known to the extreme ends of all stage lines leading out of Easton.

Its formula was a secret, well guarded, and was a source of revenue for the family down four generations. Through it one member, a grandson of Arnold's, became a bottler of mild drinks and conducted a successful business during his entire life. Another member of the family brewed it in large quantities for one of the local breweries for upwards of twenty-five years, when the demand for it became so great that the brewers procured the formula and the drink (under a changed name) became one of their principal products. The change of name, the advent of modern drinks and lack of interest on the part of the producers of it, may have been the cause of its having lost its place on the list of refreshing beverages. The enjoined secrecy in which the formula was held, and of which there was probably no written record, may also have contributed its share toward causing it to become obsolete. The writer by chance discovered the formula, in part, and after a lapse of nearly forty years, now furnishes from a somewhat treacherous memory the following recipe:

Easton's Famous Colonial Drink

¾ Pound Raisins, 4 Ounces Cloves, 4 Ounces Ginger, 2 Quarts Wild Honey, ½ Ounce Essence of Birch (Genuine, not wintergreen), and 1 Pint Yeast.

Mix and boil together, thoroughly, the raisins, cloves, ginger and birch. Then add the honey, which first should be thoroughly mixed with the yeast. Pour into a receptacle holding ten gallons, then fill with warm water and await fermentation, carefully adding water to eject residue until fermentation ceases, when it is ready for bottling.

The present building was erected about 1820 by William White, son-in-law of Eberhardt, who conducted the place for many years as the main hotel in the town. On the next property fronting the east angle of the Square stands a dressed stone building that was erected back in the 30's by Colonel Peter
Ihrie for a residence, and is now used as a business block. Adjoining this, on the north rear, is part of an old stone building that was erected during the Revolutionary War. It was the new home of Doctor Andrew Ledley, a British sympathizer, although holding an office under the Commissary Department of the new government. He was closely watched by the Loyalists but escaped apprehension, being one of the few who succeeded in getting through the Revolutionary period without taking the oath of allegiance. He was a man distrusted by both forces in that memorable struggle. One of his official duties consisted of looking after the prisoners of war on parole in Northampton County and also for Sussex County in New Jersey. At what is now Green's Bridge, in the lower end of Phillipsburg, was the mill of Valentine Beidleman, in whose employ was one of these paroled prisoners, a German stone-mason, who had been living there for more than a year, unmolested and unknown to Dr. Ledley.

Desiring to marry a young woman in his neighborhood, Beidleman and a number of influential citizens of Jersey, petitioned Robert Levers to issue a license to him. Levers, to make the license legal, notified Dr. Ledley of the circumstances and procured the Doctor's consent to issue a license. After the wedding Dr. Ledley had the man brought to Easton and lodged him in jail to await deposition of the accuracy of his parole from the Board of War. This caused great indignation and protest from all good citizens, but which had no effect whatever on Dr. Ledley as he was safe within his rights as Commissary of Prisoners. However he compromised with the man by giving him his freedom provided he would do the mason work on the Doctor's new house, which was then in course of construction and for which services he received only his board and was compelled to lodge in the jail at night. The thrifty Doctor rendered an expense account to the Government for over a year's board and
null
lodging, thereby getting the mason work on his new home without any personal expense. All this time, the man was refused permission to visit his wife or his friends. Beidleman and Levers finally secured his release through an act of the Committee of Safety and Congress. The man returned to his bride and in after years he became an influential citizen of Warren County. Dr. Ledley then lost the respect of the entire community and some years later became financially involved, lost all his worldly possessions and finally died a friendless man.

Our car now passes around the corner, ready to proceed down east Northampton Street. This street was not opened until the year 1788, when a petition was presented to court to open a road from Hamilton and Northampton streets to the Delaware River. At that time there were but few houses between the Square and the river, and while there are numerous points of historical interest, limited space compels a curtailment. We note at the south corner of the Square what is now the Mayer Building, erected during the Revolutionary War by Michael Hart and conducted by him, first as a hotel and later as a store.

At the southeast corner of Sitgreaves Street is where William Craig desired to locate a hotel but Parsons refused to sell him a lot east of the Square. Finally he secured it and in 1754 erected on the corner a stone residence and store, which he later converted into a hotel.

Our car moves to Second and Northampton streets. Here on the northeast corner is still standing the old stone hotel of Jacob Bachman, the first place in Northampton County to receive a license in June 1752. Opposite this, on the northwest corner was the hotel of Theophilus Shannon.

To the northward on Second Street, crowning Bixler's Bluff, is Easton's High School Building, supplanting what was formerly the old Union Academy—erected shortly after the Revolutionary War—and which was later incorporated as one of the buildings of the new Public School System. It was here, back in the 60's, that the writer received inspiration from both books and rod, during the period when the yellow-backed dime novelistic literature of the Far-West variety made its first appearance, and the
reading of which—hidden between the protective covers of the geography—formed the favorite pastime among the rising generation, and from which probably more National History was learned than was absorbed from the Yankee Historical Text-Books. "Where they all did sin, the writer fell in." The new building, while architecturally not what it should be, is a vast improvement over that of the old, and where they still impart to the rising generation New England stories as the History of the United States. South Second Street and lower Northampton Street, after the Revolutionary War, became the popular section for hotel men. It has often been wondered why there was a necessity for so many hotels in Easton at that early
period, and the majority of these with so few rooms for the accommodation of lodgers, yet with huge barns or sheds and commodious grounds. This is explained by the fact that traffic was heavy and on the increase and consequently the hotels acquired ample facilities for quartering horses and wagons. And in this section of the town it was to be had, which was in close proximity to the two ferries and the two bridges already in contemplation. Again the overland teams generally consisted of four, six and often eight horses to each wagon, while there was seldom more than one wagoner (as drivers in those days were called), and occasionally he was accompanied by an assistant. And he—and very often the wagoner—would sleep under the wagons or in the barns. In the spring and fall, when traffic was the heaviest, the town, even with its astonishing array of hotels, was often taxed to its utmost to accommodate them. Stabling of five or six hundred horses, with their wagons, was a common occurrence. The sheltering of these was an absolute necessity and wagoners preferred the hotels that furnished the best accommodations for their teams.

One of these was that of John Spangenberg. This was located on the west side of Second Street, between Pine and Ferry, about the middle of the block, with an open lot reaching to Ferry Street. The new Post Office building now stands upon this ancient hotel yard. Opposite this, on the southwest corner of Ferry, was the hotel of John Nicholas, with a yard reaching to the Lehigh. Nicholas in 1806 built a new stone hotel on the northeast corner. The Ferry Hotel, at the corner of Front and Ferry streets, with a yard reaching up Ferry and adjoining that of John Nicholas', was then being conducted by Jacob Abel.

On Second Street and adjoining John Nicholas' hotel property on the rear, stood a small frame building. This was the residence and office of Dr. Andrew Ledley after he was compelled to relinquish his property in the Square.
Between Dr. Ledlcy and Pine Street were two lots owned by Colonel Robert Levers. On the corner lot stood a large frame building which was the home and also office as Justice of the Peace. At this time Levers was an elderly man, enjoying the fruits of his labors during the Revolutionary struggle. This sterling old patriot, ever firm in his endeavors to do right and always true in principle, was beloved by all citizens who were loyal to the American cause. His persistence in the prosecution of Torryism caused some bitterness among the few former Tories who had not formed a part of the great exodus of the Scotch-Irish Tories from Northampton County, to the west, and who still had their habitations in the regions round-about. Among those who were Levers' bitterest enemies, were the children and grandchildren of Lewis Gordon, who never left an opportunity escape in which they could annoy the old gentleman. On one occasion they were more demonstrative than usual and making forcible entry into his home, assaulted the old patriarch to such an extent that he declined rapidly in health and died a few years later, leaving the four following children: Robert, Richard; Elizabeth and Mary. The perpetrators of this outrage, with one exception, escaped punishment by fleeing to Virginia, where they resided for many years, settling up their interests in Easton through proxy and power-of-attorney.

Northampton County, S. S.

To any Constable of this County.

"Whereas—Information upon oath hath this day been made, before me Peter Rhodes, one of the Justices of the Peace in and for the said county, that Robert Levers, Esquire, also one of the Justices of the said county, that on the 28th day of July last past, at the town of Easton, in the County aforesaid, William Gordon of the said town of Easton, Gent.; Alexander Gordon of the same place, Hatter; James Taylor of the same place, Apprentice to Dr. Andrew Ledlcy; James Pettigrew of the same place, Gent.; with Michael Shall, constable of Bethlehem Township in the said county, with force and arms, that is to say with stones, tomahawks and axes, before the house of said Robert Levers of Easton aforesaid, unlawfully, riotously and rationally did assemble and gather together to disturb the peace of the Commonwealth of Pennsylvania, and being so assembled and gathered together the front door of the dwelling house of the said Robert Levers, then and there, unlawfully, riotously and rationally did break open and thereby did greatly terrify his family and injuriously and insultingly did treat his house and his Office of Justice of the Peace and other dologs to the said Robert Levers, then and there, unlawfully, riotously and rationally did to the great damage of him, the said Robert Levers, against the peace of this Commonwealth. You are therefore hereby required to apprehend and take the said William Gordon, Alexander Gordon, James Taylor, James Pettigrew and Michael Shall and them bring forthwith before me or some other Justice of this county to answer the premises and that they may be dealt withal according to law, hereof fail not. Given under my hand and seal the twenty-first day of September in the year of our Lord one thousand, seven hundred and eighty five."

The old stone building standing at the Southeast corner of Northampton and Second streets was erected about the year 1790 by the four combined Lutheran congregations, Easton, Dryland, Plainfield and Greenwich, as a home for their pastor.

We will now proceed down Northampton Street, on the north side of which, in the lower half of the block, stood the old stone hotel of John Green. Directly across the street, on the southwest corner of Green Street, the present stone building was built about 1797 by Peter Nungesser. Nungesser at the time was conducting the Bull's Head Hotel on Third Street and had in contemplation this second hotel for his son, but he evidently changed his mind as, some years later, we find his son conducting the Bull's Head Hotel and Peter using this second building as his home, and in which he lived until his death.

Very early in the period during the agitation for the Delaware Bridge a large frame hotel was erected by Frederick Wagner, Sr., on the opposite corner of Green Street, on the site of the present Gerver House. But Wagner, who was a land speculator, soon tired of his hotel business and disposing of his
holdings to John Green, erected a stone building on the site of the present Sherer Bros. building, where he resided until the end of his days. Green about 1799, named his hotel the "National" and by that name it remained until the present owner, Robert Gerver, purchased it, about one hundred years later, and changed the name to "Gerver House."

Northward on Front Street were several small buildings that were really private residences but which were utilized for lodging raftsmen during the "rush" periods when the downtown hotels were crowded. At the corner of Spring Garden Street was erected shortly after the Revolutionary War, Sheriff Jonas Hartzell's Hotel, known as the "Delaware House," which was strictly a raftsmen's hotel and remained such during the entire rafting period, which lasted about one hundred years.

We will now cross to the New Jersey side of the bridge which here spans the river Delaware, the grand national river of the Lenni Lenape (men of men).

"Ye Noble Lenape, this was once your domaine.
This river, these mountains, this fertile plain.
From time immemorial, by stories handed down.
You had exclusive title to your homes and hunting ground.
With sorrow, grief and suffering, you were forced at last to go.
From the graves of your forefathers, to a
land you did not know;
And now the road is open across the stormy
sea,
The white men are invaders and your friends
no longer be.”

Immediately on our right and stretching northward for a mile along the Jersey side of the river, is a level tract of ground which, to the first settlers, was known as the “old Indian fields,” while the Indians called it “Mechonakiitan.” At the lower end was the old Indian town of Chinklewunk. These Indians, who were supposed to be a part of the Pompton branch of the Unami or Turtle division of the Lenni Lenape Nation, cultivated the entire tract up to Marble Hill. This hill and the one opposite (Chestnut Hill), together with the main ridge of mountains, forms a gap through which the river winds in a peculiar manner. The Indians called this place “Pohachqueunk” (place where the waters disappear). The Hollanders prospecting from the north about the year 1664 called it “Whorrogott,” which has the same meaning. This latter term was rather difficult for the English tongue to enunciate and it soon became corrupted into “Whycott.” This later found its way into print as “Weygat,” which is the term commonly used today. To the present generation there is a prevailing impression that “Weygat” was the name of an Indian Tribe, yet the word is foreign to any of the Indian dialects.

A short distance below the Whorrogott, rising from the bed of the river is a peculiar rock formation commonly known as “Pot Rock.” This, when the river is normal, projects above the water making a fairly level plateau, free from rubbish or foliage. Into this rock the Indians had bored their corn mortars, about thirty in number. Nearly two hundred years have passed since the Indian maidens gathered on this stone plateau to grind the day’s supply of corn. So deep had some of these holes become from the excessive grinding through the ages that some of them are yet in evi-

dence, and in good state of preservation, although their edges are crumbling in, and in many places the rock has entirely disappeared.

Just below Pot Rock is a sandy beach which makes a delightful bathing resort, and very popular with the masses. And on any nice summer afternoon it is thronged with people. A few hundred yards below this is the pumping station, where the city gets its supply of water. The inlet pipe, which is set in near the middle of the river, was a favorite place for venturesome bathers who enjoyed the sensation of being drawn toward the opening. But this dangerous pleasure has been discontinued as bathers preferred being nearer the beach, owing to a sewer outlet between the two places.
Just north of the bridge, along Front Street, is Riverside Park, a creation of recent years. This is the first reclamation of land in Easton for a parkway system and it is the fond hope of the few citizens who favor a “city beautiful” to have a parkway reach northward on the Delaware and westward on the Bushkill. These two places, even in their present primitive condition, form magnificent driveways, the admiration of all strangers. The north Delaware road is the main thoroughfare to the Delaware Water Gap and all mountain resorts to the north. The old covered bridge, that formerly spanned the river at the place where the new iron structure now stands, was the favorite place during the rafting period years ago, to watch the rafts float down the river and under the bridges. It was a common sight to see several hundred of these crafts pass down each day. Many of these would strike the piers of the railroad bridges below, and often when accidents of this kind did occur, they were attended with a loss of life, and the rafts were sure to be completely wrecked. Easton was one of the two places on the river where anchorage could be made—a safe harbor—and was just a proper distance below the other for a day’s trip and at night there would often be a string of raft reaching from the bridge for a mile or more, up the river. The rafting industry came to an end about the year 1908 and today not a raft is seen on these waters, and the many saw-mills that formerly lined both river banks have disappeared.

Below the bridge, along the bank of the river and up the Lehigh to Fourth Street, was a continuous wharfage. Here were located the great shipping places, prior to the advent of canals and rail-
roads. On both river fronts were between twenty and thirty warehouses. Of these there are but five remaining, two on the Delaware, one at the dam and two

![Colonial Warehouse on Delaware](image)

at the foot of Fourth Street. These old buildings are mute reminders of the times that were; the days when the Delaware River was the commercial channel of trade.

Navigation on the river was by means of light-weight boats. Of these there were two kinds; the "Flat Boat" and later the "Durham Boat." The precise time when the Durham boat made its first appearance is not definitely determined. Probably it was not until after the Durham Furnace was removed from Durham to its third location, where it now stands. This would make the time after the Revolutionary War. In the year 1765 in a historic description of the Delaware Valley, there is no mention made of the Durham boat, although an account is given in which it states that "these flat boats are made like troughs, square above the heads and sterns, sloping a little fore and aft, generally 40 or 50 feet long, 6 or 7 feet wide, and 2 feet 9 inches or 3 feet deep and draw 20 or 22 inches of water when loaden and easily carry 500 to 600 bushels of grain. Freight rate from Easton and below to Philadelphia at this period was 20 shillings per ton for pig iron, 7 pence a bushel for wheat, 2 shillings and 6 pence a barrel for flour."

The Durham boat was shaped like an Indian canoe, but was wide and long, similar to a flat boat and had a board or walk running along on the inner sides. In later years the boats were finally made after one pattern and most of these were constructed at the boat yards of Thomas Bishop & Son, along the Lehigh. Mr. Thomas Bishop, Jr., a member of the firm, informed the writer some years ago that the last Durham boat was constructed shortly after the railroads made their appearance.

This boat was to be used on the Upper Delaware by Major William Barnett, who maintained a fleet of them between Easton and the headwaters of the Delaware. He describes it as being sixty feet long, seven and one half feet wide and thirty inches deep with a fifteen inch running board on both inner sides. The lower part of the sides was rounded and both the ends were bluntly rounded,
and embellished with a carved wooden figure-head.

The shores here, where the two rivers meet, are not what would be expected of a city that can boast of so many other features of natural attractiveness. They are unsightly to the extreme, and the tin can edging and other defunct matter is no embellishment whatever. However it is hoped that the next generation may be imbued with greater progressiveness; profit by the past extravagance and discard that expensive play-thing, the City Incinerating Furnace; then utilize the city’s waste material (garbage, ashes and sewage); combine these three elements with the ad-mixture of cement—forming a concrete mass, and with this create a river wall with terraced gardens, and other architectural features that would add to its appearance; erect in the river bed, at the confluence of the two rivers, a colossal monument of commemoration. All this would be a greater setting to this otherwise beautiful city than the present disfiguration and its freak by day and monstrosity by night, the slogan sign.

Our car will now return to Centre Square, the starting point, where we will disembark. And now, hoping that you have all enjoyed in full this historical excursion, we will gather within the shadows of this monument that supplements the old historic shrine and conclude in song.

"How sweet to my ears are the names of my childhood,
The names Pennsylvanians worship for aye, Aboriginal cognomens heard in the wildwood
When Indians traversed the Minnequa way.
Tunhannock, Tamaqua and Hokendauqua,
Tamanend, Tobyhanna and Tonawanda,
Meshoppen, Tomensing and Catasaqua,
I love you, I greet you, sweet sounds of Pa.

"How mountain, and meadow, and rill, and ravine,
The broad Susquehanna and Wyoming's ray,
Spring forth in the landscape by memory seen,
The Lehigh, the Schuylkill and Lackawanna,
Lycoming, Shamokin, Monongahela,
Kittanning, Perkasie and Shenandoah,
Towamensin—another, not spelled the same way.

I love you, I greet you, sweet sounds of Pa.
"The rivulets warble and cataracts roar
The names that I cherish wherever I stray—
Manayunk, Conshohocken, Monocacy—more
Nanticoke, Kittatinny, Shickashinny, Hay!
Day!
My heart leaps at mention of Catawissa,
Mahanoy, Nesquehoning, how soothing the lay!
Lackawaxen, Shackamaxon, Perkiomen—
what, pray,
Sweeter than Mauch Chunk (Mock-Chunk as they say).
I love you, I greet you, sweet sounds of Pa."
Germantown, Ohio

By Rev. J. P. Hentz, Dayton, Ohio

ERMANTOWN, Montg. Co., Ohio, is situated in a locality known as the Twin Valley. This valley derives its name from two streams, one of which is called the Big Twin and the other the Little Twin. These two streams unite into one at the town of Germantown. From here the united stream, now simply called the Twin, continues on its course southward for six miles more, and then empties into the Miami, a tributary of the Ohio. The town lies in the fork of the Twins. The valley of the Twins is formed by the lowlands, or bottoms, contiguous to the streams, and by the hills by which they are inclosed.

KNOWN FOR ITS WEALTH

The county of Montgomery is known far and wide for the wealth and productivity of its soil, its handsome homesteads, fine roads, beautiful farms and general improved condition. The traveler on its rail and highways coming from less favored localities, is enraptured by the prospect when he enters the county. Hundreds of miles away one can hear, as the writer has done, the lands and farms about Dayton spoken of as among the finest, best improved and most fertile of our Union. But if Montgomery County is one of the garden spots of Ohio, Twin Valley it must be owned, is one of the garden spots of Montgomery County.

OCCUPATION AND SETTLERS

Besides its original occupants, the Indians, Twin Valley has had two classes of settlers, who, as to time, have succeeded one another. The first of these were the so-called squatters, who remained but a few years. The second were the genuine and permanent occupants, known as the pioneers.

THE INDIANS

Previous to the year 1798 the Indians held undisputed sway in the Twin Valley. Its rich bottoms and fine streams afforded the red man excellent hunting and fishing ground. This was one of his favorite haunts. By the side and upon the banks of its streams he erected his wigwam, lived and reared his family, labored and rested. From here he went to the chase and to the war, and hither he returned from labor, from victory and from defeat. And here, when life's work was done, and the "Great Spirit" called him to the "hunting grounds above," his companions laid away his remains as their final resting place of rest.

Savage as he was, and extremely revengeful, this valley ever remained, to the Indian, an abode and a home of peace. Within its borders no bloody scenes were ever witnessed. Here the aborigine was neither attacked by nor did attack his white brother, nor engaged in treacherous warfare with those of his own race and kindred. Neither history nor tradition record any battles fought in this valley. Here our red brother never encountered foe in either offensive or defensive warfare, but passed his time in quiet and undisturbed peace. On that account he loved this valley all the more. Indians lingered here with fond attachment even after encroaching civilization had bereft them of their best means to support life. As late as the year 1804, six years after the whites had begun to come in, and two years after Ohio had become a state, the Shawnees had a town on Shawnee creek, on land adjoining the village of Sunbury, a suburb of Germantown. And it is said that Tommy Kill Buck, who was one of their number, and a chief of their tribe, for a long time refused to leave this country. He built himself a hut on the west side of the Big Twin, and for years no amount of per-
suaion could move him to abandon the
country which had given him birth, and
which had been the scene of his joys and
sorrows, in the years of his youth and
manhood.

And, when grown lonely and weary,
he at last yielded to the inevitable fate
of his race, and concluded to set his face
westward, and left, sad and dejected
Later those same tribes, who had once
lived in this valley, paid frequent visits
to it, and for weeks at a time encamped
by its streams and in the shade of its
groves.

SECOND OCCUPANTS

The second occupants, successors to
the Indians, were a people who came
hither from the state of Kentucky. They
were not natives of that state, at least
not all of them. Some of them were na-
tives of Maryland and Pennsylvania,
while others were Virginians and North
Carolinians. They had left their homes
and associations and had gone to Ken-
tucky in search of new dwelling places,
prompted by the desire of improving
their condition. Not finding in Ken-
tucky what they sought for, or else hear-
ing of Ohio as offering superior advan-
tages, they came to the latter state. They
made their appearance here in the year
1798. The writer has a list of the
names of the most of them, but does
not consider it a matter of sufficient im-
portance to mention them in this connec-
tion.

These people were not actual settlers.
They were squatters only. At the time
of their arrival the land in the Twin
Valley was not yet surveyed, and conse-
quently not in market. Not until about
1802 was there a survey made. After
this some of them purchased land. Many,
however, were too poor, while others
were unwilling to invest in real estate in
this locality. The latter, as soon as cir-
cumstances permitted or necessity im-
pelled, moved away, and made room for
others. The only two of these people
who became permanent residents were
Conrad Eisele, a German, and Nathan-
iel Lyons.

Judging by their names, there seemed
to have been a few Germass among
them, but by far the larger number of
them were English people, or people of
English descent.

PEACE-LOVING PEOPLE

They are said to have been a quiet, or-
derly and peace-loving people; not of
that sporty, dissipated class so often
found on the frontier. They do not
seem to have been very thrifty or very
enterprising. They were content to live
in the most primitive manner and to lead
an unaspiring and an unambitious life.
But while they lacked energy and indus-
try, they were not an immoral people.
They were not given to any excesses, to
no acts of violence or intemperance, and
were honest and considerate in their
dealings with one another. Religiously,
they did not all hold to the same creed.
The Germans among them are said to
have been Lutherans, but the predomi-
nating element seems to have been of the
Baptist persuasion. At least, the first
and only minister who labored among
them, the Rev. Father Lee, was a Bap-
tist preacher. They erected a chapel in
which to conduct divine services, built of
logs, and never quite completed.

The people have left no impression
on the country in which they were mere
sojourners. They built up no towns and
founded no institutions. They did not
even lay out any roads or construct any
bridges. The most that they did was to
erect a log cabin of the simplest con-
struction, without windows, and contain-
ing but one room. This being done, they
cleared away a small patch of forest, on
which they cultivated a few vegetables,
and after this lived mainly on the game
provided from the forest and river.
Once or twice a year they would make
their way to Cincinnati, their nearest
business place, 40 miles away, to ex-
change their furs for such necessaries
as they required, or for such luxuries as
their indulgence craved.

And thus they lived on in happy con-
tentment in the deep shadow and soli-
tude of their forest homes. There was
but little in their environments tending to weaken their ambition or to arouse their energies. Their temporary log huts have long ago disappeared and with them have vanished all traces of their brief residence. They lived here a short half a dozen years, and then retired from the scene, leaving behind them the country in about the same condition in which they found it. At present not even a spot can be pointed out where repose the bones of those of their number who died during the time of their sojourn in this valley.

Nor have they contributed anything to the formation of the character and sentiments of the present population of the same region of country. Whatever they may have been morally, religiously and politically, they exerted no influence on the minds and lives of their successors. When they began to leave this country, they moved away almost in a body, but few of them remaining long enough to mingle with the coming immigrants.

Those who came to take their places were quite a different people, speaking another language, holding different religious opinions and habituated to different modes of life. They received nothing from their predecessors worthy of remembrance or preservation.

In this same manner a large portion of the western states of our Union have been settled. First have come the adventurous and thriftless backwoodsmen, squatting down on the soil without leave from anybody. They do some farming and raise some stock, but this industry amounts to but little. They care nothing for schools and churches, and know nothing of books and newspapers. They have but few wants, and make but few improvements. The life which they lead does not materially differ from that of the wild Indians. As soon as the population around them begins perceptibly to increase, and the forest begins to let light through, and neighbors come nearer to them than a dozen of miles, these people feel cramped and crowded. They complain that it is getting “too thick for” them. They became uneasy and restless, “pull up stakes” and move on westward to regions where they can resume their chosen mode of life, unhindered by the advance of civilization.

A PECULIAR CLASS

In the course of time these children of the forest and the prairie have grown to be a separate and peculiar class of our American population. As the march of empire has proceeded on its westward course, they have moved on before it, determined not to be overtaken by it. They have fled over the western plains, and scaled the Rocky mountains, and have descended down their western slopes, until they have reached the storm-beaten shores of the Pacific. Their work and mission are nearly accomplished, and soon they will disappear. As that part of our country, known as the western states, will soon have no longer any backwoods, it will soon have no more occupation for backwoodsmen. It is only the mountainous regions of some of the southern states, Kentucky, Tennessee and others, where this same class of people are still numerous, and seem to be firmly established.

These people have, however, in many instances, subserved a useful purpose. They have paved the way for a second and better class of settlers. The latter have usually become the permanent occupants of the soil. This happened to be the case in the Twin Valley. Here, when the first settlers went out, the second came in to stay. But in many other instances these last have again sold out, and have made room for a third class. Life in the wilderness, with all its hardships and privations, has its charms and attractions, which men, when they have once become accustomed to them, are loath again to abandon.

THE THIRD CLASS

The third class of occupants of the Twin Valley were Pennsylvanians of German descent. They came principally from Berks County, and the most of them from Tulpehocken Township.
Later they were reinforced from the same and other counties and states by the same class of people, generally called Pennsylvania Germans. The course of events by which Providence led them to this valley is as here follows:

In the year 1803 Philip Gunckel, Christopher Emrick, David Miller and John George Kern, all natives and residents of Berks County, Pennsylvania, came to Ohio on a prospecting tour. Their object in taking this trip was to see the country, and, if they liked it, to buy land and move on it. They visited different localities and were well pleased with what they saw. They concluded to purchase land, return to Pennsylvania, move out their families and make Ohio their future home. Gunckel owned and operated in Pennsylvania a grist mill, and this occupation he desired to follow in Ohio. He therefore, in the selection of land, aimed in securing a site for a mill. About 60 miles east of Cincinnati, is Bullskin Creek, a tributary of the Ohio River, and a pretty strong stream, furnishing ample water power for the successful operation of a mill. On this stream, near its junction with the Ohio River, Gunckel decided to locate, and the other three men approved of his decision. The land of which they made their choice had originally been a part of the Virginia military reservation, but had recently passed into possession of private parties. Its present owner was a Virginian by the name of Redford. This gentleman had an agent in Ohio with whom the four men contracted for the purchase of 1,000 acres. This they purposed dividing between them. Having done so, they started for Virginia to see Redford and secure from him deed and title of the land, which they had purchased of his agent. But when they arrived at this man’s residence they found that he had died. An executor of his estate had been appointed, but he lived 150 miles farther away. This was too great a distance to the men, they being wearied with their long journey. Annoyed by their disappointment, they decided to abandon the project of settling on Bullskin, and return at once to Pennsylvania, still, however, with the intention of moving to Ohio.

"WESTWARD FEVER" EPIDEMIC

On their return to Pennsylvania, these men gave such a glowing account of the state of Ohio that the "western fever" became at once epidemic in their neighborhood. As a result 24 families concluded to sell out and move to Ohio the following spring. These were all natives of Berks County, but a few of them were then living in Center County, in and about the town of Aaronsburg, having moved there some years previous. They corresponded by letter and it was agreed between them that they were all to start at such a time as to meet in Pittsburg on or about the same day.

They set out on their westward journey in the spring of 1804. Such a journey was at that time no small undertaking. It required many weeks for its accomplishment, and was attended by no small degree of danger and hardship. The goods, women and children had to be conveyed by wagon over rough mountain roads. The country through which the emigrants had to pass was yet but thinly settled. Wild beasts, such as wolves, bears and panthers, were still abounding in the forests, and the treacherous Indian was still lurking in forest and mountain fastness. At night they usually encamped by the side of some stream, and while one party laid down to sleep another kept watch around the encampment. Exposure and malaria often caused serious illness, and not infrequently one fell a victim to disease, and was buried by the wayside.

Our friends, on their way through Pennsylvania, experienced some of these evil attendants, but arrived at the time agreed upon in Pittsburg without having met with any serious accidents. Here they engaged river boats, on which they put their children and families, and then paddled down the Ohio River. Cincinnati was their point of destination by water, where, after a trip of about a week, they landed. This event occurred on the 29th
day of June, 1804. From Cincinnati they went to New Reading, a hamlet not far distant, where they tarried a fortnight, considering what next to do, or where next to direct their steps. A few of them found employment here and remained, but to the majority this did not seem the Canaan of their hopes and the end of their long and wearisome journey.

They again took up their line of march. This time their course lay northward. They had heard of the Miami Valley, and had conceived the thought of locating in it, but they had no definite objective point in view, trusting rather to fortune and the guiding hand of Providence. Some distance north of Cincinnati they entered this valley and were delighted with the country. It was so very different from the rugged mountain country which they had left in Pennsylvania. No mountains and barren, rocky soil were to be seen here. The forests were much taller, the soil more productive and the surface much more level than in the country from which they came. They passed over many an attractive spot where they might have located, but they moved on, doubtlessly prompted and guided by the invisible hand of Providence, until they reached the vicinity of the present site of Miamisburg. Here lived a prosperous farmer, whose name was Nutz, and who spoke German. They were glad to meet a gentleman who spoke their own tongue. With him they stopped to rest and refresh themselves, and after forming his acquaintance, and finding him to be a genial and kindhearted man, they concluded to encamp awhile on his farm. It was now midsummer, and the weather being warm and pleasant, they took up their abode in the woods, where they lived in wagons and temporary huts for about two weeks.

Mr. Gunckel was looked upon by these people as their leader. He was a man of superior intelligence, and the only person among them who spoke the English language with any degree of fluency. For these and other reasons he exercised a commanding influence over them, so that they were inclined to follow his fortunes, and to locate where he would locate. As previously stated, he was by occupation a miller, and hence here, as on Bullskin, his first object was to secure a site for a mill. In quest of this, he explored the country for miles around, and at last found the object for which he was in search on Big Twin Creek, a branch of the Miami River.

FOUNDED NEW COMMUNITY

The precise point chosen by Mr. Gunckel was about six miles from the mouth of this stream, now within the corporate limits of Germantown. When he made known his decision to his companions, they all concluded to settle near and around him. Upon this, the encampment on the Nutz farm was at once broken up, the immigrants forded the Miami River, crossed to its western bank, ascended the steep bluff adjoining and then traveled in the direction of the Twin Creek. And here, by the side and the vicinity of this stream, they rested at the end of their long and wearisome journey. Here, now, was their future home. Here they were to spend their remaining days, and to found a dwelling place for their children and children's children for ages to come. And here, when their life's labors were done, their bones were to be buried and to repose until the resurrection morn.

This event occurred on or about the first day of August, 1804. It is an ever memorable occurrence in the history of Twin Valley. By it was founded a new community—a part of a nation. That August day is the birthday of the settlement of the Twin Valley. As such it ought ever to be regarded as a hallowed day by the people who reside here.

The Kentuckians who then lived here were ready to sell out. Those of the newcomers, therefore, who had the means at once purchased land. A few of the latter found unentered government land, and secured possession of that. There took place, then, in this part of the country a total change of population, a moving in and a moving out, a coming and a
leaving, by which all unmovable property changed owners. The Pennsylvanians brought with them a pluck, a push and an industry to which the Kentuckians were strangers, and with which they were unable to compete. Then there was this too, that the latter did not understand the language of the former. Hence, their longer stay was rendered unpleasant to them.

Before winter set in the newly arrived immigrants had secured land, and had erected some sort of dwellings, humble in dimension and simple in construction, but serving the necessities of their situation. But that first winter seemed long, and proved very lonely to them. The country around them was an almost unbroken forest. Only here and there was there a light spot of clearing. Storm and snow swept through the trees, and over the heads of the colonists with relentless severity, while wolves made the woods resound with their doleful howls all the night long. The people, as they sat around their log fires, thought and talked of home, and not without fears and misgivings discussed their prospects for the future, and many a time wished they were back again in Pennsylvania.

They had harvested no crops the previous year, nor had they earned anything wherewith to procure the necessities of life, having spent nearly the whole summer in their journey hither. Provisions, even if they had had money in plenty, would have been difficult to procure, as the settlers around them were but few, and did not raise more than their own wants required. Game was pretty plenty, but that alone did not supply their needful wants. They did not starve during this first winter, but were obliged to live on small allowance. They tried, however, to cheer their loneliness, forget their destitution and drive away the gloom of their situation by frequent visits to one another. They were not the kind of people to give way easily to despondency. Some of them were good musicians, and one can readily imagine how the violin and flute were called into requisition to while away the long, lonely hours of that first winter in the wilderness.

NEW INSPIRATION

Early in the following spring, when the snow had melted and the cold, piercing winds had given way to the genial breezes of approaching summer, and the warm sunshine was beginning to awaken new life, they went to work with a hearty good will to clear away the trees, turn up the soil and sow and plant. Their hardest work, such as clearing, log-rolling, building and harvesting, was mostly done by crowds, collected together for the purpose from the entire settlement. They made what they called a frolic, a festival time, of their work, passing from place to place, until they had got through with all. There was, doubtless, much pleasure in this manner of performing their work, and their hard tasks were much lightened by it. It also kept alive the social spirit and cheerful humor of the colony. Hence they continued this habit of mutual assistance for many years. Such was their enterprise and industry that they did more toward the improvement of the country in one year than their predecessors had done in a half dozen years. At the end of the first year's settlement they had cleared a large portion of forest land, had raised and taken in a good harvest, had erected houses and barns, had put up miles of fences, had laid out and improved roads, and had done much other useful work. From this time forward there was steady improvement and progress, no more want and suffering; a condition not of great wealth and luxury, but of thrift and independence.

The utmost harmony and good feeling prevailed for many years. They did not contend over party politics, being agreed on matters of civil policy. Nor did they dispute over questions of religious doctrines. Religiously, they were either Lutherans or Reformed; and as in those days it used to be said that all the difference between the two denominations was that in the Lord's Prayer the one said, "Vater Unser", and the other "Unser
Vater”, there was no occasion for alienation between them, arising from this source. For many years the two denominations worshiped on alternate Sundays in the same church in perfect peace and harmony. Doubtless, however, they had an occasional “fall out”. They would not have been human had they not had. But matters of that kind were always easily adjusted, and were not suffered to cause long-continued ill-feeling.

After the first arrivals came others, and immigration hither continued steadily for a number of years, and the population increased so rapidly that by the year 1808 Twin Valley was already thickly peopled, and most of the land of the township of German had received owners and occupants.

The following are the names of the most prominent of the pioneers of German Township, Montgomery County Ohio.

<table>
<thead>
<tr>
<th>NAMES</th>
<th>WHEN ARRIVED</th>
<th>WHENCE THEY CAME</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Philip Gunckel</td>
<td>1804</td>
<td>Center Co., Pa., but native of Berks</td>
</tr>
<tr>
<td>Christopher Emrich</td>
<td>1804</td>
<td>Berks Co., Pa.</td>
</tr>
<tr>
<td>George Moyer</td>
<td>1804</td>
<td>Berks Co., Pa.</td>
</tr>
<tr>
<td>Peter Kiester</td>
<td>some years later</td>
<td>Berks Co., Pa.</td>
</tr>
<tr>
<td>Jacob Baner</td>
<td>1804</td>
<td>Center Co., Pa.</td>
</tr>
<tr>
<td>Peter Caterow</td>
<td>1803</td>
<td>Frederick Co., Md.</td>
</tr>
<tr>
<td>Adam and Geo. Loy</td>
<td>1800</td>
<td>Washington Co., Md.</td>
</tr>
<tr>
<td>Martin Shuy</td>
<td>1805</td>
<td>Lebanon Co., Pa.</td>
</tr>
<tr>
<td>Andrew Zellers</td>
<td>1805</td>
<td>Pennsylvania</td>
</tr>
<tr>
<td>A descendant of the Reverend of same name</td>
<td></td>
<td></td>
</tr>
<tr>
<td>George Cohlman</td>
<td>1806</td>
<td>Somerset Co., Pa.</td>
</tr>
</tbody>
</table>

The first congregation, union of Reformed and Lutherans, was organized July 30, 1809 by Caspar Stoebel, Sr., Peter Recher, Leonard Stump, William Emrich, Michael Emrich, George Boyer, Frederick Stoebel, Christian Emrich, John Emrich, Martin Shuey, Caspar Stoebel, Jr., Philip Gunckel, Conrad Eisele, Jacob Baner, Jacob Schwank, John Stoebel, George Gener, Jonathan Lindamuth, William Emrich, Jr., John Gunckel, Henry Holler, Michael Gunckel.

There were then living in German Tp. and Germantown none but Lutherans and Reformed. Methodists and United Brethren came in later.

OF GERMAN DESCENT

The people who came to Twin Valley and its outlying uplands between the years 1804 and 1810 were, with few exceptions, people of German descent. The most of them were Pennsy
varians, a goodly number were Marylanders, and a few may have come from Virginia. But whatever state they came from, they were all of the same stock of people, and may all be ranked under the general category of Pennsylvania Germans. They all spoke the Pennsylvania German dialect, and were in many respects as like one another as if they had been brought up in one and the same family. These are facts which are worthy of special notice, and therefore special attention is hereby called to them.

With England, the case is different. To England our land and nation are greatly indebted. From England we have derived our peculiar national characteristics and institutions. It was the English element which mainly fought the battles of our freedom, framed our constitution and laws, and gave us our democratic form of government. The leaders of the Revolution, with Washington at their head, were with few exceptions, men of English blood and descent. Nevertheless, it can not be denied that among the early immigrants from England to our country there was a large percentage of very worthless and degraded men. Criminals and convicts were shipped over from England, no less than from France and Spain. But no such people found their way here from Germany, unless in some isolated and rare cases. The German immigrants, of whom the Pennsylvania Germans are the descendants, were free from these elements. They were an exceptionally good class of people, no adventurers and fortune-hunters, no exiled criminals, no serfs to feudal lords. They were, as a rule, a poor people. Some of them were so impecunious that on their arrival in our seaports they were obliged to sell themselves into long servitude in order to pay the expenses of their sea voyage.

Poor and destitute they were, but nothing worse. They were honest, moral and religious, of industrious and frugal habits. Wherever they located, in town or in country, they practiced industry and virtue, erected churches and school houses, maintained teachers in both, and labored to promote the general welfare of society. They were unquestionably one of the best accessions that the population of our country has ever received. In some respects they excelled every other portion of our population. The men who came in the ship Mayflower and landed on Plymouth Rock had fled from religious persecution, but no sooner had they effected a permanent settlement than they themselves became religious persecutors, expelling, imprisoning and severely punishing those who dared to hold religious opinions differing from their own.

SPIRIT OF LUTHER

The Dutch of New Amsterdam evinced the same spirit of intolerance and practiced the same cruel persecution. The French and Spaniards were still more bigoted and more cruel. The Germans who early settled in Pennsylvania and adjoining states differed from all these. They brought with them the liberal spirit of Luther—the spirit of freedom of conscience, of toleration and forbearance in matters of religion. Although they were tenaciously attached to their own creed, their mode of worship and their church usages, they cherished no malice toward those who believed, worshiped and taught differently from themselves. They met and treated all men in the spirit of true love, and showed them their merited honor and respect. And as they were in matters of religion, so they were in their general conduct. They were a most quiet, peaceable and inoffensive people, diligent in their pursuits and disinclined to meddle in the affairs of their neighbors. As a consequence, they were thrifty and prosperous, and beloved and trusted by all who came in contact with them.

These characteristics largely cling to them, as a class, to this day. Pennsylvania Germans are, at this time, spread over every part of our vast country, but wherever found, they are always the same quiet, peace-loving, meditative, shrewd and thrifty people. Among their number are enrolled some of the most successful farmers of our Union, skillful
mechanics and enterprising merchants and manufacturers and bankers, and not a few of them are scholars and statesmen of the first rank.

These pioneers were men who were well adapted to the life which they had chosen. They were brave and adventurous in spirit, and strong and healthy in body, none of them measuring less than six feet in height. The difficulties and trials with which they met did not discourage them, but only served them to renewed and more vigorous exertion. They were true pioneers, sons of the soil. They relished sport no less than labor and adventure. They loved song and music, society and amusement. They were religious and warmly attached to their own church, but their religion had nothing in it of the gloomy and the ascetic. Their piety was characteristically German, of a cheerful and cheering nature.

GERMANTOWN

Germantown is an attractive village, with a population of about 1,760 souls, distant 40 miles from Cincinnati and 12 miles from Dayton; to the north of the former and to the south of the latter city. It was laid out by Philip Gunckel in the year 1814, and received the name of Germantown from the fact that the people who lived in and around it were Germans by blood and by language. The valley immediately around the town is on almost all sides inclosed by hills, which are in large part covered with trees, forming to the town and valley a forest-crowned wall and presenting to the eye a pleasing picture. The town is regularly laid out, streets wide and well graded, and ever kept neat and clean. Shade trees have been planted throughout, giving the place the appearance of a city in a forest. Vegetable gardens are cultivated in the rear, and grassy lawns in front of the houses.

While the beginning of the previous century there were in Ohio a number of counties which were being settled principally by German immigrants, the population in and about Germantown, undoubtedly, was more intensely and more exclusively German than that of any other section. It was by preeminence the German town in Ohio. That was the impression of it at home and abroad.

There were Germans in those early days who expected the German to become the landes sprache (the national language) of the western world. When they heard of the new town of Germantown in Ohio, they concluded that this was one of the places destined to grow into a center of German influence, into a city of German culture, a kind of Athens for German-Americans. Impressed with this idea, some well-informed and intelligent Germans made their appearance here at an early period. But it did not require many years to convince them of their error.

It is true for a while it appeared as if their expectations would be realized. There arose what was then regarded as a circle of high-toned intelligence, some stir in business enterprise and some talk of higher education. There was, moreover, a very gratifying growth of population. But this state of things did not long continue. A condition of quietude and lassitude set in that proved unfavorable to the expected rise of the place. The wise and sanguine men departed, disappointed, and Germantown dropped down to the level of a commonplace village, and has remained so ever since.

The writer has known the town for a period of almost 40 years. During these many years the accession to the population has been exceedingly small, not more than 150 souls. Migration has been away from it, not to it. The young men of talent and enterprise, not finding space here for their activity, have gone elsewhere and prospered and become distinguished. Hundreds have gone to the neighboring cities of Cincinnati, Dayton and nearby towns, and hundreds more have gone to all parts of the western states. The town has much improved in appearance, old houses have been remodeled and beautified, and handsome new residences have been erected, but there has been little growth in business and population.
MANY UNDERSTAND GERMAN

During many years Pennsylvania German was the only language, and the exclusive medium of social and business intercourse among the people of the town and township. Besides the Pennsylvanians, there have always been here numerous European Germans.

Many of these brought with them a pure German dialect, but such was the dominating force of the Pennsylvania German that they felt constrained to acquire and to speak it at home as well as abroad.

Of late years, however, the English has attained the ascendency, so that at present not much German is spoken. But even at this day the most of the people understand German, and on the farms outside the town it is yet largely spoken.

But ere many more years, pass it will here, as it has done in many other parts of our country, have become an unknown tongue. While this is the doom awaiting the German language in this community, a different fate awaits the German type of character and habits of thought and life which prevail here. They will not so soon disappear. They will, as they always do, survive the language, and pass on to children and children’s children. For German industry and frugality, German honesty and fidelity and German cheerfulness and affability are characteristics worthy of perpetual preservation.

Sunday Schools 50 Years Ago

A writer in an exchange paper reports about the Sunday School which he attended fifty years ago. He says among other things:

“The Sunday School was in the basement of the church; the room was rather dark, and we had no Sunday School music books, no piano, no papers, no lesson helps, not even any Sunday School cards. We sang the hymns that were used in the church, and the ‘leader’ was as apt to start the wrong tune to the words, as he was the right. In only one way I can think of were these Sunday Schools superior to those of today, and that was that each child was expected to commit to memory each week a number of verses from the Bible, and to recite them before the lesson. I am sorry that the Sunday Schools of today do not require the same thing of the children.

“But one day we were greatly animated by the superintendent saying he would give a prize to the scholar who would first commit to memory the Book of Proverbs. I began working for the prize, and very frequently on Sunday would recite two whole chapters, and so kept on until I had committed the whole book. I received a hymn book as a reward. Later in life what a rich mine of knowledge and wisdom I obtained from the Proverbs of Solomon! I would not exchange that knowledge today for all the prizes that could be offered.”

There are many persons now living with similar recollections and experiences. Many Sunday Schools were conducted in very uninviting places and without helpful appliances. The First Reformed Sunday School in Reading was organized in 1840, and the sessions were held not exactly in the basement, but rather in the cellar of the church. The floor of the church was only a few feet above the level of the pavement, so that the floor of the school room was about six feet below the ground. It was so dark that tallow dips were used to enable the members of the school to read. In this place the school was held during a number of years. A number of persons are still living who attended this school in the cellar. As in the case mentioned above, there was an entire absence of helpful facilities. But the Bible had a much more prominent place in the Sunday School than at the present time.

—Reformed. Church Record.
Origin, Import, and Curiosities of Names
Compiled from Various Sources
By A. E. Bachert, Tyrone, Pa.

"Bonum nomen bonum omen."—Old Proverb.
(A good name is a good omen.)

While the proverb quoted is true, in the main, the contrary is shown by Sir Henry Piers, in the year 1682, in a letter to Anthony, Lord Bishop of Meath, giving the following account of Irish sobriquets and cognomens:

**"They take much liberty, and seem to do it with delight, in giving nicknames; and if a man have any imperfection or evil habit, he shall be sure to hear of it in the nickname. Thus, if he be blind, lame, squint-eyed, gray-eyed, be a stammerer in speech, be left-handed, to be sure he shall have one of these added to his name; so also from his color of hair, as black, red, yellow, brown, etc.; and from his age, as young, old; or from what he addict himself to, or much delights in, as in draining, building, fencing, or the like; so that no man whatever can escape a nickname who lives among them, or converseth with them; and sometimes, so libidinous are they in this kind of railery, they will give nicknames per antiphrasim, or contrariety of speech.

"Thus a man of excellent parts, and beloved of all men, shall be called Grana, that is, naughty, or fit to be complained of. If a man have a beautiful countenance or lovely eyes, they will call him Cueegh, that is, squint-eyed; if he be a great housekeeper, he shall be called Ackerisagh, that is greedy."

Pythagoras, however, taught that the minds, actions, and success of men would be according to their fate, genius and name, and Plato advises men to be careful in giving fair and happy names.

Such hopeful names as Victor, conqueror; Felix, happy, and Fortunatus, lucky, were called by Cicero, "bona nomina", and by Tacitus, "fausta nomina", prosperous names.

Camden said: "Such names among the Romans were considered so happy and fortunate, that in the time of Galienus, Regilianus who commanded in the ancient Illyricum, obtained the empire in consequence of the derivation of his name. When it was demanded during a banquet, what was the origin of Regilianus, one answered, 'a Regno', to reign, to be a king; another began to decline, 'Rex' (a king), 'Regis, Regilianus', when the soldiers began to exclaim, 'Ergo potest Rex esse, ergo potest regere, Deus tibi regis nomen imposuit', and so invested him with the royal robes'.

Lewis the Eighth, King of France, sent two of his ambassadors to Alphonso, king of Spain, to solicit one of his daughters in marriage. When the young ladies, whose names were Urraca and Blanche, were presented to the ambassadors, they made choice of Blanche, though far less beautiful than her sister, assigning as a reason that her name would be better received in France, as Blanche signified fair and beautiful.

Before taking up surnames, to which this article will be principally devoted, let us inquire briefly into the derivation,—the etymology and significance,—of the names of a few of the infinite number of objects with which every one is familiar, but whose actual significance is comprehended only by a few.

For instance, how many purveyors of ham and beef can explain the origin of the word Sandwich? The question at issue furnishes an example of how a name may be perpetuated in different ways. Thus, Captain Cook named the Sandwich Islands in compliment to John Montague, fourth Earl of Sandwich and First Lord of the Admiralty, who took his title from Sandwich, or, as the etymology of this place implies, the "sand town", one of the ancient Cinque Ports in Kent. An inveterate gamester was this Lord Sandwich; so
much so that he would sit at the gaming-table for thirty hours and more at a stretch, never desisting from the game to partake of a meal, but from time to time ordering the waiter to bring him some slices of meat placed between two slices of thin bread, from which circumstance this convenient form of refreshment received the name of Sandwiches.

Mention of sandwiches reminds us that very few tradesmen possess the remotest idea of the significance of the names of the various commodities in which they deal, or how to account for their individual trade-name. How many tobacconists are aware of the fact that the most interesting island in the West Indies, in connection with the subject now under discussion, is Tobago Island, so called by Columbus from its fancied resemblance to the Tobacco, or inhaling pipe or, tube of the aborigines, whence the word TOBACCO has been derived.

Possibly not one out of every thousand tailors could tell you that the designation of his trade-name is an Anglicized form of the French Tailleur, derived from the verb tailler, to cut.

As nowadays comprehended, a Milliner is one who retails hats, feathers, bonnets, ribbons, and similar appurtenances to female costume. The name is really a corruption of Milaner, alluding to the city of Milan, which at one time set the fashion to the north of Europe in all matters of taste and elegance. Haberdasher is a modern form of the Old English word Hapertas, or a retailer of hapertas cloth, the width of which was settled by Magna Charta. Grocer is a contraction and modified spelling of Engrosser, the denomination of a tradesman who, in the Middle Ages, claimed a monopoly for the supply of provisions. A vendor of vegetables is appropriately called a Greengrocer. The term Carpenter, from the Latin carpentum, a wagon, originally denoted a mechanic who constructed the wooden body of a vehicle of any kind, as distinguished from the Wheelwright; but in process of time the same term came to be applied to artificers in timber generally.

Every American is, at least indirectly, interested in the colossal ditch now under construction, which will unite the Atlantic and Pacific Oceans. How many of us have taken the trouble to inform ourselves that the term Panama is Caribbean, indicative of the mud fish that abound in the waters on both sides of the isthmus? A comparatively late acquisition to the territorial expanse of the United States are the Philippine Islands; discovered by Magellan in 1521, and named after Philip II. of Spain.

America honors the memory of Amerigo Vespucci, the Florentine navigator, who landed on the New Continent south of the Equator, the year after Columbus discovered the northern mainland in 1498. The name of America first appeared in a work published by Waldsemüller at St. Die, in Lorraine, in the year 1507. It is worthy of note that when Columbus landed in America he imagined he had set foot on part of that vast territory east of the Ganges vaguely known as India; therefore he gave the name of Indians to the aborigines. This also accounts for the islands in the Caribbean Sea being styled the West Indies.

Germany was in ancient times known as Tronges, or the country of the Tungr, a Latin word signifying "speakers"; but the Romans afterwards gave it the name of Germanus, which was a Latinized Celtic term meaning "neighbors", originally bestowed by the Gauls upon the warlike people beyond the Rhine. Holland is the modern accretion of Ollant, the Danish for "marshy ground"; whereas Belgium denotes the land of the Belgae. The fact that the term Netherlands is expressive of low countries need scarcely detain us. Denmark is properly Danmark, i. e., the territory comprised within the marc, or boundary established by Dan, the Scandinavian chieftain. France was known to the Greeks as Gallatia, and to the Romans as Gallia, afterwards modified into Gaul, because it was the territory of the Celtae, or Celts. The modern settlers of the country were the Franks, so called from
the *franca*, a kind of javelin which they carried, who in the fifth century inhabited the German province of Franconia and, travelling westwards, gradually accomplished the conquest of Gaul. France, therefore, signifies the country of the Franks, or, as the Germans call it, *Frankreich*, i. e., the Kingdom of the Franks. All the western nations were styled Franks by the Turks and Orientals, and anything brought to them from the west invariably merited a prenomen description of its origin, as, for example, *Frankincense*, by which was meant incense brought from the country of the Franks.

Every child in the State, old enough to begin the study of geography, knows that the appellation Pennsylvania is derived from *Sylvania*, forest country, the original name of our Keystone State, to which *Penn*, the name of the founder, was afterward prefixed.

Examples of this sort might be given *ad infinitum* or, in fact, *ad nauseam*, therefore, we will take up another phase of the subject in hand.

Dr. Cummings points out a curious signification of the Hebrew names recorded in the 5th chapter of Genesis. When arranged in order, they present an epitome of the ruin and recovery of man through a Redeemer:

These names in the order in which they are recorded, read thus: "To man, once made in the image of God, now substituted by man frail and full of sorrow, the blessed God himself shall come down to the earth teaching, and his death shall send to the humble, consolation."

Adam, *i. e.*,  
Seth,  
Enos,  
Canaan,  
Mahalaleel,  
Jared,  
Enoch,  
Methuselah,  
Lamech,  
Noah,  

The son of Abraham and Sarah, by divine direction was to bear the name of *Isaac*, signifying laughter, in allusion to the circumstances recorded of the father of the faithful in the 17th chapter of Genesis. In like manner Jacob received the name *Yaakob*, that is, he shall "hold by the heel" or supplant, a prediction which was fulfilled when he supplanted his brother Esau, in the matter of his birthright.

The ancient Hebrews retained the greatest simplicity in the use of names, and generally a single name distinguished the individual. Where it was necessary the name of the father was added, and sometimes that of the mother, if she happened to be more celebrated.

Names were first given for the distinction of persons, and each individual had, at the beginning, but one proper or given name, as *Joseph* among the Jews, *Amasis* among the Egyptians, *Arbacæ* among the Medians, among the Greeks *Ulysses*, among the Romans *Romulus*.

The Jews named their children the eighth day after the nativity, when the rite of circumcision was performed. The Greeks gave the name on the tenth day, and an entertainment was given by the parents and friends, and sacrifices offered to the gods.

The Romans gave names to their female children on the eighth day, and to the males on the ninth, which they called *Dies lustrous*, the day of purification, on which day they solemnized a feast called *Nominalia*.

The name was generally indicative of some particular circumstance attending the birth or infancy, some quality of
body or mind, or was expressive of the
good wishes or fond hopes of the parent.
Objects of nature, the most admired and
beautiful, were selected by them to
designate their offspring. The sun, the
moon and stars, the clouds, the beasts of
the field, the trees and the flowers that
adorn the face of nature, were all made
subservient to this end.

Names, epithets, and coriquets were
often bestowed by others than the par-
ents, at a more advanced age, expressive
of character or exploits, of personal
beauty, deformity or blemish—such as,
among the Greeks Alexander, a benefac-
tor of men; among the Romans Victor,
a conqueror; among the Britons, Cad-
waller, the leader of the war, and
among the Gaels or Celts, Galgach, or
Golgachus, the fierce fighter of battles.

All proper names have, at first, a pecu-
uliarly appropriate meaning, which in
time often becomes obscured and ulti-
mately forgotten. Schlegel traced de-
scriptive epithets in almost all Hindu
names, and the older names among the
Hebrews, Arabs, in fact all Oriental na-
tions, are highly significant and grotes-
que; as, "son of wool", "prince of the
dogs", etc. This is measurably true of
names of Aryan origin, and noticeably
those of Teutonic and Scandinavian
lines. The North American Indian is
usually named from some animal, for
totemic reasons, and later earns another
from some deed of daring performed;
and similar practices prevail in all savage
tribes. In fact, the origin of heraldry
may be looked for in totemic devices and
symbols.

The study of proper names is, then,
not the outcome of idle curiosity or per-
sonal vainglory, but useful in historical
and literary researches—as important
perhaps, as numismatics, heraldry, su-
perstitions, symbolism and tradition. The
name of a man often retains the impress
of his country and sometimes of the per-
iod in which he lived, and may thus fur-
nish a clue to correct a date or vague no-
tion, or to settle a disputed question in
chronology, geography, or genealogy;
the conquerors of Andalusia, the Van-
dals, gave their name to that province,
and it is hence not derived from Andal-
us, son of Japhet and grandson of
Noah; the posterity of one man can not,
in reason, cover 30 degrees of longitude,
in three generations, in a barbaric age.

A SURNAME is a name added to the
proper or given name, for the sake of
distinction, and so called because origi-
nally written over the other name, in-
stead of after it, from the French Sur-
nom, or the Latin "Super nomen", sig-
nifying above the name. It may be in-
dicative of descent, habitat, craft, or may
have originated in totemic associations,
clanship, personal peculiarities, or from
vulgar nicknames. A proper name, once
given, or adopted, becomes in time a part
of the individuality. The giving of
names is not necessarily proof of an ad-
vanced civilized condition. It may be,
in fact, considered coeval with and in-
timately connected with the gift of
speech; the Adamic tradition of the ori-
gin of common names is a self-evident
proposition when applied to pre-Adamic
savagery. The primal family grew into
the primal tribe, and proper names be-
came necessary; the land and the gather-
ing of men upon it necessitated proper
designations for each, or the same for
both.

The precise period at which names be-
came stationary, or began to descend
hereditarily, is not known. It is how-
ever, admitted that surnames began to
be adopted in England about 1000 A. D.,
coming mainly from Normandy. Ac-
cording to Camden, surnames began to
be taken up in France about the year
1000, and in England about the time of
the Conquest (1066), or a very little be-
fore, under King Edward the Confessor.
He said:

"And to this doe the Scottishmen re-
ferre the antiquitie of their surnames, al-
though Buchanan supposeth that they were
not in use in Scotland many years after.

"But in England, certayne it is, that as
the better sort, even from the Conquest, by
little and little, took surnames, so they were
not settled among the common people until
about the time of King Edward the Second,
but still varied according to the father's
name, as Richardson, if his father were Richard; Hudson, if his father were Roger, or in some other respect, and from thenceforth began to be established (some say by statute) in their posterity.

"This will seem strange to some Englishmen and Scottishmen, which, like the Arcadians, think their surnames as ancient as the moone, or, at least, to reach many an age beyond the conquest. But they which thinke it most strange (I speake vnder correction), I doubt they will hardly finde any surname which descended to posteritie before that time; neither have they seeme (I fear) any deed or donation before the Conquest, but subsigned with crosses and single names, without surnames, in this manner, in England— x Ego Eadredus confirmavi; x Ego Edmundus corroboravi; Ego Sigarius conclusi; x Ego Oldstannus consolidaui, etc.

"Likewise for Scotland, in an old booke of Durese in the Charter, whereby Edgare, sonne of King Malcolm, gave lands neare Coldingham to that church, in the year 1097, the Scottish noblemen, witnesses thereunto, had no other surnames but the Christian names of their fathers, for thus they signed— S. x GulUi filli Meniani, S. x Culuerti filli Doncani, etc."

In Rome, family or clan names were hereditary, but surnames remained individual, sanctioned by public consent, as Scipio Nasica, Pisco Frugi, Lentulus Sura. In the republics of Greece, notably Athens and Sparta, men’s names were significant of the power, valor, virtues, or victories of the people, as Agesilaus, Charidemus, Demagorus, Demophilus, Demosthenes, Laodice, In fact it is common among all peoples to exaggerate the importance of the significance of names. Both Greeks and Romans augured well or ill from them. Grecian names are significant, either of religious feeling, the remembrance of great events some happy omen, chance, friendship, or gratitude. Daughters were named from their fathers, more scrupulously than were the sons; Homer uses their names in this wise without exception, as Chryseis, the daughter of Chryses; Brisis, the daughter of Briseus. The son’s name was frequently an enlarged form of the father’s, as it was deemed that polysyllabic names were more honorable than shorter ones, which were given to slaves; the Spartan Hegesander named his son Hegesandrides, and Hiero, tyrant of Syracuse, named his son Hieronymus. There are traces of a desire to adopt family names among the Greeks, but it generally ended in a vague reference to the hero from whom the family sprung; these surnames were only adopted by those families who pretended to trace back to deities or fabulous periods of history.

The Scandinavians and largely the Germans had none but individual names; every family, as with the Greeks, showed a decided preference for certain names, and these were generally transmitted from grandfather to grandson, or from uncle to nephew, for some occult reason, while the daughter was only known by her father’s name (as Alf-hide meaning literally the child of Alf’s). Others retained the root from which the head of the family derived his name, but varying the other syllables (thus, the three sons of the formidable Argrim retained the last syllable which signified rage). There were thus no family names among the Celts, strictly speaking. The songs of the Druids have perished with the names of the heroes they sang of; but more fortunate were the heroes of Erin and Morven, for the ancient national songs still exist in Ireland and Scotland.

On the authority of Dr. Keating and his cotemporary Gratianus Lucius, we learn that surnames became hereditary in Ireland, in the reign of Brian Boru, who was killed in the battle of Clontarf, in the year 1014, in which battle the Danes were defeated. Previous to this time, individuals were identified by Tribe names, after the Patriarchal manner. These tribe names were formed from those of the progenitors by prefixing the following words, signifying race, progeny, descendants, etc.: Corca, Cenel, Clan, Muirtir, Siol, Sliecht, Dal, Teallach, Ua, Ui, or O, which signifies grandson or descendant.

It is asserted on the authority of the ancient Irish Manuscripts, that King Brian ordained that a certain surname should be imposed on every tribe or clan, in order that it might be more easily
known from what stock each family was descended; and that these names should become hereditary and fixed forever. In the formation of these names, care was taken that they should not be arbitrarily assumed. The several families were required to adopt the names of their fathers or grandfathers, and those ancestors were generally selected who were celebrated for their virtues or renowned for their valor.

Many of the surnames now common in Ireland were derived from the chiefs of the several clans who fought against the Danes at the battle of Clontarf, under King Brian, and others were assumed from ancestors who flourished subsequently to the reign of that monarch. Soon after the invasion of Ireland by Henry the Second, in the year 1172, the Anglo-Norman and Welsh families who had obtained large grants of land in that kingdom, in reward for their military services in subduing the inhabitants from intermarriages and other causes, began by degrees to adopt the language and manners of the people, and in process of time became "Hibernis ipis Hiberniores,"—more Irish than the Irish themselves. They not only spoke the Irish language, but conformed to the Irish custom of surnames, by placing "MAC", which signifies "son", before the Christian name of their father. This was particularly the case in regard to those English and Welsh families who settled in the province of Connaught. Thus, the descendants of William De Burgos were called MacWilliam, that is, the son of William, and the De Exeters assumed the name of Mac Jordan, from Jordan De Exeter, who derived his name from Exeter, a town in Devonshire, England.

In the year 1165, in the reign of Edward the Fourth, it was enacted by statute, that every Irishman dwelling within the English pale, then comprising the counties of Dublin, Meath, Lowth, and Kildare, in Ireland, should take an English surname.

"At the request of the Commons, it is ordeyned and established by authority of said Parliament, that every Irishman that dwells betwixt or among Englishmen, in the county Dublin, Myeth, Uriell, and Kidare, shall goe like to one Englishman in apparel, and shaveing off his beard above the mouth, and shall be within one year sworn the liege man of the king, in the hands of the lieutenant, or deputy, or such as he will assigne to receive this oath for the multitude that is to be sworne, and shall take to him an English surname of one towne, as Sutton, Chester Trym, Skrynne, Corke, Kinsdale; or colour, as White, Black, Brown; or art or science, as Smith, or Carpenter; or office, as Cook, Butler; and that he and his issue shall use this name under payne of forfeiting of his goods yearly till the premises be done, to be levied two times by the yeare to the king’s warres, according to the discretion of the lieutenent of the king or his deputy."—Edward IV., cap. 3.

In obedience to this law, Harris, in his additions to Ware, remarks that the Shanachs took the name of Fox, the McGabhans or McGowans, that of Smith, and the Geals the name of White. In consequence of this statute of Edward, many Irish families were induced to translate or change their names into English.

The ancient prefixes of Mac and O are still retained in Irish names, the former denoting son and, the the latter grandson, or descendant. To distinguish the individual the father’s name was used, and sometimes that of the grandfather after the manner of the Scripture. Thus, should Donnel have a son, he would be called MacDonnel, that is, the son of Donnel, and his grandson would be termed O’Donnel; O’Neal, the grandson of Neal, or the descendant of Neal; MacNeal, the son of Neal.

The Welsh, in like manner, prefixed Ap, mab, ab, or vap to the given or first or first name to denote son, as David Ap Howell, David the son of Howell. Evan Ap Rhys, Evan the son of Rees; Richard Ap Evan, Richard the son of Evan; John Ap Hugh, John the son of Hugh. These names are now abbreviated into Powell, Price, Bevan and Pugh.

The name of the ancestor was appended in this manner for half a dozen generations back, and it is no uncommon occurrence to find, in their old records a name like this:


The old Normans prefixed Fitz, a son, the same as Fils in French, and Filius in Latin, to the name of the father as a patronymic, as FitzWilliam, the son of William, the same as Williamson.

WITZ, a termination common in Russian names, denotes son, and is somewhat analogous to the Normam Fitz, as Peter Paulowitz, Peter the son of Paul.

SKY is used in a similar manner by the Poles, as James Petrovsky, James the son of Peter.

ING, Teutonic, denoting progeny which Wachter derives from the British engi, to produce, bring forth—was affixed by the Anglo-Saxons to the father's name as a surname for the son, as Cuthing the son of Cuth, Whiting the Fair offspring, Browning the Dark offspring. Gin, in Gaelic, signifies to beget; An Gaelic, is a termination of nouns implying the diminutive of that to which it is annexed, and an, in the Welsh as an affix, conveys also the idea of littleness.

The termination son was also added to the father's name, and instead of saying John the son of William, the name was written John Williamson. While the English affixed son to the baptismal name of the father, the Welsh merely appended "s", as John Matthews, that is, John the son of Matthew.

Kin, kind, ling, let, et, ot, cic, cock, are diminutives.

From the German kind, a child, is formed the diminutive termination kin, as Watkin the son of Wat or Walter; Wilkin the son of Will or William.

LING at the end of a word conveys the idea of something young or little, as darling or dearling, firstling, gosling, and denotes also a situation, state, or condition of the subject to which it is applied, as hireling, worldling.

LET, Anglo-Saxon lyt, is sometimes used for little, as hamlet, ringlet, streamlet, Bartlet; i.e., little Bart or Bartholomew. The termination et and ot are used in the same sense, as Willet, Wilmot, the son of William or little William.

The termination cie or cock is also a diminutive, and signifies little or son, as Hiccic, Hiccock, the son of Hig or Hugh; Babcock, the son of Bob or Robert.

The introduction of Christianity, which taught the equality of man, breaking up class distinctions, rapidly advanced the adopton of surnames by the use of new or baptismal names—biblical or saints' names, anything but pagan cognomens, and this caused endless confusion; the new names were almost wholly derived from foreign languages, and as such had no local or personal signification.

The rise of feudal power was also another source of change and confusion, as retainers or feoffees often bore the name of their overlord, whose title might arise from his office at court or his most valuable estate. The division of estates led to a new distribution of surnames among the heirs, taken from the inherited estates, only the oldest retaining the father's name by reason of the name being attached to the home-estate. The charters of the 10th and 11th centuries often recited the same individual under different names—sometimes because he had lost the manor which gave him title, or had come into possession of another which was more flattering to his vanity. The law of primogeniture finally cleared away much confusion, the property becoming settled in tenure and the owner desiring to proclaim his patent of nobility; from that time the name was never lost and was further confirmed by the granting of armorial bearings.

In heraldry we find many surnames derived from “canting arms,” which clearly proceed from the arms; as in Sweden, the family whose arms repre-
sented the head of an ox took the name Oxenstiern (like the well-known Front-de-Boeuf); the Racines had originally placed in their coat-of-arms a rat and a swan (Rat-Cygne), but the writer of “Athalie” retained only the swan, as the rat offended his taste.

Local names form a large class of our surnames. First among these are those which are national, expressing the country whence the person first bearing the name came; as English, Scott, Irish, French.

German or Gorman; Brett and Britain; Fleming, from Flanders; Burgoyne, from Burgundy; Cornich and Cornwallis, from Cornwall; Germaine, Alman and D’Almaine (D’Allomagne), from Germany; Champagne and Champneys, from Champagne, France; Gascogne and Gaskin, from Gascony; Romayne, from Rome; Westphal, from Westphalia; Hanway, from Hainault; Janeway, a Genoese; etc., etc. These names had commonly Le (the) prefixed to them in old records.

The practice of taking names from patrimonial estates, or from the place of residence or birth, was prevalent in Normandy and the contiguous parts of France in the latter part of the tenth century, and was generally adopted in England and Scotland after the Conquest. These names were first given with the prefix “of,” shortened frequently to “O” or “a,” signifying from (or it may be sometimes an abbreviation of “at”), as John O’Huntingdon, Adam a Kirby. These prefixes were after a time dropped, and Adam a Kirby became Adam Kirby, and John O’Kent took the form of John Kent.

Besides these, we have a great number of local surnames which are general and descriptive of the nature or situation of the residence of the persons upon whom they were bestowed, as Hill, Wood, Dale, Parke, etc. The prefix At or Atte was generally used before these names, as John At Hill, John at the hill; James At Well, Will At-Gate, Tom At-Wood, now Atwell, Adgate, and Atwood. Atte was varied to Atten when the following name began with a vowel, as Peter Atten Ash, now Nash; Richard Atten Oak, now Noakes or Nokes.

Sometimes “a” was used instead of at, as Thomas a Becket, Jack a Deane. By and under were used as prefixes, as James By-field, Tom Under-hill.

In this way men took their names from rivers and trees, from residing at or near them, as Beck, Gill, Eden, Trent, Grant, and Shannon; Beach, Vine, Ashe, Bush, and Thorn.

Local names prefixed with De (from) and terminating in ville, originated in Normandy, and were introduced into England at the time of the Conquest. These names were taken from the districts, towns, or hamlets of which they were possessed, or in which they had resided previously to their following the fortunes of William the Conqueror, such as De Mandeville, De Neville, De Montague, etc. The prefix De was generally dropped about the reign of Henry the Sixth. All these names introduced into England at the time of the Conquest, from Normandy and the contiguous parts of France may easily be distinguished by the prefixes, De, Du, Dc, De, La, St., ndd the suffixes, Beau, Mont, Font, Fant, Ers, Age, Ard, Aux, Bois, Eux, Et, Val, Court, Vaux, Lay, Fort, Ot, Champ, and Ville, the component parts of names of places in Normandy.

The greater part of English local surnames are composed of the following words or terminations: Ford, Ham, Ley, Ey, Nev, Ton, Tun, Ing, Hurst, Wick, Stow, Sted, Caster, Combe, Cote, Thorpe, Worth, Burg, Beck, and Gill. There is an ancient proverb—

“In Ford, in Ham, in Ley and Ton,
The most of English surnames run.”

To which Lower had added—

“Ing, Hurst, and Wood, Wick, Sted and Field.
Full many English surnames yield,
With Thorpe and Bourne, Cote, Caster,
Oke,
Combe, Bury, Don, and Stowe, and Stoke,
With Ey and Port, Shaw, Worth and Wade,
Hill, Gate, Well, Stone are many made;
Cliff, March, and Mouth, and Down, and Sand,
And Beck, and Sea, with numbers stand.”

FORD, Welsh, **Fford**, signifies a way, a road. **Ford**, Saxon, from the verb *Faran*, to go or pass, denotes a shallow place in a river, where it may be passed on foot, whence Bradford, Stanford, Crawford, etc.

HAM, Saxon, a home, a dwelling-place; German **heim**, a home. It is used in the names of places, as Waltham, Durham, etc. **Ham**, in some localities in England, indicates a rich, level pasture; a plot of land near water; a triangular field.

LEY, **LEGH**, and **LEIGH**, a pasture, field, commons; uncultivated land. **Lle**, Welsh, a place.—Stanley, Raleigh, etc.

**EY**, **NEY**, EA are applied to places contiguous to water; a wet or watery place, as Chertsey, Lindsey, etc.

TON and **TUNE**, Saxon, and **TUIN**, Dutch, signify an inclosure; **DUN** and **DIX**, Gaelic and Welsh, a hill, a fortified place; now a town, **dun**, **tune**, **town**.

If the residence of the Briton was on a plain, it was called **Llan**, from **lagen** or **logan**, an inclosed plain, or a low-lying place; if on an eminence, it was called **Dun**. **Dun**, in the Gaelic signifies a heap; a hill, mount; a fortified house or hill, fortress, castle or tower.

**ING** is a meadow; low flat lands near a river, lake, or wash of the sea, as Lansing, Washington. The terminations **ing**, **kin**, **sou**, in English names, were derived from the Norse **ingr**, **Kyn**, and **sour**, the “r” being dropped. The Danish make the last **sen**. The diminutives: Friesian, **ken**, **ke**, **ock**, **cock** (a foolish fellow, hence the Scotch “gowk”); Norman-French **et**, **ette**, **let**, **ot**, **otte**, **el**; Old Norse, **i**, **a**, **ki**, **ka**, **gi**, **ga**, **ungr**, **ingr**, and **ling**, became quite common additions to English names which have since adhered.

**HURST**, a wood, a grove; a word found in many names of places as Bathurst, Crowhurst, etc.

**WICK**, in old Saxon, is a village, castle or fort; the same as **vices** in Latin; a bay, a port or harbor, whence Wickware, Wickliff, Warwick, Sedgewick.

**STOW**, a fixed place or mansion, whence Barstow, Bristow, Raystow.

**STED**, in the Danish, signifies a place inclosed, an inclosure; a fixed residence; whence Halsted, Husted, Stedham, Olmsted, etc.

**CEASTER**, Saxon, a camp, a city; Latin, **castrum**, whence Rochester, Winchester, etc.

**COMBE**, Anglo-Saxon, a valley; Welsh **cowm**, a vale, from which we derive Balcombe, Bascombe, Slocum.

**COT**, **CETE**, Saxon, a cottage; **COTE**, French, the sea-coast; a hill, hillock; down; the side; names composed of these are, Cotesworth, Lippencot, Westcot.

**THORPE**, Anglo-Saxon, a village. Dutch, **Dorp**, from this comes Northrop, Northrup or Northorp, Winthorp or Winthrop.

**BURG**, **BURY**, a hill; Dutch, **Berg**, a mountain, a hill; now, a castle, a town. From these we have Waterbury, Rosenburg, etc.

**WORTH**, a possession, farm; court, place; a fort, an island. Such names end in **worth**, as Bosworth, Wordsworth, etc.

**TRE**, **TREF**, Welsh, a town, Conventry, the town of the Convent; Tre-lavyn, Tremayne.

The following couplet expresses the usual characteristics of Cornish names:

“By Tre, Ros, Pol. Lass, Caer and Pen.
You know the most of Cornish men.”

These words signify town, heath, pool, church, castle, and promontory.

**BY** is a termination of Danish names of places, and denotes a dwelling, a village, or town, as Willoughby, Ormsby, Selby, etc.

**OVER**. The Anglo-Saxon **over** corresponds to the German **ufer**, and signi-
flies a shore or bank, as Westover.

BECK, a brook, Anglo-Saxon, Becc, from which we have Beckford, Beckwith, Beckley, etc.

A majority of Dutch surnames are local, derived from places in Holland. VAN, Dutch, Von, German, signify of or from, and denote locality, as Van Antwerp, belonging to or coming from the city of Antwerp.

Surnames derived from Christian or baptismal names are probably next in number to local surnames. For a long time, before and even after the introduction of surnames, the name of the father was used by the child as a surname.

Camden says we have many surnames formed of such forenames as are now obsolete, and only occur in Doomsday Book and other ancient records, of which he gives a list. The surnames formed from Christian or baptismal names are very numerous; as many as ten or fifteen are frequently formed from a single Christian name. Lower forms no less than twenty from the name of William.

From nicknames, nursenames, and abbreviated ones we have Watson, the son of Wat or Walter; Watts, the same; Simpson, Simms; Dobson, the son of Dob or Robert; Dobbs, Hobson, Hobbs, etc., etc.

Names of Trades, Occupations, and Pursuits, are next in number, as Smith, Carpenter, Joiner, Taylor, Barber, Baker, Brewer (a shearmen, one who used to shear cloth), Naylor (nail-maker), Chapman, Mercer, Jenner (Joiner), Tucker (a fuller), Manger (a merchant), etc., etc.

OFFICIAL Names, including civil and ecclesiastical dignities, viz., King, Lord, Prince, Duke, Earl, Knight, Pope, Bishop, Priest, Monk, Marshall, Bailey, Chamberlain, etc.

Many of these titles, as King, Prince, etc., were imposed on individuals from mere caprice, as few of these kings or dukes ever held the distinguished rank their names indicate. Thousands of Kings are born every year, but kingdoms are too scarce to give each one of them a sceptre.

Personal characteristics (White, Schwartz, etc.), and those indicating mental or moral qualities (Good, Moody, Wise, etc.); also those derived from bodily peculiarity and from feats of strength or courage (Strong, Long, Hardy, Ironsides, etc.) stand next in numerical order.

Some surnames are derived form animals, such especially ase were noted for fierceness or courage, as the bear, the wolf, the lion, whence the names Byron, or Bear; Wolf, French Loupe, German Guelph, the surname of the existing Royal Family of Great Britain, etc., etc.

Totemism consists in the belief that each family is literally descended from a particular animal or plant, whose name it bears, and members of the family formerly refused to pluck the plant or kill the animal after which they were named. The genealogies of the Anglo-Saxon kings include such names as those of the horse, the mare, the ash, the whale. In the ancient poem, “Beowulf,” two of the characters bear the names of Wulf and Eofer (boar); the wolf and the raven were sacred animals. The boar was greatly revered and the Christmas Boar's head is a survival of the old belief. These animate and inanimate objects are common and well-known totems among savage tribes, and the inference that at some early period the Anglo-Saxons had been totemists, is almost irresistible.

Many names were taken from the signs over the doors of inns, or the shops of various tradesmen, where goods were manufactured and sold.

Camden informs us, “that he was told by them who said they spake of knowledge, that many names that seem unfitting for men, as of brutish beasts, etc., come from the very signs of the houses where they inhabited. That some, in late time, dwelling at the sign of the Dolphin, Bull, Whitehorse, Racket, Peacocke, etc., were commonly called Thomas at the Dolphin, Will at the Bull, George at the Whitehorse, Robin at the Racket, which names, as many other of
the like sort, with omitting *at the*, became afterward hereditary to their children."

Every kind of beasts, birds, and fishes, objects animate and inanimate were taken by tradesmen as signs to distinguish their shops from others, and to excite the attention of customers. From many of these, names were bestowed, and we can account in this way for many surnames which would otherwise seem strange and absurd.

When England became settled under Edward the Confessor and the Norseman, Saxon and Welshman lived together under a semblance of law and order, official names arose: as Lagman (lawgiver), Fawcett (forseti, judge), Alderman, Reeve, Sheriff, Tabberer, Chamberlain, Chancellor, Chaplain, Clerk, Deacon, Beadle, Latimer (Latinum, an interpreter), Miles (miles, a soldier), Marshall, Sumner (a summoner, as Chaucer's "somnoure"), Parker, (a park-keeper), Franklin (a freeholder), Botiler (Butler).

Trade names and craft names are of comparatively recent origin, and it is thought to be an open question whether some of the names popularly ascribed to occupations will not bear different interpretation.

Armorial ensigns and heraldic bearings have given surnames to families. Many of the old knights took their names from the figure and devices they bore on their shields.

The royal line of Plantagenet (Broome) took their surnames from the broom plant, Fulke, Earl of Anjou, the founder of the house, having worn a sprig of broom, as a symbol of humility, and adopted it as his badge after his pilgrimage to the Holy Land.

Names were borrowed from armor and costume, (Fortesque, strong-shield; Strongbow; Shaespeare, Curthoe, etc.), as well as taken from the seasons, the months, days of the week, holidays and festivals of the church; most of which probably orginated from the period of birth.

Many surnames have originated in sobriquets, epithets of contempt and ridicule, and nicknames imposed for personal peculiarities, habits, and qualities, or from incidents or accidents which happened to the original bearers. Such names are very numerous, and can be accounted for in no other way. We can easily imagine how some ridiculous incident or foolish act or saying would confer a sobriquet or nickname upon a person by which he would be known and called through life, and which would even descend to his children, for we often see this in our day.

The following anecdote from Lower is an illustration: "The parish clerk of Langford, near Wellington, was called Redcock for many years before his death; for having one Sunday slept in church, and dreaming that he was at a cock-fight, he cried out, 'a shilling upon the Redcock!' And behold, the family are called Redcock to this day."

The foregoing are the principal sources from which the greater part of our surnames are derived; but many names yet remain for the origin of which is yet hidden in mystery. However, when we consider that names have been taken and bestowed from every imaginable incident and occurrence unknown to us, and that many of them have been so corrupted in process of time, that we can not logically trace their originals. Lower truly says: "Corruptions which many family names have undergone tend to baffle alike the genealogical and etymological inquirer."

At present there are few families (English) who pretend to higher antiquity than the Norman invasion, and it is probable that not many of these can authenticate their pretensions; a recent abstract of the British printed peerage shows that out of 249 noblemen, but 35 laid claim to descent prior to the Conquest; 49 to the year 1100; 29 prior to the year 1200; and equal numbers down to 1700. But this is no sufficient criterion, for, taking the nobility and gentry together, but a dozen families can trace unbroken descent in the male line to the Conquest. This serves to show the trans-
mutations of time and the vicissitudes of family history in a more tangible form.

In the words of Camden:

"To drawe to an end, no name whatso-
euer is to be disliked, in respect either of originall or of signification; for neither the good names doe disgrace the bad, neither doe euil names disgrace the good. If names are to be accounted good or bad, in all countries both good and bad have bin of the same surnames, which, as they participare one with the other in glory, so sometimes in shame. Therefore, for ancestors, parentage, and names, as Seneca sais, let every man say, Vix ea nostra voco. Time hath intermingled and confused all, and we are come all to this present, by successive variable descents from high and low; or as he saith more plainly,—the low are descended from the high, and contrariwise the high from the low."

NOTE.—With some changes in phraseology and transpositions, to which are added extracts from Americana, Wagner's "names and their Meanings," etc., this article includes almost the whole of Arthur's "Essays on the Origin and Import of Family Names," published in 1857 and which is in the writer's opinion, worthy of preservation and perpetuation in other than its present scarce and out-of-print form.)
Falkner-Swamp
Early Wills and Inventories of the Hollenbach Family
By Edward Welles, Wilkes Barre, Pa.

[Mention has been made of George Hol-
lenbach, and some details of his life given
in the Pennsylvaniana-German Magazine, the
numbers for and March 1909.
It is known that he and his wife came from
Würtemberg about the year 1717: and that
their four children were born at New Han-
over; the oldest, Matthias, in the year 1718.
A search of the Philadelphia records many
years ago brought to light the original wills
of George and his widow, with their in-
vventories, as well as the inventory of their
son Matthias, who died intestate in the year
1778. It has been thought that these old
documents, containing as they do so many
contemporary names, and so much infor-
mation as to the social life and house-
hold requisites of that early day, the prices-
current, &c., would be of interest to Anglo-
German present-day readers. the lineal
descendants, in many senses, of the stren-
uous German immigrants who came to
Pennsylvania in such great numbers in the
early part of the eighteenth century, and
spread themselves over the richest lands
of the south-eastern counties.]

WILL OF GEORGE HOLLENBACH
No. 452, Book E., Page 378, office of Register
of Wills, Philadelphia.

[This transcript has been carefully cor-
rected and the signatures imitated, by com-
parison with the original will.]

In the name of God, Amen—the
Eleventh Day of July in the year of our
Lord God 1736: I George Holebaugh of
New Hanover township in the County of
Pennsilvania, inn Hoolder, being very sick
and weak in body but of Perfect Mind
and Memory thanks be Given unto God
therefor, calling into Mind the Mortality
of my body, and knowing that it is
appointed for all men once to Dye, Do
Make and ordain this My Last will and
Testament: That is to say, Principally
and first of all I Give and Recommend
my Soul into the hands of God that gave
it; and for my body, I Recommend it
to the Earth, to be buried in a Christian-
Like and Desent Manner at the discra-
said when she shall be at the Age or Eighteen years, and unto My Son George Holebaugh thirty Pounds Money afore said when he shall be at the Age of twenty one years.

Fourthly I Doe give unto My Son Matthias afore said all the Smith's Tools which att Present are in the Shoop belonging to me.

Fifthly, I Do Give all my Stock Speciealties bills bonds Dues and Demands household Goods and moveables to me in any wise belonging unto my Four Children afore said to be Equally devided amongst them.

Sixthly, I will that my two Sons John and George above said tarry with my Son Matthias untell they be at the Age of Seventeen years, and then be bound to trades such as they shall think best.

Sevently and Lastly I doe make and ordain Daniel Sheiner of the township above said husband man and Matthias holebaugh my Eldest Son afore said of the Same Place Executors of this my Last Will and testament, whom I also Desire to Pay and Satisfie all my Just Debts and Duties which I owe in right or Concense to any Manner of Person or Persons as also funeral Expences and Legacies within a Convenient time after my Decease. And I doe hereby utterly Disallow and Revoke and Disannul all and Every former testaments Wills Legacies and Executors by me in any wise before this time Named willed and bequeateth, Ratifying and Confirming this and no other to be my Last will and testament: in witen whereof I have hereunto Set my hand and Seal the Day and Year first above written.

(Seel)

Signed Sealed Published Pronounced and Declared by the said testator as his Last will and testament in the presence of us the subscribers.

[Kilian Keloy]

[Probate] Philada Augst 13th 1736: Then personally appeared Kilian Keighloy* and Mathias Ringer, two of the witnesses to the foregoing will and on their oath did declare they saw & heard George Holebaugh the Testator sign seal publish and declare the same will to be his Last will and Testament, and that at the doing thereof he was of Sound mind memory and understanding to the best of their knowledge.

· Coram Pet. Evans, Reqr Genl

[Latters Testamentary]

Be it Remembered that on the 13th August 1736 the last Will and Testament of George Holebaugh Deed was proved in due form of Law, and probated and Letters Testamentary were granted to Daniel Sheiner and Mathias Holebaugh, Executors therein named; having first sworn well & truly to administer the said Decedts Estate and bring an Inventory thereof into the Register General's office at Philada at or before the 13th of September next, and also to render an account when thereunto lawfully required.

Given under the seal of the said office


[Inventory of George Hollenbach's Estate, Filed August 13, 1736.]

A trew and Perfect Inventory of the Estate of George Holebaugh of New Hannover Township in the County of Philadelphia in the Province of Pennsylvania, Inn Holder, deceased the twenty eighth Day of July in the year of our Lord God 1736.

To Cloths [Clothes] £6 15 9
To Beds and bedsteads 3 15 0
To 3 books 1 10 0
To one Looking Glase and Sizers 0 10 0
To 3 Guns 1 0 0
To Curtons 0 10 0
To 5 tabell Cloths 1 0 0
To 6 Towels and special Linnin 0 12 0
To 4 yards of woolen Cloath 0 10 0
To 2 Dear skins 0 8 0

*There appear to have been but two witnesses to the will: the name Keloy or Keighloy was doubtless an interpolated mistranslation of the name of the first witness, Kilian Kehle.
To 5 old Chests
To 14 Chears
To one Table and kneading troff
To one Little table
To one Copper Cittle
To 4 Shovels 3 Dunk forks, one
Dung Hook 3 pitchforks
To 4 Axes
To 2 pare of iron hoppels and
10 small chans
To alls and Compas
To one Grubing Hoo 4 weeding
hoos
To Mall and Weedges
To 4 pare of Trases
To 6 collars
To 2 Quixlers [?]
To 2 bridls
To 2 blind holters
To other two blind holters
To his Ridging horse Bridel
wip and Sadle
To one Sadle
To 3 hodgsheds 3 barls one half
barl
To one hodgshed with some
rum in
To 7 Ronlots & one churn
To 42 Pounds woolen Yaren
To 28 Pounds wooll
To one Meel Cheast
To one Drusser
To 6 bells
To one Grennston
To one barel with tarr
To one book Iren
To flaxen Linnnen
To buckits
To 4 Rasers
To one Iron Stowoven
To one flax hatchell and flax
To 2 Little Spinning wheat
To cleaned wheat
To one Cabitch Shaffer & 5
Spickels [Spigots?]
To 14 Sacks
To Puter and tinn
To 4 Potts
To Pott hanger chane shovel &
tongs
To one frying Pann and small
pans

1 15 0
1 0 0
1 5 0
0 1 6
4 10 0
18 6
12 9
1 6 1
0 2 6
0 6 9
0 4 0
1 15 0
0 12 0
0 12 3
0 5 3
0 6 9
0 5 3
7 0 0
0 17 6
1 1 3
1 7 6
10 5
4 0 0
1 0 0
0 10 0
0 12 0
0 10 0
0 4 0
0 4 0
4 10 0
0 10 0
0 4 6
1 10 0
0 10 0
1 0 0
2 5 0
0 8 0
1 12 0
2 5 0
1 0 0
1 10 0
0 18 0

To 3 Candle Sticks one Lantren
one Cann
To 5 Siths [scythes]
To 4 ogers 2 Chisels 2 ham-
mers one saw 2 gouges
To Lumber
To two Flowes Swingels and
and Irens
To one harrow and chane
To one Great Wagen
To Sawed Plank and Skantlin
To two Plow Shears
To one Colter two Iren Wedges
2 Rings
To two Grubing hoes
To Stell [Steel]
To Iren
To Skins
To Indian Corn
To hay
To Oats
To Wheat
To Rey
To 6 Milcks Cows
To 4 stears and one bull
To 7 calf
To 33 Sheep
To 4 hogs
To one Brown Mare
To 13 head of hofs Cine
To 2 Coalts
To one black hors
To 4 Working horses
To the Plantation
To Book Debts
To bills and bonds
To Specialitys

£584 4 5

Praised by us the under Subscribers
this second day of August, 1736.

WILL OF MARIA CATHERINA HOLLEN-
BACH, WIDOW OF GEORGE, THE
IMMIGRANT

In the name of God, amen: The
Thirth Day Juley in the Year of our
Lord 1756, I, Chaterina Hollobaching in
the country of Philada Widow, in helth
but ould and feble Thancks be Given
unto God therefore Calling unto Mind the Mortality of my body and knowing that it is appointed for all Men once to Dye Do make and ordain this my Last Will and Testament That is to say principally and first of all I Give and recomand my Soul into the hands of God that gave it: And for my Body I recomand it to the Earth to be buried in a Christian like and Decent Manner at the discretion of my Executors; and as Touching Such Worldy Estate wherewith it hath Pleased God to bless me in this Life I give Devise and Dispose of the Same in the following Manner and form. 

Imprimis: it is my will and I do order That in the first place all my Just Debts and funeral Charges be payd and Satisfied. Item, I give and bequeath unto my Deceased Daughter Chaterina her chil- dren whitch is four in Number, Item, my Son John Hollobach's oune Children, Item, my son George Hollobach's oune Children all my Moneys wich will be Left after my Deceass to be Equaly Di- vided unto my above named Chaterina's & John's & George's his children; and also my Household Goods & Moveables to be sold by publick Vendue and Credit to be Given to the buyer as my Execu- tors shall think proper and my Executors is to put the Moneys out at Lawful In- terest and to pay to each of the above Named Children their Chare both prin- cipal and interest as the Comes of Age: and I Do hereby Nominate Constitute Macke and ordain Mathias Richard and Bernhard Doderer for my Executors to this my Last Will and Testament, and I do hereby utterly Disallow Revoke and Disannull all and every other former Testaments Wills Legacies and Execu- tors by me in any ways before this time named willed and Bequeath, Rattify- ing and Confirming this and no other to be my Last Will and Testament. In witness whereof I have hereunto sett my Hand and Seal the day and year above written.

her

Catherine X Hollobachin (Seal) mark

Signed Sealed Published pronounced and Declared by the sayd Catherine Hollo- bachin as her Last Will and Testament in the presents of us the Subscribers. 

Andrew Giesberts

his

Baltzer X Spitznagel

mark

Mary Koplin

On the 15th day of April 1757 Then personally appeared Mary Koplin one of the Witnesses to the foregoing Will and on her solemn affirmation according to law, did declare she saw and heard Catherine Hollobach the Testatrix there- in named sign seal publish and declare the same Will for and as her last Will and Testament; and that at the doing thereof she was of sound mind memory and understanding to the best of her knowledge; and that Andrew Guisberts and Baltzer Spitznagel the other wit- nesses thereto did also subscribe their names at Witnesses in the presence of and at the request of the Testatrix.

Coram Jno. Campbell

by authority from Wm. Plumsted, Regt Genl

Andrew Guisberts is now dead. and Baltzer Spitznagel was not be found.

[Nuncupative Codicil]

Hanover Dec. — 1756.

Anna Maria Moyer, who nursed and attended Catherine Hollenbough, widow, deceased, in her last illness, on her solemn oath did declare. That on Friday, being the tenth day of December instant, the said Catherine Hollenbaugh, being then of sound judgment and understanding, but takeing death to be near, did give and bequeath unto her Grand- daughter Rosina Hollebaugh, the eldest daughter of Mathias Hollebaugh her son, the Goods following: Towels, a small Bible, six yards check linning. Sixteen yards and a half of flax linning, and a silk handkercheff; and that on the Sun- day following, being the 12th Instant,
the said Catherina Hollobaugh departed
this life very Sensible; and further saith
not.

Coram John Campbell

By Authority from
Wm. Plumsted, R. G.

Letters Testem. To Mathias Hollobach,
son of Catherine Hollobach decd.

Greeting:

Whereas the said Catherine Hollobach
in her lifetime made her last Will & Testa-
ment in writing duly Executed, bear-
ing date the 3d day of July Anno 1756,&
thereof constituted and appointed
Mathias Richard & Bernard Doderer
Executors, who have renounced the
Executorship of the same Testament and
desired the Admo. of the same might be
committed to the Sd. Mathias Hollobach,
She the said Catherine Hollobach
having whilst she lived and at the time
of her Death divers Goods, Chattels,
rights and Credits within the said Pro-
vince, by means whereof the full dispo-
sition and power of granting the admin-
istration thereof, and also auditing of the
accompts calculations and reckonings of
the said Admo. and a final Dismission
from the Same, to me is manifestly
known to belong, I, desiring that the
goods chattels rights and credits which
were of the said Deedt. may be well and
truly administered, and the Testament
aforesaid (a true Copy whereof is here-
unto annexed) have its due weight and
Effect, do hereby grant unto you the said
Mathias Hollobach (in whose fidelity in
this behalf I very much confide) full
power by the tenor of these presents, To
Administer the Good Rights and Credits
which were of the said decedt. within
the said Province. —Inventory to be
exhibited before the 19th day of May
next, and an account at or before the
19th day of April 1758.

Wm. Plumsted, Reg. Genl.

Dated April 18, 1757.

[The Administrator's Bond in the
sum of £400 was filed the same day;
signed by Mathias Hollenbach, John
Schneider and Thomas Gilmore; and
witnessed by Piet Jerger and John Camp-
bell. The Inventory, amounting to
£171.15.6, was filed Sept. 7th follow-
ing, as follows:]

A Just and True Inventory of all the
personal Estate of Catherina Hollen-
baugh Deceased, which was sold at Ven-
due the 26th of Aprill, 1757.

<table>
<thead>
<tr>
<th>Item</th>
<th>Quantity</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>To 15 yards Check Linen</td>
<td>£2</td>
<td>12 s. 6 d.</td>
</tr>
<tr>
<td>To 35½ yds flax Linen</td>
<td>4</td>
<td>7 s. 6 d.</td>
</tr>
<tr>
<td>To 13 yards Tow Linen</td>
<td>19</td>
<td>6 s.</td>
</tr>
<tr>
<td>To 2 hand Towels</td>
<td>1</td>
<td>6 d.</td>
</tr>
<tr>
<td>To 5 Biller Givers [Pillow Covers]</td>
<td>6</td>
<td>0 s.</td>
</tr>
<tr>
<td>To 5 Table cloths</td>
<td>6</td>
<td>0 s.</td>
</tr>
<tr>
<td>To 2 Sheats ¾ o 4 Shiffs 3½ one pound flax o 10</td>
<td>7</td>
<td>10 s.</td>
</tr>
<tr>
<td>To one Blanket</td>
<td>5</td>
<td>0 s.</td>
</tr>
<tr>
<td>To uper and under Bed, Straw Bag, I poolster, 4 Billers</td>
<td>4</td>
<td>0 0</td>
</tr>
<tr>
<td>To one Bety Coat two West Coats</td>
<td>0</td>
<td>3 0</td>
</tr>
<tr>
<td>To two Bags with Dryed apples, one Barrel winegar two chests one chair</td>
<td>1</td>
<td>4 0</td>
</tr>
<tr>
<td>To 3 Iron pots one kittle 2½ Barril Syder</td>
<td>1</td>
<td>17 0</td>
</tr>
</tbody>
</table>
| To 2 Bags with two Bushel Corn, one Emyt Barril and a half, and another Kask, two pewter plates one Dish one Danecert two par
-shers, seven spoons, two pails | 1 | 7 0 |
| To one Spinning Wheel one tape 6 caps | 5 | 0 s. |

£18 1 10

The above goods were sold at public vendue.

Goods sold at Vendue | 18 | 1 10
To Cash in the Chest | 12 | 5 8

Bonds and Notes:

<table>
<thead>
<tr>
<th>Bond</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To one Bond due by Christopher Newman</td>
<td>44</td>
</tr>
<tr>
<td>To one Bond due by Christopher Newman</td>
<td>7</td>
</tr>
<tr>
<td>To one Bond due by Moses Biner</td>
<td>25</td>
</tr>
<tr>
<td>To one Bond due by John Snider</td>
<td>8</td>
</tr>
</tbody>
</table>
To one Bond due by  
Peter Sailler 5 0 0  
To one Bond due by  
Andrew Smith 15 0 0  
To one Bond due by  
Charles Witz 5 0 0  
To one Bond due by  
Henry Colston 5 0 0  
To one Bond due by  
Daniel Rothermel 9 0 0  
To one Bond due by  
Valentin Vough 3 0 0  
To one Bond due by  
Jacob Fry 6 0 0  
To one Bond due by  
William Brooks 5 0 0  
To one note due by  
Vallentin Voogh 2 0 0  
To one note due by  
Frederick Eshbough 2 4 6  

£171 15 6

Exclusive of the goods verbally willed to Rosina Hollenbough appraised to .................. £3 19 3

Witness our hands

MATHS. RICHARD
JOHANNES SCHNEIDER

[An examination of the indices of the Orphan's Court Records gave no information in regard to the distribution of these two estates. The will of George Hollenbach would, through its ill-considered provisions, surely prove difficult of administration: and the fact that his widow, by her will twenty years later, wholly ignored her eldest son, is sufficient evidence of some dissatisfaction with him, some friction which is quite likely to have had its origin in his administration of the paternal estate. Her own will was equally lacking in wisdom; in that it created a life-long trusteeship for her entire estate, the entire benefit to go to her grandchildren as each one attained majority; some being yet in early infancy, and others yet unborn. The fault in both cases must lie principally with the English-speaking scriveners called in for the purpose of drawing the papers: but who were unlearned in the law, and therefore bad advisers.

The eldest son Matthias, head of the family after the death of his parents, and administrator of both their estates, was a man of standing and influence among the German population; as is shown by many contemporary notes of public acts and conveyances. Here follows the record of the administration of his estate.]

MATTHIAS HOLLENBACH THE ELDER.

Philadelphia Book of Administration,  
Book I, P. 7.

Memorandum that on the Seventh day of February, 1778, Letters of Administration on the estate of Matthias Hollenbach deceased were granted to [Rev.] Jacobus Van Buskirk and George Booche [Bucher—both sons-in-law of the deceased]. Inventory to be exhibited on or before the seventh day of March next ensuing, and an account on or before the eighth day of February 1779. Given under the Seal of the Register's office at Philadelphia.

SAM'L. MORRIS, Register.

ADMINISTRATORS' ACCOUNT

The accompt of Jacob Vanbuskirk and George Booche [George Dieter Bucher] Administrators to the Estate of Matthias Hollenbough deceased:

Imprimis: The Accomptants charge themselves with all and singular the Goods, Chattels, Rights and Credits of the said deceased as mentioned in an Inventory thereof remaining in the Registers office at Philadelphia, amounting to £1985 4 3

Dr. with the following sum of 34.7.5, being what the goods sold for more than appraised at

£2019.11.8

Item: The said accomptants pray allowance for their several payments and
Disbursements made out of the same as follows, viz:

pd for Leters of Admo. £1.1.9

Do.: [payments to sundry parties, as per vouchers submitted: the sums being separately given; but here the names only.]


Total £796.4.6
Paid Register for Stating ex—g [exemplifying?] and passing this account 2.17.6
Paid Register for sealing, and copy of this account 2.12.6

Allowance made admrs. for their time and Trouble in Sd. administration 100.0.0

Total £902.16.3
Ballance to be disposed of as the Orphan’s Court shall direct £1116.15.5
Settled Philada. April 27th 1779:
Errors Excepted.

JACOB VAN BUSKIRCK
GEORGE D. BOOCHER

[Loose note folded in the above account] Mem” to Enquire of Mr. Boocher whether he took away the Admrs. Bond & Inventory.

Now, October 1911, it appears that the question as to the whereabouts of the bond and inventory has remained unsolved for over a century and a quarter. The latter document, as presumably showing the changes in the manner and the accessories of living, in the forty years preceding the American Revolution, must have furnished an interesting addition to this paper; its early loss is much to be regretted.

The writer’s search among the pre-revolutionary archives of Philadelphia, though directed to the history of but one obscure German immigrant and his family, was sufficient to indicate that to the expert investigator a rich mine of early history remains unworked in the offices of the Register of Wills, the Recorder of Deeds, and the Orphan’s Court of the County of Philadelphia.

Wilkes-Barre, Pa. E. W.
The Germans in Maine
By Garrett W. Thompson, University of Maine, Orono, Maine

(CONTINUED FROM OCTOBER NUMBER)

HE rapid settlement of lands in Maine east of the Kennebec aroused great dissatisfaction among the Indians. They complained in particular that Waldo’s settlers had penetrated into their hunting grounds on the St. George. And indeed so determined was their attitude that the government in 1738 felt obliged to take precautions that the Germans should not claim or make reservations of land north of the Falls. With these measures and the insidious influence of gifts to the amount of 100 pds. the Indians were at least temporarily pacified. But when in the autumn of 42 the Germans at Waldo’s express directions occupied both sides of the Medomak they passed thus over their northern limits into the territory of the redmen. There were renewed ex-postulations and dissatisfaction; but once more recourse was had by the white men to explanations and presents, and once more the Indians seemed to be satisfied. At least they ceased to bring their grievances to open expression.

In 43, when it was becoming evident that a conflict with France could not be postponed much longer, the government began to strengthen the frontier. Fort Frederick was enlarged; at Richmond, Arrowsic, Sheepscott, Damariscotta and St. George’s forts were either built or repaired; but there were no defences at Broad Bay. It was perfectly clear that the coming struggle would involve the colonies in general and threaten most seriously the settlers in Maine. At a conference held at St. George’s between the Penobscot Indians and representatives of the Assembly from Boston the former gave assurances of a peaceful attitude; on the other hand, the Passamaquoddy tribe and their allies in the eastern sections were likely to be hostile, and as a matter of fact eventually joined the French. The news of France’s declaration of war, formally uttered on the 15th of March, 1744, did not reach the people of Massachusetts until early summer. The English treated the Penobscots as allies and the struggle which followed was marked on both sides by extreme fierceness and barbarity. It is on the whole noteworthy that amid such desperate hostilities this winter of 44-45 should have been a comparatively peaceful one for the Germans at Broad Bay, no more serious depredations being recorded than the theft of a few cattle.

The movement against Louisburg in January of 45 was not only determinative in the course of the war, but an event of no little moment to the colonists at Broad Bay. Wm. Pepperell led the expedition, with Waldo (who had received the rank of Brigadier-General) second in command. More than 4,000 soldiers participated, among whom were many Germans, for according to Eaton all the men at Broad Bay enlisted, some even taking their families. The others took refuge in the forts on the Pemaquid and St. George, so that during this campaign the settlement was virtually closed and deserted. The German forces, while they formed a part of Waldo’s division in the army, were under the immediate

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58Waldo had always supposed that his patent included both sides of this river.
59Der deutsche Pionier, Vol. XIV, p. 91.
61Pepperell was colonel of the Yorkshire regiment, and infused a military spirit among the settlers; the following year there was a partition of the colonial forces here, the eastern division being assigned to Waldo.
62Waldo was third in command according to Coll. Maine Hist. Soc., Vol. IX, p. 52.
63Annals, p. 67.
command of John Ulmer, one of the settlers of 40, who during his sojourn at Broad Bay served the people in the several capacities of priest, prince and military leader. The fall of Louisburg, while disastrous to French arms, boded less advantage to the colonists, for the Indians seemed to cherish greater enmity against the English, now that their French associates were defeated. Den 64 ersten Angriff machten sie auf das Fort zu St. Georges am 19ten Juli, und binnen zwei Monaten wurde jede Niederlassung auf der östlichen Grenze von zerstreuenden Abtheilungen der Wilden heimgesucht, denen nach dem Blute der weissen Ansiedler durstete. The warfare was most desolating. Attacks were made on Pemaquid, Sheepscott and Wiscassett; dwellings lay on all sides in smoke and ruins, and owing to the surreptitious methods of the Indians lives were continually in danger. In the autumn of 45 the Germans returned to their settlement, and strangely enough amid this struggle of annihilation going on all about them passed the ensuing winter (45-6) also in peace and security.

But on the 21st of May, 1746, the blow, so long withheld, fell upon them with a power and ferocity which the other settlements had not felt. The surprise and massacre was complete, as is universally attested.

"In 46 the Indians and French captured the place (Broad Bay) and carried many captive to Canada." "The 66 Indians attacked in 46; the whole country lay waste till the treaty of Aix-la-chapelle Oct. 7, 46." "At Broad Bay the Indians killed Piper, Lash (Losh), Sides, Hermann Kuhn, Henry Demuth; they captured young Klein." "A large body" of Indians fell on the newly organized hamlet of Waldoboro; they reduced the habitations to ashes, killing some and carrying some to captivity. The settlement lay waste until the close of the war. "A large body of Indians in May attacked the Germans at Broad Bay. Unprepared for the onset the Germans were slain, captured and all dispersed, some to St. George, others to Fort Frederick, and their houses were in ashes."

Once more the settlement was abandoned and refuge taken in the forts and at Louisburg. After a long conflict the peace of Aix-la-chapelle, agreed upon on the 2nd of July and ratified on the 17th of October, 1748, closed hostilities in the American colonies and brought a welcome respite from bloodshed. "Ausz Vorsicht wurde jedoch noch eine starke Milizmacht über Winter gehalten, um die östlichen Ansiedlungen gegen Überfälle der Indianer zu schützen, die indessen nichts Feindliches mehr gegen die weissen unternahmen." On the 16th of October, 1749, peace was formally established also between the Indians and the whites at Falmouth, and the latter began to return to their forsaken plantations. So too the Germans came back after an absence of 3 years, and for a second time the process of rehabilitation took place. Waldo saw at once that if the settlement was to have a permanent future new and substantial acquisitions must be made. Accordingly he set about to procure additional assignments of immigrants from Germany, and by a happy combination of circumstances he was able to bring 20 or 30 families 71 from Philadelphia, who had just crossed the ocean, whose welcome presence instilled new life and hopefulness into the somewhat disorganized community. Grist and saw mills were put up, and by mutual efforts a little church 72 was erected which obviated the necessity of meeting in the open, in private houses, and in barns.

When Crellius 73 stopped in England on the voyage of the Priscilla to America

64Der deutsche Pionier, Vol. XIV, p. 92.
65Hist. Luth. Ch. in U. S., p. 301.
67Ibid., p. 111.
68Will. II, p. 244-5.
69Sewall, p. 294.
he met Waldo at Cowes and doubtless made definite arrangements with him regarding future shipments of emigrants to Broad Bay. After he had disposed of his first consignment to the banks of the Kennebec he prepared actively to take up matters in Waldo's interest. Accordingly in the winter of 1512 he went to Germany as agent of the Kennebec Company, commissioner of New England, and plenipotentiary of Waldo. It was this arbitrary assumption of official titles as well as the practice of dishonest methods that marked him as a Professional "newlander" and led to a permanent breach between himself and Hofrat Luther. When Crellius reached the other side he arranged with Harvard and Co., ship owners of Rotterdam, to transport a load of emigrants to Broad Bay. He hoped to collect settlers from the northern part of Westerwald, the Westphalia circle, and the adjacent principalities of Wittgenstein and Nassau, and that too, without delay. He caused posters to be printed and circulated, in which he emphasized the advantages of Waldo's settlement. In the middle of May, 1522, he came to Herborn to receive recruits and made his headquarters at the house of the printer Riglein, who was a friend of Luther. For political reasons therefore Crellius in a later pamphlet proclaimed Luther as the protector of these New England emigrations. Between the 25th of May and the first of June the number of passengers who assembled was so small that he could not use a ship for himself, and as the vessel on which he proposed to carry his people was sailing to Boston with its own quota he was forced to leave thirty of his colony behind in the Netherlands.

Toward the end of May Germans from the southern provinces began to gather in order to descend the Rhine to Holland; on the 19th of May one hundred from Wirtemberg left Heilbronn for the same purpose; sixty started at the same time from Speyer and one hundred were ready in Franconia. On the first of June about 350 had thus assembled at the mouth of the Ruhr, and the conduct of the transports was given by Crellius to Philipp Ulrich, who was to bring them to Rotterdam, while the former hastened by post to the same city. Here the emigrants were destined to suffer much discomfort. During the long delay in which Crellius' business complications involved him, they were not allowed to leave their transports; and as Harvard & Co. refused to provide food for the interim they were left to their own resources for sustenance. Some had money; some had none. There was in consequence much suffering. Meanwhile there was continued delay, much correspondence between Luther and Crellius, in which the latter's duplicity and selfish aims came more and more to the surface. Luther, moved by humane instincts, wanted the people, whom he felt to be his countrymen, carried in comfort and without the disruption of families, neighbors, etc. Crellius was indifferent to their well-being. At length, June 24, 1522, Crellius wrote to Luther from Rotterdam: "—Morgen stechen wir von hier nach Boston an Bord des Schiffes St. Andrews, Capitän Alexander Hood, mit 260 Frachten in See. So Frachten, die wir nicht aufnehmen konnten, und welche ich auf ihren Wunsch entlies, haben sich an andere Kaufleute gewandt—." These Germans arrived in Boston on the 23rd of September, but we have no record of their voyage across the ocean or their ultimate destination after they landed, at least so far as Maine is concerned. The Ober-Post-Amts-Zeitung, No. 197, of Dec. 9, 1522, says:

The efforts of Crellius to secure recruits for the Broad Bay settlement came in this way to nought. The year 1753 brought a change in immigration conditions. The situation in Nova Scotia became such that the English government was forced to make an investigation. Lord Cornwallis, who had been governor of that province and returned to England toward the end of 52, testified that the class of emigrants who had invaded Nova Scotia was not desirable; that there was a greater number of foreigners there than could be cared for; that larger promises had been made to them than could be fulfilled; finally, hat general neglect of their interests and welfare had resulted in sickness. In 53-4 untoward conditions in the German colony Luneburg (Lunenburg) brought on a riot which had to be quelled by arms. These circumstances caused immigration in that quarter to be stopped. Of Crellius Rattermann speaks:

"Die hartnäckige Agitation Luthers gegen Crellius hatte die Aufhebung der diesen gemachten Privilegien zur Folge, weshalb Crell von der Schaubühne gänzlich verschwindet. Statt seiner hatten die Kennebec Elgenthümer den schon erwähnten Philipp Ulrich beauftragt, für ihre Ländereien Emigranten zu werben. Welchen Erfolg dieser hatte, entzieht sich unserer Beobachtung, indem keinerlei Schriften zur Hand sind. Da aber Ulrich nach Schluss des Jahres nicht wieder in Dienste der Gesellschaft zum Vorschein kommt, so darf angenommen werden, dass das Resultat nicht den Erwartungen entsprach und er deshalb fallen gelassen wurde."

Moreover, Luther had by this time grown cold toward the cause of emigration. He had endeavored to persuade the American governments to control the transportation and settlement of colonists, and to assume greater responsibility for their safety. But the Assembly had refused to make emigration a question of provincial jurisdiction. This disappointment together with the worthless conduct of Crellius no doubt made him hopeless regarding the conditions he so desired to bring about. The Kennebec Company offered him a tract of land on which he could establish and dispose of his settlers according to his own wishes; Waldo also gave him a town and ship and requested him to act as a European agent. He could not be induced, however, to active participation, although he offered to assist Waldo, and it was this offer of assistance which encouraged Waldo to make greater efforts for the rehabilitation of his colony at Broad Bay.

To this end he sent his son to Germany that he might put the emigration business under his personal supervision; he engaged a ship in Amsterdam which was to embark passengers in the spring of 53 and carry them to Broad Bay; he prepared a statement and sent it to Luther, who published it in the papers at Speyer, Mannheim, Heilbronn and elsewhere, under date of November 17, 52. At the beginning of the following year Waldo's secretary, John Knöchel, came to Frankfort (on the Main) and established an emigration bureau with many branches and sub-agents in many cities. As a result several families sailed for Boston in March. But Waldo was apparently unsatisfied with such meagre returns for his labors. He came to Germany in person. In Frankfort he was received in charge of the bureau (which continued until the autumn of 53) he visited Regensburg to secure permission for mustering emigration recruits in the principalities. This interest he left in care of the English ambassador and pushed toward England. Knöchel was also not idle. In the political part of the Ober-Postamts-Zeitung of Frankfort for the 20th of January, 53, he contributed a valuable supplement to Waldo's emigration literature in the form of a letter which contained a biography of Waldo.
a description of his possessions and the assurance of his benignant attitude toward emigrants.

There were, however, obstacles in the way of securing emigrants which Waldo had not foreseen. The episode of Crellius and the exposures which followed it, since the methods of the "Newlanders" were thereby disclosed, had not only started a reaction against New England in Wirtemberg and the upper Rhine countries but constrained the Electors of the Palatinate and Mayence to forbid the transportation of emigrants. And while other avenues to the sea were eventually found (France, Belgium, etc.) just at this time (53-4) such prohibitions placed the upper Rhine principalities beyond Waldo's reach. In the northern districts of Nassau-Dietz-Idstein, Nassau-Dillenburg, and Hachenburg-West, however, Waldo obtained permission to seek emigrants. The Count of Nassau even appointed, at Waldo's request, a commissioner, Karl Leistner (a man of intellectual training), who was to accompany his countrymen to America and safe-guard their interests. But here also were many unscrupulous agents who in the interests of the Kennebec Company and Boston (New German-town) so embellished their statements with attractive untruths that young Waldo sought to correct these false impressions through the newspapers.

"Trotz aller dieser Verwarnungen gegen die Seelenverkäuferel und trotz der Aufmunterung des wal'd'schen Projectes gingen die Werbungen für das letztere nur sehr langsam und schwerfällig von Statten, indessen die "Neuländer" und Ausländer für die Rotterdamer Rieder ganze Schaaren von Emigrationslustigen in ihre Netze fingen."

When we consider that during the summer of 53 more than four thousand Germans landed in Philadelphia; that in the following year three thousand embarked in Germany for Pennsylvania; and then on the other hand that young Waldo could not gather enough to fill one ship, it is not difficult to see that the personal work of these professional recruiters yielded larger, if less honest, results. But while this unequal competition was going on between Waldo and his crafty rivals Karl Leistner gathered a colony of about sixty families in the mountain districts of the Taunus (district of Nassau-Dietz-Idstein). With characteristic energy Waldo had secured the ship "Elizabeth," Captain Neale, which by first of May lay at anchor off Meuden (near Amsterdam) ready for the voyage. But it was the middle of June before the emigrants left Dietz, the point of mobilisation; they proceeded down the Lahn and Rhine to Coblenz, and at the mouth of the Ruhr paused to take on passengers from the Dillenburg and northern districts, losing also some in the interim. In the same month, however, they left Amsterdam, touched at Cowes, where several of them died; reached Portsmouth, N. H., and sailed thence for St. George's. Here they were transferred to a sloop so inadequate for their number that they had only standing room; in this way they arrived in Broad Bay in September, 53. Their treatment on this voyage is said to have cost them indescribable suffering. The crowding of the ship was due to the fact that Waldo brought also English and Scotch emigrants whom he deported at St. George's in order to strengthen that colony.

"Whilst his son was procuring emigrants in Germany General Waldo himself was not idle. Being in London about this time (as we have seen) he issued printed circulars, inviting emigrants to settle upon his lands—These offers attracted sundry persons in Stirling, Glasgow and other places in Scotland, who—made an agreement—and arrived at St. George's in September 1753."
The results of these operations were a distinct disappointment to Waldo. In the fall of 53 he recalled his son, and gave up further attempts to secure emigrants in Germany. He ascribed the failure of his enterprises to Luther's lack of co-operation; in consequence their hitherto warm friendship suffered a permanent rupture. After this year there were no other endeavors to bring colonists from the Fatherland to Maine.

The substance of Waldo's circular, as it was printed under date of March 23, 1753, and distributed among the peasants, is as follows:

Waldo is styled "Royal British Captain Waldo, Hereditary Lord of Broad Bay." The circular, written in sections, specifies at the outset the only places and persons where emigrants should apply, and warns against all others; it recommends the climate of Maine as healthy, the soil as exceedingly fruitful, "since the wood is mostly oak, beech, ash, maple, etc.," as yielding all manner of fruit "like Germany," but hemp and flax in greater perfection; it attests much game in the forests and fish in the sea and streams where every one has the right to hunt and fish. The plan of settlement was: (1) divisions of 120 families will be made; each of the 120 families will get 100 acres of land if it lives 7 whole years on the land in person or by substitute, the land being guaranteed to them, their heirs and assigns forever without the slightest recompense or interest to pay; unmarried men over 21 years of age will be regarded as a family; the church will receive 200 acres and the first purchaser an equal amount; (2) all foreigners, if protestants, will have the protection of the laws; will send a deputy to the General Court to represent them; need not bear arms or carry on war; if war arises they will have the free protection of the government: will have free exercise of religious rights if protestants; in return, each division of 120 families shall call a learned minister within 5 years; (3) necessary support will be given for from 4 to 6 months as their time of arrival shall determine; (4) if one or two protestant ministers go at once they will get free passage, 15 pounds sterling for two years; boards for the first church will be furnished; settlers may sell wood, which will be sent to Boston by ship, and thus the difficulty of using wazons (as was experienced in Pennsylvania) will be avoided.

The text of Waldo's pass, given at Whitehall March 2, 53, is also reproduced in full.

In the newspaper account of Waldo's circular is a statement that the government of Boston had granted to foreigners as a beginning in its Province 4 townships, each containing more than 2,000 (German) acres, for settlement. As a result soon afterwards a shipload of Germans arrived from Philadelphia and announced that several hundred families would follow. It is also stated that other proprietors imitated this example and made similar grants.

We quote a few excerpts, which throw additional light on the immigration of 53.

"Others (beside the Lugwig family) arrived in September at Broad Bay 'with iron constitutions and confirmed habits of industry,' supposed to have been influenced chiefly by Waldo's circular. "About 52 Waldo[5] obtained a number of these Germans to settle on his lands at Broad Bay; but they were disappointed in their expectations and persuaded by some of their German brethren in Europe, who had lately bought lands in the southwest part of Carolina and in that quarter, to a removal." "Still more glowing accounts of prospects brought a larger colony (the immigration of 53), many of whom shared a similar fate at a later invasion (of the Indians)." "In 52 52 20 or 30 families came to Maine, having reached America the year before, and settled on Dutch Neck; possibly others came: It is said that 50 families were added. These had lived in the highlands and wine country which they missed." "In 52 Waldo went to Germany—and 1300 Germans emigrated to Maine." Influenced by these (Waldo's) encouragements about 1500 people removed from Germany and settled on the patent of the "Hereditary Lord of Broad Bay."

The assertion of Faust that this number of 1500 is the estimate of John W. Starman rests on doubt on a similar assertion of Rattermann. The original

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68 Extract from the Imperial Post, No. 47.
71 Fanus, p. 88.
72 John W. Starman in letter to William. Willis.
73 Williamson, p. 399, Vol. II.
75 Der deutsche Pionier, Vol. XVI, p. 197.
statement of the estimate of 1500 comes, however, from Williamson (1832), and all subsequent writers, including Starman, have copied this estimate, which in Williamson is unaccompanied by proof.

Sewall’s account of the immigration of 53 gives a darker picture.

"20 or 30 families, influenced by Waldo, landed at Pleasant Point, St. George's; they were packed in a sloop and transferred to Broad Bay. Here they were crowded for shelter into a shed which had no chimneys. Many froze to death; others died of hunger, etc."

Eaton says of those who came over in 53 that some were put into a house, some cared for among the settlers, and others kept in a shed 60 feet long and unfit for habitation, many freezing to death or dying of diseases induced by their privations. He also states that many of the newcomers were fain to work for a quart of buttermilk a day, or considered it a boon when they could gain a quart of meal for a day’s labor. Rattermann confirms these details and adds:

"Nach der dritten Bedingung in dem Walsos' Schenen Circular selten sie auf sechs Monate mit Lebensmitteln und den sonstigen Bedürfnissen versorgt werden, sobald sie in der Kolonie ankommen würden; sie blieben aber gänzlich unberücksichtigt—Hier (in the huts and shed) brachten diese armen, von ihrem Schutzherrn total verlassenen Leute einen langen Winter voll der schrecklichsten Leiden zu—Siebzehn von ihnen starben an Hunger und Entblüssung, und ihre Gräber sind noch heute auf dem gegenwärtig von Karl P. Willett geeigneten Felde, mitten in Waldoobo, zu sehen."—

Viele der Frauen verdingt—ihre Kinder unter die Englischen in Damariscotta und St. Georges, damit sie nicht vor Hunger umkämen. Auf Jagd und Fischfang verstanden sie sich nicht. Seekrabben war das Einzige was sie erlangen konnten. Diese bereiteten sie mit etwas Mehl zu einer Suppe, die ihre alleinige Nahrung war. Etliche der Emigranten hatten Geld mitgebracht, allein auch für Geld waren Lebensmitteln nicht zu erlangen, so gross war die beherrschende Hungersnot.

When spring finally came, and with it provisions, Waldo appointed Leistner his regent with full powers to distribute them, and also to assign the promised lands. In the exercise of both of these functions he was charged with partiality. Instead of locating the settlers on the sea coast where they might have the benefit of shipping, etc., he planted them in the midst of the forest almost two miles to the westward of the river, and allowed them only a half acre at Broad Cove for a dwelling place. Here then at some distance from the fields they built a compact village of huts, the isolated position of which possessed two advantages, doubtless not intentionally planned by Leistner, in that the settlers were drawn closer together socially, and could also operate more successfully against the Indians. There are traces at the present time which indicate that the settlement was protected by a wall. The promontory on which it stood, lying between Broad Bay and Broad Cove, still bears the name of "Dutch Neck."

(TO BE CONTINUED)

45Annals, p. 82.
46Der deutsche Pionier, Vol. XVI, p. 201.
HE two men who beside Washington have proved to have been most valuable to the American army are Kalb and Steuben. They were widely experienced commanders, had attained practical knowledge of warfare in the foremost schools of Europe, Kalb in France, Steuben under the leadership of Frederick the Great, and both had acquired the title "general" and much fame even in Europe.

Johann Kalb was born on June 20, 1721, in Hütendorf in Bavaria. His father was a hard-working peasant and John was forced to earn his own livelihood, as best he might, when finished at his town school. As a tapster he traveled to France, where Louis XV maintained thirteen Swiss and ten German regiments. In one of these he took service under the name Jean de Kalb. Lafayette and he became fast friends and when the former was inspired with enthusiasm over the fight for freedom in America both crossed the Atlantic in April 1777. They landed in Charleston, S. C., and hurried on to Philadelphia, where Congress was in session, to offer it their services. The first year of Kalb's activity in the American army was spent in New Jersey and Pennsylvania. His experiences there bore no encouraging and satisfactory character. The army, under leadership of Washington, was forced to retreat continually before the victorious onslaught of the British. Such state of affairs was no fault of the soldiers, however, for they were transfused with the best spirit and were able and willing to endure great difficulties. But the officers lacked experience and information.

Jealousy and rivalry among the higher officers did not tend to alter conditions. Washington himself was attacked on all sides at that time and many attempts were made to take away from him the commandship. Kalb, who was a member of Washington's staff, and exerted a great influence by virtue of his extraordinary military cognizance and varied experiences was ever faithful to Washington and wrote of him: "Washington has accomplished more and does more every day, than could be expected from any general on earth under equal circumstances and in my opinion he is the only person, who, through his natural and attained capabilities, his valor, his sound character, his honesty and uprightness is able to uphold the good spirit of the army and people."

Kalb participated in four campaigns in America and played a conspicuous part in many dangerous adventures and strifes, but, queer to say, he was not active at any of the great, deciding battles. In July 1780 he went to Camden, S. C., under General Gates. Twelve miles south of the city they came upon a superior force of British regulars. A spirited combat ensued. Kalb attacked again and again, received one injury after the other, was repulsed several times; but renewed the onslaught until, when victory was in sight, he fell, bleeding profusely from nine wounds. The enemy treated him with utmost respect and greatest care, but death resulted on August 19, 1780, three days after the battle. Congress passed a resolution on October 14 of the same year to erect a monument in honor of Kalb at Annapolis, bearing the inscription: "Dedicated to the memory of Baron von Kalb, brigadier of the French army and major-general in service of the United States. After serving with glory and honor for three years, he gave one last, grand proof of his devotion to the cause of freedom for America in that battle at Camden. By leading the troops of
Maryland and Delaware against superior forces and inspiring them to heroic deeds by setting a good example, he was wounded several times and died on Aug. 19 in his 59th year."

"The Congress of the United States of America has erected this monument in grateful appreciation of his loyalty, his service and accomplishments."

Among those Germans, who aided the Americans in their struggle for independence, none distinguished himself more than the baron of Steuben. To him belongs first rank. His accomplishments are second only to Washington's, since Steuben first created the army, with which Washington was able to conquer. Born at Magdeburg November 15, 1730, Friedrich Wilhelm von Steuben was reared in the midst of soldiers and from little up he had no other aim in view, than to become a useful military member. At the age of seventeen he joined the army of Frederick the Great and took part in the Seven Years' War from beginning to end. In 1777 he wished to pay England a visit, choosing his route over France. At Paris he became acquainted with the American ambassador, Benjamin Franklin. In consequence he abandoned his purpose to journey to England and went on to America; arriving at Portsmouth, N. H., on December 1, 1777. He paid Boston a visit and here received a letter from Washington, asking him to present himself at Congress, which had assembled at York, Pa. Steuben complied with this request and expressly stated in his letter to Congress, that he wished to enter the army as volunteer and could be found ready for any service, to which the commander ordered him. The decree of Congress read as follows: "Since Baron von Steuben, a lieutenant-general in foreign service, has offered these states his service as volunteer in an extremely unselfish and heroic manner, be it resolved: that the president assure Baron von Steuben of the gratitude of Congress in the name of United States for the fervor, which he has displayed in behalf of America and for the unselfishness, with which he has offered his military abilities in such friendly manner, and that he notify Steuben, that Congress accepts his offer to serve as volunteer in the army of these states with pleasure, and desires, that he join Washington's forces as soon as possible."

Steuben left immediately for his point of destination and was welcomed heartily by Washington, who was at once imbued with a spirit of admiration, respect and trust for the efficient soldier.

At no time during the whole war was the army in such a pitiable state, as when Steuben arrived in the winter-quarters at Valley Forge. The log-cabins and huts of loam, in which the soldiers lay, gave little shelter against the severe winter and cold, the pangs of which were felt all the more on account of the lack of decent clothing and nourishing food. But Steuben saw at a glance, that the material was good. He collected 120 men from the troops, with whom he had military exercises twice daily. Many officers and soldiers came to witness the spectacle. "In fourteen days," says Steuben, "my company could shoulder the guns correctly, could march and execute different maneuvers with accurate precision." By this confidence in him increased, for he taught them intelligently and shrewdly, what had been lacking in their military training. In consequence the entire army expressed the wish to partake of these exercises. Battalions, brigades and divisions were formed and trained. It was a well-deserved honor, that the baron was given the rank of an inspector-general, receiving the salary of a major-general.

The reorganization of the army in all its parts however proved to be a much more difficult task than the exercises. But Steuben prepared a manual, containing regulations, which he found, were necessary for an arrangement of a thorough system of discipline and orderliness. Every officer received a copy and the rules were known many years under the name "Steuben's regulations." For the first time during the war the
officers received clearly stated instructions for their service.

Then Steuben also saw to it, that these rules were carried out in practice. He himself held keen inspection every month, to make sure, that the numbers really represented men in line, ready for attack. The officers of the various divisions had to give an account for each missing soldier. Every musket was inspected, also each knapsack, and woe to the officer, who was found negligent in his responsibilities. Equally exact and regular was the review of hospitals, provisions, the work-shops, of every place and thing. Soon the good results became apparent. Until the end of the war, Steuben discharged the duties of inspector-general with the same zeal, patriotism and punctuality. Until the end his work brought forth fruit, especially in Virginia in the winters of 1780 and '81, during the siege of Yorktown, where he captured a division.

Two Germans are the men, to whom the honor of striking the first and last decisive blows belong, which downed the enemy of American freedom. At the close of the war Steuben remained in America, not being able to return to Europe, since all his belongings had been sacrificed in the fight for independence. Congress later paid him an annual salary of $2500, and the states of New York, Pennsylvania, Virginia, and New Jersey, donated vast estates to him, showing their appreciation of his services. During the summer months Steuben dwelt in Utica, New York, winter usually found him in New York City at his home, 216 Broadway. Here he attended the German-Lutheran church in Nassau Street, where his comrade Major North, had a tablet placed in memoriam for him, as follows:

Sacred to the memory of
Frederic William Augustus, Baron Steuben,
A German Knight of the Order of Fidelity,
Ald-de-Camp to Frederic the Great, King of
Prussia,
Major-General and Inspector-General
In the Revolutionary War.
Esteemed, respected and supported by
Washington.
He gave military skill and discipline
To the Citizen Soldiers, who
Fulfilling the Decree of Heaven,
Achieved the Independence of the United
States.
The highly polished manners of the Baron
were graced
By the most noble feelings of the heart:
His Hand, open as Day to melting charity.
Closed only in the Grasp of Death."

Steuben succumbed on November 27, 1797, as the result of a stroke of apoplexy. He was buried beneath a pine near his home, a last wish of his requesting it so. But his memory shall live, as long as a people inhabit the United States, who cherish independence, helped to attain by Steuben through his glorious, faithful service—a German to the core and still a staunch, true American! To honor Steuben a township in Oneida Co., N. Y., and Indiana, a county in New York and Indiana, seven towns in Illinois, Indiana (2), Maine, New York, Pennsylvania and Ohio, bear his name. We also find a Steubenville in Ohio and Indiana. A monument, projected by Albert Jaegus was unveiled on December 7, 1910, in the presence of President Taft, member of Congress Barthold, Ambassador Bernstorff and Dr. Hexamer, all of whom delivered speeches to the throng, gathered together by thousands to commemorate Steuben.

A similar monument was placed at Potsdam last summer, the German emperor officiating.

(TO BE CONTINUED.)
Es Hemelt Mir Ahn
J. W. Y.

Sis en Wort dass mir oft in der Sinn kommt,
Sel Mehnung is wunnerbar schoen.
Ich kann es doch gar net auslege
Und sei Mehnung glar mache und blain:
Awer en Gleichiss kummt mir oft wan
Ich rum lauf
Dahem, und ich kum no oft dran,
Und der Sprichwort will Ich nau ah do
schreiwe,
Sis yust der—Es hemelt mir ahn.

Es hemelt Mir ahn, was en Sprichwort,
Fol Liewe und Hemweh, kaum Schmertz,
Fol Zeitland fuer Dada und Mahma,
Fol Druedsal und dazu en foll Hertz:
Es sagt uns fon Kindheft Vergnuegen,
Zu diesen ist alles en Gmahn;
Mir goot weil, noh steht mer und stoodit,
Noh sagt mir—Es hemelt mir ahn.

Wie oft gehn mir zurueck an die alt Hehm
Wo mir gsplien hen mit Kindlichem Lust;
Won all die Schatze dass Gott gebt
Bleibt kener wie Hehm in der Brust.
Foll gute zelte is die Schier
Der Hoy bare demmert mit Fun,
Kommt lass uns Blumsack do spiele,
Du liewer, das hemelt mir ahn.

In der Schier is der Vorschuss der besten
Wann mir en lange Zeit fort war von Hehm,
Just sitze und die Geil abhoerige
Wie die Kette rapple an die Zehm,
Dort ware mir manichmol gsesse,
Und die arwet war epmois net gedoh,
Awers hot greereg, und mir ware muet
schaffe,
Der alt Vorschuss—Er hemelt mir ahn.

Sel war der Blatz wo der Dada
Mit uns gits tot hot, und hot uns verzelt,
Vie Sie kschaf hen Wie Er noch en Buh war,
Und hot uns gsad wo mirs oftmohls verfeht,
Dort hot er uns glernet Fillar breche,
Und die Eid vom e Gaul beim Zah
Und der alle best Weg en Reff hewe,
Der alt Vorschuss—Er hemelt mir ahn.

Im Wage Schop sagt der alt Reaper
Vom Hoy felt, un Ernt felt und Hitz,
Von tricks des die Buwe als gspliet hen
Wan ener zu gros war und gnitz,
Das zeh uhr stueck in dem Ernt felt
Ware mir all halwer naerrish fuer drah,
Wan mir zruce denkt, machts uns all
wenig Hehmwe,
Die sache—Die hemle uns ah.

Alle Ecke im alt haus sage uns deitlich
Von Jahre voll Arwet und Kspass
Voll laches und helles und denkes,
Und Kindlichem Zorn und Hass.
Die Kammer mit em Bettlei und Schocklei
Is es Denkezeige mit viel Mehnung drah,
Sie sagt uns vom rughiem schlofes,
Ken Druwel—Sie hemelt mir ahn.

Die alt Schockel is now verbroche
Uns das Bettlei hot yust meh drei Beh,
Awer die Fred von der Mehm ihres singes
Kann nie von dem Bettlei weg geh.
Wan krankhet uns do nieder glegt hot
Mit schmertze im Leb oder Zah
Noh war die Mehm immer bei Uns,
Das gleh Bettei—Es hemelt mir ahn.

Jah Ich klaub mir gleiche alle Hehm geh
Und yust lenich sei ergets draus,
Und lansam rum laute und gooke
Von der Scheir bis nei ans Haus
Unser auge were drueb mit drehne
Als mir stehne und gooke ledom Gmahn,
Das Hertz werd noh Schwer und mit
Seufze
Sagt mir yust—Es hemelt mir ahn.

Und so hot der Herr es gschaffe,
Kein bleibende Stat hawe mir doh.
Die Blume falle ab und verwelke,
Und die Dadas und die Mamas were groh
Alle yohr steht in mehe Denkezeige:
Wan mir Hehm komt noch denkt mir erst
drah,
So welle die alt Hehm oft bsuche,
Und danke fuer—Es hemelt mir ahn.

Written by a young man from Mifflin County and is no doubt written in the dialect as it is spoken in the Kisaququillias Valley.
Prof. C. HENRY SMITH.
Goshen, Indiana.
“Ponhaas,” Boy and Man

Des is die zeit foorn yahr, Mister Drucker, won mir Karls uft winsha mir waren widder boova—boova uf de olta bauerei. Net os mir gleiche daiten widder aus'm bed eyawkt tzu werra eb sun-uf morycets, won der reifa un's wedder draus es bed so warm feela hen mache un's ufshteha noh so hard is gonge; net os mir gleiche daiten widder Kolte tzehe odder shtefia finger grehe irr'er'm welshkon boshta; net os mir gleiche daiten gehe Keshtsa suche, haase-ship shtella un grundseul aus ihre lecher grauva; odder os es uns evva fiel ware fer widder owfonge in die Winter Shool gehe, even mit nee shivvel mit roat ledder uvva on de rohra.

Nay, sel sin oll sache die mer net gern fer-gesst, doch sache die mer leer droh denkt un drivver lacht os wie mer winsht fer sie widder ivwer tzu mache. Ovver wos uns shpoteyahr so uft winsha macht fer unser boova's dawge, Mister Drucker, is der ponhaas! Of course, es sin ow ononera goota sache os kumma mit erschlahe—broot-wersht, leverwersht, tzidlerla, “witzel,” geroaisha-ribba mit gravy, fliaxh-boya, un so noch goot weiter; un es is ow die tzeit fer mince-boya, Karebsa-boya, lodwerrick, apple-much un buchwaitze-Kuche. Ovver's war der ponhaas os mir boova ols es besht gegliche hen.

Be-sure, ponhaas is noch blendly now, ovver er is neet immer foorn de olta ort—net uf tzu'm Dr. Wiley standard. Bletsweis duen sie die sei ohra un die sei-reehsel nei. Now sel mag oll recht sei fer ponhaas os ferkauft wert uf'm morrick in Harrisburg, Lancaster, Philadel-phia,. Reading, Lebanen, Perkiomen un Ma-cungie, ovver fer selver dehaim tzu usa is so ponhaas net orrick obbaditcly. Hee-un-doh wrer wer ow die sei-schwentz ge-used fer pon-haas mache; ovver die mensht tzeit sin sel blets woo si die schwentz net im sour-growt gleiche, doch mehna die schwentz warten tzo goot fer in's saifa-fet shmeisa. Noh hut's ow blets, fiel blets, woo leit mesh-melh usa in blots foon buchwaitze-melh fer der ponhaas shtieft tzu rehrea; un sel doot em ponhaas ow net mithelfa. Die same tzeit es sin ow noch blets—hinna draus uf de baueria—woo die leit ponhaas foon de olta ort hen, die ort die Mommay ols gemacht hut. Un even seller shmockt nimmy so goot wie er ols hut. Ovver fer ehrlich tzu sei, so ponhaas ondem is yusht so goot wie der os die Mommy uns ols bei de ponnaful so sha brau gebroata hut.

Es sheint don, wow letz is gonge, war net mit em ponhaas, ovver mit unserm obhadit. Der obbadit ferwoxst sich, wie der boo; won der boo en mon wert, abboodiich bei yahre, don hut sei lushha om dish ken so eifer meh.

Drumm, wie g'sawt, Mister Drucker, duen monnicha foorn uns winsha die tzeit im yahr mir waren widder boova—anyhow long ga-noonk fer nochamohl ponhaas essa!

“Ay, ye gods! What wealth of relish there!”

OLLY HESS.

“Olly Hess” Appreciated

A reader writes:

“And hugely do I enjoy ‘Olly Hess’ and consider you fortunate in having him on your list of contributors. Would like to shake hands with ‘Olly Hess’ and squeeze it a bit too. Those who make smile for us, in this vale of tears are the rare jewels and it be-hooves us to preserve them with all care—

and tenderness.

We—those of us who care for history—

wade through a lot of facts and uninteresting dates very patiently and feel thankful that we have the D. D’s, Ph. D’s, B. A’s to enlighten us of course. But when we come to ‘Olly’ with his ‘x-t-y-tz’es’ we rest our weary souls in the things ‘wass die mommy ols gemacht hut.’ Die toasties, Quaker Oats, Puffed Rice sin mer aw evva fiel und gern date ich witter kolta buchwaitze kuche g’schmiert mit lotwar-lick essa.”

“Olly Hess” will be pleased to learn that he has cheered a heart and can write with so much more fervor. We hope to hear from him again.—Editor.

Another View of the Beyond

(Suggested by poem in Oct. issue, page 604)

I too on the banks of the Stygian stream
Calmly stand and its waters survey;
Bright and fair are the scenes beyond the di-vide—
It’s the dawn of the glorious day.

’Tis the land of the Blessed I perceive over there,
And the saints crowd in groups on the shore.
My mother and many dear friends I behold;
And forget the dark waves with their roar.

Why should I dismay at the sight of the stream,
Why linger in dread on the shore,
When all is inviting and beck’ning beyond,
And a safe happy life is in store?

Methinks I do hear midst the roar of the waves
The sweet voice of my Savior and Friend:
“Fear not. I’ll be with thee when thou must embark
And make of life’s journey an end.”

T. S. S., Annville, Pa.

Here is an admirable book based on first hand knowledge of this great country of promise, which was known in the old school geographies of thirty years ago as the "Argentine Confederation," and later as the "Argentine Republic," (the Silver Republic), a country mighty in its possibilities, and inexhaustible in its resources.

"We, the people of the United States," are so engrossed with our own importance and greatness that we assume we alone constitute America; in fact as far as we are concerned, "America" is synonymous with the "United States." The people of this country seemingly forget that there are Americans to the north and to the south of them, whose hidden power and undeveloped possibilities, and boundless resources will be some of the mighty factors of future civilization. How little intercourse there exists between this country and Argentina, and South America is a whole, can easily be determined by the author's regrettable remark in speaking of the immense traffic of Buenos Aires. "Here are vessels from all the carrying nations of the world, flying the flags of Germany, Italy, France, Great Britain, Spain, and Austria; but the flag of the United States is not visible. Out of the thousand of vessels which entered this port last year, there were only four vessels that sailed under the stars and stripes of Uncle Sam." (!) And yet the scene in the harbor of Buenos Aires cannot be duplicated in New York with its much greater traffic.

The book is by no means simply descriptive; it embodies a fine delineation of the character and characteristics of this great republic of the southland, with a government modeled after that of the United States. Chapters like "The People and their Characteristics," "The People at Play," "Education and the Arts," and "Religious Forces," really disclose the spirit of the Republic.

It is good interesting reading; it is decidedly literary in style; it is not a compilation of statistics; such as there are, are found in the appendix. Nor is it written for the benefit of any syndicate or corporation on promoting South American interests. It is written so that the "lay" reader can enjoy it. When the writer has occasion to use big figures in comparisons he has the aptness to use some concrete statement that means a great deal more than a large incomprehensible number. In speaking of the great number of sheep in Argentina, he says that they would form a double column from New York to the Golden Gate.

The book has fifty-one full page illustrations, a map, index, and an appendix containing among other things a bibliography of literature pertaining to South America. The book is gotten up in an attractive and artistic style.

THE ART OF THE VIENNA GALLERIES

This is the eleventh volume in the series entitled "The Art Galleries of Europe." It is the author's purpose to bring the paintings of the Vienna Galleries into greater prominence; he thinks they are among the least known of those in Europe and that they are at the same time the most important. "They are especially rich in the works of the masters not generally known to art lovers, but of equal rank and often higher merit than those whose names are more familiar."

The first chapter gives an historical account of the museums and galleries of Vienna. The remaining chapters give descriptions of the paintings of the various collections. A short but rich bibliography is attached; and also an index giving the dates of births and deaths of the artists represented in the different collections. This arrangement makes the reading portion of the book look less like a compilation of dates.

The book must undoubtedly be of great interest to all art lovers, especially to such as know something of the history of painters and painting, and those who do not, will find some interesting things here. It may, how-
ever, not be of the greatest interest to the
"lay" reader, though it is written in a simple
style.

The writer shows a fine power of discri-
mination, and an "art-sense," and one of
appreciation that go far in pointing out the
merits and demerits of the many painters and
paintings.

The book is beautifully and artistically
bound, causing the external appearance to har-
monize admirably with the subject treated
internally.

THE SPELL OF HOLLAND— The Story of
a Pilgrimage to the Land of Dykes and
Windmills—By Burton E. Stevenson; with
illustrations from photographs by the
$2.50. Uniform with Caroline Atwater
Mason's "The Spell of Italy," L. C. Page
& Company, Boston, 1911.

Here is something new, original, and ex-
ceedingly pleasing and informative. The
author writes from first-hand knowledge and
observation. He has seen what he writes; he
writes from observation and not from books.
The "spell" of Holland may be strong and
captivating, but the "spell" and charm of the
writer's style may be equally captivating.

No country has stamped upon itself so
strongly the character and taste of the people
as have the Netherlands; this may be mainly
because the people have made the country
by reclaiming it from the ocean; verily they
have made the land upon which they live.

They have fashioned it to suit themselves,
trees and vegetation grow just where they
are wanted to grow. One cannot help ad-
miring the industry, frugality, and the dogged-
ness of these people. By the time one gets
through with the book one feels like saying
what the author says. "If I wasn't an Amer-
ican, I believe I should like to be a Dutch-
man."

The narrative is entirely sympathetic and
appreciative. It is doubtful whether a more
sympathetic account has ever been written of
this picturesque land of dykes, windmills and
canals. The writer points out the foibles of the
people rather than their faults. Much
has been said about the cleanliness of these
people of "Hollowland"; the author makes
frequent reference of this trait, so that one
must conclude that the "ad" of the "Old
Dutch Cleanser" as used by one of the meat
packing houses is most appropriate and in
place.

Not infrequently books of travel are ted-
ious and monotonous, when one has read a
chapter or two, one has read the whole book;
it might be thought that this was especially
true of a narrative of a country whose land-
scape features are as monotonous as those of
Holland. But this is true neither of the style
of the book nor of the features of the land-
scape. Every chapter, every page is an added
charm. Whoever like books of travel will
find "The Spell of Holland" charming and
pleasant reading.

This book, as well as the two noted above
as being by the same publishers, is a fine
specimen of book making. They are all art-
istically bound in a very attractive manner,
and reflect credit upon this well established
publishing house.

THE RUGGED WAY— By Harold Morton
Kramer, author of The Chrysalis, etc. Cloth;
illustrated; 428pp. Price $1.35 net. Lothrop,
Lee & Shepard Company, Boston, 1911.

The author, Mr Kramer, is the editor of the
"Morning Times" of Frankfort, Ind. He has
written several books that have to do with the
great North-West, a section of country he
seems to know admirably well.

The opening scenes of this story are laid
among successful rich men of New York
where the hero is overwhelmed by calamity,
then they are shifted to the northwest where
he reestabishes himself. There are two women
in the story. On the eve of his betrothal he
is sent to jail for gambling with the funds of
his bank. After his release he starts for the
West where he builds up a career under the
guiding light of a new love.

It is an interesting, vigorous story; it is not
weighed down with analysis and description,
features of stories that often go begging for
appreciation in these days of hurried read-
ing. It is all narrative, all action. Its style
might be more compact, its sentences less
"long tailed," and its content might be a little
more worth while. Its best feature is its dra-
matic quality, it affords excellent opportuni-
ties on the stage; although it may at times be
somewhat melodramatic. The opening chap-
ters read as if they had been taken from the
scenario of a play, and this tone is prevalent
throughout the book. Consequently the story
is clear, strong, and rapid of movement, there
is something "doing." On the whole it is a
good wholesome story.

REPTILIEN UND AMPHIBIEN IN SAGE
& SITTE UND LITERATUR— Von Pro-
fessor Karl Knoritz. North Tarrytown, N.
P. Paper; 90pp. Annaberg, Sachsen; Gra-
sers Verlag. 1911.

This is another of this voluminous writer's
works that deal with the peculiar and extra-
ordinary in life and literature. The work has
to do with the Serpent, Frog, Toad, and other
animals. The writer goes on to show how
these animals have been regarded by the dif-
ferent peoples of the world.

The book contains a large amount of curi-
ous, novel, and interesting information. It
shows boundless reading, and it is written in
the author's usual frank and interesting style.
The Pennsylvania-German Society of Age

The twenty-first annual meeting of the Pennsylvania-German Society held in the Senate Chamber of the State Capitol at Harrisburg, on Friday, October 20th, was one of the most interesting and instructive meetings in the Society's history. In spite of the unfavorable weather conditions, about one hundred and fifty members were present when the President, Rev. Prof. Henry E. Jacobs, D. D., LL. D., Dean of the faculty of Mount Airy Seminary, Philadelphia, called the meeting to order at ten A.M. The Divine guidance and blessing on the Society's work was asked by the Rev. Dr. Ellis N. Kremer, pastor of Salem Reformed Church, Harrisburg, Pa. Daniel S. Seitz, Esq., City Solicitor of Harrisburg, extended a cordial welcome to the members of the Society to the Capital of the Keystone State. In the absence of State Senator, Daniel C. Gerberich, of Lebanon, Rev. Dr. Theodore E. Schmauck, of Lebanon, responded and in behalf of the Society thanked the City and State authorities for the courtesies that were extended, especially for the privilege of meeting in the magnificent Senate Chamber of the Capitol.

Dr. Schmauck compared the dominant races of Pennsylvania to the voices of a church choir, the Scotch-Irish being the high soprano, the Quakers the deep heavy bass, and the Germans the sweet-voiced beautiful contralto.

The scholarly address of the President, Rev. Dr. Henry E. Jacobs, was one of the principal features of the day.

Dr. Jacobs spoke of the great and lasting influence the German settlers of Pennsylvania had in the upbuilding not only of our native State but of the American nation. He concluded with the assertion that the landing of the German pilgrims was as important and necessary to the American evolution as that of the Puritans in the Mayflower.

The Secretary, Prof. George T. Ettinger, of Muhlenberg College, presented an interesting report of the Society's progress during the year. The total membership numbers 512.

The Treasurer, Julius F. Sachse, Lit. Doctor gave an itemized report of receipts and expenditures with a balance of over $3000 in the treasury.

It was decided to increase the Executive Committee to fifteen members following which the annual election was held and the following nominees were unanimously elected:

President, Henry M. M. Richards, Lebanon; Vice Presidents, Frank M. Trexler, Allentown; George A. Gorgas, Harrisburg; Treasurer, Julius F. Sachse, Philadelphia. Members of the Executive Committee, Charles R. Roberts, Allentown; Albert G. Rau, Bethlehem; Rev. A. Stapleton, Jersey Shore; B. F. Fackenthal, Riegelsville; Rev. John Baer Stoudt, Northampton; N. H. Keyser, Germantown; and W. K. Sahm, Pittsburgh.

Hon. B. M. Nead read an address delivered in London, England, by George F. Baer, President of the Reading railroad.

Dr. Samuel P. Hoeiman, Chairman, read a very interesting and exhaustive report of Pennsylvania German Bibliography. Credit for compiling the report was given Professor H. H. Reichard of State College, and he was tendered a vote of thanks by the Society.

An adjournment was then made to the Assembly room of the Department of Public Instruction, where Superintendent Schaeffer in the spirit of true Pennsylvania German hospitality had provided a bountiful luncheon for all present. After the wants of the inner man were fully satisfied an hour was devoted to sight seeing in the Capitol and State Museum.

At the afternoon session Dr. Nathan C. Schaeffer, State Superintendent of Public Instruction, read a paper on “The Influences of the Pennsylvania Germans in the Development of Our Public School System,” in which he traced the beginning of our public school system back to the days of the father of Governor George Wolf. Dr. Schaeffer said “in Northampton County there is a community known as the Irish Settlement where no Irishman now lives. Open your mouth anywhere in that community in the Pennsylvania German vernacular and you get a response. But in the eighteenth century the land was settled by Scotch-Irish Presbyterians who like all early settlers of that faith believed in higher education.

Among them lived a thrifty inn-keeper and farmer from Germany by the name of George Wolf. A subscription was started to build an academy. When the paper was handed to Wolf, he asked: ‘Why should I subscribe for an Academy?’ ‘If you subscribe your son George may become Governor of Pennsylvania’ was the reply. The subscription was made and the boy became Governor.

For six years he served the people of Pennsylvania in that capacity. To him belongs the distinguished honor of having signed the Act of 1834, creating a system of common schools in the State of Pennsylvania. In fact he is known in history as the father of the Common School System.” Not only was it the Pennsyl-
vania German Governor whose influence established our public schools, but ever since their establishment they have been practically under the supervision and guidance of Pennsylvan ia German Superintendents. Dr. Daniel W. Nead, of Buffalo, N. Y., in his very interesting paper on “The Pennsylvania German in the settlement of Maryland” brought out some interesting facts in the early history of that Commonwealth.

An admirable paper by Prof. Harry C. Reichard, of State College, Pennsylvania, on “Charles Calvin Ziegler, a Pennsylvania-German Poet,” was a revelation to most of those present of the work done in the dialect by this author, whose gems of wit, wisdom and pathos were published some years ago in Germany under the title “Drauss Und Daheem.” Prof. Reichard read numerous extracts in the original with a free translation which were greatly enjoyed by all present.

After the serious work of the day had been disposed of an adjournment was had to the Board of Trade building, where at six P. M. the annual banquet was held in the auditorium. After the substantial menu had been properly stowed away, and the company assumed the complacent self-satisfied expression that follows well performed duty, Toastmaster James McCormick Lamberton, after a few preliminary remarks introduced Dr. Nathan C. Schaef er, who apologized for the absence of Governor Tener, and responded to the toast, “A Voice from the Commonwealth.”

Dr. Schaef er related the early struggles of the present Executive of Pennsylvania, his care for his mother and younger brothers and sisters, showing the inherent good qualities that have helped him through life. Continuing Dr. Schaef er said that where he was neither as tall or as handsome as the Governor, he was a much better authority on “Pennsylvania Dutch.” In conclusion he asked his auditors to take this message from him to the boys at home: “That the boys who have pluck, and are willing to work faithfully may reach the highest post in the gift of the people.

Hon. William U. Hensel, former Attorney General of Pennsylvania, in responding to the toast “Of Age,” after congratulating the Society on its 21 years of usefulness, said the last time he spoke in Harrisburg he did not have the honor of speaking to such a distinguished audience as tonight but he had the supreme satisfaction of knowing that to all those who then listened his words carried conviction.

“The Press and the Pennsylvania Germans” was responded to by Hon. Edward James Stackpole, Postmaster of Harrisburg, and Editor of the Harrisburg Telegraph. Mr. Stackpole presented the characteristics of Pennsylvania Germans as viewed through Scotch-Irish eyes, paying tribute to Thomas Zimmerman, of Reading, and Thomas H. Harter, of Bellefonte.

Hon. Henry Houck, Secretary of Internal Affairs, graphically depicted amid smiles and tears, “The Home Life of the Pennsylvania Germans.” The humor and pathos of Mr. Houck are known throughout Pennsylvania and far beyond its borders has he scattered sunshine for many years.

The speech making was concluded by the newly elected President, H. M. M. Richards, of Lebanon, Pa., whose theme was “A Word for the Future.”

F. A. S.

To the Editor of The Pennsylvania-German.

The readers of your Journal may recall that in the December, 1910, number there appeared a statement to the effect that at the annual meeting of the Pennsylvania German Society, held at York, Pa., Oct. 20, 1910, a Committee on A Bibliography of Pennsylvania German literature was appointed, in which statement there was also defined what is to comprise the compilation the committee was to undertake.

It may be of interest to your readers to learn that work on this project was immediately entered upon, and during the ensuing year was so far advanced that at the recent annual meeting of the Society, held at Harrisburg, October 29, 1911, an elaborate report as to the matter could be submitted to the Society, a report practically almost in completion of the entire project. The substance of that report, altho submitted in the name of the Committee, is in fact the sole and entire work of Prof. H. H. Reichard, Ph. D., Assistant Professor of Greek in State College, Pennsylvania, who is also a member of the Committee. The material compiled by Prof. Reichard had previously been submitted to the Committee and by it reviewed, and then was submitted to the Society as the Committee’s report. The Society adopted the report, and continued the Committee for another year.

The completeness and comprehensiveness of Prof. Reichard’s work was so fully evident that the Committee in its committee capacity could not hope to do it as well, and it gladly availed itself of his generous consent to have his work, altho prepared by him for a private and a different purpose, used by the Committee as a report by it to the Society, and its use by the Society in fulfillment of the purpose for which it had appointed said Committee, in other words, in the attainment on the part of the Society of A Bibliography of Pennsylvania German Literature.

The vast quantity along many lines of this dialectal literature, in poetry, in prose, in newspapers, in magazines, and so on, already put into print up to this time, and the many and wide places of its production and publication, have made a complete index of it not only a thing greatly to be desired but virtually a necessity. To the preparation of such an index Prof. Reichard has given much study
and research, so that he made himself thoroughly acquainted with the various shadings of the literature he has indexed, its authors, its sources, and its wealth of material. Furthermore he himself is a Pennsylvania German by birth and rearing, and is, therefore in sympathetic relation with that life and its people. He is also himself versatile in the production of this peculiar dialectal literature, of which he is now also a compiler, in addition to which he is a young man of much promise along general literary and educational lines.

The work of Prof. Reichard, which is entitled, "An Index of Pennsylvania German Dialect Literature," and will comprise upwards of 400 pages, will contain eight parts, named as follows:

Part I. Introduction, pp. 3.
Part II. Beginnings of the Literature, pp. 11-30.
Part III. The Earlier Period; and Writers no Longer Living, pp. 32-124.
Part IV. The Later Period; Writers Still Living, pp. 130-231.
Part V. Results and Conclusions, pp. 231-255.
Part VI. Biographies of Writers and Their Bibliographies, pp. 255-281.
Part VII. A Bibliography of the Literature of the Pennsylvania German Dialect.
   b. Prose, pp. 319-345.
   c. Dictionaries, pp. 345-349.
Part VIII. A Complete Bibliography of Works—History, Fiction, Essays, Magazine Articles, etc., treating of, or dealing with, the Pennsylvania Germans.

Of these eight Parts seven were laid before the Harrisburg meeting as practically completed, leaving only Part Eight yet to be made up, the material for which is however, already largely in hand, and therefore, needs but a short time for its writing up, so that the whole work is in a fair way of being fully completed long before the next annual meeting of the Society.

The Committee was able to say for Prof. Reichard that his work will include: "A general essay on the beginnings of Pennsylvania German Literature, and the reason for its existence, and causes that called it into being, following this with an account of thirty or more dialect workers, authors, translators, and collectors. In the case of these their biographies have been united, especially emphasizing their relations to Pennsylvania Germandom with an account of their productions, and when opportunity offered, a comparison with similar dialect productions of Germans. Also a long list of works in which the Pennsylvania Germans, or their literature, are referred to."

The Society can well congratulate itself on the early realization of this projected index of Pennsylvania German Dialect Literature, to comprise all of it that has been put into print, from its beginning to the present time, thus assembled into compact form and order, and which aside of its own intrinsic interest must prove of great value as a definite reference list to its writers, their productions, their biographies, the places, and wherein and in what form their productions may be found, together with a collateral list of books, and their writers, on the history, genius, characteristics and achievements of the Pennsylvania Germans as a class.

S. P. HEILMAN, Chairman.
Heilman Dale, Pa., Nov. 6, 1911.

Lehigh County Historical Society

Three score members and guests of this live society had a pleasant outing, following the invitation sent out by the society which is reproduced herewith. Sorry we could not be with you, brethren.—Editor.

"Ye Historical Society of ye County of Lehigh will journey by ye vehicles which go without horses," as Mother Shipton prophesied, to ye country near ye Blue Mountains, leaving ye Hotel Allen promptly at one of the o'clock on Monday afternoon, October ye 30th, whence ye direction will be over ye Mickley pike, turning right at Mickley's past ye Butz school house, hence past ye Old Fort Deshler, through ye ancient town of Egypt, where are Kohler's Mill and Egypt Church, through Ballietsville, where stood ye Balliet's store 150 years ago, through Neffs and Saegeville to New Tripoli. Here Senator James A. Miller will welcome ye society and a visit will be made to ye site of ye house which ye pioneer Mosser built before ye Revolution, with oaken floors eight inches thick, used as a place of refuge against ye red men, ye homes where divers people yeclent Ziesloff and Sechler were cruelly murdered by ye Savages in 1756, ye site of Ye Old Fort Everett, garrisoned by Captain Wetherhold in ye French and Indian War, ye site of ye old Moravian Church and burying ground and ye grave of ye patriot Frederick Leaser.

Mine Host Miller will then serve ye company with a bountiful chicken and waffle repast. Ye return trip will be through ye Leather Corner Post, Claussville, Guthsville and ye Wemnersville pike. One Spanish milled dollar will be collected from each participant.

Ye fortunate persons who are possessed of ye automobiles are kindly requested to aid ye harassed Secretary in transporting ye members to ye scene of action for which ye Muse of History will give thanks and praise. You are cordially invited to participate.

CHAS. R. ROBERTS.
GEO T. ETTINGER, Secretary.
President.
Kern Immigrants to Pennsylvania Between 1727 and 1776

Compiled by Josiah Quincy Kern, 1825 F. Street, N. W., Washington, D. C.

Mr. J. Q. Kern aims to work up an interest in the Kern genealogy and is gathering data with a view to publication some day. Readers with Kern blood in their veins will do well to enter into correspondence with genial Judge Kern.—Editor.

Names                                           Dates of arrival       Ages
Nicolaus Kern—Oct. 2, 1727.
Abraham Kern—Sept. 21, 1731—23.
Johannes Kern—Sept. 21, 1731—under 16.
Katherina Kern—Sept. 21, 1731—22.
Elizabeth Kern—Sept. 21, 1731—55.
Niclotus Carn—Sept. 21, 1732—39.
Magdalena Carn—Sept. 21, 1732—45.
Margaret Kern—Sept. 21, 1732—child.
Ulrich Wilhelm Kern—Sept. 21, 1732—under 15.
George Carne—Oct. 11, 1732—25.
Verena Kern—May 29, 1733—39.
Carl Kern—Sept. 1, 1736—30.
George Kern—Sept. 24, 1737.
George Kern—Sept. 20, 1738—38.
Conrad Kern—Oct. 25, 1738.
Peter Kern—Sept. 3, 1739.
Carl Baltus Kern—Sept. 25, 1748—18.
Jacob Kern—Sept. 9, 1749.
Hans Kern—Sept. 11, 1749.
Valentine Kern—Sept. 13, 1749.
Ludwig Kern—Sept. 27, 1749.
Johan Adam Kern—Aug. 15, 1750.
Matheus Kern—Sept. 25, 1751.
George Michael Kern—Oct. 16, 1751.
Frederick Kern—Oct. 23, 1752.
George Adam Kern—Oct. 23, 1752.
Jacob Kern—Sept. 30, 1754.
Matheus Kern—Sept. 30, 1754.
Conrad Kern—Oct. 1, 1754.
Johann Henrich Kernè—Sept. 23, 1766.
Jacob Kern—Oct. 13, 1766.
John Kern—Oct. 1, 1773.

Research Work and Workers

From a reader: "A few days ago, a woman came to my house, as agent for various wares and trinkets. She was quite well schooled and remarked that as a widow with a family she had to do something and so was canvassing. She has ample education and intelligence to examine city and county records here; lists of deeds, wills, mortgages, births, deaths, marriages, pollbooks of voters, etc., etc., unaided. No doubt such a widow may be found in every county seat in America. Did we but know it a letter to such a one asking for search might often reveal names, at least give us a clue which experts could follow, and all at small costs, relatively speaking. How can we find such persons and enroll them?"

I shall be very glad to enroll all who apply or are recommended for such work for the use of our subscribers, and put students of family history in communication with them. If you can do such work, or know of those who can and will, send names and addresses and state the district covered.—Editor.

Genealogical Record of the Wunderlich Family

Charles Albert Cornman has in forty years written thousands of letters and deciphered and translated hundreds of old documents to prepare the family records of the descendants of Johannes and Daniel Wunderlich recently issued under the above heading. No attempt has been made to give any biographical sketches, the work being purely a genealogical record. The book is well-arranged, well-indexed, well printed and deserves to be well patronized. There are only a few copies left which will be sold at Five Dollars each.

A Carpenter Inquiry

A subscriber, Columbus, Ohio, writes: "My grandfather, Dr. Paul Carpenter, was born in Lancaster, Pennsylvania, in 1810 and moved to Lancaster, Ohio, in 1829. No doubt I could trace this part of the family if I knew of some Carpenter to write to on the subject." Who can supply the "missing link" to enable our correspondent to establish his connection with the Lancaster Carpenters?
A Genealogical “Review of Reviews”
A correspondent writes as follows:
“It seems to me worth while to have an organ which shall be a ‘Genealogical Index’ or Genealogical Review of Reviews to cover the whole field of biographical and genealogical publications in the world and summarize it in articles and condensations and indexes from issue to issue,—say 4 times a year at least. Would not such a periodical be of great value to any given field, say that of the Penna.-German?”
To this we replied: Such a review “would be most excellent, most expensive and most unpopular with the masses. I am afraid there would not be enough specialists to meet the necessary expense in connection therewith.” We would be very glad to hear from our specialists in genealogy on the subject. Is there enough pluck in Pennsylvania German stock to organize and conduct a review as suggested?—Editor.

A “Schall” Research
Mrs. A. P. Johnson, Bunty, Tenn., is hunting “missing links,” the parents of her great grandfather, Capt. George Schall of Pennsylvania. She feels as if chasing “Will o’ the Wisp.”

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

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Correction of Error
In October issue, page 596, 1st column, line 30, read houses for horses; page 600, 1st column, line 31, read food for feed.

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.]

78. CRAIG
The surname CRAIG denotes one who lives among the crags or in a rocky region. It is derived from the Gaelic word CRAIG meaning a rough steep rock or point. In a very few cases the surname CRAIG is of Germanic origin, being derived from the German KRAGEN meaning the neck. In these cases it denotes a well-built or more especially a proud man. This meaning however is extremely rare.

A Trio of Pennsylvanians in Kansas
Judge Ruppenthal sent clippings respecting three Pennsylvanians in Kansas:
Martin C. Walter, born near Harrisburg, Pa., 1833, a Civil War veteran and highly respected citizen, died at Salina, Kansas, Sept. 25, 1911.
Levi B. Burger, born in Snyder County, Pa., died at Vesper, Kansas, Aug. 30, aged 70 years, also a Civil War veteran.
H. L. Baum, of Watson, Kansas, celebrated with others the golden wedding of his parents, Kittanning, Pa.; Aug. 24.
Examples of the ubiquitous “Dutchman.”

The Penna.-Germans, Hessians?
A reader in New Mexico writes:
I have heard the statement made, I think by Prof. — that the Penna.-Dutch were descendants of the Hessians. I want to combat the statement.” This reply was given:
Germans came to Pennsylvania almost a century before the Hessian hirelings fought against American liberty. Many Germans came after the Hessian service. Of the Hessians many were killed, many returned, while some remained to be incorporated in the great body of Germans. To say that all Penna.-Germans were of this Hessian stock is too ridiculous to merit a reply. The best, it seems to me would be to call a person making such charges a “prevaricator” and demand documentary proof. The evidence is all against such statement.
People have come to Lititz and talked the same nonsense. If such a remark is made in your presence, deny at once and demand the proof.
Well Established Facts, Few

I have no desire to join in the controversy about the prevalence of the Bible in the later Middle Age. Such discussions have however an important use. For while they do not often change a man's creed they usually modify his opinions. Still there have been some noteworthy exceptions. Among Englishmen J. H. Newman and F. W. Faber are the best known. The creed of only very few persons is the result of careful and painstaking study. It is usually the product of conditions that precede deliberate examination and the weighing of evidence. Not many men are willing, in mature life, to admit that they have hitherto held erroneous beliefs. Usually it is more consoling as it is always less laborious to hold long cherished opinions than to take the trouble to examine the evidence on which they are based. A number of years ago a friend of mine, said he did not want to read books that advocated the current evolutionary theories lest they might undermine his religious faith. So many problems are constantly confronting us which we must solve in some way that few of us have the time to review such as can never be finally settled. I think no Roman Catholic will deny that his church does not look with favor on the universal dissemination of the Bible without note or comment. Whether this is wise or otherwise is a different question. On the other hand Protestants have translated the Book into all known languages and into many dialects and are actively engaged in disseminating it. I do not think this statement will be denied by either party, and it ought to shed a good deal of light on the historical attitude of the controversyists. Everybody who has had any experience in writing history or biography knows that it is absolutely impossible to ascertain the whole truth. The evidence is almost always conflicting. When this is not more or less the case there arises often the suspicion of collusion. Not long ago I had occasion to make inquiry about the moral character of one of my acquaintances. Some of his neighbors certified that it was good while others declared that they would not believe him under oath. Both parties judged the man from their own point of view and in the light of their personal experience. While he has no open vices, there is not much room for doubt that he is a bad man.

For nearly two thousand years almost everybody who could read and many who could not, believed that there was such a person as Jesus. Now comes a certain German professor named Drews with the overwhelming evidence, as he declares, that there never was a Jesus Christ; hence all that has been written about him is based on a myth. And this man has made not a few converts. For more than a century past many men have written a life of Napoleon. The work is still going on and will probably never be brought to an end. How many controversies were raised by our late civil war! Yet it is only a generation behind us. Well established historical facts are few in number. Many great world-movements are well authenticated. But when we undertake to determine just how much was contributed by each individual we have before us a problem which no man can solve.

C. W. Super.

Memory Day

St. Johns, Michigan, Nov. 4, 1911.

Editor H. W. Kriebel,
Dear Sir,

The copies of the October issue of the "Pennsylvania-German" are gratefully received and the good "setting" given to the subject and poem, of "Memory Day" is appreciated, and I fully believe, thereby much good will result.

It occurs to me, that it might be helpful, if you would state, that copies of the "Memory Day" Hymn—with words and music—will be sent, by myself, to those asking for them, and desiring to use them to aid the observance of "Memory Day." They will be sent without cost to the recipients. I shall never sell them. Efforts will be made to have the churches of Michigan observe the Sabbath next proceeding "Memory Day," as a tribute to those of their number who have passed from earth. It will seem to be well if churches in Pennsylvania, and in other states, would adopt the same plan, on the same Sabbath. Why not advocate this in "The Pennsylvania-German."

J. T. Daniels.

The Kutztown Normal in Fiction

Mrs. Helen R. Martin, author of "Tillie, the Mennonite Maid," and other books purporting to be studies of Pennsylvania-German life and manners, is writing a new novel which is running as a serial in "Smith's Magazine." The first installment occurs in the issue of that periodical for November. The title of the story is "The Fighting Doctor." The scene of the first chapters is laid principally in Lebanon County, but the story should be of unusual interest to readers of fiction hereabouts, inasmuch as the heroine is a graduate of "the Kutztown Normal school." Several years ago a strange lady visited our Normal school, carefully preserving her incognito. It is now surmised by some that the strange lady was Mrs. Martin intent on making studies for the local color in the novel which is now beginning to appear.—Kutztown Patriot.

"Better Than Ever"

I am glad to see the Penna.-German "better than ever" in each successive issue.

A Western Subscriber.
November 6, 1911.
Rev. Dr. Hentz's Article

We consider ourselves most fortunate to have the privilege of reprinting Dr. Hentz's paper on the Pennsylvania-Germans in Montgomery County, Ohio, which appeared originally in the Dayton, Ohio, Journal of October 22. We hope the good Doctor will favor us with other articles later on. There must be many such interesting papers in embryo somewhere. The history has been acted. There must be men to record it for our readers. Let us have suggestions, brothers and sisters.

Bills Sent Out

We expect to send out bills before the December issue is sent out. Please attend to the same at once. Two Dollars to you may be a trifle; the withholding thereof is to us a very serious matter. Money makes magazines move. If we had more ready cash we would jog up our good printer and make him hustle along so as to get the magazine out on time. Send in your subscriptions at once and watch the printer jump.

Solly Hulsbuck Breaks Loose Again

Solly Hulsbuck is ready to issue a new book of Penna.-German stories, prose and poetry of over 200 pages at $1.50. "A sure cure for the blues." You ought to get this book. Send me your order. Solly asks us, "Farwos kumshet net 'mol doh ruf?" to which we can only reply, "Ich hab mei Nas uf em Schleifsten! ich kan net geh. 'Hoffnung besserer Zeiten.'"

Interest in the Magazine

We spent a few days recently with subscribers in Easton, Allentown, and Philadelphia, conferring as to best plans for the future of our magazine. We were very agreeably surprised at the genuine interest taken in the welfare of the magazine. A business man immersed in rushing business enterprises without any solicitation whatever on our part volunteered to pay for ten subscriptions at regular rates this coming year. He took pleasure in saying this, I am sure. A thousand of our subscribers could do the same. Such a generous act on the part of a thousand would put us on the high road to prosperity and would not impoverish the subscriber. Come to think about it, you, who read this could do this—if you so decided. Will you?

Important Bibliography in Preparation for Publication

We have recently made arrangements with Mr. James Warrington, of Philadelphia, to begin in our January issue the publication of a bibliography of Church Music books printed in Pennsylvania, with notes. Our readers can well flatter themselves on the valuable contribution thus secured for our pages.

Subscription Credits

The crediting of subscriptions in this department is deferred. We will make an announcement about the matter in our next issue.
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The Pennsylvania-German

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Christmas among Pennsylvania Germans

The following article by the late Rev. Dr. J. H. Dubbs appeared originally in the Public Ledger, Philadelphia, Pa.

In the Fatherland the great majority of Germans have always attached great importance to the observance of Christmas. Before their conversion to Christianity the northern nations had celebrated the festival of Yule, marking the recurrence of the winter solstice, decorating their homes with evergreen and preparing feasts at which there were many guests. Appreciating the beauty of the festival, the Christians closely imitated it in the observance of the birthday of the Lord. In subsequent ages Christians maintained the two-fold character of a religious and domestic festival. Sometimes, indeed, the church had to interfere to keep the observance within proper bounds; but under all conditions it remained a season of rejoicing. In this respect the Reformation of the 16th century made no important change. Some of Luther's best hymns were prepared to be sung at Christmas, and there is a well known picture representing the great Reformer and his family gathered around the Christmas tree.

CUSTOMS OF FATHERLAND

"In Germany it had been usual to extend the celebration of Christmas over three days. The first day of the season was especially consecrated to the service of the church; the second and third were more domestic and social. The evening before Christmas—Christmas Eve—was largely devoted to the family; but the religious features of the festival were never ignored. It was the season of gifts and greetings; in many homes it was the children's hour as it is at present.

"The German pioneers brought with them to Pennsylvania the customs of the fatherland. On Christmas morning they naturally went to church. To them it would not have appeared to be a real Christmas unless they had heard the story of Bethlehem. Henry Melchior Muhlenberg, the 'patriarch' of the Lutheran Church in this country, and Michael Schlatter, the founder of the Reformed coetus or Synod of Pennsylvania, never failed to preach on the appointed lessons, and whenever circumstances permitted administered the communion on that day. "After the services the members went home and partook of a good dinner. On the table there was, of course, a goose or turkey, and a dish of delectable sauerkraut may also have graced the board. At the feast every guest was welcome, and the presence of the pastor was regarded as a special distinction. In the evening there may have been a distribution of spruce beer, honey cakes and home-made candy, with nuts and apples.
The

Principia Mathematica

By A. N. Whitehead and Bertrand Russell

Volume I

1910

Cambridge University Press
“There were a few lingering superstitions, though we do not think the people generally believed in them, but boys who were persuaded to go to the stable at midnight to behold the miracle were, no doubt, disappointed not to find the cattle kneeling in their stalls.

‘Third Christmas’—that is, the third day of the festival—was, we believe, rarely celebrated in this country—the people were, perhaps, too busy to devote so much time to holidays. ‘Second Christmas’ was, however, pretty generally observed, though the observance was not always creditable. Muhlenberg tells us that, even in his day, it had fallen into the hands of people who ‘were at heart heathen, though they called themselves Christians.’ He had met men, disguised as clowns, riding along country roads and shouting at the top of their voices. At country taverns dances were held—known as ‘frolics’—and these often led to great excesses. It is not surprising that the ministers protested against such rowdyism; but many years passed before the celebration of ‘Second Christmas’ was generally discontinued.

**REVIVAL OF INTEREST**

“When the pioneers had passed away the domestic observance of Christmas was in many places neglected. Apart from the fact that old traditions had been forgotten, it should be remembered that many English-speaking neighbors were indifferent, if not hostile, to such celebrations. That there came a revival of interest was, we believe, largely due to the Unitas Fratrum, or Moravians, a religious body which, though small in numbers, has exerted an influence which cannot be too highly esteemed.

“Any reference to the Moravians recalls the name of Count Zinzendorf, one of the noblest characters in the history of the church. Frederick William I of Prussia said, “he was persecuted by his contemporaries because he wished to live piously though he was a Count.” To relate how he prepared a refuge for the exiles of Moravia and Bohemia and reorganized the Unitas Fratrum would be beyond our purpose, nor is it necessary to tell how under his hands there grew up one of the greatest missionary societies the world has even known. The number of Moravian converts from heathenism is at present said to be 95,000, and there are Moravian settlements from Greenland to South Africa.

**MORAVIAN EVANGELISTS**

“To trace the story of Moravian evangelistic efforts in the early history of Pennsylvania would be an interesting task. Apart from the Indian missions, there must have been at least 50 preaching points in the province; but from most of these the Moravians voluntarily withdrew after the Reformed and Lutherans had effected a permanent organization. From about 1740 to 1748 they were actively engaged in an effort to promote the union of all the German churches; but this well-meant movement proved unsuccessful. Perhaps the semi-communistic life which had come to prevail in their settlements proved unattractive to outsiders.

“In a special sense the so-called Moravian towns, Bethlehem, Nazareth and Lititz—became centres of light and leading. Their schools were of a superior order, and the school at Bethlehem was famous for the higher education of women. The instructors were men and women of high culture, and some of them were excellent poets. They composed beautiful poetic services, or dialogues, which were recited by the pupils, especially at Christmas. In everything which they produced there was a spirit so genial and tender that to certain minds it was exceedingly attractive; and we have known ministers and members of other denominations to travel considerable distances to be present at the Christmas festival at Bethlehem.

“To the children especially, it was an occasion of unmixed delight. The Christmas tree was, of course, universal; but in many a home it was surrounded by a beautiful artificial landscape, known as a ‘Putz’ or ‘Kripp,’ representing the sacred scenes of the Nativity. Gifts were freely distributed in the church and home. These were not generally ex-
pensive, for the people were not wealthy, but they were recognized as genuine offerings of affection.

PREPARATIONS FOR CHRISTMAS

"Long before Christmas, the 'Sisters' had been busy preparing toys and ornaments, and many of these found their way to the surrounding country, naturally stimulating the celebration of the festivals. We recall a family whose home—some 60 years ago—was 10 or 12 miles from Bethlehem. These people were not Moravians, but in their celebration of the holiday they followed them closely. Every year, a few weeks before Christmas, the father made a trip to Bethlehem to procure the ornaments most necessary for decoration; and, indeed, it was from the Moravians that the mother had learned how to make a 'Putz.' The children were never told that Santa Claus came down the chimney—the parents were too strict in their ideas of truthfulness to deceive them even in such a matter. They were informed that all such stories were 'make-believe,' and that all gifts which they received were provided by members of the family. With this proviso they were told the 'Kriskingle' (Christkindlein) myths, as well as a vast number of stories about gnomes and fairies; and though they never supposed them to relate actual facts, their childish imaginations were so vivid that for the moment everything was real.

"They always hung up their stockings on the night before Christmas and rejoiced as heartily when they received their gifts as if they had actually believed that they had come down the chimney. For some days the children were excluded from the room in which their mother prepared the 'Putz,' and when at last they were admitted their admiration knew no bounds. There was the Christmas tree, of course, with its burning tapers, and gilded decorations; but there was also what seemed to be a landscape, with hills of moss and lakes of glass. There were the shepherds with their sheep, and in a cave the Holy Family gathered around the new-born child. Cakes there were in abundance, molded in curious forms, and a whole Noah's ark of animals made of pure, transparent candy.

"The gifts were as simple as can well be imagined—a toy or a new garment was amply sufficient. We remember that a certain little boy was surprised and delighted to receive a new spelling book, which happened to be a duplicate of one already in his possession. It seemed to him a piece of unwarranted extravagance and he exclaimed, 'Why, the old one isn't worn out yet.'

HORSEPLAY AT CHRISTMAS

"There was some horseplay on Christmas Eve among the young folks of the neighborhoods, and once in a while 'Belsnickel'—curiously disguised and bearing a bundle of rods to whip bad boys—came knocking at the door. It was, of course, not everywhere that his visits were cordially received."
Christmas Eve at Bethlehem, Pa.
By Harriet Washburn Stewart

F all the days the round year through, none ever seems quite so desolate to the solitary who are not "set in families" as Christmas Day. We were feeling it more than usual with the dear "aul folk" sojourning across the continent, and neither brother nor sister, chick nor child to help us make the season a true holiday. A sudden inspiration seized me. "Let's go to Bethlehem," I cried. "The magazines are full of beautiful stories of the Moravians' Christmas. If we hurry we can catch the noon train. And catch the noon train we did, flushed with haste of preparation and pleasantly conscious of forming a part of the holiday throng which was hurrying ferryward, "going back home" for the Christmas reunion.

Three hours of travel through flat, uninteresting country gave us time to read up on the Moravians and their early settlement of the picturesque town toward which our faces were turned.

It was already the appointed hour for the children's "lovefeast," but as we turned the first corner of the steep climb leading to the church which crowns the hill upon the residence side of the river, we instinctively paused to admire the venerable ivy-clad building now used as a Young Ladies' Seminary, but once known as the Brethren's House, and occupied for many years by the unmarried Brethren as their common dwelling. A plain tablet in the center of this building told us that it had been used for a time as a general hospital for the soldiers of the Revolution, thus linking the history of the pioneer community with that of the strange, free land to which they had pledged their prayerful allegiance.

THE CHILDREN'S HOUR OF SYMBOLIC FESTIVAL

A burst of melody from within the church spurred our lagging footsteps. The children were assembled in the body of the spacious interior, parents and friends being banished to the wall pews during this, the "children's hour." The almost virgin forests round about the town had yielded up their choicest treasures for the Christmas celebration. The great church was literally lined with magnificent specimens of the balsam fir tree, whole groups of which filled the pulpit, and stood guard within the altar rail, saturating the atmosphere with their aromatic fragrance. A large painting of the Nativity, which occupied its present position only during each Christmas season, covered the arch in the rear of the pulpit. The rocky roof, the rude implement of toil, the manger bed upon the canvas were wonderfully true in perspective, and made the gracious figure of the Virgin Mother seem a very real and radiant presence, as she sat in the lowly chamber with the Babe in her arms and the village children pressing eagerly, wonderingly, about her knees.

As we entered the wide open door, the deep-toned organ, orchestra and choir of fifty splendidly trained voices pealed forth together in an exultant German anthem. The doors at each side were thrown open and the sacristans, men and women, entered in procession, six on each side—the women wearing black gowns and dainty white lace caps and aprons. They bore trays filled with small, white mugs of fragrant coffee and baskets heaped with buns. Each child was served with a peculiar gentleness and care which invested the simple service with all the dignity of a sacred rite, and during all of the time of distribution the children's spirited singing of hymns appropriate to the occasion continued, led by the choir so remarkable in musical circles throughout the country for its rendition of Bach compositions. When all were served, the minister raised his cup as a signal for partaking together of
the symbolic feast. Gathering the empty mugs, the sacristans withdrew only to return with their trays loaded with lighted wax tapers set in tiny cups of frilled, multi-colored paper. These were reverently placed in the hundreds of out-stretched, childish hands, which held them steadily as the youthful congregation rose to join the choir in the triumphant "Amen, Hallelujah" which concluded the service.

It is impossible to describe the simple, unpretentious earnestness which characterized the entire service. There was the ideal Christian fellowship embodied in the feast shared by all in common, irrespective of class or rank; and the inspiration of the twinkling star shining in each little hand to typify that "light of the world" whose coming was so joyously acclaimed. Surely the lessons of that hour will never be forgotten!

THE VIGILS OF CHRISTMAS EVE

At six o'clock the Christmas Eve Vigils were observed, no longer as at that first solemn service of the pioneer Brethren, within the humble cattle shed. But the simple faith from which their forefathers drew strength for the cares and burdens of life still directs the quiet, fervent service of today. The pastor of the Moravian flock, a man yet young in years, read the lessons and prayer to a reverent company of twelve hundred at least, who filled every seat in the spacious edifice, with scarcely a "stranger within the gates." With this exception, the entire service consisted of the singing of jubilant hymns of praise by the congregation, alternating with chorals rendered by the choir and a soprano solo sung by a little boy of seraphic voice and mien. As in the afternoon, the sacristans, serene and orderly, distributed lighted wax candles to the host of happy smiling children, who received them as they sang:

"Praise the Lord, whose saving splendor Shines into the darkest night! O, what praises shall we render, For this never-ceasing light?"

Never did the printed word seem so poor a vehicle for conveying impressions as at this moment, as the scene of that hour is so vividly recalled. The severe, classic outlines of the magnificent interior, walls and ceiling alike finished in shades of delicate ivory which formed a gleaming background for the living green of the luxuriant fir trees; the silent, listening, worshipping multitude; the full, rich tones of the orchestral accompaniment; the ranks of children, filling the body of the church from the front pew to the rear, rising in regular steps from the rows of chubby four-year-olds to the lads and lasses of fifteen and sixteen—attentive, earnest, each intent upon his own brightly glowing flame, as his voice pealed forth in high and joyous strains, "Oh, what praises shall we render!" And over all, smiling down upon the little ones of this later day, the beautiful, benignant presence of the Mary of two thousand years ago, with her own Holy Child clasped to her breast. Wherever the Christmas Eve of coming years may find us wandering, the memory of that solemn vigil service with the Moravians of Bethlehem will never grow dim.

During the singing of the closing hymn I had whispered, "I do wish we might see a Christmas putz while we are here." If I were the fortunate possessor of a veritable Aladdin's lamp, and had given it my most vigorous rub, the genii could not sooner have appeared to make my wish come true. At the conclusion of the service a most courteous elderly gentleman addressed us, saying: "My daughter and I overheard your whispered wish. She is the minister's wife and the parsonage is just across the street. We think our putz bears favorable with any here in Bethlehem. Will you not come and enjoy it with our children?"

It was an invitation which we required no urging to accept, and we were soon the cordially welcomed guests of the "manse," where a model putz was spread out before our wondering and admiring view. The idea, brought from Germany
by the Moravians, is really a miniature landscape arranged below the Christmas tree common to all Christendom, and is developed according to the taste, ingenuity—and purse—of the family. In the center of the large living-room, under the protecting branches of the noble fir tree hung with its mysterious Christmas fruit, was the Nativity scene arranged with strictest fidelity to familiar detail. Radiating from this central point of interest—north, south, east and west—with remarkable accuracy as to relative location, were roads leading to all the countries of the world. Here Fujiyama reared its snowy peak, with almond-eyed "Japs," clad in their own native costume, hurrying about their customary occupations, at her base; coolies industriously dragged fair ladies in jinrikishas, while gay kimmono-ed geisha girls busily served tea in a typical bamboo tea-house. Over yonder Fiji Islanders went canoeing in abbreviated skirts, spearing fish most realistically; while "Greenland's icy mountains" held their own lofty north-east corner against "Afric's sunny fountain," which divided honors with "India's coral strand," promenaded by stately turbaned Brahmans. The fountain was a "really, truly one," although it was disposed to trickle, rather than "roll down its golden sands." It was, however, a brilliant success, and the chief source of delight to the four-year-old youngster, whose time was strictly devoted to poking a dilatory duck which would insist upon getting stuck in the drain pipe during each circular swim in the fountain basin. In another direction the Stars and Stripes floated victoriously, as ever, above the "land of the free and the home of the brave;" while just across the foot-wide Atlantic, burly Englishmen and stolid Germans tilled their soil in amicable proximity, gathering their hay into noble cocks quite three inches high.

It was a most elaborate reproduction, covering half of the floor of the large room, of this big world of ours, representing a considerable expenditure of money as the accumulation was added to year after year, and, much more of time and labor. Valleys and mountains, rivers and lakes, houses and horses, men and cattle, even a baby railroad with its speeding train, and a sawmill operated by water power, added to the reality of the mimic scene. Tiny electric bulbs, concealed everywhere, shone alike upon the just and the unjust, shedding their beams impartially upon Hottentot and potentate.

The whole display afforded much of interest to the privileged strangers permitted to inspect it, but made one long to be a child again—and a Moravian child at that. Called into anxious consultation by the wee volunteer duck-herd, I felt all the pride of achievement when I had rescued from a watery grave that lone and obstinate duck who insisted upon standing on his tiny wooden head in the sparkling Indian fountain.

Above this huge map of the world, worked out so painstakingly and with such loving care, blazed a great star of electricity, ever telling its silent story of the purpose of the day's celebration. That gleaming star, its beams penetrating from above the manger of Bethlehem to every corner of the miniature world, serves as a powerful object lesson to generations of the children of Moravian households. That the Christ-child came to bring light to the world is the text which runs—a golden thread through children's lovefeast, congregation's vigil service and the Christmas putz in the sanctuary of home.

The observant visitor in Bethlehem, at whatever season, and however much interested by the many curious customs of the place, takes away with him one overmastering conviction. The deep religious spirit of the people, their sublime, unswerving faith, their devout adherence to the religious forms of their ancestors—these are a truly refreshing oasis in the desert of this material age. One cannot well look back upon even a brief sojourn with the Moravians of Bethlehem without the assurance that "the beauty of the Lord their God is indeed upon them."—Christian Advocate.
St. Luke's Church, Nockamixon, Pa.

By John A. Ruth, Bethlehem, Pa.

German immigrants began to locate in Nockamixon Township, Bucks County, Pennsylvania, about 1740. It must have required no small amount of courage to settle in this region of swamps and rocks, where so much labor was required to clear a farm. Cheapness of land probably lured some to this section, and the Germans were not afraid of hard work. During the twenty years following 1740 there was no house of worship in the township. The nearest churches were Lower Tonicum, Tohickon, and Keller's Church, each a number of miles southward. At Springfield, about five miles northwest, there was a log church as early as 1747. Old Williams Township and Saucon were many miles distant northward. If religious services were held in the township during these years, they must have been held in the log cabins of the settlers' itinerant preachers.

Among these settlers were a number of families of Lutherans and Reformed. In the year 1761 the Lutherans organized a congregation, purchased a tract of land from Michael Messer, and erected thereon a small log church. It was located on, or quite near the present site of Centre Hill school-house, near the village of Ferndale. A former resident of this locality says: "The old log church near Centre Hill school-house stood while my grandfather remembered it, and not many years ago some bones were exhumed by the supervisor while digging up ground for repairing the road nearby. The old graveyard was about fifty yards east or northeast from the school-house." Strife and contention soon assailed this new congregation, and Joseph Inslie, Peter Shepherd and Jacob Booker were appointed arbitrators to settle the disputes that had arisen. We are accustomed to regard arbitration as a modern way of settling differences, but here is a case somewhat older than our nation itself. The arbitrators were men of influence in the community. Joseph Insley was for some years an innkeeper, and the captain of a company of rangers in the French and Indian War. Peter Shepherd was the representative of this district in the Provincial Assembly from 1764 to 1773. Of Jacob Booker we have no further record. The oldest document thus far discovered among the church records is the report of this board of arbitrators, which is written in English. For many years after this all the records are written in German. It reads as follows:

"To all whom these presents shall come:—We, Joseph Insley, Peter Shepherd, and Jacob Booker, of the county of Bucks and Province of Pennsylvania do send greeting. Whereas there are several accounts depending, and divers controversies have arisen, between Michael Messer of Nockamixon township, in the county and province aforesaid on the one part, and Harman Youngham, Henry Frankenfield, Peter Hanie, Frederick Eberhard and Christian Trauger, all of Nockamixon township, in the said county and province aforesaid, of the other part, and whereas to putting an end to said differences, they the said Michael Messer, and Harman Youngham, Henry Frankenfield, Peter Hanie, Frederick Eberhard and Christian Trauger by their several bonds or obligations bearing date the 28th day of May last past, are become bound each to the other in the penal sum of four hundred pounds to stand, to abide, perform and keep the award, order and final determination of us the said Joseph Insley, Peter Shepherd, and Jacob Booker, or any two of us, so as the said award be made in writing, and ready to be delivered to the said parties in difference on or before the tenth day of June next as by the said
obligations and conditions thereof may appear.

"Now know ye that we the said arbitrators whose names are hereunto subscribed and seals affixed, taking upon us the burden of the said award, and having fully examined and duly considered the proofs and allegations of the said parties, do make and publish this our award between the said parties in manner following:

"That is to say we do award and order that all actions, suits, quarrels and controversies whatsoever had moved, arisen, and depending between the said parties in law or equity for any manner of cause whatever touching their congregation and church to the day of the date hereof shall cease and be no further prosecuted, and that the said Michael Messer shall pay and bear all charges and costs in anywise relating to the disputes and differences in behalf and concerning their church, except the expense at Joseph Insley's, amounting to about one pound, which Harman Youngham, Henry Frankenfield, Peter Hanie, Frederick Eberhard and Christian Trauger shall pay, and be equally divided between them.

"And we do also award and order that the said Michael Messer and his party shall have privilege of the church now in dispute between the said parties to employ any Lutheran minister to preach every other Sunday in the said meeting house without any hindrance or disturbance of the said Harman Youngham, Henry Frankenfield, Peter Hanie, Frederick Eberhard, and Christian Trauger or their parties.

"We do further award and order that the said Harman Youngham, Henry Frankenfield, Peter Hanie, Frederick Eberhard and Christian Trauger and their party shall also have privilege of the said church now in dispute to employ or hire any Lutheran minister to preach every other Sunday in said meeting house or church without any hindrance or disturbance of the said Michael Messer or his party.

"And to prevent other disputes we do order that the largest party shall have the first Sunday, and then keep every other Sunday as aforesaid until the two parties agree and be as one party, and any of the two parties shall have the privilege of employing or hiring a minister to preach to them in the said church any other day in the week, without any hindrance from the other party, and if both parties employ each a minister to preach in one day, or at one time, to prevent disputes, the party that first published that meeting to be at such a time shall not be disturbed or hindered of their sermon or meeting by the other party for that day.

"And we do so award and order that the said Michael Messer or his heirs shall deliver or cause to be delivered to the said Lutheran congregation and church, for the use of the church for both parties in due form of law, a good and lawful deed for the half acre of land where the church now standeth, according to an agreement which by an instrument of writing shall appear bearing date the 20th day of August in the year 1761."

"In witness whereof we have hereunto set our hands and seals this the second day of June, One Thousand Seven Hundred and sixty four. 1764.

"PETER SHEPHERD, (Seal) his
"JACOB B. BOOKER. (Seal) mark"

During the summer of 1766 the congregation sent out its first call for a pastor to Rev. John Michael Enderlein. "Von der Doheck." Rev. Enderlein, who was also pastor at Keller's Church, and at Springfield, accepted the call, and began his pastoral work. He started a church record. His first baptism was that of Johan Friederich, son of Michael and Anna Barbara Krause, born August 12, 1766, baptized September 16, 1766. The first church officers of whom we have any record were Christian Trauger and Frederick Eberhard, deacons. The discordant elements in the congregation became united, and on October 23, 1766.
an agreement was drawn up and signed, of which the following is a translation:

"In the name of the Holy Trinity, God the Father, the Son, and the Holy Ghost.
I. We the undersigned have made an agreement with Michael Messer that he shall deliver to us the church, and that it shall remain where it now is.
II. The whole congregation shall bind themselves to each other in the sum of five Pounds, that whoever begins a quarrel shall pay the above five Pounds into the treasury of the church.
III. The entire congregation shall assist in putting the church in order.
IV. Herman Yunghiem shall have no authority to hire or to dismiss a pastor. The church however is not forbidden to him. He can attend services at any time.
V. Should anyone begin a quarrel, the congregation shall stand aloof, and let them fight it out by themselves.
VI. Neither Michael Messer or his heirs shall have any further claim upon the church or on the ground on which it is located.
VII. Michael Messer agrees that as soon as he secures a deed, or can secure one, he is in duty bound to give one to the congregation, and they are in duty bound to pay for the same.

"MICHAEL MESSER."

The names of the entire congregation:

Johannes Henrich.
Jacob E———.
Johann Henrich Frankenfeld.
Peter Michel.
Christian Trager.
Jacob Schick.
Johannes Schick.
Friederich Eberhard.
——— Kalb.
Jacob Ruff.
Friederich Mass.

And two other names which cannot be deciphered.

One of the reasons for the strife which so distracted this congregation was the failure of Michael Messer to give a deed for the ground on which the church stood. This he was unable to do at this time, for he was still an alien, and did not hold a clear title to the original tract of which the church property was a part. From Penna. Archives, Sec. II, Vol. 2, we learn that he was naturalized in September, 1769. It is probable that he died soon after this date, for we find no further record of him.

Rev. John Michael Enderlein, the first pastor at Nockamixon, was born in Bavaria in 1726, and educated in the University at Leipsic. He was ordained in Germany in 1751. The first record we have of him in America is his marriage to Anna Barbara Pfeiffer, November 10, 1760, in St. Michael and Zion Lutheran Church, Philadelphia. She died February 15, 1782. Rev. Enderlein preached at Keller's Church and Nockamixon from 1766 to 1770, and at Springfield from 1763 to 1770. He then went to what is now Dauphin County, Pennsylvania. On October 6, 1773, he took up several hundred acres of land in Lykens Valley. In 1778 he had to leave his home on account of dangers from the Indians. Of the congregations served by him in this section we have the names of Hummelstown, Maytown, Himmels or Schwaben Creek, Raus, Wirts, Fetterhoffs, Botschafers, and Hassingers. His name appears among the ministers who signed the constitution of the Ministerium of Pennsylvania in 1781. He died of paralysis March 6, 1800, aged 74 years.

The pastor who followed Rev. Enderlein has left no record of his name, and a somewhat unsatisfactory church record. This unknown pastor was followed by Rev. Jacob S. Miller who was pastor for several years following 1773. His successor was Rev. Frederick William De Sanno, who left about 1789. He was a son of Charles Frederick De Sanno, who came from France and was a Revolutionary soldier. Rev. De Sanno was pastor of the First Lutheran Church at Carlisle, Pa., from about 1800 to 1814, the end of his pastoral work. The Nockamixon records show the beneficial effect of the Revolutionary War upon church work in general, a state of affairs which lasted for some years.
Rev. Peter Ahl was pastor from 1789 to 1793. In 1793 and 1794 money was collected and paid to Rev. Anthony Hecht, who was also pastor at Keller's Church. He died December 29, 1794, at the early age of 31 years, 3 months and 23 days and was buried at Keller's Church. It is said that his corpse was carried from his residence to the place of burial by twelve men, a distance of two and a half miles.

Rev. John Conrad Yeager was pastor from March 22, 1795, to March 3, 1799. He was a native of York County, Pennsylvania, where he was born October 14, 1768. In early life he was a cigarmaker. His first charge was Straw Church, now St. James, Stewartsville, N. J., in 1792. He served for several years at Springfield and Nockamixon and then located at Allentown, Pennsylvania, from which centre he served a number of congregations to the time of his decease, November 8, 1832, at the age of 64 years. His wife Barbara, born July 7, 1761, died September 9, 1847. During the closing years of her life she was afflicted with blindness. Rev. Yeager and his wife are buried at Shoenersville, Lehigh County, Pennsylvania. Their son, Rev. Joshua Yeager, was for many years a well-known Lutheran pastor at Allentown, Pennsylvania. During this pastorate there seems to have been a division in the congregation, and the party for whom Rev. Yeager preached doubtless worshipped in the Reformed Church on the present site of St. Luke's. Rev. Yeager's record was kept in a book separate from the other records of the congregation. It begins with the baptism of John Jacob, son of Henrich and Elizabeth Angelmoyer, March 22, 1795, and ends with that of John, son of John and Barbara Ruth, March 3, 1799. During this time he records 44 baptisms.

Beginning with May 17, 1798, the regular church record shows baptisms by Rev. Augustus Henrich Schmidt, who was pastor from 1798 to 1801, when he died and was buried at Keller's Church. His successor was Rev. John Paul Ferdinand Kramer, who served from 1801 to 1803, and then moved to Dauphin County, Pennsylvania, where he preached in some of the congregations which had been founded by Rev. Enderlein. Rev. John Nicholas Mensch then became pastor, from 1803 to 1823. He was also pastor at Durham from 1811 to 1823. Rev. Henry Seipel Miller officiated from 1823 to 1838. His charge included Nockamixon, Springfield, Durham, Tinticum, and Keller's Church. To this was afterwards added Apple's Church, truly a large field for one pastor. Rev. Miller was born in Hanover Township, Lehigh County, Pennsylvania, October 3, 1801, and died at Phoenixville, Pennsylvania, August 24, 1887, aged 85 years. He was buried in Montgomery Cemetery, Norristown, Pennsylvania. His service in the ministry extended over 64 years.

Rev. Charles Frederick Weldon was pastor from 1838 to 1842. He was born in Baden, Germany, September 29, 1812, and with his parents landed in New York City, November 2, 1818. He served various congregations in New York, New Jersey and Pennsylvania, and died at Philadelphia, October 2, 1897, aged 85 years.

The next pastor was Rev. Charles Peter Miller, from 1842 to 1805. Rev. Miller was born in Baltimore, Maryland, October 26, 1805, the day after the arrival of his parents from Wittenberg, Germany. He was accustomed to remark that this did not give him much room to boast of being an American citizen. He entered the Lutheran ministry at the age of 21, and was a member of the Pennsylvania Ministerium for 53 years, 41 of which were spent in active service. He was an able preacher and a diligent student. Aside from a knowledge of Latin and Greek, he was proficient in German, English, French, Italian, and Spanish. He died January 17, 1880, aged 74, and was buried at Nockamixon by the side of a beloved son who fell at Gettysburg. His successors were Rev. William S. Emery, 1853 to 1879; Rev. Oliver H. Melchor, 1879 to 1892, and the present pastor, Rev. Samuel S. Diehl, who has served since 1892.
The Reformed congregation at Nockamixon was organized at about the same time as the Lutheran, and a log church was erected on the present site of St. Luke’s, about one mile distant from the first Lutheran church, on a half acre of ground purchased from Mr. Shoup. The earliest pastor of whom we have any record was Rev. Casper Wack, who started the church record in 1773 and continued as pastor until 1782. Rev. Wack was the first American born preacher of the Reformed Church. When a boy he was taken into the family of Rev. Casper D. Weyberg and educated for the ministry. He resided in Hilltown Township, Bucks County, Pennsylvania. He was an ardent patriot and a man of great courage. On one occasion he made his way into a British camp and demanded the return of a horse that had been stolen. Rev. Kehm says of him, “Er war ein wackeren Wack.” His wife was Barbara Leidy, whom he married April 28, 1776. He died at the Trappe, Montgomery County, Pennsylvania, July 19, 1839, aged twenty-seven days less than 87 years, and was buried at Leidy’s Church, Montgomery County, Pennsylvania.

Rev. Frederick William Van der Sloom, Sr., was pastor from 1787 to 1792. He was also pastor of the Moore Township Church in Northampton County, Pennsylvania, from 1788 to 1802. He is said to have died in Northampton County. His history is not well known, and has probably been confused with that of his son, Rev. Frederick William Van der Sloom, Jr. During his pastorate at Nockamixon we find the names of Johannes Klincker, Michael Worman, Johannes Nicolaus Hoffman, Jacob Sumstein, and Johannes Kohl as members of church council.

Rev. John Mann was pastor from 1792 to 1796. He also preached at Saucon and Springfield during these years, and then went to Mt. Bethel, Northampton County, Pennsylvania, where he preached for some time, and then went to the northern part of the state, where he died.

Rev. John Henry Hoffmeyer was pastor from 1796 to 1808. He was born in Anhalt-Cothen, Germany, March 17, 1760, and was educated at Halle. Coming to America in 1793, he made his home at Hellertown, Pennsylvania, from which point he served the congregations at Nockamixon, Durham, Saucon, Springfield and Shoemersville. His last charge was the First Reformed Church at Lancaster, Pennsylvania, which he served for twenty-six years. He passed away March 18, 1836, aged seventy-six years.

Rev. Jacob William Dechant was the next pastor, from 1808 to 1811. He was born in Europe, February 18, 1784. He preached at various stations in eastern Pennsylvania, and in 1815 went to Ohio, as the first Reformed missionary to that State. About 1819 he came back to the Old Goshenhoppen charge, which with several other charges he served to the time of his decease, from an attack of Asiatic cholera, October 6, 1832, aged forty-eight years. He was buried at Oley Reformed Church, Berks County, Pennsylvania.

His successor was Rev. Samuel Stahr, who was pastor for thirty-two years, from 1811 to 1843. This, together with Springfield, Durham and Tinicum, was his only charge. He was born October 28, 1785, in Lower Milford, Bucks County, Pennsylvania, and was prepared for the ministry under pastors Senn, Dechant, and Becker. He died September 27, 1843, aged fifty-seven years, and was buried in the old graveyard at Durham Church.

Rev. William F. Gerhard was pastor from 1843 to 1859, and was succeeded by Rev. David Rothrock, who served from 1859 to 1892. This was the longest of all the pastorates of this church. Rev. Rothrock was born December 7, 1830, near Hellertown, Pennsylvania, and was in early life a school teacher. He was ordained in 1858, and in the following year was called by the Durham Nockamixon, Tinicum, and Red Hill charge, which was his only pastorate. He retired in 1892 and located at Bethlehem.
Pa., where he died June 19, 1897, aged sixty-six years, and was buried at Altonah Church. His successor, Rev. C. B. Weaver, the present pastor, has served since 1892.

About the year 1812 both the Lutheran and Reformed church buildings had become very much dilapidated. A movement was started to build a union church on the site of the original Reformed building. On April 3, 1812, a committee which had been appointed to canvass for funds, reported favorably. A building committee was appointed consisting of Nicholas Kruger, Peter Long of Durham, Frederick Trauger, George Adams, Henry Leidigh, and Abraham Fullmer, with Philip Leidigh of Durham as treasurer and Henry Miller as secretary. The cornerstone was laid April 19, 1813. In 1814 an agreement was made whereby both congregations were given equal privileges. This building stood until 1875, when it was replaced by the present church, one of the most substantial and commodious houses of worship in Bucks County.

The year 1911 completes the 150th anniversary of the founding of the Lutheran congregation, and in all probability very nearly the same anniversary of the Reformed. From small beginnings amid unfavorable surroundings and adverse conditions, there have arisen two well established and influential congregations, worshipping in peace and unity in the same building, and sending forth an influence not limited by their immediate territory. Among the present membership are many descendants of the original founders.

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A Revolutionary Puzzle

Hark, hark, the trumpet sounds, the din of war’s alarms
O'er sea and solid grounds, doth call us all to arms,
Who for King George doth stand, their honors soon shall shine,
Their ruin is at hand, who with the Congress join.
I hate their cursed intent, who for the Congress fight.
The Tories of the day, they are my daily toast,
They soon will sneak away, who independence boast.
Who non-resistant hold, they have my hand and heart,

May they for slaves be sold, who act the Whiggish part.
On Mansfield, North and Bute, may daily blessings pour;
Confusion and Dispute, on Congress evermore,
To North and British lords, may honors still be done;
I wish a block and cord, to George Washington."

—National Magazine.

These odd lines were written about 1776. If read as written they are a tribute to the king and his army—but if read downward on either side of the comma, they indicate an unmistakable spirit of rebellion to both king and parliament. The author is unknown.
Rev. Daniel Jacob Hauer, D.D.

ANIEL Jacob Hauer was born in Frederick, Maryland, March 3, 1806. His parents were George and Catherine Sherman Hauer. He died in Hanover, November 27, 1901, aged 95 years, 8 months and 24 days. Almost a century of time lay between these two dates, and in very many respects the most wonderful century in the world's history. Dr. Hauer lived during the period of the world's greatest advancement in science, in discovery, in invention, in moral and material progress. It was the greatest missionary century since the first, and in the number of converts from heathendom exceeds the first. When he was born there was scarcely a nation without legalized slavery; when he died there were but a few enslaved human beings anywhere. The first railroad was just being built in New England and in South Carolina, Georgia, Pennsylvania and Maryland, during the early years of Dr. Hauer's life. There was no sewing machine; no moving machine, but the scythe and sickle; there was no thresher except the flail and the ox or horse. There was no parlor match, no coal oil lamps, no telegraph, no telephone, no trolley cars, no automobile, and even a carriage was a rarity. There were few books, few schools and they far apart. There was but one Lutheran institution of learning (Hartwick Seminary) in this country. Our Seminary at Gettysburg was begun after Dr. Hauer entered the ministry, and Pennsylvania College came six years after the Seminary, founded respectively in 1826 and 1832. But while Dr. Hauer did not have the advantages of a college and seminary course, he was not without educational advantages. He attended what was called Frederick College, in his native town, in which he received some classical training. But at the early age of 17 he began the study of theology under the instruction of his pastor, the Rev. Dr. D. F. Sheaffer. When he was but 19 years of age he was licensed to preach. He entered at once upon that earnest and arduous ministerial career that continued for three-quarters of a century. He was sent as a missionary into the Valley of Virginia, and his work extended into the mountain districts of Rockbridge, Bate-tourt and Montgomery counties, in Virginia. Into these wild and rugged regions Dr. Hauer carried the Gospel and ministered in season and out of season, in heat and cold, through storm and flood, to the scattered sheep of the house of Israel. That wondrous faith and consecration that characterized his whole life early brought blessed seals to his ministry, and sinners were converted and saints edified under his earnest ministrations. Of the seasons of revival that followed his ministry wherever he preached, Dr. Hauer loved to speak. The struggles and hardships of those early missionary labors were cheerfully borne for the sake of saving perishing souls. From the ardor and fiery zeal manifested by Dr. Hauer even in his later years one may judge with what warmth and holy energy his earlier ministrations were characterized. But with all his earnest zeal Dr. Hauer was not a fanatic either in belief or practice. But he did believe most decidedly in the necessity of the new birth. To him this was the one thing needful, and then the holy, consistent life as a proof of it. He was not sufficiently confessional to satisfy all; but he was so thoroughly evangelical that his real Lutheranism would not be readily questioned. He magnified evangelical Christianity and not denominationalism, altho his loyalty to the church of his fathers none dare question. He was not a bigoted sectarian, but he knew and loved his own denominational home
best; but he did not love or condone her faults, and was quick and sharp to re- buke his own people for laxness in doc- trine or morals, whenever these were manifest. He had the fire and courage of a true and faithful prophet of God. His face and voice and manner were a rebuke to sin as he wielded the sword of the Spirit, and spared not the offender in, or out of, the church.

This zeal did not wear off as the years came on.

From Virginia in 1826 (Dr. Mann says in 1825) when but 20 years of age the young minister, mainly on horseback, went to Guilford, Orange, Randolf and Davison counties, North Carolina, and took up his residence near Greensburg.

Here, while serving two churches, 10 miles apart, he organized another congre- gation 50 miles away. About this time he was ordained at Wythe Court House, Virginia, by the Synod of North Carolina. Here his parishioners were mostly people who had emigrated to North Carolina from the German settlements of Pennsylvania, shortly before the Revolu- tion. He preached mainly in the Eng- lish language, the Lutherans being wiser in North Carolina than they were in Pennsylvania, where we have lost so much because of stubborn adherence to the German language in our church ser- vices. (Andrew Jackson, the hero of New Orleans, was elected President of the United States during Dr Hauer's residence in North Carolina. There were then only 24 states and our entire population was only eleven millions.)

In 1828 Dr. Hauer returned to Salem, Virginia, now the seat of Roanoke Col- lege. From that place, in addition to Zion and Pinegrove churches in Roanoke County, he served regularly once a month at Floyd Court House, in Floyd County; at Blacksburg, Montgomery County, and at New Amsterdam, in Bate- tourt County, making a circuit of 180 miles, including his home congregations. He also made a number of extra mis- sionary tours, on horseback, in three counties now in West Virginia, distant from his home over 200 miles, preaching twice a day during the whole week. Of this pioneer work Dr. Hauer especially loved to speak.

In 1828 he was united in marriage to Miss Henrietta Warner. Dr. Mann says of her: "She was an only daughter, reared in a home of refinement and lux- ury in the city of Baltimore. She was a true helpmeet from the Lord, and shared uncomplainingly with her husband the toils and privations of a frontier mis- sionary's life."

In 1832 he went to Lovettsville, Loudoun County, Virginia. He re- mained here until 1845. Here also his ministry was marked by great success. He confirmed 508 adults, added many by letter, and baptized 1000 children. Dr. Mann adds, "This is a fair sample of his whole life's work." And yet this does not tell the whole story of this de- voted servant of God. Those who knew the manner of Dr. Hauer's faithful per- sonal work for the salvation of souls also know how hard it was for saint or sinner to get away from the warm grasp of the hand and the searching look of the eye, as he said with the tenderness of a shepherd and the solicitude of a father, "Brother, what are you now doing for your soul?" We have had greater preachers than Dr. Hauer, but it is doubtful whether we have had more faithful curates of souls. While at Lo- vettsville he organized St. Paul's Church near Harper's Ferry, erected two churches, a parsonage and two school houses, one in Tankerville and the other in Morrisonville, in which he preached regularly, and where congregations were subsequently organized. (Miss H.)

In 1845 he accepted a call from the Jefferson charge, Maryland, which in- cluded Mt. Zion Church, east of the Catoctin Mountain, St. Matthews in Carroll's Manor, and Burkettsville in Middletown Valley. With his advent into this field began a new era of pros- perity. From his faithful ministrations in the pulpit and out of the pulpit sev- eral marked spiritual awakenings re- sulted. In 1850 the excellent parsonage and beautiful grounds in Jefferson were
secured at a cost of $2,000. The material interest kept pace with the quickened spiritual condition in the charge. Dr. Hauer still had a half century of his ministry before him.

In 1853 he went as pastor to the Manchester charge, Carroll County, Maryland. Here he remained 9 years, preaching 2600 times, an average of 5 times a week. Here his abundant labors again had large results. In recognition of his great useful and personal merit he at this time was honored with the degree of Doctor of Divinity. In 1862 he came to Pennsylvania, assuming charge of the Abbottstown, New Oxford, East Berlin, and St. Peter's churches.

In 1872, after a fruitful ministry of ten years in the Abbottstown charge (where many are still living who bless his memory), he came to Hanover, having taken pastoral charge of Dub's, Sherman's, and Banghman's churches, retaining also St. Peter's (or Lischey's). While serving these congregations, and subsequently, while serving Lischey's (which he had again retained when he resigned the other three congregations), and St. Paul's of Stoverstown, where he organized a congregation and built a church, his ministrations given in this community resulted in the organization of St. Paul's congregation in Spring Grove.

Such was the interest in securing a church building that on Easter Monday, 1880, a beautiful church, costing above $13,000 was dedicated, practically on the site on which this one stands. The minutes of Synod for that year say: "A small but vigorous congregation had been gathered at this point by years of missionary labor on the part of Dr. Hauer. The feast of dedication was attended by Dr. Hauer, Rev. M. J. Alleman, and others." (The speaker is the only one now living of the ministers then present, among whom were Dr. A. W. Lilly and Rev. J. H. Menges.)

With the completion of the first church Dr. Hauer retired from the pastorate of St. Paul's congregation. Rev. Dr. M. J. Alleman served as pastor for a short time. In 1881 Dr. Hauer again became pastor of this congregation, and remained such until January 22, 1890, having presented his resignation September 14, 1889. In connection with St. Paul's Church of Spring Grove Dr. Hauer also continued to minister to Lischey's, and St. Paul's Church, Stoverstown, until he retired from this congregation in 1890.

Altho this ended his regular pastoral career Dr. Hauer continued to preach as opportunity afforded, rendering very acceptable pulpit service almost to the end of his days.

The evening of his eventful and useful life was spent in great peace, ministered to by a devoted daughter and granddaughters.

Many who visited him in his room as he lingered at the border of the better land, realized what another has said, that "The chamber where the good man dies is blest beyond the common lot of mortals." Dr. Hauer's whole life was a benefaction and his death a benediction. He might have said with Addison, "Come and see with peace a Christian can die." The sheen of his setting sun was but the harbinger of an eternal day. "When it was evening it was light."

Such a life and death as this man's magnified the grace of God. Such teach us how useful and noble a human life can be and to what a glorious end a mere mortal may attain. And how he did magnify the grace of God in his own religious life! How he humbled himself before the Cross of Christ! Saved by grace, through faith, and that not of himself, it was all the gift of God to him. As you listened to his lowly, contrite pleadings, as he kneeled in prayer, you may have been almost moved to look and see whether he had not actually prostrated himself bodily on the very floor before the Lord.

Like Luther he had a keen sense of sin and his own demerit, but an ever-abiding and unflinching confidence in the saving mercy and sufficient righteousness of God, if humbly accepted, to save even him. This clear perception of the sinner's need, and his full persuasion, of
the adequacy of Christ’s redeeming work
no doubt contributed largely to his won-
derful success as a winner of souls.
“They that would win souls must be wise” He had this wisdom. He under-
stood the wielding of the sword of the
spirit. He understood well how rightly
to divide the Word of truth, that saint
and sinner might be profited. He was a
scribe instructed in the kingdom of
heaven and in the conditions of its at-
tainment. With him there was no false
note, no beating of the air, no consulting
with flesh and blood, no fear of man, no
compromise with error, no lowering of
standards—a man of heroic mould.
Many a hard-fought battle did this
strong-hearted soldier of Christ wage
against the enemies of good order and
sobriety and righteousness. He did not
always win, but he did that which speaks
better even than victory; he never sur-
rendered.

There are many things connected with
Dr. Hauer’s life and career calculated
to arouse intensest interest, had we time
to dwell upon them. This man saw and
personally knew many of the prominent
heroes of the Revolution of 1776. He
had clear recollections of the second war
with England. In 1814 he saw the light
and smoke from the burning of the pub-
lic buildings in Washington. He saw the
troops pass through his native town on
their way to the defense of Baltimore
when attacked by the British. In his
town lived Thomas Johnson, an intimate
friend of Washington. He was the first
Governor of Maryland, after the Decla-
ration of Independence. He it was who,
as a member of the Continental Congress
in 1775, nominated George Washington
to be Commander-in-Chief of the Ameri-
can army, and who two years later
marched at the head of 1800 newly re-
cruited soldiers from Western Maryland
and Virginia to the defense of Wash-
ington in his first Jersey campaign. He was
placed on the bench of the Supreme
Court of the United States and was sub-
sequently offered the position of Secre-
tary of State and Chief Justice, both of
which honors he declined. Johnson’s
niece married. John Quincy Adams,
sixth President of the United States.

These facts assume interest especially
because of Dr. Hauer’s vivid recollection
of them even in his latest years, and be-
cause of the influence the patriotic
scenes he witnessed, and the lofty char-
acter of the illustrious statesmen whom
he knew, exerted upon him, stimulating
and inspiring him to a high and noble
ambition.

His life formed a connecting link in
many things between the old and the
new. He witnessed the passing of many
hoary customs and institutions. So many
movements for the betterment of the
world had their inception and wondrous
growth during his long life.

In domestic, social, and even religious
customs he witnessed almost an entire
revolution, some for the better and others
for the worse. There was, when he was
born, no organized missionary, educa-
tional, eleemosynary, or temperance
movement. All these he aided in their
rise and fostered in their progress. He
was old in years but young in heart. He
never lost faith in the final triumph of
right, and hence he never ceased to be
interested actively in every effort made
for the welfare of men. He saw his
church rise from obscurity and grow
until she is the third among Protestant
churches in the United States in num-
bers, with a per cent. of increase
equalled by none, and her eighty millions
of members in the world placing her at
the head of all Protestant denomina-
tions. When he entered the ministry
there were only 180 Lutheran ministers,
850 churches and 40,000 members in
America. When he died there were over
5000 ministers, more than 10,000
churches and over 1,500,000 members.

Dr. Hauer’s character and ability were
recognized by his Synod. He was a mem-
ber of the Examining Committee for
many years. He was sent a number of
times as delegate to the General Synod.
He preached a number of times by
special appointment of Synod.

He preached the sermon at the ordina-
tion of Rev. L. B. Wolf, D. D., many
years missionary in India, and now General Secretary of the Board of Foreign Missions, who is only one of the many men whom Dr. Hauer's efforts led to choose for their life's work the holy office of the ministry. This in itself is one of the marks of a successful ministry. Dr. Hauer perpetuated and multiplied his ministry in the lives and labors of those who chose the sacred office through his influence. Even in this way, "He being dead yet speaketh."

Dr. Hauer died November 27, 1901. On Monday, December 2, 1901, the body was laid to rest in Mt. Olivet Cemetery, at Hanover, beside the form of his wife, who had preceded him on January 14, 1893.

Rev. Dr. C. M. Stock, President of Western Pennsylvania Synod, had charge of the services and read a brief sketch of Dr. Hauer's life and labors. Rev. Dr. L. A. Mann, whom Dr. Hauer had baptized in infancy, preached the sermon from the words, "Precious in the sight of the Lord is the death of His saints." Addresses were made by Rev. H. S. Cook, Dr. Hauer's pastor, and Rev. Dr. M. Valentine. The presence of more than 40 ministers of the Western Pennsylvania Synod, the local clergy of Hanover, and an immense throng of sorrowing friends and former parishioners gave evidence of the love and esteem in which this faithful servant of God was held by ministers and laymen.

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Address and Constitution of the Lancaster County Colonization Society

The following paper, copied from an original imprint the property of Christian E. Metzler of Boston, Mass., shows the interest taken by people of Lancaster County, Pa., in the welfare of the American slave seventy-five years ago. Some good old Lancaster County names are found in the list of officers. Will not some member of the County Historical Society supplement this paper by preparing for our pages an article on the history of the "Lancaster County Colonization Society"—Editor.

At a meeting of the Lancaster County Colonization Society, held on the evening of the 22d February, 1837, in the Lutheran Church of this City, Messrs. CONYNGHAM, MARCELS, and FRANKLIN, were appointed a Committee to draft and report an address to the citizens of Lancaster county, for the purpose of having it printed and circulated, soliciting aid in the important work undertaken by the Society, as will appear by the Resolution:

ADDRESS

FELLOW-CITIZENS:

Can a Colony of Free Colored People, on the Coast of Africa, be sustained?

This is no longer problematical. It is established. It has proved an honor to its founders, as Statesmen; to their morals, as Men; and to their enterprise, as American citizens. The great work is however in its infancy; it must be followed by the formation of Sister Colonies along the African Coast, affording safe Asylums to the Colored Free population, and united, like our Confederacy, for the general good, into a large and powerful nation. Wherever a Colony has been planted the Slave Trade has ceased, and human sacrifices have been relinquished. Is there not therefore something noble in the plan of forming Christian Colonies on the Coast of Africa to produce such important results? In fact, we are now carrying into effect the policy of Rome and Spain, who authorized the Africans to be transplanted into
America, that they might have an opportunity of being converted to Christianity, and instructed in the arts of civilization; that in after time their descendants might be restored to their father-land and prove the happy instruments of christianizing their African Brethren. Is not this a delightful consumption and seemingly in accordance with Scripture, that all Nations and Languages shall be united into one under the Christian Banners? Nothing but the want of correct information of the object of this Society can prevent its receiving the support of the intelligent and humane. Its plan is both feasible and just; it interferes neither with the master nor the slave, the rights of property, the spirit of compromise, nor the local concerns of the South. Its only purpose is to Colonize those free colored people who are willing to emigrate, and those emancipated on that condition. This society has received the sanction of our Southern Brethren. The number of manumitted Slaves exceeds the ability of the Parent Society to send to Africa; it is therefore highly necessary that we should be active so as to increase the resources of the Society, and thus enable it to comply with the demands of all applicants. Large parts of country in Africa can be obtained by purchase; and we offer them in return the spirit of our free institutions, the arts of civilization, and the worship of God according to the dictates of conscience. Fourteen Churches of different denominations have been already erected in the Colony of Liberia. —Rice grows on the hills, producing two crops annually, without any deleterious effects on the health of the Colonists. The Coffee Tree has been planted; also, the Olive and Cotton is cultivated to advantage. Sugar Cane and Indigo are indigenous, and Spices abundant, and indeed all the tropical plants require only an introduction to succeed. Commerce will give a stimulus to industry, and a regular line of packets will interchange the commodities of Africa with those of the United States; and then, in the prosperous condition of Liberia, we will behold the free Negro most willingly quitting our shores for a Clime and a Soil which promise to him a comfortable Home. So great an undertaking requires money and zeal; and we solicit the assistance of our Fellow Citizens in Lancaster County. We ask the benevolent spirit of youthful enterprise in advancing this great work; for we are not only desirous of colonizing but civilizing the natives by the introduction of the arts of civilized life, and placing them under the control of laws, order, and religion—imperting to them at the same time the language, manners and liberal policy of the United States, that they may finally take their rank among the Republics and most enlightened nations of the Earth. We regard the Southern Planter a slave-holder from necessity, not by choice; and offer the only plan for emancipation consistent with the integrity of the Union. We invite the Friends to good order, security of property, equal rights and African Colonization, to hold meetings in every Village, Town and Township of the County, and elect two or more Delegates to unite with the County Colonization Society in its operation, on the Fourth of July, in this City. Happy, thrice happy will every one be, who has contributed towards the formation of an African Colony on the broad basis of political and religious freedom! Heaven smiles propitiously on he cause; for it is just; and, when accomplished, the Actors in the mighty work will be immortalized by the noble appellation of Patriotic Philanthropists.

Resolved, That this Society pledge itself to raise a sufficient sum of money during the current year, ending April 1, 1838, to send to Liberia Twenty Free Persons of Color, or manumitted Slaves, and that this resolution be attached to the Address, just reported.

CONSTITUTION
OF THE LANCASTER COUNTY COLONIZATION SOCIETY.

Article 1. This society shall be called the Lancaster County Colonization Society, and shall be auxiliary to the
Colonization Society of Pennsylvania.

Article 2. To provide for civilizing and christianizing Africa, through the direct instrumentality of voluntary colored emigrants from the United States.

Article 3. To promote by all legal and constitutional means, the intellectual and moral improvement of the African race.

Article 4. The principles upon which this society shall base its operations, are dissuasion from warfare on the part of the colonists, and the prohibition of the acquisition of territory except by actual purchase from the proprietors of the soil.

Article 5. The officers shall consist of a President, Vice-Presidents, twelve Managers, a Corresponding Secretary, three Recording Secretaries & a Treasurer, any three of whom shall form a Board for the transaction of business.

Article 6. The President shall call meetings of the Board at such times as may be necessary for the management of the concerns of this Society.

Article 7. The subscription to constitute membership to be not less than one dollar, to be paid annually—the payment of ten dollars to constitute life membership.

Article 8. The officers shall be elected annually, in the month of January, at such time and place as shall be agreed upon by the officers. To continue in office until others shall be elected.

Article 9. The Treasurer shall take charge of the funds of the Society, keep its accounts and make payments, subject to the order of the Board of Managers, and annually report to the Society the state of the funds.

LIST OF OFFICERS.

President.
WILLIAM KIRKPATRICK.

Vice Presidents.

Corresponding Secretary.
Wm. F. Bryan.

Recording Secretaries.
C. F. Hoffmeier, Dr. G. B. Kerfoot, Thomas E. Frankin, Esq.

Treasurer.
Dr. Samuel Humes

Managers.

The Pennsylvania German Rifle

"But I should not close without giving credit to the Palatinate German for the introduction of the long rifle, which made possible the settlement of Ohio by the Scotch-Irish of Pennsylvania.

The long rifle was brought to the interior of your State by German immigrants; it was a true weapon, and with it the Indian fighters became marksmen. When a pioneer went out with a long rifle and a dozen charges he returned with that number of game or the unused bullets. It was with this weapon that the sharpshooters of the Revolutionary war were armed and these sharpshooters were largely Pennsylvania Scotch-Irish pioneers, although without the German rifle they would have been ineffective. The rifle was not in use at tide-water; it was unknown in New England. Had the brave men at Bunker Hill possessed these weapons instead of muskets, it would not have been necessary for them to await the sight of the whites of British eyes. Had it not been for the long rifle Ohio never could have been settled."
The Germans in Maine

By Garrett W. Thompson, University of Maine, Orono, Maine

(CONTINUED FROM NOVEMBER NUMBER)

In the year 54 there were signs of approaching trouble with the Indians. They had already complained that the settlements extended beyond the boundaries stipulated in their treaties; they claimed also that Waldo had had a clear understanding with them regarding the lands occupied by the Germans on the Medomak. Now, however, the white settlers on the Kennebec, the Pemaquid, and the St. George were penetrating farther into the interior than their agreements with the Indians permitted them. And there were additional grievances, the intrusion on their hunting grounds, the cutting of timber, which destroyed the woods, the forest fires, which desolated their domains and caused them much inconvenience. They charged the Scotch at St. George’s with overstepping their limits and stealing¹⁰⁰ traps, game, etc., which belonged to the redmen. As early as October, 53, Louis, chief of the Penobscots, served notice that his tribe would take the war path unless these encroachments ceased. On all sides forts were strengthened and barracks fitted for the reception of refugees in case of hostilities. Only at Broad Bay no preparations were made against the impending danger. As Waldo seemed apparently indifferent to the situation the Germans in the spring of 54 appealed to the Governor through a petition¹⁰¹ in which they prayed earnestly for ammunition and provisions. Whether the Governor in consequence at this petition issued orders for the construction of defences at Broad Bay or not, cannot be proved; in the latter part of the summer, however, a stockaded fort was built at Sproul’s Spring, on the west bank of the Medomak, almost in the middle of the present town of Waldoboro. Furthermore, three blockhouses were put up, each with a stockade and capable of sheltering 60 families, at some distance down stream.¹⁰²

When in November, 54, the Indians attacked Fort Frankfort, the war was in progress. Its fierceness, bitterness and brutality we have no space to describe. Women and children found refuge in the forts; all forms of labor were conducted by the men under arms. It was a winter of hunger and privation, especially for the newcomers. They had few cattle and no stock except swine. One of the Germans went to St. George’s to purchase a cow and having nothing else in the way of worldly goods offered his wife as security; she was accepted and finally redeemed when the account was settled. When spring came the men worked in the fields always under guard, and at the boom of a cannon from the large fort hastened thither in the expectation of a conflict. The crops were mostly potatoes, and small vegetables, the ground being fertilized with rockweed brought from the banks of the river in push carts by the women and children as well as men. The feeding of the cattle which could not be housed in the stockades, the gathering of hay and the daily farm work were attended at all times with great danger from attack and ambuscade. As the government delivered 600 guns and 1500 kegs of powder to the colonies in Maine it was possible to maintain a regular military organization. In Waldoboro a company, known thereabouts as the “Dutch Rangers,” was formed with Mathäus Römel¹⁰³ as captain. He had

¹⁰⁰This accusation refers to the Boggesses.
¹⁰³The name appears as Remilly, Ramelin, Ramel, and Rinnelle.
been a soldier in Germany and was the first officer among the Germans who received a formal appointment from the Governor. A company of sharpshooters was also formed under Leistner as captain, which gave particular attention to scouting duty. Twenty-five of the fifty men who composed Captain Thomas Fletcher’s company at St. George’s were Germans; at Pemaquid the companies of Captains Nickels and Herrick included many Germans, as the names in the muster rolls indicate. In addition to these volunteer organizations the Governor distributed detachments of the Provincial forces among the forts, 17 being assigned to Broad Bay. The following letter from Captain Thomas Killpatrick to the Governor and Council, written June 14, 1755, at the block house, St. George’s, contains a reference to Broad Bay:

“May it please your Excellency & honor to take into Consideration our present, Difficult and dangerous circumstances. Our woods round our garrisons are crawling with lurking Enemies. Watching our motion. So that we are in continual fear and Danger—for after their killing & barberously using & Sculpting one boy they—killed or carried captive another, and soon after have killed one man & carried another captive of the Dutch at broad Bay—and (we pray) provisions to defend Our selves and families. So that without some Speedy Assistance we must fall a prey into the hands of our Enemies, or leave the Country to them—” (signed).

As among the killed we have record of Heinrich and Samuel Hähnle, a settler named Bautzer, one Piper, also Lasch, Lorenz Seitz, Heinrich Demuth, Herman Kuhn, Jacob Seechrist, one Bruns; a boy named Klein was carried captive to Canada. There were without doubt many others who suffered death or captivity, whose names have not been preserved.

Governor Shirley’s conduct of the war had lacked energy. The expedition to Canada which he planned was ineffec-tual; Fort Otsego fell into the hands of General Montcalm with a loss to the Province of valuable soldiers. At this time also the Province was laboring under heavy debt. The Assembly appealed to the British government to send German mercenaries at the cost of the English nation to the district of Maine. The wisdom of introducing foreign soldiers and virtually allowing the Crown to control the policy of this region was not apparent to some; a political discussion ensued, under pressure of which the Governor resigned and returned to England. Six months after his departure the universally popular Governor Phips died, whereupon Thomas Pownal was appointed by the Crown and entered on his duties in August of 57. Forts were strengthened and the scouting forces enlarged. The government issued a call for 7,000 troops to form an expedition against Louisburg; by the first of June 6923 men were enrolled, of whom Maine furnished 600. Recruits from the latter quarter were especially recommended because they had participated in the former campaign against Louisburg under General Waldo (1745). This is a reference to the Germans when Ulmer captured and a tribute to their efficiency. The prevalence of small pox among the Indians during the winter, 57-58, eased the rigor of the war for the settlers, and as the agricultural season was good the latter enjoyed not only material but mental prosperity as well.

When in the following year the Indians renewed their attacks Pownal decided to make an expedition up the Penobscot and establish a fort there at a strategic place which would be strong enough to guard the eastern frontier from further molestation. This movement started on the fourth of May from Falmouth (Portland), and was joined at St. George’s by the German companies under Römele and Leistner. It is also probable that the Germans of Frankfort and Dresden sent a company. As to the location of the fort Rattermann says: “Nachdem die Expedition, welche den Penobscot Fluss hinaufführ, sich nach
Williamson: “Waldo went up the river and sent a message to the Tarrantines. On the 23rd of May he was on the west side. Governor Pownal and he went up to the first falls, four and a half miles from the first ledge. They found cleared ground on this side; when just above the falls General Waldo dropped down of apoplexy and expired in a few moments. The exact spot is not known, but is supposed to be not far from Fort Hill in Bangor.” The following items appear in Pownal’s “Journal of the Voyage from Boston to the Penobscot River (May, 1759): “Landed on east side and proceeded to first falls—clear land on left for four miles—Brig. Gen. Waldo—dropped down just above the falls, of apoplexy and—expired in a few moments.” Attached to these items are two foot-notes by the editor, Jos. Will., (1) “Williamson, Vol. II, p. 338, erroneously says that Waldo died on the west side, and locates the scene of his death within the limits of Bangor. What authority exists for the statement that Waldo exclaimed: ‘Here is my bound?’ Waldo’s patent did not extend across the river.” (2) “The falls are in the present town of Brewer. Historians follow Williamson in his reference to the west side. Hon. Lorenzo Sabine in the North Am. Review, Vol. lviii. p. 313, says: ‘Waldo exclaimed: ‘Here is my bound,’ and dropped dead on the site of a city.’” In Pownal’s Journal is also the following item: “At the head of the falls buried leaden plate with following inscription:

May 23, 1759, Province Mass. Bay
Dominion of Great Britain Possession confirmed by T. Pownal, Gov.”

Attached to this entry also is a footnote. “Williamson, Vol. II, p. 3(38), says: “To commemorate the spot the Governor buried a leaden plate bearing an inscription of the melancholy events.” Whipple (Acadia, p. 81) says: “Waldo died while in the act of depositing a
piece of lead.” James Phinney Baxter in the Trelawny Papers mentions Waldo’s exclamation and states that the Governor commemorated the sad event by burying a lead plate suitably inscribed. In Pownal’s Journal we find: “May 25th. At evening buried Brigd Waldo at the Point near the flagstaff with the honors of war in our power.” Finally, Albert Ware Paine in “The Territorial History of Bangor” states: “On the east side of the river Pownal made claim to the country as a part of the territory of Great Britain. In proof of this act he then and there buried a leaden plate with an appropriate inscription significant of his object and intention with the date of its planting.” We conclude that Waldo died on the east side of the river, that there is insufficient evidence for his last exclamation, that the leaden plate had nothing to do with his death. The Boston News-Letter, May 31, 1759, prints a full account of his demise and burial. Although he was buried at Fort Point there is evidence that his remains were removed the following year to King’s Chapel Burial-Grounds in Boston. Among the Knox manuscripts is the account of Thomas Flucker, one of the administrators of Waldo’s estate, which contains the following charges:

1759, Aug. 3. William Fairfield, repairing the tomb near King’s Chapel 6
1760, July 9. To Capt. Sander’s people the care in removing the remains of the Brigr from Penobscot 1 48.

Thomas Sanders was for many years commander of the Province Sloop “Massachusetts,” a vessel frequently employed in transporting government troops to the eastern forts and trading-houses.

In 1760 the Indians began to show a disposition toward the cessation of hostilities. They appeared at Fort Pownal and openly declared themselves in favor of peace. The settlers emerged from the forts and made preparations to re-occupy their dwellings, but with superlative caution. There were indeed frequent alarms and repeated indications of hostile demonstrations against Broad Bay; but only the most remote houses were entered, and the redmen finding little to plunder departed in each instance without doing great mischief. Naturally enough, the Germans welcomed the approach of quieter times. The war had caused them many inconveniences. It was exceedingly difficult to preserve and maintain their cattle, which grew to have almost human terror of the Indians and were lost in large numbers through flight as well as capture and destruction. It was also impossible to slaughter them for food by shooting, as gunshots were reserved for military signals at the approach of the enemy. Moreover, the young men were absent in service, so that the women were compelled to work with the men at heavy labor. One of them in one winter dragged two shiploads of wood from the forest to the bank of the river on a handsled. But the men themselves were seriously handicapped in their field labor, for the necessity of working and keeping guard in groups at the same time prevented them from raising a sufficient quantity of produce to support the settlement. Under these circumstances the dawn of peace was indeed a deliverance. On the 13th of April, 1760, the authorities concluded terms with the Sagamores of the eastern tribes, which, however, were not in full operation until the year 63. The negotiations which were carried on during the summer of 61 by England and France came to nought and led to a bitter renewal of strife in Canada, western Pennsylvania, western New York and the valley of the Ohio, which, however, did not touch Maine.


Ibid., vol. III, p. 412n, series II
Ibid., vol. IX, p. 224.
Ibid., vol. IX, p. 93.
Ibid.
Ibid., vol. XVI, p 281.
In the absence of exact data Rattermann\(^\text{125}\) estimates that the war occasioned a less of forty or fifty lives at Broad Bay, while at Frankfort perhaps a dozen were sacrificed.

In his chapter on "Settlements in New England" Faust\(^\text{126}\) states:

"Leistner, reported to be a man of education, gathered together about sixty families in the mountainous districts of the Taunus, and brought them to the Broad Bay settlements. This is in all probability a later group than that reported by the Annals of Warren (1753) to have been housed in a shed unfit for habitation, many freezing to death, or dying of diseases induced by privations.—Certainly under Leistner's magistracy conditions changed, and many families of distinction sprang from the immigration of 53."\(^\text{127}\)

The information we possess regarding Leistner's actual administration is too meagre to support such a statement. Rattermann\(^\text{128}\) speaks of him: "—Karl Leistner, welcher die in seinen Graftschaften angeworbenen Leute nach Amerika geleiten und dafür sorgen sollte, dass ihnen unterwegs, sowie an dem Orte ihrer Bestimmung ihr Recht wurde." And also: "Was für\(^\text{129}\) andere Dienste Leistner noch zu versehen hatte, darüber mangeln die näheren Nachrichten.—" His military services we have already noted; the details of his other activities are unknown. We put the following documentary matter in evidence to show that during his encumbrance (he died 1760) the favorable change of conditions to which Faust refers could not be demonstrated without difficulty. The letter of Thomas Henderson to Phips, St. George's, April II, 1751, antedates, to be sure, Leistner's arrival at Broad Bay, but deals with the same general conditions as prevailed later.

"May It please your Honnour
I have Inclosed sent your honour The copy of the Intelligence I received Just now from the Commanding officer of St. George Fort. I am now going to broad Bay and all the Inhabitants to give the nessary warning. The case is very shoking, there is about one hundred familys In this settlement that with much Diffickulty for want of Provisions was Indeavoring to plant for a feuter season which No doubt (weare they not Interrupted) would turn to good acct But if they are forsed to garrison as I believe will be the Case by the morrow noon, they have nothing to live upon not One day, having cheerfully lived on clams this month Past, I—In behalf of the Inhabitants—prays yr Honour may—use such speedy measures for our relief as your Honnur —thinks proper—"

(signed)\(^\text{130}\)

A letter\(^\text{131}\) from Matheis Ramley to Gov. Shirley, Broad Bay, April 24, 1755, read:

"I am Sorry to be obliged to Trouble Your Excellency in Praying Your Assistance for fire Locks, there being abt 150 able men in this Settlement, and 75 of them being without Arms and not Capable to purchase the same, should there be any rupture it would be a Damage to this part, for so many People to be ruined, or Obliged to break up for want of Arms to Defend them selves—Your most Submiss full Servant" (signed).

A letter from Thomas Kilpatrick to the Governor and Council, Block House (St. G.), April 24, 1755:\(^\text{132}\)

"Our woods round our garrisons are crawling with lurking Enemies Watching our motion So that we are in continual fear and Danger—they have killed one men & carried another captive to the dutch at Broad Bay—And (we pray) provisions to defend Our selves and families—" (signed).

A vote was taken in the House of Representatives, April 8, 1756,\(^\text{133}\) regarding the people of Broad Bay:

"Whereas it appears to this House Necessary for the safety of the Inhabitants of Broad Bay & those near Henderson's Fort near pleasant point & Burton's Block house that there be a Number of Men Ordered for their Defence, etc."\(^\text{134}\)

There is also a letter from Capt. J. Freeman\(^\text{135}\) to Phips, May 15, 1752, regarding the dispatch of soldiers to Broad Bay as per instructions given by the Gov. and Gen. Court. On\(^\text{136}\) May 9, 1757, C. C. (Karl) Leissner (Leistner)

\(^{125}\)Ibid.
\(^{127}\)der deutsche Pionier, vol. XVI, p. 72.
\(^{128}\)Ibid., p. 77.
wrote to S. W. Pepperell from Broad Bay:

"I beg Leave to sent Your Honr inclosed a Copy of my Journll what Trouble and Barbarity Hapned since my Last A Waile Boat would be a most Necessary thing for this place, as I can't come to the Assistance of the Inhabitants on each Side of the river, with-out going round the Falls wch will take near a Day should therefore be Glad if Your Honr would please to Order One Scarceness of time Obliges me to breake of so Subscribe my self Your most Submissfull Servt" (signed).

On May 28 he wrote again: "Your Honrs humanity, and wonted Goodness toward the distressed, has been made known to me; and as I am their director the settlers have desired me, to inform Your Honr of their distress and deplorable condition." He then describes the murder of Cassemir Lash by the Indians, and prays for provisions for 36 men, 13 to be added to the 13 already on duty, and pay to be issued only to 13 as before. The following petition under date of August, 1757, was sent by the Germans at Broad Bay to the state authorities:

"May it Please Your Honers

To receive—an Account of the Grievances, of the most part of the Settlers at Broad Bay
The Continuation of the Warre, and the cruelty of the Indian Enemy used here, has been a terror to us and been a Great Hindrance to our Labour; Tho we bare all that with patience, as long as we were Capable to maintain in some measure our large Famelys, but now with Tears in our Eyes, must Ac- quaint Your Honrs that our harvest is so miserable, as ever been Known by Man Kind, so that most of Us will not be able to reap the Seed, which we Sowed with hard Labour, and in danger of our lives, owing to the deep Snow, which lasted till the middle of May, and then the Great drought which followed: We See no way to Keep us, and large Famelys from Starving (as the respective Towns in the Western parts, refuse to receive any of Us), We therefore hope Your Honrs will—take our deplorable case into Consideration—We—implore—to allow us an Allowance of Provision for three months, to each of us, which with the roots we perhaps may raise would in some measure make us able, to cutt Wood, and other Lumber, against, and during the Winter to provid—for us and poor Famelys, till a further Harvest—" (signed by 60 German first names, many in blank, "Jo," "Johan" etc.)

"That the Circumstances mentioned in this Petition being the truth we do hereby Certifie"

C. C. LEISTNER Comdt
MATHS R TOWN Capt
JOSEPH KENT

There is also a petition of Chas. Apthorp et al. for raising and stationing companies of men from the eastern frontier towns (Broad Bay, Frankfort, St. George's, etc.) for protection against the Indians. It is dated March 24, 1758. As the foregoing documents cover the period of seven years (53-60) during which Leistner was administrator of affairs at Broad Bay and contained such uniform references to poverty and distress; and as his questionable dealings in the assignment of land as Waldo's agent made him unpopular; as we have already seen, there is no evidence that the settlement at Broad Bay enjoyed better economic conditions through his efforts.

But the decade 1750-1760 did mark an era in the history of Broad Bay which, due as it was to natural growth and development, led to the establishment of a more stable and prosperous future. The immigration of 53 brought men of strong type, some of whom played important parts in the destiny of the colony. George Werner (called Varner, Vannah in later corruptions) erected a grist mill; Peter Müller built a house in which he maintained a "Kramladen." This house, though one-storied, was larger than the others of the community, and being weather-boarded in addition was long considered the finest building thereabout. In the same year also came the family of Joh. Jos. Ludwig, who, as we have already seen, died at Cowes in England while en route for America. His eldest son Jacob was born in 1730; Joseph, his other son, in 1740. They located on opposite sides of the Medomak immediately after their arri-

127 Ibid., p. 70.
128 Ibid., pp. 102-103.
130 Eaton, p. 83.
val, and the farms they bought they continued to occupy and improve until their death. The tastes of these brothers were similar; both were public-spirited and often served the town or individuals in common affairs as well as those of wider scope and character. They held all the offices of trust and profit within the gift of the people from ordinary road surveyor to town representative, beside the executive appointments of notary public and justice of the peace. In the latter part of the French and Indian War Jacob lived in Boston, where he enlisted in the army, served at Ticonderoga, Lake George, and Crown Point, and won the rank of orderly sergeant. He was the first town clerk at Waldoboro in 173, when the Broad Bay colony was incorporated under that name. He died in 1826, his brother in 1833. “Ritz was a man of learning, also Dr. Walkezer, a physician from Prussia, also Henry Helmshausen, but none participated in any public business of the town” (spoken in honor of the Ludwig brothers).

The principal colonies of the Germans, Broad Bay and Frankfort, lay within fourteen or fifteen miles of each other. Singularly enough, we possess almost no information regarding the inter-communication which they must have enjoyed. Between them, however, dwelt the Pemaquid settlers, into whose territory there was a gradual migration on the part of both German colonies, which began with the Indian war of 176 when the latter took refuge in Fort Frederick on the lower Pemaquid. On the Pemaquid lands also was a number of emigrants from northern Ireland, descendants of the Germans who in 1710 had gone to Ireland and formed the settlements of Magersfeld, Mageremoor and Ballygrube. Their presence was manifested even before the year 153 by the numerous German names to be found in the Pemaquid region. This process of intermingling was further advanced when certain of the Pemaquid property owners sold their land individually to German settlers (although the deeds were always issued by the Pemaquid Company). Among these sellers were John Kneeland (Knieland) and Sarah Sweetser (Schweitzer), both of German extraction. In this way the Germans came into contact and association with both Irish and English elements. And as later they pushed eastward as far as Penobscot Bay a similar coalition of race and mutual interest took place with the Scotch (and Irish) settlements on the St. George. In view of these considerations, at the end of 1753, we find reasonable grounds for assuming the correctness of Williamson’s estimate of 1500 Germans. Rattemann places the entire “Deutschum” at about 2,000. The checking of emigration into Nova Scotia by the English government was favorable to the Maine colonies and brought accessions beyond a doubt from that quarter. And when New Germantown fell into decline about the year 1760 many Germans found their way thence to Broad Bay and Frankfort, which by this time throughout New England had the reputation of permanent and prosperous colonies.

“Nach dem Frieden nahm die deutsche Kolonie an der Broad Bai wieder ihren ruhigen Fortgang.—Obgleich kein director Zuwachs aus Deutschland mehr folgte, ausser einzelnen Familien, de entweder über Boston oder über Philadelphia, durch vorausgegangene Freunde oder Verwandte angezogen wurden, so nahm doch die Kolonie zusehends zu, sowohl an Bevölkerungszahl, als auch in den materiellen Verhältnissen.”

As a result of these accretions in population it was not long before the good land at Broad Bay was all occupied; and as no eastward movement was possible the path of expansion lay to the westward and northward of Broad Cove. The Pemaquid proprietors parted readily with their lands, and soon the whole dis-

141Der deutsche Pion., vol. XVI, p. 197.
143New Germantown, 10 miles south of Boston in the present neighborhood of Braintree, was a colony of Germans, formed from those who stayed in Boston and impressed the Boston promoters as good material for a settlement.
144Der deutsche Pion., vol. XVI, p. 320.
trict now known as Bremen was in German possession. These purchases were greatly facilitated through the feeling of kinship which existed between the Germans and the Irish-Germans, as we have already made clear. There is a legal instrument\footnote{Coll. M. Hist. Soc., v. V, pp. 303-4.} of sale, dated August 27, 1763, by Francis Brindley, signed by Thomas Drowne, secretary of the Pemaquid Company. Gradually the whole country north of Bristol, from the Medumcook River to Pemaquid Pond, in the neighborhood of Salt Bay as far as the Damariscotta River, came into the possession of the Germans, and even west of the Damariscotta they intermingled with the Scotch and Irish. Before the close of the century they also held the territory now occupied by the town of Bath, as the large number of Teutonic names attests.

The year 1764 brought an unusually good agricultural outlook. Rye, which had been the only grain planted in the colony, began to be replaced by Indian corn, which was introduced by Daniel Feilhorn\footnote{Eaton’s Hist. of Thomaston, Rockland and West Thomaston, p. 89.} (Filhorn). Its greater prolixity and larger yield per acre gave it a widespread use. Barley began likewise to be cultivated, and in the following year beer was brewed for the first time by David Weinel (Vinal). Cabbage had already been planted at Broad Bay, and through it Sauerkraut became a very popular article of food not only among the Germans, but also among the Scotch and Irish of St George’s, who in 1777 commenced to make it for themselves.\footnote{Eaton, p. 128.} With the early culture of flax looms were soon in frequent evidence, and coarse linen was for many years the only material which the Germans used for clothing, reinforced in winter by the skins of various animals. Sheep were first introduced into this region after the Indian war by the Scotch, but the Germans devoted themselves at once to sheep raising and soon had woollen stuffs to wear in place of pelts. Thus the production of linen and wool became an important industry among them. On the other hand the Scotch at St George’s were more given to commercial activity and found markets in the West Indies as well as Boston for everything which the colonists had to sell, importing other commodities in return. In this way the Germans had a profitable outlet for their goods.

But these fair prospects for a bright economic future were blasted by a series of land disputes which all but disintegrated the colony. For the settlers at Broad Bay the death of Waldo was in many respects a calamity. He had always supposed that his patent would cover all lands from the Muscongus to the Penobscot; that this patent was never definitely bounded is evident from the uncertainty he manifested at the time of his death regarding its northern limits. To the Germans he had issued but eight personal deeds; the rights of the others were vested in the general terms of agreement under which they had come to Broad Bay. As early as 1762 the Pemaquid Company began to dispute the boundaries between his and their possessions. He claimed that his land extended westward to the Muscongus River and Pemaquid Pond; they insisted that the Medomak River was the true boundary. Waldo had granted or sold to the Germans land on the west bank of the river, which included “Dutch Neck” and in fact the entire strip to the westward of Broad Cove, two miles in breadth. These Germans who lived east of the Medomak or had bought their lands of the Pemaquid Company west of the disputed section were not disturbed. The Pemaquid Company, who as successor to Eldridge and Aldworth, rested their claim on a patent issued February 20, 1631, by the Plymouth Council, authorized Thomas Drowne as their agent to push their claim to the west bank of the Medomak. The matter was taken to court; on the 23rd of May, 1762, a committee appointed to investigate the case reported
in favor of the Pemaquid Company. In 1765 the heirs of Waldo relinquished all claims to the land west of the Medomak. Eaton\(^\text{148}\) says:

"The Waldo patent was construed by compromise to begin at Muscongus Island and extend up not up the river but to the main river at the head of the bay, usually called the Medomak. These two names were used confusedly and often interchanged, but the heirs of Waldo, the Legislature and Williamson seem to have considered the latter river as the true Muscongus."

And Rattermann\(^\text{150}\) writes:

"Es herrscht noch heute in der ganzen Gegend die Meinung vor, dass der Gesetzgebung-Ausschuss sich in seinem Bericht an die Assembly von den Behauptungen des Generals Waldo habe leiten lassen, dass seine Landegrenze bis nach Bangor hinaufreiche, und dermässen ihren Entscheid formulirte. Dadurch wäre der Landkomplex der "Dreissig Eigentümer" mehr nach Osten verschoben worden, und da Waldo nur die Hälfte (die östliche) des Landes erhalten habe, so müsse der Medomak und nicht der Muscongus die Scheidegrenze zwischen Waldo und den Pemaquid Eigentümern bilden."

The Germans themselves were in the unfortunate and helpless predicament of possessing only sub-claims from one of the contending parties, while the real contention was between the Pemaquid Company and the heirs of Waldo. In these days when property rights are so clearly outlined it is less easy to share the feeling of injustice which Rattermann expresses regarding the treatment of his countrymen, since their difficulty lay in Waldo's indefiniteness, a difficulty which might, and ought to, have been corrected long before Waldo died.

As it was, the majority of the settlers rebought their land at 2 shillings, 8 pence per acre and received deeds from Drowne. "On\(^\text{151}\) this occasion at least fifty deeds were executed to persons who had settled under Waldo. The settlers, a quiet, industrious people, submitted to this course, probably, because of the patent of Eldridge and Aldworth, which was pressed upon them, and because of a report of a Legislative Committee, Feb-

\(^{148}\) Der deutsche Piem., vol. XVI, p. 351.
\(^{150}\) See part II of this paper.
\(^{151}\) From the oral testimony of inhabitants of Waldo.
pleased of the climate, they determined to be rid of lawsuits and inconveniences, and in 73 300 families joined the Germans who had settled in the South. These were husbandmen for the most part, of excellent moral character and considerable agricultural skill, distinguished for industry and economic habits." The same number (300) is given by Pohlman, Sewall, Soelle, Holmes, Eaton, and Ratterman, placing the number of families at 60, concurs with the foregoing authorities as to the total exodus. The political withdrawal, however, took place in 73, and not in 70 as Sewall states. That of 70 was a religious movement on the part of the Moravians, who doubtless fostered the subsequent departure of the 300 by the favorable reports they sent to Broad Bay regarding their new home. This second migration in due time reached the South, where in the southwestern part of North Carolina, on Buffalo Creek, in the present Cabarrus County, they established themselves once more as a colony.

It is doubtful if any body of Germans ever endured a greater test of the "Beharrlichkeit" for which the race is noted. All the more remarkable is the fact that in this very year when the population was depleted and the general spirit of the community must have been somewhat demoralized, or at least rent by conflicting emotions, the plantation of Broad Bay was incorporated as the town of Waldoboro. The date of incorporation was June 23, 1773; in 1780 John Ludwig went as first representative to the General Court of Massachusetts; from 1786 to 1800 Waldoboro was a shire town. The surveys for the incorporation were not carefully made. The boundaries were described by courses and monuments so inconsistent with each other that the surveyors in current opinion were reputed to have carried too much liquor among their instruments. These inaccuracies led to a dispute between Waldoboro and Warren (the first town incorporated on the St. George, November 7, 1776), which, however, was arranged by mutual consent. The line was marked by James Malcolm, was again contested, and finally established in 1826 by the Supreme Court. To the Waldoboro proprietors the government, July 4, 1785, proposed to survey a tract equal to 30 miles square, extending between the Penobscot and Muscongus rivers from the sea coast as far north as was necessary to complete the amount of land, provided they would quiet all settlers found within these limits, who were in possession of their lots before April 19, 1775, and execute a release to all other lands claimed in virtue of the patent. To this the proprietors agreed. A survey was accordingly made which extended north to the southern line of Dixmont, Joy and Hampden; by this measurement, however, a triangle of several townships belonging to the Pemaquid Company was included; a resurvey was made February 23, 1798 and Thomas Davis, an agent of the government, appointed to allot land above the former assignment equal to the amount lost by the error. Four townships were thus allotted February 5, 1800.

When Waldoboro was incorporated in 1773 it is estimated that there were about eighty families in the settlement in spite of the defection to the South. A few who had participated in the latter movement returned to Broad Bay, settled with the proprietors for their lands, and "were received with open arms." When the Germans left Broad Bay in 70 and 73 many colonists came from the south shore of Massachusetts and bought the vacant farms. Among these were William Farnsworth, Charles Sampson, a coaster, who later kept a tavern, and Thomas Waterman, who had a store of

130Town Register of Waldoboro.
131Williamson, p. 584.
134Sewall, p. 366. Et al.
West India goods and developed an extensive trade. Ship building, which was begun in 1770 by John Ulmer, continued to be promoted, and Schenck's tanning trade grew to large proportions, yielding its owner a comfortable fortune. That the Germans were meantime alive also to their political necessities is attested by a petition of the Broad Bay settlers under date of January 14, 1767, praying for the removal of the courts to the eastern side of Pownalboro, a point which was much nearer the center of population. The petition is signed by German names. When the Revolution broke out the Germans performed and endured their full share of service as well as hardship. A letter from William Loud, written from Muscongus Island and dated July 20, 1776, is pertinent: —I Doubt not Sr. but that you Remember Mr. Thomas of Waldoboro who was up to the Congress the Year past on acct of Supply for many Settlements—now if no Speedy Supply (comes) and the Enemy approach you may Expect Dismall news from this quarter. A petition from Bristol (the same vicinity), dated July 29, 1775, sets forth very strongly the need of provisions and protection. At the close of the war the Germans, who were mostly farmers, there being few among them equipped for the mechanical arts, returned to agricultural pursuits. At this time also, with the increased facilities in ship travel and general intercourse, the descendants of the Puritans made their way into the community; the village idea was developed, and gradually the population began to change. With this post-Revolution establishment of the town of Waldoboro our inquiry ends.

General Waldo was married in 1722 to Lucy Wainwright of Ipswich. She died in 1741, leaving five children, Samuel, Francis, Ralph, Hannah, and Lucy. Samuel, the eldest son, was graduated at Harvard College in 1743 and lived thereafter in Falmouth. The following year, through the influence of his father, he was chosen Representative to the General Court. He was also the first Judge of Probate for Cumberland County, and held that position until the time of his death in 1770. Francis graduated from Harvard in 1747. He was Collector of Customs at Falmouth from 1781 to 1784. At the commencement of the Revolution he went to England, on account of his Tory preferences, and died there in 1784. Ralph died a minor, and Lucy married Isaac Winslow of Roxbury. Hannah married Thomas Flucker, the last Royal Secretary of the Province. After the evacuation of Boston she accompanied her husband, who was a Tory, to England, where she died a few years later. By right of primogeniture Samuel received two-fifths of the Waldo patent, the others one-fifth each. Flucker purchased his shares, while the interest of Mrs. Winslow, who died without children, passed to her brothers and sister. The property of Flucker and Francis became forfeited to the state and was dealt with as though the owners were deceased. In 1774 Henry Knox, afterwards famous in American annals, married Lucy, the second daughter of Mrs. Flucker and thus granddaughter of the General. After the Revolution Knox bought four-fifths of the estate, his wife holding the other fifth, and took possession in 1792. This consolidation of the shares, however, was broken before his death, and the only portion of the original patent which remains intact is an island of seven hundred acres in Penobscot Bay.
School Room Reminders

Through the courtesy of Rev. J. B. Musser, of Orwigsburg, Pa., we are able to reproduce the wording of a few slips of paper, the reminder, mute though eloquent, of schoolroom ambitions almost a century ago.

Peter Montelius was a teacher at Reamstown, Lancaster County, about 1822, his work being carried on in the schoolhouse adjoining the church of the village.

The first of these papers was 6 by 7½ inches; the second, 3 by 4; the third, 11 by 9. German letters were used.

If any reader can give us additional information respecting this teacher, he will confer a special favor by communicating with us. The Editor.

PAPER 1

Danksgefühle und Bitten der Kinder, in der Schule zu

R i e m s — T a u n

Dank sey dir Herr Jesu Christ!
Das du so voll Liebe bist;
In der Taufe nahmst du schon,
Uns zu deinem sauren Lohn.

Leider brachen wir den Bund
Ofte; doch in dieser Stund
Nimmst du uns aus Gnaden an,
Wiederum zu Freunden an.

Lasz dein Geist uns stets regier’n,
Und uns zur Erkenntnislz führl’n,
Fallen wir so hilf uns auf,
Und stärk uns im Christen lauf.

Dir sey unser Herz und Sinn,
Von nun an gegeben hin.
Führe uns an deiner Hand,
Bis ins frohe Vaterland!

Bitte der Eltern.

Jesu, stärke, du den Wunsch
Dieser Kinder; und lasz uns
Auf dem Weg mit ihnen gehn,
Dasz wir einst vor dir bestehn.

O Herr Jesu! möchten wir
Von nun an stets folgen dir!
Möchte doch die Sündenlast,
Herschen nie in unserer Brust!

P. Montelius

PAPER 2

Thue das so wirst du leben Luc. 10, 28.
Kinder von drey Stickten laszt euch nicht
abwendig machen. Itens von dem
Wort Gottes; Luc. 11, 28. zum 2ten,
vom Glauben an Jesum Christum Joh.
3, 16, und 3 tens von der wahren Gottse-
ligkei 1 Tim. 6, 6. dan in diesen dreyen
Stickten im Glauben Ebr. 11, 6 in der
Liebe Gottes und des Nächsten bestehet
das ganze Christenthum Matth. 22, 40.

Peter Montelius
PAPER 3

Gott erhöre mein gebet, vernimm die
Rede meines mundes. Psalm 54, 4
Gott wird dir geben deine Bitte, die
du von ihm gebeten hast. 1 Sam. 1, 17

(Here follows the apostles' creed; each side is ornamented with conventional bird and flowering plant.)

DER GLAUBE

Dieses Symbolum und unvergleichliche christliche Glaubenbekentnisz der alten Kirchenväter, ist so accurat und so vollständig, und der ganze grund des christlichen glaubens in so kurzem und wenig Worten ausgedrückt, dass ich darüber, erstaune und mich nicht genug darüber verwundern Kan, und ist von unschätzbarem Werth zu achten, und es verdient in allen gottseligen Büchern mit eingeführt zu werden. Und ich kann es hier nicht unterlassen all christlich-gesinten Religionsgesinnungen treulich zu ermahnen, dass sie dasselbe, nebst denen zehen Geboten Gottes, und Vater Unser, ihre Kinder fleiszig lernen und ihnen einschärfern sollen; ja billig solten sie alle dieselben wohl auswendieng lernen: So würde dasselbe ein sicheres Präservativ oder Verwahrungsmittel wider den einreissenden Naturalismus und Deismus seyn. Gedruckt in Riemstaun am neuen Jahres-Tag, 1822

PETER MONTELIUS

The Hessians Soldiers of the Revolution


The Hessians of the Revolution have always been an interesting subject to the writer because of an association in his early life. Right back of the home where he was reared at Reading was the grove of evergreen trees known as the "Hessian Camp." It was the property of his uncle, Isaac Eckert, and many an hour he spent in it. As a boy he was shown the excavations or large holes in the ground, where tradition said the Hessians had built their huts, and an old picture, later reprinted in one of the Reading papers, seemed to prove the tradition. These Hessians were brought there, tradition said, after the battle of Trenton and there is an interesting story of a trick played upon them while prisoners there, which led them to believe the Indians were upon them and they fled only to be gathered up again into their prison.

The stories too that have come down to us of the involuntary service of many of these Hessions also greatly interested the writer. Lowell in his "The Hessians of the Revolution" tells the story of John Gottfried Seume, a theological student, who though protesting was forced into the Hessian service. Seume says "No one was safe from the grip of the seller of souls. Strangers of all kinds were arrested, imprisoned and sent off. They tore up my matriculation papers so I could not prove my identity. At last I fretted no more. One can live anywhere. You can stand what so many do." He was carried off to Ziegenhain, to Cassel and then to America. Interesting though sad was the story of the recruiting officer who found a tall young carpenter in Julich and ordered him to make a stout
The reception by our people of these Hessian soldiers was one of great hatred, for they looked on them as hireling soldiers sent here to compass our defeat. This was later somewhat modified when it was learned that many of them had been forced into service against their will. Still the name “Hessian” was a hated one in our land for fifty years after the Revolution. And yet many of them remained in America, deserting from the British army. Especially in the Pennsylvania-German districts, although the Germans were generally strongly attached to the cause of freedom, were these Germans kindly received; because they came from the fatherland and because they spoke the same language as the Pennsylvania-Germans of that day, which was the language of the country Dutch in southern Germany. Those soldiers who came from Hesse-Hanau found here a number of settlers from their own district,—old acquaintances perhaps, and, therefore, felt more at home. As a result many of these Hessian soldiers found all over the United States. And we have frequently been asked by some of them whether they could not find out where their ancestors came from. It is for the sake of these descendants of the Hessians that we write this article. Almost a year ago, a friend, the Rev. Dr. B—, one of their descendants, asked the writer whether he could not find out where his ancestor came from. As the writer had been previously searching in the archives of Hesse for church history he felt he probably could get some clue to the lists of these soldiers. Last summer the writer made inquiry about the matter. Search was made in the Hessian archives at the cost of five dollars, and Rev. Dr. B—is now rejoicing in knowing where his ancestor came from. Not only that, but he learned some additional interesting facts, namely when his ancestor enlisted and left England for America, and strangest to say that his ancestor deserted from the British army at a certain date in far away Georgia with all his accoutrements, which of course belonged to King George. How he wandered from George to Pennsylvania where he later settled is not known.

We give these facts in the hope that others of the descendants of these Hessians, who desire to know from what place their ancestors came, may be able to do so. The lists of these Hessian soldiers have been carefully kept and generally give the place from which the recruit came, although not always. The writer would be glad to give any one the benefit of his knowledge in this search. Indeed we would mildly suggest whether it is not worth while for the Pennsylvania-German Society or some Genealogical Society to get these lists copied and published for the benefit of their thousands of descendants in America. As these records often give the place from which the soldier came they are of much more value than the records of the Palatines who came to Philadelphia in times of peace. The Hessian element, being 50,000 as compared with 300,000 who came through Philadelphia between 1730-1830, is no mean contingent of the German immigrants but a large proportion, and their descendants deserve a better recognition than they have already gotten. For although the Hessian soldiers had their faults, being charged with being hirelings, cruel and uncouth, yet they also had their virtues. And their descendants seem to have inherited the latter rather than the former and to have retrieved their ancestors’ enmity to our land by a most sincere devotion to this land of liberty.
Letter of Rev. James Maury to Philip Ludwell on the Defence of the Frontier of Virginia, 1756

The following interesting letter which appeared in the *Virginia Magazine of History and Biography* of July, 1911, gives the impressions of an eyewitness of the times of the French and Indian War in the Shenandoah Valley, Virginia.—Editor.

Rev. James Murray was minister of Fredericksville parish, Louisa County, from 1754 until his death in 1770. He was an energetic man of high character and scholarly attainments, and was one of the most prominent of the colonial clergy of his time. He is now best known as the plaintiff in the suit in Hanover, under the “Two-penny Act,” in which Patrick Henry first attained public note. He was ancestor of Matthew F. Maury. Philip Ludwell, to whom the letter was written, was a member of the Council.

The expedition under Major Andrew Lewis, referred to, was what was known as the “Shawnee Expedition,” and as Mr. Maury suspected would be the case, it had little effect.

At the session of March, 1756, the Virginia Assembly directed the building of a chain of forts from “Henry Enoch’s on Greet—Cape—Capon, in the county of Hampshire,” to the “South Fork on Mayo—River, in the county of Halifax.” (Hening, VII, 17, 18.) Many of these forts were used throughout the French and Indian wars.—Editor.

Louisa, 10 February, 1756.

To the Hon. Philip Ludwell.

Honourable Sir,

However misbecoming it may, in general, be thought in such, as act only in a private Station, to intermeddle in Affairs of a public Nature; yet, when our Country is in Danger, to ward it off seems to be an Object of common Concern. Hence I trust, any Member of the Community will be deemed pardonable, at least, in shewing a Readiness to forward the Accomplishment of that desirable End. With this view and Expectation then, I am about to take the Freedom to offer your Honour’s Consideration some few Particulars, with which, peradventure, the great Distance between Williamsburg and those Parts of the Country, which are most immediately affected by them, may have prevented some Gentlemen, who share in the Administration, from being so thoroughly acquainted, as it is conceived, public Utility requires they should.

Not to mention the repeated Acts of Hostility and Violence committed on our Fellow-subjects, in the remoter Parts of this Colony, by those bloody Instruments of French Policy, the Indians; nor the great Extent of country, on both Sides the Alleghanies, now almost totally depopulated by them; which are Facts long since notorious to all: I beg Leave to inform You, that such Numbers of People have lately transplanted themselves hence into the more southerly Governments, as must appear almost incredible to any, except such, as have had an Opportunity of knowing it, either from their own Observation, or the credible Information of others, or both.

From the waters of Potomac, James and Roanoke Rivers on the eastern Side of the above-mentioned Ridge of Mountains, nay from the same Side of the blue Ridge, hundreds of Families have, within these few Months past, removed, deserted their Habitations, & conveyed themselves & their most valuable Movable into other Governments. By Bedford Court-house in one week, ’tis said, & I believe, truly said, near 300 Persons, Inhabitants of this Colony, past, on their way to Carolina. And I have it from good Authors, that no later in Autumn than October, 5000 more had crossed James River, only at one Ferry, that at Goochland Court-house, journeying towards the same place: & doubtless, great Numbers have past that way since. And altho’ these lands had not all been settled in Virginia, yet a large Proportion of them had. From all the upper Counties, even those on this Side of the blue Hills, great Numbers are daily following.
& others preparing to follow in the Spring. Scarce do I know a Neighbourhood, but what has lost some Families, & expects quickly to lose more. And, what aggravates the Misfortune, is, that many of these are, not the Idler & the Vagrant, pests of Society, whom 'tis ever salutary to a Body politic to purge off, but the honest & industrious, Men of Worth & Property, whom 'tis an Evil, at any Time, to a Community to lose, but is most eminently so to our own, in the present critical Juncture. Now, Sir, as many have thus quitted fertile Lands & comfortable Habitations, quitted their Friends & Relations & Country, to which they were attached by many powerful & indearing Ties; weighty, we may conclude, have been the Reasons, at least these People have thought them such, which have already determined many to act as they have, & will determine others to follow their example. But, whether they be weighty, in themselves, or not; 'tis certain, they are such, as reduce the Number of our Inhabitants very fast, to the great Detriment & Loss of the public. As I have had an Opportunity of conversing with some upon the Subject, & have thence discovered what Considerations have influenced their Conduct, in this Point: I shall take the Liberty, briefly & candidly, to represent them to your Honour. After which You may judge, whether they have any weight, or not; that, if they have, the Gentlemen, whose Province it is to direct public Affairs, may, if upon Enquiry, they find this Information founded on Truth, consider, what will be the properest Remedies for a timely Prevention of the further Progress of this Consumption in our political constitution.

Altho' then, it be natural to suspect, that the heavy Taxes, which the pressing Exigences of our Country have rendered necessary, possibly may, & perhaps, actually have determined some to remove; yet, I know none, who have been prevailed on to do so, purely & simply, from that Consideration. But, Sir, an unhappy Concurrence of various sinister Events & untoward Circumstances, preventing the Colony from reaping Advantages from the Sums, levied & expended, adequate to those Sums; together with a Suspicion & Dread, that their Persons & Possessions are not sufficiently secured against the Cruelties & Depredations of the Savages; are the prevailing & principal Inducements to these People thus, to their own private, as well as to the public, Detriment and Loss, to become voluntary Exiles. Gentlemen in the Administration may think, & I believe do think, that abundant Provision has been already made for their Protection & Defence, as well by the several Companies of Rangers, sent out in the all, as by the Present Expedition against the Shawanese. Whether the former of these Measures has answered all the good Ends, which, I presume, the Government had in view, when it was resolved on, I undertake not to affirm or deny. And whether the latter will, no Man, not endowed with the prophetic Gift, can foretel. However, I hope it will, & wish it may. But this is foreign to my purpose, which is to inform your Honour of the Sentiments & Reasonings of these People, who are daily seeking new Habitations out of the Government. And they, Sir, notwithstanding those Measures, & all others, which have yet been pursued with the Views, still look upon our Frontiers to be in so insecure & defenceless a State, as to justify their Apprehensions, that the same bloody Tragedies, which were acted at the Expense of their Neighbours last Summer, will, if they stay, be reacted the insuing at their own. If only fifty Indians, which they believe to be as many as were upon our Borders in the South-west last Year, of which they, perhaps, are the best Judges, made such Havoc & Desolation: drove off upwards of two Thousand Head of Cattle & Horses to support themselves & the Enemy at Duquesne, besides what they wantonly destroyed; & if so contemptible a Band depopulated & ravaged so large a Tract of Country: they suspect, much greater Numbers, animated & tempted by the extraordinary Success of those few, will e'er long re-
new the same Hostilities, & consequent-
ly, much greater and more extensive Mis-
chiefs issue. And certain it is, should
that be attempted, & no effectual
Methods pursued to defeat the Attempt,
many Parts of the Colony, now several
Miles within their Frontiers, will shortly
become frontier in their Turn. As to
the Expedition under the Command of
Major Lewis, they regard it 'as a Mark
of the Government's Concern for their
particular Security, & of it's Attention
to the Welfare of the Community at
large. But yet, the Success of it being
uncertain, they think it not prudent to
risque all that is dear in Life, nay Life
itself, upon such an Uncertainty. The
Shawnese, they stedfastly believe, be-
cause it has been confidently affirmed by
Persons, whom they judge worthy of
some Credit, have long since received In-
elligence of the March & Destination of
that Party of Cherokees, who are to act
in Concert with the Forces of this
Colony, that are under the Command of
Major Lewis. And hence 'tis concluded,
they may have Time, either to augment
their Strength sufficiently to face us in
the Field, or else to retreat beyond the
Reach of our Forces, for a While; in
Order, either when they shall be with-
drawn, or even while they continue there
in one Body, to return upon our back
Settlements by some or other of those
various Passes thro' the Alleghany
Mountains, which it will be utterly im-
practicable for those Forces, in that
United State, to command or guard. And,
should this Expedition, for these or any
other Reasons, succeed no better, than
some others have; what our remote In-
habitants have heretofore suffered is
judged but trifling, compared with what
they would suffer, in Consequence of so
disastrous an Event. A Dread of which,
it is greatly to be feared, would deter-
mine all the People beyond the blue
Ridge instantly to abandon their Habi-
tations, & retreat to a Place of greater
Security; which they, as well as those,
who have already removed thither, ex-
pect to find in the western Parts of the
Carolinas, in the Neighborhood, & under
Shelter, of the Catawbas and Cherokees;
whither, 'tis supposed, the northern In-
dians will, at present, scarce think proper
to make any Inroads. For, Sir, in the
present State of our Frontiers, they must
be sensible, if they judge of the future
from the past, that they may, with less
Trouble & Hazard, get both Scalps &
Plunder in Virginia, as valuable, nay
more valuable, than they can well expect
in the Neighbourhood of those two Na-
tions, who are truly formidable to them,
one for it's martial & enterprising
Genius, the other for it's Numbers. It
is generally believed by the most prudent
& discerning in this Part of the Country,
that, during the present Troubles, noth-
ing will put a Stop to this prevailing
Humour of removing southerly, because
nothing will convince the People they are
safe, but a Line of Forts, extended quite
across the Colony, as a Barrier against
Incursions of the Barbarians. And that
this would, is quite probable: because a
trifling Fort upon Jackson's River, a little
below the Mouth of Carpenter's Creek,
and another, more trifling, at the Dunck-
ards Bottom, have, notwithstanding sur-
rounding Dangers, kept their neighbour-
ing Settlements tolerably well together.
And, Sir, if this be the case, 'tis sub-
mitted to superior Judgments to decide,
whether it will be a prudent & necessary
Measure or not, to have such a Chain of
Forts thrown across the colony with all
convenient Speed. And, should such a
Scheme be resolved on, the following line
might, perhaps, upon being viewed by
proper Persons, be found not altogether
inconvenient to build them on; beginning
near the Head of Pattison's Creek on
Potomac (for there is one already built
13 Miles from it's Mouth) continued up
the western Branch of Wopocoms, down
Jackson's River & up Craig's Creek,
crossing the Alleghany mountains to the
Horse-shoe Bottom on New River,
thereby up to the Head of Reedy Creek,
& extended down Holston quite to the
Latitude of our southern Boundary.
Each of these Forts might be built from
other about 30 Miles distant, more or
less, according as the natural Situation
of the Grounds & some other requisite Conveniences would admit. Each too might be garrisoned by a Company of about 50 Men, part Whites, & part Indians. As the whole Distance, upon a direct Course, is not more than 300 Miles, ten or twelve Forts might be sufficient to secure our whole Frontier, and 600 Men at most garrison the whole Chain. Should it be further determined, that no person bear any Commission in these Garrisoms, except such, as, besides some little Fortune & good Character, are expert Woodsmen; it might still further ascertain the Success of this Measure. And, as his Honour, the Governor, cannot be so well acquainted with the Persons, who may be best qualified to command these Companies, as several Gentlemen in the upper Counties are, who are themselves experienced Woodsmen, & personally know such, as are most proper for such an office, both on that & the other Accounts just mentioned; would it be amiss, should Directions be given to the several Courts of Augusta, Frederic & Hamshire, Halifax, Lunenburg, Prince-Edward & Bedford, Albermarle & Louisa, Orange, Culpepper, Prince William & Fairfax, each to recommend three or four Persons, the best qualified in their respective Counties for that Business, out of whom his Honour might make Choice of such, as he should think fit? Perhaps too it might be necessary to appoint one general Commander over all these Garrisoms; who, upon any Emergency, by draughting a certain Quota from each, would be enabled more speedily & more effectually to relieve any particular Place in Distress, as well as to harrass & intercept any Parties of the Enemy, daring enough to adventure within the Line. And were these Forttresses built from each other at the Distance mentioned above, the whole Extent of Country, from North to South, would be daily ranged & explored, & a constant Communication maintained between Fort & Fort. For each Garrison would bear dividing into six Parties. Two might, in regular Rotation, be constantly employed in scouring the Woods; one about 15 Miles to the Northward, the other about as far southward, of their own Fort: while the remaining four continued at Home, both for their own Refreshment, & for the necessary Guard & Defence of their Post. Each of the two Dividends upon Duty might be obliged to range from their own Fort, as above proposed, to some Distance, as nearly central, as may be, between it & that towards which they respectively patrol. The scouting Parties of these two Forts might there meet each other in the Evening; camp together that Night for mutual Security; and, before they set out for their several Homes in the Morning, make an Appointment, where the two next Detachments from the two same Garrisoms, to be next upon Duty, should meet & incamp the succeeding Day; taking care thus, as frequently as may be, to change their Places of Incampment: in order, both to render the Passage of the Enemy by Night or by Day more precarious; & more effectually to secure themselves against a Surprize in the Night; which might also be further guarded against, were each Party to have some few well-tutored & mettallsome Dogs, which have as strong an Antipathy against Indians, as Indians have against them. And by these Parties, thus frequently meeting, any Intelligence might be easily transmitted from one Extremity of this Line to the other, or from any of the intermediate Stations to either Extremity, without any extraordinary Trouble or Expence. And as all these Garrisoms might be under these same Regulations, and Detachments from each be daily ranging, in the manner above mentioned, the Country threabout would be thoroughly searched & guarded, and yet the Soldiers, thro' this alternate Vicissitude of Exercise and Repose, not obliged to undergo any immoderate Fatigue: for two Thirds of their Time would be spent at their Fort, and only one Third upon Duty out of Doors. And, Sir, do not you think it highly probable, that a Scheme of this Sort, of which this may be considered as a very imperfect Sketch, judiciously
planned and diligently executed, would render it extremely hazardous for the Enemy, notwithstanding their celebrated Activity and Expertness in the Woods and the Ruggedness and Unevenness of those Grounds, to make any Inroads upon us, with Success? The Diligence and Fidelity, that may be expected in Officers, thus cautiously chosen; and the several Garrisons under their command having a proper Intermixture of Indians, no less subtil than the Enemy, as bold, and equally well versed in all the barbarian Arts and Stratagems of War; would be much more formidable to those brutal Ravagers and embarrass them much more, than many Thousands of the best disciplined Troops; would either keep them at due Distance, or, should they adventure within the Barrier, severely chastise their Insolence and Temerity. Such a Measure too, besides affording the People in that Quarter greater Security than they have ever had, it is supposed, will be less expensive to the Government, than any other, that seems to promise equal Success. For good Judges of Work think, that each of these Forts, together with its necessary Buildings, will not cost more than forty Pounds at most, provided the several Companies be obliged to assist the Undertaker in felling, hewing, sawing and conveying the Timbers into Place, in digging the Trenches for the Stockades, and in other Servces of that Nature; and provided Forts, built after the Model, in the manner, and of the Dimensions of that, of which you herewith receive a Plan, be judged sufficient to answer the End. Men too may be had to garrison them with but little Bounty-money, perhaps, without any; provided the Government would give them Assurance, that they should not be obliged to enter into any other Service: and, when enlisted, they would be much less apt to desert, than Men are from Corps of a different Denomination, and destined for Services of a different Nature. Moreover the Indians in these Garrisons will certainly require less costly Clothing, and, perhaps, be satisfied with lower Wages, than Soldiers are commonly allowed. The white Men also would be clothed as cheap at least as Soldiers regularly regimented. Several Officers too, thought necessary in Corps of this latter Denomination, would here be needless: such as Colonel, Lieutenant-Colonel, Major, Commissary, Adjutant, Quarter-master, nay Paymaster. For the same Person, whom the Government thinks worthy to be intrusted with the Command of one of these Garrisons, may, probably, be thought worthy to be intrusted also from Time to Time with the Sums necessary for a Payment of it's Wages. And, if I am not mistaken in the Pay these several officers in the Virginia Regiment receive, which according to my Calculation amounts to £177-10 a Month; the 600 Men in these Forts will be cheaper to the Colony, than the same Number regimented, by £2130, per annum; out of which however we are to deduct the Pay of an Officer to command the whole, which, rated at 20l per Day; a very bountiful and genteel Allowance, leaves an annual Saving of £1765. As some of these Forts will be convenient to the back inhabitants, the Garrisons may be fed at much less Expence, than the Colony's Troops at Fort Cumberland can; because the heavy Charges of a long Carriage will be saved. Savings, which well merit the Attention of a Government, most especially when it's Treasury it well nigh exhausted, and it's Subjects so little able to replenish it, as our Country-men at present confessedly are. But there is another very considerable Expence, which this Method of guarding our Frontiers will, probably, render needless; and which, therefore, may be saved. For draughting the Militia might, perhaps, hence be rendered unnecessary; which, for aught we know to the contrary, the Colony may, otherwise, be necessitated to do. And should only 600 of them be employed in the Defence of our Frontiers, upon the Pay, established by Act of Assembly; it would be such an Addition to that Load of Debts and Taxes, under which the Country at Present labours, as, together with it's pre-
sent unhappy Situation, must infallibly sink it, beyond a Possibility of Recovery thro' a course of many Years, how favourable a Turn sooner its present Circumstances may take? Such a Chain of Fortresses would also bring back the Fugitives to their deserted Plantations; would encourage others to prosecute anew their projected Schemes of seating the back Lands, which the present unhappy Contests between the Courts of London and Versailles have deterred them from executing; and invite new Setters thither from several of the neighbouring Colonies, as well as from the crowded and inferior Parts of our own. Hence a considerable Augmentation of Numbers, which has ever been thought an Augmentation of Power and Wealth. Industry likewise would hence revive, which, in the remoter Parts of the Colony, has, for some Time past, been in a stagnant State; occasioned by the Husbandman's Uncertainty, whether he was labouring to support the Enemies of his Country, or to maintain his own Family. Hence too the People would soon cease to remove, as they would them believe, that the Government had fallen upon the most, if not only, effectual Course to secure it's Frontiers; which, as Matters now stand, are daily contracting, and drawing still nearer and nearer to it's Centre. Whereas, in the present perilous and melancholy State of Things, the People, terrified at the horrid Acts of Cruelty and Outrage, to which our Brethren in the southern and northern Corners of our Frontiers, as well as our Neighbors in Maryland and Pennsylvania have been and are still exposed; and dreading, that they too must next fall a Sacrifice to the butchering Hands of the Savages; will, from a Principle of Self-preservation, continue to transplant themselves to a Place of greater Safety, except some Measures be speedily pursued to prevent it.

The Government, it is said, has had it under Consideration to establish a Factory somewhere upon Holston for supplying the Indians with Goods, and to Erect a Fort for its Protection; which might make one of the above mentioned Chain. General, I believe, it would be the satisfaction of all Lovers of their Country, were so wise and politic a Scheme executed. It would, doubtless, be productive of many salutary Effects. It might be a Means of giving still further Security to our remoter Inhabitants, both at present and in Time to come. It might induce the Cherokees to resume their Project of making a Settlement near the great Island of Holston, which they are said to have been deterred from completing by the northern Indians, spirited up against them by the French; who, thro' their usual Sagacity and Penetration, quickly discovered, what an additional Strength a Settlement of that Nation there would be to our western Planters: Tis highly probable too, that this would happily retrieve the Interest, which we have lost with the Twilightes, Weandots, Shawanese, & several other Indian Tribes; whose Friendship, it has been generally thought, we have lost for want of proper Regulations in the Indian Trade, and because our Indian Traders have, for the most Part, been so far from dealing honestly and fairly with them, that they have shamefully and scandalously imposed on them, equally to the Prejudice of the public Character and public Interest. As the Government can afford to supply them with Necessaries on much better Terms, than the French possibly can, more especially should General Shirley compleat the Interruption of their Communication between Frontenac, and Niagara and their Forts on Erie and Ohio; such a Measure would open a most profitable Trade and establish a useful and lasting Friendship between this Colony and those Indians, as well as many other Nations upon the western Banks and Waters of that River, at present but little known to us. And Sir, as we frequently see Nations, much more polite and civilized than these Barbarians, actuated chiefly by Interest in making and breaking Treaties, in forming and dissolving Alliances: may we not expect, that many Tribes, not only such, as have hitherto continued neutral, but
even such, as are actually now ingaged in the french Service, would, were some such Measures as these pursued, no longer side with our Enemies, and fight their Battles, but declare for that Party, to which their Interest would incline them? And, surely, it will be much more eligible and less expensive to put an End to their Hostilities by pacific than military Methods. 'Tis true, Sir, the Establishment of such a Factory would be attended with considerable Expence at the first Outset. But, when it is considered, that indian Commodities are very valuable, and purchased for less than the real Worth in Europe; and that those, which they would receive from us in Exchange, might be sold to them at a good Advance, and yet much cheaper, than either the Enemy or our own Traders have been thought to sell them; and also, that this might, in some Degree, supercede the Necessity of the frequent and expensive Presents made to those People: there seems scarce any Room to doubt, but that the Government, in a short Time, would be amply reimbursed, provided the Persons, intrusted with the Management of this important Business, be defective neither in Ability nor Integrity. The former of these Defects might be tolerably well guarded against by a prudent and judicious Choice of Factorts; and the latter, in great Measure, by the wholesome Regulations under which the wisdom and care of the Gentlemen in the Administration might reduce this Trade, and the Persons, who are to manage it for the Public: upon which, in Truth, the Success of the whole Project must mainly depend. And, Sir, should such a Factory be attended with all the Advantages, with which there is Room to expect it would; any reasonable Expence, which the Public could bear, that might be judged necessary for the Establishment of it, would, I presume, notwithstanding our present Poverty, be cheerfully borne. One happy Consequence of it would be, that, in the Course of a few Years, we should have a strong Barrier of friendly Ineians to the westward, equally formidable to our Enemies, and beneficial to ourselves. The Advantages of which are extremely obvious, and so very weighty and important, that in any Competitions between european Powers for Territory upon his Part of the Continent, the Scale of that Competitor, who enjoys them in the greatest Degree, will ever preponderate. And yet, Sir, happy for us, these Advantages, it is imagined, are certainly attainable by the Method under Consideration; a Method, which not only promises the Attainment of that principal End; but which, instead of being an Expence and Burden to the Community, might, probably, after a few Years, by good Management and wise Regulations, annually bring a considerable Sum into the public Treasury. The French, fully apprized of the Benefits accruing from a Trade and Friendship with the Indians, spare neither Pains nor Cost, leave no Art unpractised, nor Expedient unattempted, to promote the one and cultivate the other: Points, extremely essential to the Success of their grand Plan, as wisely concerted at first, as it has since been stedily pursued, secur- ing and extending their own Settlements in America, and interrupting, annoying and harassing ours. Our own Experience convinces us how many Advantages they have already reaped from establishing a Trade and cultivating a friendly Correspondence with them; and the Evils, attendant on the Want of these, we have severely felt to our Cost.

As my only aim in giving your Honour this Trouble has been a Regard for the public Good; I trust, from Your known Candor and Humanity, as well as Concern for the Prosperity and Welfare of the Community, that the Goodness of the Intent will be admitted as an apology for any Errors on Defects either in the Matter or Form of the Contents of these Sheets: & therefore, without trespassing further on your Patience by offering any other, give me Leave to conclude with a Declaration, that I am a sincere Friend to my Country and therefore, Honourable Sir, Your Honour’s most obedient Humble Servant, JAMES MAURY.
Louis Agassiz

In May 28, 1807, a little Swiss boy was born in a cottage home among the snowy Alps. The boy's father, Benjamin Agassiz, was a minister and a teacher, beloved by all the people. His mother was gentle, cultivated, and kindly, a woman worthy to be mother of the son who became known as one of the greatest of naturalists.

As the boy Louis grew up in that pleasant home in picturesque Switzerland, he showed his natural tastes and inclinations. He gathered about him animals of all kinds. The great stone basin in the yard of the parsonage, which received the fresh pure water from the spring behind it, was his first aquarium. Here he kept the fishes which he and his brother caught in Lake Morat near by. The boys would simply put out their hands when they were swimming in the lake, and the fishes, which seemed to know their boy friends, would easily be captured. Besides their aquarium of fish, Louis and his brother had hares, rabbits, field-mice, guinea-pigs, and birds among their pets. The boys studied the ways of their animal friends; and they became so familiar with the habits of animals that a few years after, when a student in college, Louis was surprised to find that he knew more about these matters than was told in the text-books then in use.

The boys were gentle and tender towards all animals. They took good care of their pets. They never allowed harm to come to these, and they never shot a bird or other animal. Even when he was grown up, Louis would not use a gun for fear he might injure or cause pain. When it was necessary to put an animal to death, he put it out of existence without pain.

Louis's love for animals grew stronger throughout life. His room, wherever he was, was always like a menagerie. Once, when in college, he had in his room about forty birds, whose home was in a large pine-tree in the corner of the study. One day a professor came in suddenly, and caught one of the birds between the floor and the door. The little thing fluttered and died, causing such grief to Louis that he burst into tears.

As a boy Louis spent all the time he could spare from classical and mathematical studies in roaming the woods and fields, searching for treasures. He would come home loaded with insects, shells, pebbles, and other trophies, for all of which his good mother would make room. From caterpillars he raised beautiful butterflies. And he soon had large collections of all kinds, including rocks, fishes, butterflies, and insects. He early made up his mind that he would be a naturalist.

Louis did not attend school until he was ten years old. Before that his noble parents and Nature were his only teachers. His father and mother taught him love of all that is good, true and beautiful. They impressed upon him that deep, holy reverence for the great Creator and for spiritual things which remained with him through life. They taught him to look through nature up to nature's God.

Louis was a strong and active boy. The life he led in his mountain home was hardy and invigorating. He took part in all the outdoor sports with other boys—swimming, football, cricket, and fencing. But he did some good hard studying, too. Nine hours a day was the length of the session in the first school which he attended. But none of the boys seem to have thought the school hours too long. Louis honored and respected his teachers. He did faithful work both at school and college, receiving the highest praise from his professors, to the delight of his good father and mother.

Louis always had chums at college, his closest friend being Alexander Braun, who afterward became a well-known scientist. Braun said of Agassiz: "I
learn a great deal from him, for he is much more at home in zoology than I am. He is familiar with almost all the known mammalia, recognizes the birds from far off by their song, and can give a name to every fish in the water.”

Agassiz used to stroll through the fish-market with his friends, explaining to them all the different species. He taught his college chums how to stuff fishes and joined with them in making collections.

While he was so well versed in natural history, he did not neglect other things. He learned to speak German as well as his native tongue, French, and had a good knowledge of English, Latin, and Greek. Besides this, he studied medicine in response to the urgent wish of his parents, who feared he could not earn his living merely as a scientist.

But a naturalist he was determined to be. And it was as a naturalist that he achieved greatness. He seems to have had a prophetic glimpse of this, for he wrote to his father: “I wish it may be said of Louis Agassiz that he was the first naturalist of his time, a good citizen, and a good son, beloved of those who knew him. I feel within myself the strength of a whole generation to work towards this end, and I will reach it if the means are not wanting.”

The means were forthcoming. A generous uncle helped out. And Louis denied himself in every possible way in order to get the necessary training. He worked his way in part through college by tutoring. And opportunity came to him in the chance to write a work on the Brazilian fishes collected by a well-known naturalist who had just died. This was his first work of distinction, and was written when he was twenty-one years old. And regarding it he wrote enthusiastically to his brother:

“Will it not seem strange when the largest and finest book in papa’s library is one written by his Louis, Will it not be as good as to see his prescription at the apothecary’s?”

The way opened for the eager naturalist, who won all with whom he came in contact by his brightness and kindly ways. The great Humboldt and Cuvier became his friends. When the University of Neuchatel was established, Agassiz was chosen head of its natural-science department. He taught not only the students, but also the people in the community. He established a scientific society and a museum. He conducted explorations in the summer among the Alpine glaciers. So great were his contributions to scientific discovery that he soon became known throughout the whole scientific world.

The King of Prussia, recognizing the value of his work, gave him a grant of money to carry on further investigations. This brought him to America, and Harvard University captured him to build up the scientific work in this country. He helped to found the American Association for the Advancement of Science, and gave this country a museum equal to any in Europe, the Agassiz Museum at Cambridge. He also founded the first summer school ever instituted, that at Penikese, Buzzard’s Bay, Mass.

An indication of the great esteem in which Agassiz was held is seen in the semi-humorous poem read by Dr. Oliver Wendell Holmes at the dinner given to the great naturalist on the eve of his departure on one of his most important scientific journeys, the expedition to Brazil.

“The mountain hearts are yearning,
The lava torches burning:
The rivers bend to meet him:
The forests bow to greet him;
It thrills the spinal column
Of fossil fishes solemn;
And glaciers crawl the faster
To the feet of their old master.

“God bless the great professor
And madam, too, God bless her.
Bless him and all his band
On the sea and on the land.

“God bless the great professor
And the land his proud possessor,
Bless them now and evermore.”

—C. E. World.
The German as Soldier
By Rev. Georg von Bosse
CONTINUED FROM NOVEMBER

S in the fight for freedom, so also in the struggle for unity have the Germans fought valiantly. In the reports, found in the archives at Washington, the number of the Germans, who participated in the Civil War has been ascertained. Of the 1,118,402 Germans, which the census of 1860 mentions, 187,858 took arms for the union. There came from New York 36,680, from Missouri 30,890, from Ohio 20,101, from Illinois 18,140, from Pennsylvania 17,208, Wisconsin 15,700. The patriotic spirit of the Germans for their adopted fatherland could not be checked. Thousands upon thousands rushed to the army. Some regiments were entirely German. That Missouri stood on the side of the union is due in a very great measure to the German element in said State. The Governor, C. F. Jackson, was most furious and frantic in his efforts to further the cause of the confederates and he condemned those proclamations of Lincoln, calling out volunteers, in the strongest terms and really thought that Missouri would not send one man to aid the “profane crusade.” The larger cities, however, especially St. Louis, the population of which was mostly German, were disposed union-ward. When the Governor attempted to carry out a plan of seizing the U. S. arsenal at St. Louis, coming from camp Jackson, the confederates were surrounded by a strong party of 6000 men under the captains, Lyon, Blair, Brown, Schofield, Fisk, and Osterhaus, and all the Governor’s soldiers were made prisoners. The victorious force on their return to the city was greeted with hoots by the spectators, most of which sympathized with the rebels and shouts of “Hurrah for Jeff Davis,” and “Down with the damn Dutch” were heard. A shot rang out and the staff-officer of Blair fell, severely wounded. Now the German troops returned fire. Dead and wounded covered the scene of conflict, but the disturbances, which lasted for a few days, were finally quelled.

That the German element shared in conducting the military enterprises is seen by the following names: General Ad. Engelmann, who was killed at Shiloh; General August Hillich, victor at Bowling Green, Kentucky, thereby capturing this State for the North; General Ludwig Blenker, who covered the retreat from the first, unfortunate battle at Bull Run; General Friedrich Hecker, who performed great deeds in the East and West; General Karl Salomo, who distinguished himself in Missouri; General Al. Schimmelpfennig, one of the first to enter vanquished Charleston; General Max Weber, wounded mortally in the battle of Antietam; General Johann Fr. Ballier, who gained fame by his valour in Sherman’s peninsular campaign, the battles of the Potomac army and in the final warfare under Grant and Sheridan; General Heinrich Bohlen, who fell at Rappahannok; General Aug. Moor, who proved his mettle at Shenandoah; General Hugo Wangelin, a successful leader at Pea Ridge. Atlanta, Ringgold and Lookout Mountain; General Ad. von Steinwehr, who helped to win at Chattanooga and Gettysburg. Further we mention: Major-General Fr. Salomo in Arkansas; Franz Sigel, victor at Pea Ridge; Julius Stabel, who came into prominence at Shiloh; Karl Schurz, who reaped laurels at Gettysburg; Joseph Osterhaus, an honor to Germans at Vicksburg. Chattanooga. Atlanta and Savannah; Aug. Kantz, who gave valuable service as general of the cavalry; Jacob Ammen and Gottfried Weitzel, who led the first regiments into conquered Richmond; Julius Raith, killed at
Shiloh; also the names of the colonels: Laiboldt, Beck, Buschbeck, von Baumbach, Koch, Kreffler, Winkler, Landgraebier, Sejdel, Lutermeister, Woerner, Weiss, Heintzelman, Harderberg and others.

The most prominent German-American officer of the union in the Civil War, a soldier of two continents, of the most striking appearance, was Franz Sigel, born on November 18, 1824, at Sinsheim, Baden. He devoted his life to the military profession, was drawn into the movement for freedom in the memorable days of '48 and came to America in 1852, when said uprising had failed. From a position as teacher in a private school in New York Sigel went to St. Louis as professor of Mathematics and History in the "German Institute." He took active part in politics and self-evidently was adverse to slavery. 1861 he entered the third regiment of volunteers of Missouri, which he had helped gather, and began his American military career. After various smaller engagements Sigel commanded the German regiments in the three-day battle of Pea Ridge. By his aid in the decisive hour victory was brought to the standard of General Curtis on the third day. His advancement to the rank of major-general was a due reward. After the war Sigel lived in New York City, holding in turn several high offices, also being active as a writer, publishing the German-English "New York Monthly." He died August 21, 1902.

A minute account of the deeds of "Germans in the American Civil War" has been written by W. Kaufmann and has appeared in Germany.

The war with Spain, 1898, has proved once more that the German-American is a true citizen of this great republic. Among the officers and soldiers of navy and army were thousands of German descent. Along with the few, which Colonel Roosevelt mentions in a report of the storm on San Juan hill, we read the names: Captain Franz and Lieutenant Gruenwald and one of the first three flags, planted on top of the hill, was that of Captain Mueller.

Especially conspicuous was Theodor Schwan, who was born 1841 in Harneburg, Germany. 1857 he came to America, entered the regular army, participated in over twenty battles and skirmishes of the Civil War, was made captain 1866 and fought against the Indians, later taking a post as military-attaché in Berlin. At the beginning of the Spanish war Schwan was made general and as such freed the threatening mountain gaps and regions of Porto Rico from Spanish troops. Later he served faithfully in the Philippines.

In the marine we also find many efficient Germans. The head gunner of the "Olympia," who fired the first shot in the battle of Manila, was Leonard Kührein.

A brave contre admiral was Louis Keimpf, the victor of Santiago. Admiral W. S. Schley also came from Germans.

Much German strength has been spent, much German blood has soaked American soil in the battle for a glorious nation! It must be a duty to us, imposed by national honor, that we, who have descended from the German race, point continually to the words and proclaim them incessantly to all rising generations: "As in the past so may it be said also of these deeds: Germans to the Front."

NOTE—For a notice of Kaufmann's "Germans in the American Civil War," see page 753 of this issue.—Editor.
The Handwerk Family

LONG the base of the Blue Mountains in the upper end of Lehigh County, is Heidelberg Township, one of the first settled and original districts, which was organized long before the establishment of the county in 1812. Atrocious Indian massacres marred the progress of settlement between the years of 1755-1758. Fifty-six persons were cruelly scalped and murdered by the savages during the trying years of the French and Indian War. Among the early settled people in this township were the Kern, Peter, Rex, Bloss, Snyder, Miller, Sensinger, Hunsicker, Ohl, Neff, Mea-sumer, Kemmerer, German, Hoffman, Geiger, Hausman, Krum, Kraus, Wert, Wehr, and Handwerk families. All of these settlers suffered the hardships of a pioneer life. This narrative will record a brief account of the Handwerk family. The Handwarks are a prolific and prosperous people. The trite expression of the family being established by "three brothers" may be correct. The Pennsylvania Archives record the emigration of the following: Johannes Handwerke in 1736; Nicholas Handwerke in 1739; Peter Hanwerske in 1743. These pioneers were Palatinites and doubtless some kinship existed among them. They settled in the same locality, and had interests in common. Mr. Eugene M. Handwerk, son of Edwin, grandson of Michael, of Germansville, Pa., who is a graduate of Muhlenberg College, and an esteemed public school teacher in Heidelberg Township, is examining old documents and collecting data with the object of holding the first reunion next year. The family is rich in interesting history and folklore. On the farm of Owen Hunsicker, whose wife Julia is a daughter of Henry Handwerk, long deceased, is an historic house, erected in 1769. It is built over a fine spring of water. The house is of stone, 34x24 feet in dimensions, two stories high with an attic and a cellar. In the latter is the spring which has never run dry. This historic house reflects in a high degree the mechanical skill of those who built it. In the house, the wood carvings, hand-made doors and window sashes, the rafter joints, the wooden pegs, used instead of spikes, hand-made nails and hinges are silent evidences of the ability and craftsmanship of the sturdy German settlers to erect substantial and enduring homes. Eight generations have passed in and out the portals of the double doors of this landmark. Above the opening of the huge open chimney, 7¼x3 feet in dimensions, is a heavy dressed log, in which is carved a verse of scripture, but this is almost entirely obliterated. A stone stairway leads from the cellar and spring to the first floor, which was divided into two large rooms. A stairway in the west side of the gable end of the house leads to the second floor, which likewise is divided into two apartments. The garret is one large room. Large bins for storing grain and corn are still intact. They now are filled with relics of colonial usefulness. Flaxhead, spinning wheels, reels and the like are now stored in them. The rafters and laths are near together, giving strength to the roof. The gables of the house face due east and west. In the south wall is the main entrance. Between this door and a window on the second story is a bluish dressed stone, 18x12 inches, upon which is the following inscription: "Mid Gott Hab Ich Des Hause Gebaut, Im Yahr Anno 1769, Johannes Handwerk." The house is located about one mile due north from Germansville.

Johannes Handwerk, Sr., was a large land owner. On November 27, 1761, he sold a tract of 400 acres of land, located in Heidelberg Township, Northampton (now Lehigh) County, Pa., to his son John Handwerk, and Nicholas Handwerk, and Nicholas Handwerk, Jr., for the consideration of 300 pounds. Of this tract 130 acres were taken up by war-
rant from the Province by Henry Hauser, bearing date of April 25, 1744. The 400 acre tract was bounded by lands of Michael Ohl, Peter Handwerk, Bernard Neff and John Hunsicker.

On October 26, 1786, just three years before he died, Johannes Handwerk sold three more tracts to his son, John Handwerk. They contained 112, 92 and 57 acres, and were respectively taken up by warrant as follows: Henry Hauser, April 25, 1744; Rudolph Peter, January 28, 1754; Johannes Handwerk, Sr., November 9, 1758.

The price paid for the 261 acres (allowing six per cent. for roads) was 150 pounds.

Another sale records the following: John Handwerk, Elder, on November 27, 1773, sold 139 acres of land to John Handwerk, his son.

The two latter sales of land made by Johannes Handwerk, Sr., were bounded by lands of Peter Handwerk, Jacob Kemmerer, John Hunsicker, Jr., Francis Measemer, Jacob Hunsicker and Jacob Peter.

The third Johannes Handwerk (son of Johannes Jr.) became the owner of the homestead upon which is erected the historic house. After the death of his father, he cultivated this land from the time of his marriage until he died. His wife was Catharine Peter. They had these eight children: Catharine, married Michael Harter; Henry, married Elizabeth Schmide; Casper, married Elizabeth German; Susanna, married George Neff; Elizabeth, married Peter Benninger; Michael, married Lydia Schneck; Rebecca, married Henry Hoffman; Nathan, married Lydia Snyder.

Henry Handwerk (son of Johannes) was born on the homestead, and thereon spent all his life, but two months, during which time he learned the coopering trade which he followed with farming. His wife, Elizabeth Smith, bore him seven children, as follows: Joseph, who obtained the homestead; Polly, married Reuben Henry; Hettie, married Edwin Mensch; Esther, married first a Kistler, sicker; Sarah, married Aaron Hauser; Helen, died aged seven years; Isabella, married Joseph Jones.

Michael Handwerk (son of Johannes), was a cooper and farmer. He lived where his son, Edwin Handwerk, now lives. His children were: Casper, Franklin, Nathan, Elvina, married A. B. Mensch; Esther, married first a Kistler, and second Wesley Buch, Joel and Edwin. The latter is already a grandfather, and has nine children.

The Handwerk family are Lutherans, and many of them are members of the Heidelberg Church, of which Johannes Handwerk was an early member. He is buried on the old graveyard, where a brown sand-stone marks his grave. He was born January 29, 1710, and died in 1789, aged 79 years. His son, Johannes, Jr., was born April 1, 1742, and he died September 13, 1813, aged 71 years, 5 months and 12 days. His wife, Catharine, was born September 14, 1747, and died March 10, 1808, aged 60 years and 6 months, less three days.

Peter Handwerk, Jr., was born September 18, 1744, and died February 27, 1826, aged 81 years, 5 months and 10 days. Jacob Handwerk was born August 9, 1771, and was married 29 years to Catharine Seidler. He died May 13, 1826, aged 54 years, 9 months and 4 days.

—Allentown, Pa., Cal.
Number Eight

NOTE—Concerning this article the author, a subscriber and a well-known lawyer in the coal regions wrote February 4, 1911:

"The article is a true story of one * * * * * who was convicted of murder at * * * * * Pa. He escaped from jail, was captured in the west, brought back, resentedence to be hanged and escaped the second time under circumstances alleged as narrated and is still at large. There is no fancy about it if all reports are true." Doubtless other subscribers can vouch for the facts in the case.—Editor.

TEVE Romanski had lived among the rugged hills of Lithuania since his birth and when he attained his majority he concluded to try his fortune in the western land of promise. He tied his bed and clothes in a gaudy rag and started for Antwerp. His fatherland had no attractions. He saw new life in America where he hoped to meet many of his neighbors who had preceded him. In due time he landed at Castle Garden and joined his shipmates bound for the coal fields of Pennsylvania. The restraint of fettered government was cast aside. He breathed the air of free America. He thrilled at his work. He became a citizen. He acquired the new language with ease and spoke it with grace. He was tall and erect. His military training had been most beneficial to him. He was a favorite with his people and respected by all who knew him. He was honest and industrious. Ten years in his adopted home had wrought great changes in the man. His parents had aged rapidly and were eager to see him again. He had set the day to return and bring them to his new country. Many of his friends planned a surprise on the eve of his departure and the usual pleasures were indulged; the violins filled the air with wild strains of native music; the peals of laughter rang out boisterously and above all came the loud voice of Steve. "My friends have provided this occasion to give me joy on my return to the fatherland and you shall not interfere. Leave us. Take your hand from Christine's shoulder. Leave, I say, or you will regret this intrusion," he said, growing more angry with each word. His friends did not fully understand all that he said; the music ceased. Mingled voices muttered threats. The intruder moved toward Steve. Christine stepped between them. "I will defend the honor of those who respect me" cried Steve and with a quick, heavy blow he struck the unwelcome guest upon his temple; he fell, never to rise again; his skull had been crushed. Steve seized his hat and coat, bid a hasty farewell to those about him and left the house. The midnight express carried him to New York and the next afternoon he walked the pier from which the ship was to sail for the old home. Suddenly Steve heard a familiar voice saying, "Steve, we want you at home, come with me." Handcuffs were slipped on his wrists and Steve was taken to the Tombs. Extradition was not necessary; Steve declared his innocence and willingness to return without delay; he did not know that the man whom he had struck was dead. He was tried by a jury of Americans who bore strong prejudices against the foreign citizen. He was convicted, sentenced to be hanged; pardon was refused and the day for execution fixed. Steve had gained the confidence of the sheriff who was in charge of the prison and he allowed him many privileges; he permitted friends to talk with him at the barred door of his cell. The death warrant was issued and the sheriff opened the outer door of the cell to read it to Steve, but Steve was not present. A tiny saw; two severed window bars and an improvised rope dangling over the wall explained his absence.

The snow was blown fiercely by a raging wind; the camp was deserted, not a sound, save that of the wind, was heard; no living thing ventured out in the blizzard. A shivering figure came to the cabin and rapped. Not a sound came
from within. A louder rap and the door was opened. “Come in,” said a woman. The shattered form of a man stumbled in and sank upon the floor. A glowing fire, hot drink and food awakened his energy; he looked into the face of his benefactress; he had seen that face ten years ago. Slowly the mist disappeared and he ventured to whisper, “Christine.” Her face showed great surprise and Steve quickly followed his opening word with, “you here, don’t mention my name, if you remember it. Tell no person that you saw me.” “Yes, yes, I know you; I remember the night, all, all.” “I know what you mean,” said Steve, “For God’s sake, say no more; give me a place to sleep and I will tell you more tomorrow.” Christine led him into her room and covered him with the warm covering of her bed. Steve slept while Christine kept a fire roaring in the cabin chimney. The sun was high when Steve awoke. It did not take long to tell the story nor for the two to agree to remain in this secluded spot for the remainder of their lives. They worked together and lived in peace with all the world. The camp increased in numbers. Gold was plentiful and a new find brought thousands to the place. Men and women of all kinds and character settled among the peaceful residents. Christine devoted all her time to home duties and much of it to Ross Brooks who came there to seek health and, incidentally, some gold; he was a polished young man; he spoke to her of the mysteries of the heavens and the wonderful formations of the earth; he had graduated from Yale and his learning impressed Christine so that she would rather listen to him than Steve. Steve was deeply wounded, but dared not resent the intrusion. His past life was ever before him. A word to Christine might incur her illwill and he had resolved to trust no human being. He bore this infliction and spoke to Christine in his best manner; he praised Brooks for his learning and sympathized with him in his misery; he used many tricks to induce Brooks to go to another camp where it was more healthful and profitable. “Christine,” said Steve, “let us sell our claim to Brooks and go further north where the gold can be picked from the surface; we have worked hard and long here and have little to show for our toil; come, let us go elsewhere.” “Steve,” she said, “I know why you want to leave this place; you believe that I love Brooks; you have tried to conceal that thought but you cannot; I do not love him, but I enjoy his company when you are absent.” “When I am absent,” he exclaimed, “You have told me more than I suspected; Christine, we must leave here at once.” “I refuse to leave,” she said, “you may go; go back where you came from; to the prison cell and the gallows; you will be hanged if you leave here; Steve Romanski, I have saved your life and I would not do the slightest thing to injure you, but I will not leave this cabin.” The cabin door opened and Ross Brooks stepped in, with drawn revolver in his hand, saying, “Steve Romanski, I command you to go with me; you have caused me much trouble but I have you at last.” The next train carried Steve and Ross Brooks toward his old cell in the east; a new sheriff was presiding in the prison and Steve was closely watched; another death warrant was issued and read to him; he heard the hammers putting up the gallows upon which he was to forfeit his life; hope was gone.

A ring at the prison door was answered by the wife of the sheriff; she admitted a wandering vender of beaded ware; she brought her into the living room and examined her wares. “How many prisoners have you in this place,” inquired the woman. “We have only six,” replied the matron. “Are all murderers,” she asked. “No, indeed,” was the reply, “only one, in number eight is a murderer and he is to be hanged soon; he was convicted several years ago and escaped but was caught and brought back a few months ago.” “It must be awful to live with criminals and murderers in a big stone house like this,” said the stranger. “My husband is not
away very long and when he goes out I have the keys and perform his duties.” Suddenly the matron reeled and fell unconscious upon the floor. Like a flash the thought came to Christine that those keys might be in the hands of the matron at this moment; she searched her and found a bunch of keys; she hurried to the hall door and soon had it unlocked; she flitted down the narrow corridor and opened cell number eight. “Steve, quick, dress, the doors are open, fly, fly, for your life,” she said in hurried tones. Steve seemed dazed; he threw aside the Bible, tore off his stripes and threw on his coat; he shuffled down the corridor toward the street door which was pulled open when he reached it; a small package was thrust into his hand and the door closed behind him. Christine hastened to the matron, replaced the keys in her pocket and disappeared.

Die Deutschen im Amerikanischen Bürgerkriege, Von Wilhelm Kaufmann, Oldenbourg, München und Berlin, 1911

By Ernest Bruncken, Washington, D. C.

HIS is the first work treating comprehensively, and so far as that is possible exhaustively, of the part which the German-born element has played in the federal armies during the Civil War. There have been numerous publications devoted to special phases of the subject, and of necessity there has been some mention of such matters in works treating in more general ways of the war or portions thereof. Mr. Kaufmann has used these partial works, but he has added to the material so obtained a mass of original information obtained directly from participants in the events described. This circumstance will make the work an important original source for future historians, and if the author had done nothing but collect this scattered information with unflagging zeal and industry he would be entitled to high praise.

Mr. Kaufmann, however, has done much more. With true historical insight he has discerned that the achievements of any portion of the Union army, scattered among the rest and not playing an independent part in the struggle, could not be of much importance in the final picture which historical science will some day paint of the great conflict. It must be a very different thing, however, when the military story is made to appear as an element in the general description of German participation in American life. This is what the author has done, and the result is an important contribution, not merely to the military history, but to the general history of the growth and development of American civilization.

The historian who treats of a particular racial element in the American people encounters, in additions to the difficulties besetting every investigator, a number of special obstacles to a clear sight of the truth. The very fact that he picks out for insolated consideration a small part of a great movement, tends to make him over-estimate the importance of his subject. Racial predilections tend towards the same fault, and racial sensitiveness is likely to make him attach undue importance to acts or speeches of outsiders which seem to him deliberate, perhaps malicious, attacks on his favor-
ites. German-Americans, neither more nor less than other nationalities, are much given to ascribe every casual criticism of things German to deep-seated, nativistic prejudice. These pitfalls the author has avoided to an unusual degree. He is able to see that the German officers were not all heroes nor military geniuses, and that a man is not necessarily blinded by anti-German feelings, because he calls the shortcomings of some Germans by their right names. He is also just enough to appreciate that no nation can be expected to entrust the highest positions in a national crisis to foreigners. On the other hand, where there seems to be really an element of nativistic hatred, as in the case of the incapable Gen. O. O. Howard, Mr. Kaufmann does not hesitate to describe the animus which stood behind some of the violent attacks on German soldiers and officers.

In certain respects the conclusions at which the author arrives do not conform to the generally accepted notions, and to the reviewer it seems that in such cases Mr. Kaufmann is generally right. This is conspicuously so in the case of Francis Sigel. He does full justice, of course, to the many good qualities possessed by that favorite of German veterans and German newspapers. No judicious person would deny that Gen. Sigel fully deserved the monuments erected in his memory. But the author points out with entire propriety that there were other German officers in high positions who made a better record than Sigel. Such is notably Gen. Osterhaus, who is comparatively unknown to the general public. Mr. Kaufmann shows, among other things, how Sigel had the advantage of being pushed forward by his fellow-revolutionists of 1848; he might have added that he continued to enjoy, after the war was over, the support of the German papers, the great majority of which was under the guidance of "Forty-eighthers" and their friends. Mr. Kaufmann shows, also, how a large part of the difficulties with which Sigel had to contend sprang from his inability to adapt himself to the manner and ways of the country, and to make friends among people not of German nationality. People of considerable acquaintance among German-Americans know that in this respect he was typical of a large class of able men, who are partial failures because they never succeed in removing from the minds of non-Germans the impression of being strangers in a strange land.

The story of the Germans in the Civil War lends itself easily to picturesque writing. Such incidents as the capture of the rebel militia at St. Louis; the sufferings of the Texas Germans; the unjustifiable attacks upon the Germans after the disaster of Chancellorsville; the hardships of the Shenandoah campaign; and to mention also the farce after the tragedy, the grotesque doings of Gen. Bleeker, hero of the unheroic first battle of Bull Run—such subjects present an almost irresistible temptation to let the literary get the better of the historical art. It is a special merit of the present work that in it nowhere has the literature driven out history. This is not to say that the book is poorly written. In the contrary, it reads well and easily, but nowhere does the reader forget that he is dealing with serious history and not with romance.

One of the most valuable portions of the work for future historians, and especially genealogists, is the collection of biographies of German officers. Many of these data are not accessible in any other place, and would probably have been lost without the efforts of Mr. Kaufmann. Altogether, this book is one of the most important contributions yet published to the history of the German-American element, and likewise an important contribution to that of the Civil War. It ought to be published in an English version.
German Hotels

The German hotels are the best in the world—that is, the most to my taste. The statement is subject to some qualifications. I have not tried the hotels in Asia, Africa, Australia, or South America. But I have tried them in all European countries except Spain and the Balkan States. They are smaller and quieter than the American hotels, give greater variety of food than the English hotels, more hygienic food than the French hotels, and are more sanitary than the Italian hotels. This statement, like all general statements, is subject to qualification. There are quiet hotels in America, hotels with variety in England, with simple diet in France, and with adequate sanitary provisions in Italy. In fact, travel is now so universal that the great hotels in the great cities which depend on foreign travel for their patronage are very cosmopolitan in their character. There is a certain semblance in the greater hotels of New York, London, Paris, Berlin, Vienna, and Rome. To get the distinguishing characteristics of the hotels of any country one must go to the distinctively native hotels—that is, to those dependent on native, not on foreign, patronage; and those are chiefly to be found in the smaller cities.

This tendency of the hotels in the larger cities to borrow each other’s methods is seen in one new feature in the hotels of Hamburg and Bremen. Ten years ago rooms with private baths attached were rare on the Continent of Europe, and I think almost unknown in England. Going to one of the best hotels in Hamburg on landing in that city, and to one of the best hotels in Bremen before embarking from that city, I found that to a large number of the rooms a private bath was attached. It is my habit on landing to pick out the best hotel in the city and to pursue the same course before embarkation. There are two reasons for this policy: If one goes to what he thinks is a second-class hotel in a great commercial port like Hamburg or Bremen, he is very apt to find himself in a third-class hotel, unless he has either extraordinarily good luck or extraordinary advantages for ascertaining about conditions. And on landing from a steamer which has been more or less waltzing for ten days, rest under the best possible conditions is desirable for the forty-eight hours required to adjust one’s self to the sober and steady earth; and, again, a similar rest under the most favorable conditions is a desirable preparation for embarking. The condition in which a landsman finds himself for the first two days on shipboard depends, in no small degree, on the condition in which he goes on board his steamer. We embarked at Bremen from one of the largest and best hotels in the city. The porter got our railway tickets and seat tickets to Bremenhaven for us, checked the trunks and brought us the steamship company’s checks, sent our hand luggage to the station in advance of us and had it put in place in the racks of our compartment, so that we had only to drive to the station and get into our seats. The consequence was that we went on board the Prinz Friedrich Wilhelm absolutely care-free. The best preventive of seasickness is a rested body and a quiet mind. The traveler who takes the last train by which he can reach his steamer and goes on board wearied and worried is taking the best possible course to insure for himself a very uncomfortable passage. The price for a short stay in a first-class hotel in a German port is not prohibitory; our hotel bills in both places, including good-sized rooms with private baths, and all extras, tips, etc., were about five dollars a day.

What follows is written for the untraveled reader, and will not interest the traveled reader except as he may be interested to compare his own impressions with mine.
There are certain important respects in which the German hotel differs from the American hotel. Nowhere is there a price charged by the day. The traveler pays a fixed price for his room, depending on its size and location; sometimes the breakfast is included. The price for a good room in the smaller hotels ranges from three to five marks—that is, from seventy-five cents to a dollar and a quarter. The charge includes attendance and lights; the traveler brings his own soap with him. The price for breakfast ranges from a mark to a mark and a half—that is, from twenty-five to thirty-seven cents. It consists of rolls and coffee, and the coffee is uniformly good. I do not recall a poor cup of coffee in all my German experience; it was either good, better, or best. In England it is almost uniformly bad, worse, or worst. Personally, I like the German coffee better than the French; I suspect there is some chickory in the French. One may by special order add to his breakfast of rolls and coffee, eggs in almost any form, and, I suppose, also steak or chops. Save possibly in the distinctively American hotels in the great cities, an order of a breakfast food or of buckwheat cakes would not be comprehended by the waiter. There is a table d'hote dinner, usually at one or half-past one, which consists of four or five courses and costs from two and a half to five marks—sixty-two and a half cents to a dollar and a quarter. For supper you order what you will—the usual order being cold meat or eggs or both. You take your dinner and supper where you like, and do not pay for it at the hotel unless you take it there. The head waiter generally asks you at breakfast if you expect to be at dinner. This is partly to reserve seats for your party; partly, I suspect, that, like a prudent housekeeper, he may know how many guests to provide for. Save in the large hotels, the number of those who sit down to the table d'hote dinner rarely exceeds from thirty to fifty. In the modern or modernized hotels the long table had given way to small tables. If you have a party of two or more, you are sure to have a table to yourself if you desire it.

If there are any temperance hotels in Germany, I neither saw nor heard of them. In all the hotels wine and beer are sold with the meals, and are freely used. In two of the hotels at which we stopped the price of dinner was half a mark more if no wine was ordered; there was thus a small premium on ordering wine. On the other hand, there are no bars in the hotels in Germany; at least none in evidence to one who is not in search of a bar. We went into one hotel-restaurant one evening for an ice, and not only found a goodly number of men and women sitting at the tables who preferred something to drink rather than something to eat, but, in going to our table, passed an open door through which we saw what looked like an American bar. And in Berlin I looked in through the open door of one saloon, one of the principal streets, and saw men and women, some at tables, some at a bar, drinking with the same freedom with which similar groups might be seen on a warm day at a soda-water fountain in an American city. But in the hotels proper there were apparently no bars. Personally, I thing a hotel in which there is no bar, but in which wine and beer can be ordered with the meals, is more worthy to be called a temperance hotel than a hotel, such as I have seen in Maine, in which no wine or beer can be ordered with the meals, but in which there is a bar in the basement where one can get stand-up drinks at pleasure.

But if there are no bars in the hotels in Germany, there is no dearth of places in which to satisfy thirst. Restaurants, cafes, gardens, and drinking-shops abound. There is every variety, for every kind of taste. I do not know what the statistics show, but the impression on the Careless Traveler is that in the larger cities there is as great a proportion of drinking-places as in American cities of equal size—but different in character. You may go into what in America would be an ice-cream saloon and order either an ice, a bottle of beer, or a bottle of
wine. You may go into a garden and find the seats—not benches, but chairs—ranged round little tables, and a waiter ready to receive your order for a glass of milk (which, by the way, is quite common) or a glass of beer. You may find on a balcony or piazza of a hotel-restaurant multitudes of little tables and multitudes of busy waiters serving eating and drinking guests. Or, I suppose—I did try to experiment—you may go into what externally looks like an American saloon and take your drink standing. The Germans are always eating, yet do not gluttonize, and always drinking, yet are never drunk. In America we eat and drink as we put coal on the furnace, to keep the machinery going; in Germany eating and drinking is an end in itself. The people eat and drink as one may read a book—not to get something out of it for future use, but for the mere enjoyment of reading. There is at least one thing to be said in favor of this: it is wholly inconsistent with the spirit of grab and gobble which one often sees at our American lunch counters in a business street in business hours.

The public rooms characteristic of our great American hotels are in Germany conspicuous by their absence. If there is a lobby, it is not used as a lounging-place. There is often a reading-room, and sometimes a ladies’ parlor, but they are both quiet and retired. I do not think if all the lobbies of all the hotels in Germany were united in one great lobby, and all the guests in all the German lobbies were turned into it, they would present any scene of dress and display, lazy luxury and strenuous discussion, comparable to what may be seen in any one of half a dozen hotels in New York City or Chicago. In the smaller hotels there is a small lobby, which contains a chair or two, a desk, and sometimes an office opening out of it. In this lobby, or in the adjoining office, is always to be found the portier. When your cab drives up to the hotel, the portier comes out in person to greet you. You are welcomed as a guest. If you are wise, you leave your baggage in the cab and ask to see what rooms they have. You see them, inquire the price, decline, and drive on to try elsewhere, or accept, and in ten minutes are settled and at home. In the smaller hotels the proprietor is apt to take his dinner with his guests, or, if not, to come into the dining-room at the dinner hour and greet them with a bow. In one hotel the proprietor sent personally a flower to every lady at the Sunday dinner, and, if for any reason she could not be down at dinner, the flower was sent to her room. When you go away, the portier, the head waiter, and perhaps the proprietor, are present to bid their guests good-by. They are not always after tips. At one German hotel where tips were forbidden, as we drove away we caught a glimpse of three of the waiters who had served us standing at the window smiling to us their adieux. These farewells are as cordial where tips are not expected or not even allowed, or where they have already been paid, as where they are expected. In short, if the hotel is small, you find a personal relationship established between yourself and the innkeeper and his representatives, and, if this relationship is accepted in the same spirit in which it is offered, it lends a distinct charm to the life such as is not known in the great hotel.—L. A. in Outlook.
Why There Are No Suffragettes among Pennsylvania German Women

Mister Drucker:

Mer kon sheer ken tzeitung laesa die dawge os mer net ebbes sehnt foon "woaman suffrage." On so fiel blets—in fact, sheer oll ivver—wolle die weibsleit ez recht hovva tzu shitma. In Idaho, Wyoming, Utah un Washington hen sie so'n recht fer now shoot ettliche yahre; un yush't doh im letsh't October hut California ow de weibsleit sel recht gevva. Ondem waren mir doh im Pennsylvania ow in die roy kumma missa.

Es sheint ovver net os won Pennsylvania orrick in'ra hurry ware. Un tzu ken set weibsleit sheint des shitma so evvalief tzu sei os wie tzu unsera Pennsylvania Deutsche weibsleit; mer heeft foon kenh'ra Mrs. Hankhurst odder Mrs. Belmont os unnnich ihne om schaffe is, us sie gehe net hinich die kunshdawgler mit longe heeht-shpella, wie sie duen hinich die police in de shted—in fact,ains foon unsera lond kunshdawgler dait gnepos un suffragette kenna won er ayn sehna dait.

Now es mus en uhrrach sei os unsera Deutsche weibsleit net ow der shlecks'er grehe fer's recht hovva tzu shitma. So hoy ich mei friu, die Bevy, g'frogt ferwos net sie un ihre schwester, aunts, cousins, un noch-bera ow naus gengta speeche mache, fimshtergasser neish-mesa, un de kunshdawgler die g'sichter fersherra? Ich wut du hetts oh ne Bevy ihre auge sehne kenna, Mister Drucker! Sie hut-behaupt es ware yoh'n in-sult fer ebben even tzu denken os Pennsylvania Deutsche weibsleit sich uffcerna kenta wie sel. Ich war bissel im'ma gla eck drin, s'war plain, un bin noh raus ge-backed so easy os ich ge-kent hob; sel is, ich hob explained ich net gehmeht os unser weibsleit so'n fuss mache sutta odder os es miglle ware os sie sich so schlecht behafa kenta—wos ich ge-broweeered het der droh-tzu-kumma ware des: Ferwos die Pennsylvania Deutsche neits recht wutta hovva fer uf die 'lection gehe un shtim-ma? Ich hov oh weiter explained oh die weibsleit daten owfongs die shoola runna, net yush't olas teachers ovver ow ols directors; die weibsleit daten die hospitals runna, die children's homes, die asylum's fer die blinda, die karriche, die missioncr societies, un ferwos net ow die saloons—sel is, politics?

Well, die Bevy huv noh g'shmunzled os wie'n yunga katw won mer sie de rechta weg ivver der bookel shtreicht. Die Bevy huv er-laibt os politics, im airsh'ta blots, ware tzoo schlecht fer weibsleit ebbes mit tzu dueh hovva. Noh hov ich g'sawt sel ware yush't die uhrsach os weibsleit in politics gehe suitta—un's noh besser mache. Die monsleit, wie ihr politics, waren ow net immer wos sie sei suitta, hov ich g'sawt, ovver ich het doch noch net g'sehna os wega sellem weibsleit sich weiers foon de monsleit wek holta daten. Wy, sie kenta net, hut die Bevy g'sawt; die monsleit daten ime die gons tzeit noh-shpringe! Un won ich die wahret wissa wut, es waren de monsleit, meh wie ainiich ebbes shoonsht, os die weibsleit aus politics holta daten.

Noh doh war'n neies uf mich, un ich hob g'frogt wie don des sei kent, os monsleit die weibsleit aus politics holta daten? Die Bevy hut's noh deitlisch gemacht: Ken weibsleit in de welt wären bessar householder wie die Pennsylvania Deutsche weibsleit—fiel net so goot; ken set weibsleit daten ihr heiser un oll ihr sache so sha un sauwer holta; in fact die Deutschland weibsleit kenta un daten olles sauwer holta os sie um sich rumm hetta—except die monsleit; un mit de monsleit ware evva now yush't nix tzu duhe. Now won die weibsleit es recht hetta tzu shitma daten's net melma os sie yush't uf die 'lection gehe suitta, ovver os sie naus gehe mista committe meetings holta un tenda; sie mista campaign plans mache; kondidawta raus grehe un onn'ra net raus kumma lussa; festivals holta fer geld grehe, in blots foon's geld aus de corporations dricka, un endlich ware's f'leicht gly notewennich os die weibsleit flying machines hetta fer draus rumm shwoopa 'lectionera. Oll sel dait sie fon haim nemma, un sie foon haim holta. Nodeeerlich, weibsleit daiten sich gern fer-blauadera, un sellaweg sich fersjeima; sel dait sie ols noch lenger foon haim holta.

Of, course, won ganoonk gebeck'ta ware de-haim fer a pawr dwg, odder'n woch, don kenta die monsleit sich selver koche, un oyer broata—anynow sie daten net ferhungera. Ovver wie were's noh un wie dait's gooka won die weibsleit tsurick haim kaima? Es g'sherr yush't holver geweasha, messar un govala rushtieh, die ponna smootisch, der shpiel-lumba shtinkisch, es honduch shtlef un gro'wien olter kolter buchtwitz-kuche, es disch-duch ferdlecked mit coffee un jam, die coffee-kon holverful grounz, der tay-kessel om runna, der koch-kessel deckel ferlor, die karabet full fet-bloca, die kich net gekehr, der uffa net ge-blacked, es oil cloth unnnich em uffa shlip-perich mit shmootz, die wond fershtrakled, die finshter ferdrecked bei de mick'a, der shonk lavendichi mit pismiras, es keller-ech full.
grumbeara-shawla, die borch full huls, kareb un si-aîner, die borch-a-dreppa ferdreckt mit hoond's-shptbra un fersowed bei de hinkle—olles in fact so unnersheets-erswert un so grushlich dreck'ich os nesmond sheer in's house kent odder sich secondeera won's drin onde. Die Bevy mehnt net, be sure, os unsern Pennsylvania Deutsche mensleit shloppicher waren wie onnera, fer sie secht ol mensleit waren noddeerlich so.

Un wie mit de kinner won die Mommy fot ware 'lectioneera? Wer dait uishteha nachts won die glana owfonga daitsen heila? Wer dait'n ty mache won sie bauchweh hetta oddern's esschich-lumba uf di shtern binna fer kupweh? Wer dait'n jelly-brodt gevva odder cracker soup mache won sie schlecht feela daitsen un hetta ken obbadit? Wer dait der weh bloots blosa won die tzya arets wedder renna daitsen? Wos ware im shonk won sie hungerich sutta werra tzwishe-de-tzeit? Wer dait sie mache die fessz weshia ovet's ex sie in's bed gengta? Un wer dait die geraniums tenda, die tzyiyla hocka, un's ungrout im gorda droonna holta?

Nay, mehnt die Bevy, es ware net shlickich fer Pennsylvania Deutsche weibsleit suffragettes tzu werra.

OLLY HESS.

Der Nei Shoolar

Nou gade mi bub'l'i noch da shool—mer man'd es kent net se! Es shein'd de yora sin so kortz un gan so shnel ferbi. 'Sis yoh nuch gor ken tseit tsuriuk wor ar doh in da we'k, Mit brei im moul, un kulik, un en shdimm arshrecklyy Greek.

Was wor sel ols un bizzy tseit en gonsa lar-mich nocht! Es wor ken shlofe im hous, mer hen yushd g'shuik'ld un gawocht. Un wun ar shdlib wor olsamol un ruich bei degrees, Wos wor des bub'l'i duch so leeb!—wos wor der shlofe so seez!

Ovr nou hov Ich ken bub'l'i ma—Ich du sei frockli 'wek, Far ar mus hussa hovva nou, mit gallus draw, un sek. De we'k is lar—we's omshel nesh, de klana sin ol fort, Mer haerd ken sound fun kenra ord, ken musik ma fun dort.

Ar's seks yohr heit! Kon's meigth seiken bubl'i ma im hous! Yaw, we de yora kuma rei, so gad de yuchend nous. Gook, was en gros'ru, we shudls-sei arshta hussa aw! De tseit gab shmel un eb mer's denkt, sucht a sich shun en fraw.

En bubl'i wor ar gesh'd'gwest, en shoobul is ar heit. En menli wart ar morga sei—so reisend gab de tseit. Dawkrom mus Ich nou bololam kunsidra wos tsadu, Un wos es endlich gevva sul ois unser'm groso bu.

Hob shun gadenk't weil ar's so shloun un im't so ful driks. Dad are recht gute fur'hon'swortshud' un far drecklich politis. Noh wun's en guta chance mol gebt don mecht ar nuch um end. So unfarhutf nei schlichia ols der U. S. Presidend.

Du lewar tusshdond, wos en soch, Ich wist net wos ts'du! Der fod'er sei fur'Presidend —Ich het yoh gurKen roo. Es is mer arlich nunar burg, far karls we ar sin rawr. Duch huf Ich wart ar net elekt—(farleicht is aw ken g'for).

De momy het don lewar nuch wun ar porra war, Dos der deiv'l mol oudreivaa dad un ging't iv'r de sindar har. Un onra tsjeita denkt se ols ar sul en duck'd'ri sei, En lawywer u'd'r en millionaire,—war sel net gros un fei?

Ov'r horch anol. doh kumt ar nou—harsh't we ar lusdich singt—Unshuldich fun da sorya wu de eld molt mit sich bringt! Ken gos'ru nawma un ken geld os folt tsit'm weldlich mon, Is na'sht so seez os sel rein hartz, wun ar's yushd holda kon.

SOLLY HULSBUCK.

NOTE.—The foregoing is taken from the new book of Penna.-German Stories, Prose and Poetry, published by the Hawthorne Press.

Oly Hess' Ponhaas

Oly Hess’ “Ponhaas,” a dialect article in the November Pennsylvania-German, appeared in English dress in the Independent-Gazette, of Germantown, early in December. The recalling of the smell and taste of the old-time country scrapple must have made some one's mouth water and induced him to make the translation.

A Little Center County Joke

Years ago, a Rev. Abele preached in Center County. Traveling one day with a fine horse, he came to a company of men fixing the road. One of these said to the preacher, “Du husten felnor gaul: des is zu expensive fir dich. En paar ochsa wara gute genung far dich.” The preacher answered: “Ya, won ich en yoche het, ochsa huts plenty.”

“A Shmart Fellow”

An old Dutchman undertook to wallop his son, but Jake turned upon him and walloped him. The old man consoled himself for his defeat by rejoicing at his son's manhood—he said: “Well, Jake 'ish a shmart fellow. He can vip his own taddy.”

—Argus.
RESEARCH AND NOTES
By Prof. E. S. Gerhard, Trenton, N. J.


Volume 2 of the "Corpus Schwenckfeldianorum" appeared this fall. The work is being published by the Schwenckfelder Church in America. It is the second volume of a possible series of eighteen volumes, meant to contain the works of Caspar Schwenckfeld, the founder of the church, a Silesian nobleman and reformer, and a contemporary of Luther.

According to Konrad Nies, the California poet, German-American poets must be coming to the forefront. He spoke lately at Marshall and Spring Garden streets, Philadelphia. His address was delivered under the auspices of the German Society of Pennsylvania. He told the history of German poets in this country, and recited from the writings of the most popular ones.


The narrative contained in this book, as its title would indicate, is based upon the incidents of the American Revolution, when General Howe and his men were living a life of luxuriant extravagance and ease in Philadelphia, while the American soldiers at Valley Forge were in the most desperate want. It has to do with the incidents of war that rarely find their way into history, and yet they are a vital part of it and virtually help to make it.

The author tells the story in the first person as one of the "minute boys" by the name of Richard Salter. Their numerous ventures, and their escapes from the lobster-backs are intensely exciting and interesting. They finally join the Continental Army. We are not quite sure about the style, whether it contains a mannerism, or whether it is purposely written thus in order to give the story a touch of quaintness. Anyway, the book affords good, wholesome, reading for young people; even people of a larger growth will find it so. It is an admirable, inspiring book, and is worth more and is more acceptable than volumes of homilies on loyalty and patriotism.


If the proverb "of making many books there is no end" is true of any particular class of books, it must be true of text books in English. Their number is legion: among them are some which have no reasonable excuse for existing, because they contain no definite plan or purpose, nor any new methods for teaching one of the most important and yet one of the most indefinite and illusive subjects in the curriculum.

Once in a great while, however, one meets with something commendable, like this particular text-book, which has several unusual features of merit. It recognizes the futility of trying to make writers, because they are usually born. Nor does it do much toward teaching literature or a love of it. Its first purpose is to unify the teaching of English in the high school, and second, to impress the importance of Oral Composition, Composition as Self-Expression; Book Conversations; and The Pupil's Self-Criticism, a topic admirably treated by Mr. Cooper in his "Craftsmanship of Writing."

There is probably more ado made than is necessary over the declension of nouns in a virtually uninflected language; otherwise a fairly correct proportion is maintained throughout the book. Probably it shows rather much compilation in the selections and of the best found in other books, but in the use and arrangement of these selections and in its purpose the book is original. The Grammar Review is refreshing, which is something that cannot be said of all Grammar Reviews. The "Conversations about Books" is new and inspiring. The book is full of resources, and it is decidedly workable.


This is an Irishman's pleasing tribute to the poetical genius of a great German poet, and a Jew at that. Heinrich Heine was born in Düsseldorf, Germany, in 1797, and died in Paris in 1850. He was of Hebrew descent, and felt his share of the Juden-Schmerz, prevalent in his native land. His life was one.
of suffering and sorrow. He was an original genius, and encountered the opposition that stands in the way of all such. He was expelled from the University of Göttingen; his books were interdicted by the Prussian Government and he himself was virtually exiled from his native land; he finally died in Paris after suffering terribly from consumption of the spinal marrow.

He was one of the great poets of Germany, second only to Goethe, and probably as great a lyric poet as he; and in the touch that "makes the whole world kin" he may be even greater. His lyric poems will keep his memory green in German hearts as long as the Rhine holds its course toward the sea. He was a born poet if ever there was one. His prose even, it is said, is better poetry than most English poetry.

The literature on Heine is voluminous, and yet this little monograph is very acceptable. It is doubtful whether anything like it has appeared since the days of Matthew Arnold, who was a great admirer of Heine; in fact, the two men had a great deal in common, so much so that Heine has been termed the Matthew Arnold of Germany. The author's consideration of Heine is most sympathetic and appreciative, probably too much so; seemingly he had no shortcomings. The style is admirable and fluent, and the diction is almost profusely poetical, and necessarily rich and exceedingly mellow.

The book is an artistically gotten-up monograph, printed on handmade paper, rough edges, bound in brown cloth and stamped in gold.


If military tactics with their flank movements, marches and counter marches, corps, brigades, and numbers of wounded, dying and dead, can be imbued with the spell of romance and with a dignified literary style, then is this book a worthy achievement.

The author saw four years of service; he fought on the Union side in the famous old "Iron Brigade" from Wisconsin. A half century after the great conflict he comes back from far-off Puget Sound, three thousand miles away, to the scenes of battle, not battle-stained, however, but rather surrounded by a halo of peace, plenty and prosperity. Turning his memory back, he records in sober reflections, mellowed by the intervening decades, his impressions and experiences of the great battle, and writes one of the best short accounts ever written of one of the world's most decisive battles. He is not carried away by the enthusiasm of his subject, and yet there was

every reason for his having been. For what treasures of memory must be his who, a half a century after the memorable conflict, can go over the old battleground, retrace his footsteps of bygone years, see in his mind's eye the contending forces drawn up in battle array, and hear once more the echo of the roaring cannon rolling down through the decades!

The writer spent a number of years in preparing this account of the fight. He does not hesitate to tell the truth as he understands it. The style is scholarly and dignified; and the treatment, it may be said, is exhaustive and authoritative. The book shows wide reading, on the part of the author, in the battle-history of the world. He has marked descriptive powers, as shown by the seventh chapter. The opening chapters of the book have a mellowness and a feeling of sublimity and pathos about them. And between the military maneuvers are gems of characterizations of events and men.

The book is timely on the approach of the fiftieth anniversary of the battle. It will be eagerly read by the old veterans as they turn their memories back to the thrilling days of the '60s. It ought to have, and will have, a special interest for every American.


President Thwing is probably one of the best informed men in America on college and university life and administration. He has written numerous books concerning schools and education, and collegiate life and ideals. Probably at no time have the great educational institutions of the world been passed in a saner critical review than is found in the present volume. The title might be a little more accurate if it read "Universities of the Old World" because not a single American university is treated in this descriptive review. The author considers twenty universities, every one of which he visited and studied in its own "habitat" except far-off Melbourne.

The book contains a descriptive review of the universities of the first rank of importance in Europe and Asia. These institutions, President Thwing finds, fall into four classes, and the twenty universities found here are but types; there is no definite line of demarcation, because many of the characteristics of a university of one type may be found in that of another type. The first class aims to discover and publish the truth; here are found the German universities. The second endeavors to develop character through the power of thinking. To this class belong the Scottish universities and those of the United States. The purpose of the third class is the making of gentlemen; of this group Oxford and Cam-
bridge are the finest examples. The fourth class contains the type found in the Orient; it seeks to train men of efficiency, men who are able to earn a living.

The amount of information crowded into this volume is marvelous, comprehensive, and trustworthy. The treatment is concise and discriminating. It is an admirable book in all respects, and one that will be read with the greatest interest in the academic world.

**GOETHE AND HIS WOMEN FRIENDS—**


"To be great," said the Sage of Concord, "is to be misunderstood." That Goethe is one of the great men of the literary world is not to be questioned; that he has been misunderstood and as a consequence has been treated with abuse and malignity is likewise not to be disputed. No great man in all literary history has been accused of more crimes in his relations with women than he; and strangely enough, he is usually found guilty. His relations with women were numerous, and seemingly questionable and notorious. Goethe was a man with an extraordinary magnetism, and had what one might call a monstrous personality. To these forces every one seemed to surrender, especially women.

To set forth Goethe's true relations with these many women is the author's purpose, and she has done it admirably well. She tells in a charming manner all that is necessary to know about the many women whose lives were interwoven with his own. A chapter is devoted to each of Goethe's loves or friendships. The author has based the foundation of her work on the poet's own words. Numerous quotations are given from the works and letters of Goethe and from others. A forceful attempt is made to find out what really happened and not to accept what other people may have thought or imagined. Miss Crawford's knowledge of Goethe's period is entirely creditable and her description of Weimar of today is fresh and original. She spent much time in Germany, especially in the city mentioned above, in collecting material for her book. There are many topics brought forth that are not easily obtainable elsewhere, especially not in English. She has seemingly succeeded in purging Goethe's character of much of the grossness that has been attributed to him, and makes him a finer and cleaner man though he may appear more selfish and colder.

The style is pleasing and interesting; it is a straightforward narrative that steers safely through all the obstructions of fact and fiction, of lie and legend, and of scandal and slander. The book is entirely sympathetic in its treatment, and fair and discreet in its critical judgments. It is a valuable addition to the already large amount of Goethe literature.

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**HISTORICAL NOTES AND NEWS**

**REPORTS OF SOCIETY MEETINGS ARE SOLICITED**

**Penna. Historical Society**

**MUSTER ROLLS TO BE COPIED**

What is regarded as the most important work ever undertaken by the Historical Society of Pennsylvania has just been authorized by the council of the society, when it directed that the entire muster rolls of the loyalist troops engaged in the American Revolution be copied and deposited in the society's collection. Dr. John W. Jordan, librarian of the society, said that it is probable that the rolls will be printed so that the widest use may be made of them.

"There are about 22,000 names on the rolls," said Doctor Jordan, "and it will require about a year to make the copy, for it does not mean simply the copying of so many names, but the rolls are large sheets upon which everything connected with the enrollment and discharge of every member of the loyal troops has been noted. Some of the rolls contain such minutiae as the height of the enlisted men; they give the date of their discharge, of their death or desertion, and other particulars which are of the greatest value to historians and genealogists.

"In looking over some of the rolls I was struck with the fact that, so far as the provinces, now the Middle States, are concerned, the loyalists seem to have deserted very rapidly. I should say that virtually half of the men who enlisted between 1776 and 1783 in these provinces deserted, often almost as quickly as they had enlisted."—Exchange.

**Historical Society of Montgomery County**

The Historical Society of Montgomery Co., Pa., appointed, February 22, 1911, a committee on Bibliography as follows:

February 22, 1911, William Summers, was added to the committee.

The Bibliographical History as contained in Bean's History of Montgomery County has been transcribed and gives the names of 122 authors, and a total of 277 books and pamphlets. This completes Vol. 1.

Vol. 2 will commence with the names of the books contained in Kriehel's "Schwenkfelders of Pennsylvania." This completed, Mr. William Stammers will make further research; asking aid from the members of the committee.

The Pennsylvania Federation of Historical Societies

SEVENTH ANNUAL MEETING

The Pennsylvania Federation of Historical Societies will convene in Seventh Annual Meeting in the Senate Caucus Room of the State Capitol Building, Harrisburg, Pa., Thursday, January 4, 1912, one o'clock P. M. sharp.

SOCIETIES AND DELEGATES

The Federation is composed of the following named Societies, all of which are requested to send delegates duly accredited, and in number their own choosing. Women as well as men are eligible.

Washington County Historical Society; Historical Society of Dauphin County; Wyoming Historical and Geological Society; Pennsylvania Historical Society; Pennsylvania German Society; Chester County Historical Society; Hamilton Library Association of Carlisle; Lebanon County Historical Society; Berks County Historical Society; York County Historical Society; Lancaster County Historical Society; Schuylkill County Historical Society; Susquehanna County Historical Society; Montgomery County Historical Society; Western Pennsylvania Historical Society; Presbyterian Historical Society, Philadelphia; Kittochtinny Historical Society, Chambersburg; Delaware County Historical Society; American Catholic Historical Society, Philadelphia; Lehigh County Historical Society; Frankford Historical Society, Philadelphia; Tioga County Historical Society; McKean County Historical Society; Bucks County Historical Society; Bradford County Historical Society; Pennsylvania Society, New York; City History Society of Philadelphia; Northampton County Historical and Genealogical Society; Pennsylvania History Club; Library Grand Lodge, F. & A. M. of Pennsylvania; Site and Relic Society of Germantown; The Church Historical Society (Episcopal).

Representatives of other Historical Societies in Pennsylvania, not members of the Federation, are cordially invited to attend. Please make this known to any such Society in your territory.

The Lancaster County Historical Society

The Lancaster County Historical Society devoted a great deal of attention to a study of the slavery question this year, leading up to the erection of a monument at Christiana, Pa., commemorating the Christiana Riot and Treason Trials of 1831. The memorial is a massive three-ton shaft of granite erected near the railroad in Christiana. In connection with these commemorative exercises, September 9, 1911, Hon. W. U. Hensel prepared a historical sketch of the riot and trials. By way of introduction the author says of this sketch:

"The preparation of this sketch and contribution to our local history had been long contemplated by the Editor and Compiler. Born near the locality where the events occurred which are its subjects, he has been for more than half a century intimately related with their associations. He has regard for the integrity of motive which alike animated both parties to the conflict. It was a miniature of the great struggle of opposing ideas that culminated in the shock of Civil War, and was only settled by that stern arbiter. He rejoices that what seemed to be an irrepresible conflict between Law and Liberty at last ended in Peace. To help to perpetuate that condition between long-stranged neighbors and kin, this offering is made to the work of the Lancaster County Historical Society.

While it has been written and published for that Society, no responsibility for anything it contains or for its promulgation attaches to any one except the author. Where opinions are expressed—and they have been generally avoided as far as possible in disputed matters—he alone is responsible. Where facts are stated, except upon authority expressly named, he accepts the risk of refutation. In all cases he has tried to ascertain and to tell the exact truth. He worked in no other spirit and for no other purpose; and wherein he has failed his is all the blame.

W. U. H.

'BLEAK HOUSE,'
August 12, 1911.
Genealogy

I've pointed 'em in Savage, I've run 'em down in Burke,
Through Hotten's lists and others I've warmed unto the work,
Till now I've got 'em sorted, and set out row by row,
Two, four and eight, and so on, as far as they will go.
As they lie spread before me my pride is taken down
By an undue proportion of Smith and Jones and Brown.

A fellow has no notion until he hunts about
Of what a lot of fathers it took to fit him out,
But if he keeps on hunting, it won't be very long
Before they lie in cover some twenty hundred strong.
Among them kings are wanting, and titles might be more,
Though Browns and Smiths and Joneses are reckoned by the score.

I have no foolish scruples about a missing link,
But forge 'em quite as deftly as Mr. Burke, I think.
My flying leaps and guesses are always to the good
And fill a break as neatly as any old link could.
But still with all my efforts my heart in secret owns
That mainly I'm compounded on Brown and Smith and Jones.

I've stalked a herd of nobles and backed into a king,
So that ancestral corner is quite the proper thing.
And as for lesser lions, celebrities or cranks,
I've resurrected all I own to decorate the ranks.
But they make no impression when they are reckoned with
Humiliating numbers of Brown and Smith and Jones.

My Smiths are not connected with famous of their kind.
My Browns and Jones did nothing much so far as I can find.
But I've a consolation when tempted to ask why
It seems to me quite likely they were as good as I,

And how can I be doubtful about my kin and kith
If I'm a living sample of Brown and Jones and Smith?

—Exchange.

National Genealogical Society

To make our readers acquainted with this organization we quote herewith the first two articles of its constitution. Further information may be secured by addressing the Society at Washington, D. C.

ARTICLE I.—Name and Object.
1. This organization shall be known as the National Genealogical Society.
2. Its object shall be to collect and preserve genealogical and historical data, to assist its members in their genealogical labors, and to issue such publications and devote such attention to heraldry as considered advisable and desirable.

3. Its seal shall consist of the bearings of the Society displayed on the breast of a conventional eagle, below which is a ribbon or scroll containing the Motto "NON NOBIS SOLUM" and above a similar ribbon with the words "THE NATIONAL GENEALOOGICAL SOCIETY," all contained within two or more concentric circles. The date of the founding of the Society, "1903," in figures between the eagle's claws.

4. Its insignia shall be a shield "argent, three acorns gules within a bordure azure," all within a ribbon of gold bearing in black letters the name and date, "National Genealogical Society, 1903."

ARTICLE II.—Membership.
1. The membership shall be divided into classes as follows:
2. Resident.—Those who reside within the District of Columbia or within the immediate vicinity as decided by the Committee on Membership.
3. Corresponding.—Those who reside elsewhere than in the District of Columbia.
4. Honorary.—Those admitted to such membership by vote of the Society.

5. The initiation fee for Active members (which includes resident and corresponding) shall be one dollar ($1.00).
6. The annual dues payable in advance shall be $1.00, excepting that the dues of those members admitted in October, November and De—
cember shall pay to the end of the following year.

7. Nothing but voluntary contributions may be accepted from honorary members.

8. The Board of Management shall have control of the admission of members and of their suspension, expulsion, or resignation, and it shall establish and promulgate regulations governing the same.

Genealogy of the Brumbach Families in Press

The volume will contain about 600 pages printed in clear type upon good white book paper, and will be bound in handsome, durable cloth.

The illustrations are made for this work and are both excellent and numerous, including about 192 halftone reproductions (full page) of the Original Immigrant Ship Papers, Coats of Arms, other original records, maps, photographs, etc. Labor and expense have not been spared and the publication will doubtless find early approval. Wherever possible the biographical and historical matter has been obtained from original sources, and the complete information has been published without cost to the individuals. Often the photographs, etc., are also reproduced at the author's expense, rather than lessen the completeness of the results attained. Maternal ancestry has been given especial attention in treatment of the facts, and genealogists will find a specially comprehensive index. Reliable facts concerning numerous families, largely of German origin, are here first published.

CONTENTS OF THE WORK

The Name Brumbach—Brombach.

Extract from the Middle High German Name Book.

Extract from "Brombach im Wiesenthal."

Foreign Records and Coats of Arms.

Reunions.

Brumbach—Brombach Immigrants.

Conestoga Wagon.

Section A, Gerhard's Brumbach and Descendants.

Section B, George's Bombach and Descendants.

Organization of Counties.

Heads of Families, Maryland, Pennsylvania and Virginia—1790.

Assessment of Woodbury Township, Bedford Co., Pa.—1789 (complete), 1795, etc.

Assessment of Woodbury Township, Huntingdon Co., Pa.—1788 (complete), and 1789.

Warranties of Land—1771-1793.

Germanna—Germantown, Va.

John Brumbach (Brombach) of Lancaster Co., Pa.

Section D, Johann Melchior's Brombach, and "The Widow Brombach," and Their Descendants.

Other Brombach—Brombach's—Brumbaugh Descendants Who Landed at Jamestown, Va., about 1770.

Section E, Johannes Heinrich's Brumbach and Descendants. (This is quite comprehensive.)

The Metzger Claims, etc., etc.

Section G, Hermannus Emanuel's Brumbach and His Descendants.

Comprehensive Index.

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THE FORUM

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

MEANING OF NAMES

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

[Editorial Note.—Dr. Fuld has kindly consented to give a brief account of the derivation and the meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.]

WOLFESBERGER

The surname WOLFESBERGER is a surname of residence or location. It consists of three component elements, WOLFES, BERG, and ER. The suffix .ER denotes one who is a resident of. BERG is a hill, or a mountainous district. WOLF is the equivalent of the English wolf. The surname WOLFESBERGER accordingly denotes a resident of a mountainous district containing many wolves.

Correction


November issue, p. 678—Affix names to will.

GEORGE HOLLLENBACH (Seal)

KILLIAN KEHLE, WITNESS.

MATTHIAS RINGER.

The editor, and not the author, is responsible for these slips.—Editor.
Medal Presented to William U. Hensel

Lancaster, Pa., Dec. 4.—Friends of William U. Hensel, former Attorney General of Pennsylvania, to the number of nearly a hundred, tendered him a banquet today at the Hamilton Club, in honor of his sixtieth birthday anniversary. Mr. Hensel was presented with a magnificent gold medal, three inches across, designed by George T. Morgan, of Philadelphia. On one side is a bust in high relief of Mr. Hensel. Around the edges these words are engraved:

"William Uhler Hensel—1851-1911—December 4th." On the reverse side is this inscription: "This medal attests the esteem of his neighbors for the journalist, lawyer, friend of education, citizen, whose devotion to his native county through an active and useful life has added lustre to its history, traditions and honor."

The medal was presented by George F. Parker, of New York, former consol to Birmingham, England.—Press (Philadelphia).

The Pennsylvania Society of Chicago, Ill.

This Society was temporarily organized at a meeting of eighteen sons of Pennsylvania, on May 28, 1910, at a luncheon in the rooms of the Press Club, Chicago.

On July 1st, 1910, at the Grand Pacific Hotel a permanent organization was effected and officers elected.

Since the organization of the Society, the Executive Council has met frequently and three or four meetings have been held for all whose names are enrolled—the largest and most successful of which meetings was known as "The Ladies' Meeting," held on December 2nd, 1910, in the Florentine Room of the Congress Hotel. At this meeting, Mr. S. E. Kiser, the distinguished poet and author, was the principal speaker, and toasts were responded to by several gentlemen formerly residing in Pennsylvania.

A meeting of the Society was held November 10th, in the Rose Room of the Sherman House, with music and an address on "Wis, Penn and Pennsylvanians," by Wm. B. Cunningham.

A postponed meeting was held Tuesday evening, December 12, 8 o'clock, at which Prof. John H. Stehman, of the Chicago Schools, a Lancaster Countian (Pa.), gave an address on "The Germans of Pennsylvania."

The preliminary work of completing a successful organization—such as securing the names of those eligible to membership—has continued with gratifying progress, and the Society has now a membership of 82 and an enrollment of 600.

In Praise of the "Dutch"

I love the Dutch or German race,
Admire their noble deeds.
They left their firesides long ago,
To practice modern creeds.

Oppression drove them from their homes,
From tyrants they did flee,
Some shed their blood, laid down their lives,
In lands beyond the sea.

Those who escaped came to these shores.
Log cabins quickly built,
To shelter parents, children, wife,
Their courage did not wilt.

The wilderness they made to bloom,
And blossom as the rose,
While many dangers lurked about,
From wild and savage foes.

Let us revere the names of those,
Who suffered and who died,
To give us freedom, peace and light,
All obstacles they defied.

Mark Henry.

A Reminder of Other Days

It was our pleasure recently to form the personal acquaintance of one of our subscribers, Capt. W. H. Gausler, a man past eighty and still in active business on Market Street, Philadelphia, Pa. While serving his country in the Civil War in 1862 the "Great Flood" swept his house and stock of lumber at Allentown, Pa., down the Lehigh River and thus indirectly caused his transferring his place of business from the "Peanut Town" to the City of Brotherly Love. He favored us with an interesting reminder of other days by handing us a copy of the "Lecha County Patriot" of July 25, 1860, containing the call for a political meeting of which he was one of the signers. The call was worded as follows:

Lincoln, Hamlin und Curtin!

Republikanische County Versammlung

Die demokratischen Republikaner von Lecha County, und alle Solehe welche gegen unsere jetzige verdorbene und korrupte National Regierung unter James Buchanan—Alle solche welche gegen den despotischen Lecompton-Schwindel, die Bestechungen, und die Eingriffe in die Wahlen durch dieselbe—Alle solche welche gegen die weitere Ausbreitung der verhassten Menschen-Slaveri—Alle solche welche gegen unsere verschwenderische County Haushaltungen gesonnen sind—and Ape solehe welche zu Gunsten eines beschuetzenden Tariffs und zu Gunsten von spar-amen Haushaltern in den Vereinigten Staaten, in diesem County sind—sind ersucht und eingeladen einer County versammlung beizutragen, welche auf
SAMSTAGS DEN 4ten AUGUST
nachstens, um 10 Uhr Vormittags, am Gast
Hause von B. F. Beisel, in Ober Macungie
Teunschipp, Lecha County, gehalten werden
soll, fuer den Endzweck Vorbereitungen fuer
die naechste Wahl zu treffen. Eine zahlreiche
Beiwohnung ist erwartet.

Mr. Gausler was connected with the canal
service between Mauch Chunk and Philadelphia
from 1830 to 1836. We hope he will find
time to "reminisce" about his experiences of
that interesting period. Captain, our readers
would like to hear from you.—Editor.

Pennsylvania Society Dinner of New York

The following is quoted from the menu card
of the "XII Annual Dinner of The Pennsylvania
Society given in the city of New York
in honour of the Committee of Ways and
Means of the Sixty Second Congress, Decem-
ber the ninth MCMXI."

"MENÜ

cotui Oysters
Green Turtle Soup, English Style
Radishes Olives Celery Salted Almonds
Aiguillette of Bass, Villaret
Cucumber Salad
Breast of Chicken, Hungarian
Macedoine of Vegetables in Cream
Medallion of Lamb, Hunter Sauce
Potatoes, French Style
Fancy Sherbet
Red Head Duck, Roasted

Fried Hominy Current Jelly
Salad of Lettuce and Green Peppers
Plombiere of Chestnuts, Vanilla Sauce
Assorted Cakes Fruit
Coffee

"TOASTS

Colonel Robert Means Thompson, President
of the Society, Presiding

THE PRESIDENT OF THE UNITED STATES

My country 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let Freedom ring.

THE COMMITTEE ON WAYS AND MEANS

The Honourable Oscar W. Underwood

THE COMMONWEALTH OF PENNSYLVANIA

The Honourable John Dalzell

YESTERDAY, TO-DAY AND TO-MORROW

The Honourable A. Mitchell Palmer

THE UNITED STATES

The Honourable Nicholas Longworth

THE CITY OF PHILADELPHIA

The Honourable Rudolph Blankenburg"

The menu was graced with a fine portrait of
Thomac Penn "Reproduced from a private plate
engraved in London by David Martin
(1730-1785), after a portrait painted by Davis
in 1751. From an original print in the collec-
tion of David McNeely Stauffer."

Know'st Thou The Land?

From Wilhelm Meister's Lehrjahre.

I send you herewith a translation made
recently by myself as a contribution to
the "Pennsylvania-German". I hav do sut
you hav the original German at hand and
hence I do not send it. I would like, if
possibl, to hav it appear in the spelling
in which I send it. Ther ar not many
words that are simplified and hence the
annoyance to your proof reader and printer
wil not be very great.

As ever yours,
(Ex-Supt.) R. K. BUEHRLE.

Know'st thou the land wher fragrant cit-
rons flower.
The golden orange glow in dark green
bower;
Wber breezes softly blow from bluest sky,
The myrtle silent stands, the laurel high;

Know'st thou it wel? O ther, ay ther,
Would I with thee, my wel-beloved. fare.

Know'st thou that hous, its roof on posts
reclines,
Its hall resplendent, bright its chamber
shines.
The marbl image stands and looks at me;
"What hav they done, poor child, alas, to
thee?"

Know'st thou it wel? O ther, ay ther,
Would I with thee, beloved gardian, fare.

Know'st thou the mountain and the cloud-
ward trail
The mule ther finds his path in fog. nor
fails.
In caverns dwells the dragon's ancient
brood,
The rock descends precipitate, o'er it the
flood.
Know'st thou it wel? O ther, ay ther,
Our way shal lead! O father, let us fare.
The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

H. W. KRIEBEL, Editor and Publisher

Associate Editors—Rev. Geo. Von Boss, Philadelphia, Pa.; Prof. E. S. Gerhard, Trenton, N. J.

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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 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, 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 elegant, imperishable monument to a very important element of the citizenship of the United States.

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CHANGES OF ADDRESS. In ordering change of address the old and new addresses should be given. SUGGESTIONS AND PLANS on how to extend the sale and influence of the magazine are invited and, if on trial found to be of value, will be suitably rewarded. SPECIAL REPORTS WANTED. Readers will confer a great favor by reporting important and significant biographical, bibliographical, genealogical, social, industrial items appearing in books and current literature that relate to our magazine field.

This issue closes Vol. XII of "The Pennsylvania-German."

It is a pleasure and honor to acknowledge the many kind favors shown by our readers during the past year, by their words of cheer, by their payment of subscriptions, by the articles prepared for use in the pages of the magazine. To all who have in any way whatever helped to further the interests of the magazine we express our sincerest and heartiest thanks.

At the same time we cordially invite all to stay with us as readers the coming year. We promise you better service and more interesting reading matter than ever before. The fourth cover page will show you what our plans are. Details for the year can of course not be given in advance.

As we go to press we are busy shaping the January issue and attending to correspondence more voluminous than usual. Have patience if your letter does not receive prompt attention.

At the same time many letters are overdue. If you have not paid your subscription do so at once. We need the cash and would like to see you start out in the new year with your subscription paid in advance.
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There is no other work like it and no one should undertake a trip over this great county without getting a copy. It is also very interesting reading as well as full of instruction for any one wanting to learn the important parts of this great county without reading a large volume.

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It cost over $300 to start the production of this assortment.
Mailed at the following prices; assorted or all of one kind:

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The History of Rockingham County, Va.

(IN PREPARATION)

By John W. Wayland, Ph.D.

Author of article appearing in this issue of "The Pennsylvania-German" entitled "Joseph Funk, Father of Song in Northern Virginia"

Rockingham County, Virginia, is one of the leading counties of the Old Dominion, and has the largest Pennsylvania German population (numbering thousands) of any county in Virginia. Every reader of The Pennsylvania-German ought to be interested in this book.

Advance orders have already been received from sixteen different States; one for fifty copies.

It is to be a volume of 400 or more pages, fully illustrated and well bound in cloth. Price of advance orders, $2.25 per copy, postpaid. Place your order now. No money required until you are notified that the book is ready for delivery.

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LITITZ, PENNA.
The Chosen and the Unchosen

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19, The Garrison, Calcutta

The Bombay and Central

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