THE PENNSYLVANIA-GERMAN

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THIS NUMBER CONTAINS
The First Instalment of a New Illustrated Symposium

THE PENNSYLVANIA-GERMAN IN HIS RELATION TO EDUCATION

Comprising Articles on Early German Catholic Parochial Schools, Moravian and United Brethren "Church-Schools," The Germans and the Charity-School Movement, etc. Also:

Pennsylvania Historical Societies, a New Department

German Surnames: Their Origin, Changes and Signification. Part Third

Myles Loring: A Tale of the Tulpehocken (Illustrated Serial Story), Chapters IX and X

Literary Gems, Editorial Comment, News Clippings, Correspondents' Chat, Genealogical Notes, Calendar of Pennsylvania History, etc., etc.

Full Table of Contents back of Frontispiece. Business Matters on next page.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frontispiece—Portrait and Autograph of Dr. N. C. Schaeffer, State Superintendent of Public Instruction</td>
<td>290</td>
</tr>
<tr>
<td>The Pennsylvania-German in His Relation to Education—A Symposium</td>
<td></td>
</tr>
<tr>
<td>Preem—By Prof. L. S. Shimnell, Ph.D.</td>
<td>291</td>
</tr>
<tr>
<td>Early German Catholic Parochial Schools—By Rev. J. J. Nerz</td>
<td>292</td>
</tr>
<tr>
<td>The “Church-Schools” of the Moravians—By J. Max Hark, D.D.</td>
<td>299</td>
</tr>
<tr>
<td>Moravian Influence in Founding the University of Pennsylvania</td>
<td>304</td>
</tr>
<tr>
<td>By George E. Nitsche</td>
<td></td>
</tr>
<tr>
<td>The Germans and the Charity-School Movement—By Prof. S. E. Weber, D.D.</td>
<td>305</td>
</tr>
<tr>
<td>United Brethren “Church-Schools”—By Rev. C. I. B. Brane, D.D.</td>
<td>312</td>
</tr>
<tr>
<td>Drei Wohnungen—Three Dwellings</td>
<td>317</td>
</tr>
<tr>
<td>Our Superintendent of Public Instruction—By Prof L. S. Shimnell, Ph.D.</td>
<td>318</td>
</tr>
<tr>
<td>Pennsylvania Historical Societies: Their Aims and their Work:</td>
<td></td>
</tr>
<tr>
<td>The Pennsylvania Federation of Historical Societies—By S. P. Heilman, M.D.</td>
<td>319</td>
</tr>
<tr>
<td>German Surnames: Their Origin, Changes and Signification—By Leonhard Felix Fuld, M.A., LL.M.</td>
<td>321</td>
</tr>
<tr>
<td>Myles Loring: A Tale of the Tulpehocken—By Rev. Alden W. Quimby. Chapter IX and X</td>
<td>324, 327</td>
</tr>
<tr>
<td>The Home: Pennsylvania-Dutch Cooking</td>
<td>332</td>
</tr>
<tr>
<td>Literary Gems:</td>
<td></td>
</tr>
<tr>
<td>Walmer’s Church and the Old Schoolhouse—By Rev. D. B. Shuey</td>
<td>334</td>
</tr>
<tr>
<td>Das Schulhaus an der Krick</td>
<td>335</td>
</tr>
<tr>
<td>Die Schatta uf der Krick—By Charles C. More</td>
<td>336</td>
</tr>
<tr>
<td>En Trip noch Fildelfy un Canada—By “Gottlieb Boonastiel”</td>
<td>336</td>
</tr>
<tr>
<td>Editorial Department</td>
<td>338</td>
</tr>
<tr>
<td>Clippings from Current News</td>
<td>339</td>
</tr>
<tr>
<td>Chat with Correspondents</td>
<td>341</td>
</tr>
<tr>
<td>Genealogical Notes and Queries</td>
<td>342</td>
</tr>
<tr>
<td>Our Book-Table</td>
<td>343</td>
</tr>
<tr>
<td>Calendar of Pennsylvania History, May, 1907</td>
<td>344</td>
</tr>
</tbody>
</table>
The Pennsylvania-German
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The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles
Edited by Prof. L. S. Shimmell, Ph.D., Harrisburg, Pa.

PROEM

In the scheme for this symposium the special editor thereof has planned to prove by the contributions preceding his own—"The Pennsylvania-Germans and the Common School Law of 1834"—that prior to the introduction of the common school system history furnishes no ground for charging the Pennsylvania-Germans with indifference toward, and opposition to, education. In the parts following his own, his purpose is to show that after the common school law of 1834 met its enemies—whenever they may have been—conquered them and made them its friends, the Pennsylvania-Germans were as much interested in the public schools as any other of the numerous classes of people that compose the population of the State. In his own contribution to the symposium, the editor of it, admitting German opposition to the law of 1834, gives the reasons for it, and shows that some of them were peculiarly the Germans' own, and that others were urged against the law with equal vehemence by opponents in general. Further, he makes it appear that the opposition of the Germans was exaggerated—in part willfully, in part unwittingly.

But the proof that the Pennsylvania-German was not opposed to education per se, in 1834 and 1835, or upon any other occasion when civil educational movements made him a victim of misrepresentation, is not dependent upon contemporary evidence alone. The proof is involved in the logic of the scheme followed in the symposium. If prior to 1834 the Germans had built schoolhouses by the side of churches and at country cross-roads, had joined in efforts of the Province to propagate knowledge among themselves, had educated the savage Indian, and had established seminaries and colleges: and if again, after the common school had become a verity, they fell into line in supporting, patronizing and improving the new system of education by the State, the only logical deduction is, that their opposition to the common school law of 1834, or to any other form of State education, was not due to a benighted condition in which they could not appreciate the value of education.

The purpose of the symposium in its entirety is to remove every trace of the obloquy that was heaped upon the Germans even in Colonial times and especially at the period of the inauguration of the public school system. The editor and his staff of assistants, as well as the management of this magazine, sincerely hope they may have succeeded in expunging from the records of tradition a charge against the Pennsylvania-Germans which their present state of enlightenment and intelligence refutes more effectually than any proof available to the historian.

L. S. Shimmell.
THE PENNSYLVANIA-GERMAN

Early German Catholic Parochial Schools

BY REV. J. J. NERZ, ALLENTOWN, PA.

The broad-minded tolerance of William Penn attracted people of all creeds to this colony. Many of the emigrants came from the Rhine provinces, especially the Palatinate, and of these Catholics formed a large part. Most of the German emigrants were farmers and took up the same occupation in the new country, taking land to the west and northwest of Philadelphia. When they had firmly settled, their first care was, as it has been to this day, to procure a church in their midst and a school.

Traditional Evidence of Parish Schools

There is no documentary proof to show the time of the establishment of the first Catholic schools in Pennsylvania, but there is strong traditional evidence for the belief that they date back to the time of the very first organization of the Church in the various centers of Catholic life. We find, however, in the parish records mention of the schoolmasters. Local traditions indicate that in nearly every instance the organization of a Catholic parish was attended, if not preceded, by the organization of a parish school, the priest himself, in some cases, being the first school-teacher. Mr. Martin I. Griffith, a competent historical authority, here has summed up the result of a thorough investigation of the subject in the statement that, "wherever throughout Pennsylvania prior to 1800 there was a chapel, there was undoubtedly, where there was a number of children, some system of instruction, even though the method was crude and but elementary in its extent.

This conclusion is further supported by the fact that the other religious denominations in the colony, especially those which were German, almost invariably signalized the beginning of church work in a locality by the establishment of schools." This agrees with Mr. Fischer's statement in "Mei Alte Heemet":

"Es war, for Alters, so der Weg
In so'me deutsche Eck,—
Der Parre a'h Schulmeschter war
Un's Schulhaus fon der Kereich war
A'h 'g'wiss net weit eweck."

As a rule the schoolmaster was also choirmaster.

The school was considered an essential part, a fixture of the parish. It was the supporter and feeder for the preservation of the faith, and a guarantee for the permanence of the parish. It was the preserver of their mother-tongue, in which they prayed and sang hymns, which sounded in no other language so hearty and devotional to them.

Missionaries Sent from the Fatherland

In 1741 the German province of the Society of Jesus sent out two priests to minister to the German Catholics in the colony. These were Father Wapeler, who founded the missions of Conewago and Lancaster, and Father Schneider, who took up his residence at Goshenhoppen, in Berks county. Other German Jesuits came later on, one of these being the celebrated Father Farmer, who did missionary and educational work in Lancaster from 1752 to 1758 and later on in St. Mary's church in Philadelphia.

A peculiar interest attaches to the Rev. Theo. Schneider, S. J., both as a missionary and as an educator for twenty-three years at Goshenhoppen (now Ballly, Berks county), dating as far back as 1741, as we see from the subjoined cut, which is taken from the original of his precious church record. We cannot give his educational labors without giving a brief sketch of his life.

The following historical sketch is taken from the unpublished manuscript of The German Catholic Schools in Colonial Times, by Father Burns, Trinity College, Washington, D. C.:

Father Schneider's School at Goshenhoppen

The school of Goshenhoppen was eagerly attended by the children of the whole neigh-
horhood, Protestant as well as Catholic, it being the only one in the place. Father Schneider, in fact, soon made himself greatly beloved by the members of all denominations, and there is a tradition that when, in 1745, he commenced the work of building a church, the Protestants were not less generous than the Catholics in helping to furnish the necessary material means. It is pleasant to record that the educational zeal of the first schoolmaster at Goshenhoppen was not forgotten by the descendants of the early settlers. More than a century afterward, the public school authorities of the district showed their appreciation of his work, by an arrangement which provided for the education of the children in the old Goshenhoppen parish school at the public expense.

Under Father Schneider, the work of organizing the parish at Goshenhoppen, as well as the neighboring Catholic missions, progressed rapidly. Before he died, in 1764, he had the satisfaction of seeing the church firmly established in Pennsylvania, and in the

A RECORD OF BAPTISM IN FATHER SCHNEIDER'S CHURCH-BOOK
building of churches, schools and missions, and a rapid growth in the future.

For many years, however, the growth of the Church in Pennsylvania was slow, and Father Schneider's school remained small. The French and Indian war came on, and the country became the theatre of the most savage depredations on the part of the Indians. After Braddock's defeat in 1755, Berks county was laid waste with fire and sword, hundreds of houses being burned, and many of the settlers being slain and scalped or dragged away into captivity to undergo a fate worse than death. In 1757 the total number of adult Catholics in the county was only 117.

Yet Father Schneider seems to have kept up his school all this time, and to have gradually increased the number of pupils attending. For in 1763, about the time of the close of the war, we find that the school was large enough to engage the services of a paid school teacher. The baptismal register of Goshenhoppen for that year records the baptism privately of a child when eleven weeks old by "Henry Fredder, the schoolmaster at Conishoppen."

The Jesuit missionaries in America were men of marked abilities and learning, as a class, men oftentimes, who had occupied places of distinction in the seminaries or universities of the order in the Old World. The German Jesuits who labored in the rough mission fields of Pennsylvania during those early days, were men of this kind. Of Father Wapler, Bishop Carroll wrote that "he was a man of much learning and unbounded zeal." He referred to Father Schneider as "a person of great dexterity in business, consummate prudence and undaunted magnanimity," and said that "he spread the faith of Christ far and near." An old Jesuit catalogue refers to the founder of the Goshenhoppen mission as, "Th. Schneider, qui docuit Philos. et controv. Leodi, et fuit rector magnif. Univers. Heidelbergensis* (who taught philosophy and polemics at Liege and was regent of the University of Heidelberg).

A University-Regent Turns Schoolmaster

Father Schneider was born in Germany in the year 1700. He entered the Jesuit order while still young, and his superior talents caused him to be sent after ordination to teach in the famous Jesuit seminary at Liege, in Belgium. Here he taught both philosophy and theology. Subsequently, he was sent to Heidelberg to teach in the college established by the Jesuits in connection with the University. Heidelberg was a Catholic University then, and the custom was for the various faculties to furnish a rector to the University in their turn. In this way, Father Schneider was chosen and installed as rector in December, 1738, his term of office lasting until December of the following year. It was a high distinction to have come to one comparatively so young, a fine tribute to his talents as well as to his popularity, and it opened up a prospect of a brilliant career. But a nobler and holier fire than that of intellectual ambition burned in the soul of Father Schneider. He turned aside from the shining heights of academic fame, to devote himself, as a poor and humble missionary, to the ministry of souls.

It is interesting to contemplate the brilliant young priest, fresh from the honors and experience gained while fulfilling the office of Rector Magnificus of Heidelberg University, gathering the poor German children of Goshenhoppen and vicinity about him in his little room to teach them, along with the simple catechism, the rudiments of a brief pioneer education. There can be no doubt that he took up the work of teaching himself soon after his arrival in 1741. Reading, writing and spelling were about all that was taught at that early period in the schools, that were being started everywhere in the colony. Little if any attention was given to what is now called arithmetic. The term of schooling was brief, the pupils were few and of all ages. There was no church in Goshenhoppen as yet, divine services being held in one of the farmers' houses. Father Schneider took up his residence in a two-storied frame house, the largest probably in the vicinity, and here, according to traditions, he began his school.

A schoolhouse, too, apparently had been built. From this time on, there are frequent references to the schoolmasters in the parish records.

*This inscription is found on a slab in the chapel of the church at Bally, where Father Schneider is buried.
The rear part of this church is the original chapel where Father Schneider is buried.

The present church was built independent of the old chapel.

Three Other Schoolmasters—Haycock

Three schoolmasters are mentioned in the parish registers between 1763 and 1766, Henry Fredder, Breitenbach and John Lawrence Gubernator. Breitenbach seems to have stayed only a short time, as we have only a single mention of him as standing sponsor for a child with "his wife Susan," in 1768. He was preceded by Henry Fredder, who is mentioned occasionally between 1763 and 1768. There is an interval then of sixteen years, during which we have no means of knowing who the schoolmaster was, for if his name is given in the registers as it probably is, the title of his office is not subjoined. John Lawrence Gubernator, the most distinguished of the Goshenhoppen schoolmasters, and the ancestor of the numerous families of Pennsylvania who have borne that name, appears first on the parish registers in 1784. He was born in Oppenheim, Germany, in 1735, served as an officer in the army of the Allies in the Seven Years' War, and came to America during the Revolutionary War. He landed in Philadelphia, and made his way to Goshenhoppen, where he was engaged by Father Ritter, then the pastor, to take charge of the school. He was a finely educated man and a devoted teacher and rendered great services to the cause of Catholic education in Pennsylvania during a period of twenty-five years. Not long after coming to Goshenhoppen he was married to a widow named Johanna Durham. It was a gala-day in the old Catholic settlement, and the chronicle of the happy event in the parish records, brief as it is, affords us a pleasant glimpse of the position of social prominence accorded to this distinguished successor of Father Schneider in the Goshenhoppen school. He subsequently taught school at Hanover, returned to Goshenhoppen, and after removing again to Hanover about 1796, finally settled down as a teacher in the newly started preparatory seminary of the Sulpicians at Pigeon
Hills, Pa. His son became a school teacher also, and had charge for a time of the parish school at Conewago.

From the will of John McCarthy we have evidence of the existence of a school at one of the Goshenhoppen missions, at Haycock, in 1766; and again in 1784, the marriage of Ferdinand Wagner, “our schoolmaster at Haycock,” is recorded in the Goshenhoppen register. There was thus a Catholic school at Haycock long before there was a Catholic church there in 1798. According to local tradition, mass was said in McCarthy’s house, and the school was kept in another building on the premises until the erection of a permanent school building with the church later on.

**Sportman’s Hall—St. Vincent’s Abbey**

About 1787 a number of German Catholic families from Goshenhoppen crossed the Alleghenies and settled in Westmoreland county at a place called Sportsman’s Hall. Their pastor, Rev. Theodore Browers, bought a farm of several hundred acres of land, and at his death a few years later he left all his property to the Church. The estate subsequently fell to the Benedictines, and upon it was built St. Vincent’s Abbey and College, the motherhouse of the numerous convents, colleges and schools of this religious order in the United States. There was a Catholic school at Sportman’s Hall very early, if not from the very founding of the settlement. When Dominus Boniface Wimmer, the famous Benedictine, at the invitation of Father Lempcke, arrived there in 1846, he found a two-story brick church erected by Father Stillinger in 1835, with a two-story brick house, which, though put up as a pastoral residence, had been an academy of the Sisters of Mercy. Here on the 19th of October, 1846, the community of the Benedictine Fathers was organized in a schoolhouse. Father Wimmer from the outset confined his labors to the German missionary and educational work, and received financial aid from the *St. Ludwigs Verein* of Bavaria.

The fact is of special interest as it gives us a thread of connection between Father Schneider and his educational work in the old Catholic colony of Goshenhoppen and St. Vincent’s, the motherhouse of the Benedictine Order, which has had so large a share in Catholic educational development in the United States during the past fifty years.

**Schools at Conewago and Brandt’s Chapel**

Among the German Catholics scattered through the counties farther west from Goshenhoppen a school was started at Conewago by Father Wapeler, also in several of the missions attended from Conewago; chief among them were Paradise, Littletown, Hanover, Tanytown, Westminster and York. About 1787 the school at Hanover was sufficiently developed to engage the paid schoolmaster of Goshenhoppen, for we find him moving there at that time.

Education at Conewago from Catholic Local History, page 79, records: “The first schools in the valley, like those through the country, were mostly private or subscription schools. The missionary fathers combined the primary education of the children with their religious instruction, which was never neglected. Very little definite is known of the early educational interests of Conewago. Joseph Heront taught a school near the Pigeon Hills before 1800, where afterwards the Sulcian Fathers located. Colleges were just then being established and his curriculum may have included a preparatory course in the higher branches for the young men of the valley whose parents were in good circumstances.

Father Lekeut, S. J., built two schools in the neighborhood of Conewago in 1830. Rev. F. Reudter taught there from 1833 to 1840. Father F. X. Brosius, a learned German priest, who had come to America in 1797, taught such a school in Conewago about 1800.

In the early thirties a parochial school was established in Paradise township, York county, at Brandt’s Chapel by Father DelBarth. Both chapel and school were built on a large farm willed to the church by a noble layman.
Pittsburg, Lancaster and Philadelphia

Three German Fathers of the order of the "Holy Redeemer," who came from Austria in 1832, made Pittsburg, Pa., the third of their settlements. Here they bought a factory, situated at the corner of Liberty and Factory (now 14th) street, made a church and school out of it, and used it as such until the new church of St. Philomena was built in 1842. The old church was called the "Factory Church," and was opened together with the school in 1839. In all the schools erected by the Fathers the education was given to the children gratuitously, because the people were too poor to pay for the education of their children. The expenses were in part borne by the people in general and the rest was paid with money received by the Fathers from Europe from benevolent societies. (Parish Record.)

While the Rev. John B. Causse was in charge of the church at Lancaster, he joined in a petition to the State Assembly, asking the establishment of a German charity school at that place; but the project soon took a more ambitious form and on the 10th of March, 1878, Franklin College at Lancaster was incorporated by the Legislature of Pennsylvania. Of this institution the Catholic priest, John B. Causse, was trustee from 1787 to 1793, when he tendered his resignation. (S. M. Sener, in U. S. Catholic History Magazine, citing Register of St. Mary's Church, and the Independent Gazetteer of 1785.)

Father Farmer, whose real name was Steinnmeyer, S. J., was a very famous figure in the history of the German Catholic Church in Pennsylvania. He was sent to America after passing through a German university course in 1752. After being six years pastor in Lancaster, he was called to Philadelphia, to minister especially to the Germans there. We have no historical proof of a parochial school erected by him in Lancaster; however, as he worked so zealously for the church and school of St. Mary's church, Philadelphia, we must suppose that he gave attention also to the education in Lancaster. The respect for his learning was shown by his being elected a member of the board of trustees of the University of Pennsylvania, when that institution was organized, as well as a member of the famous Philosophical Society.

Until the year 1788, November 22, the German Catholics worshiped in common with the Catholics of other nationalities, in St. Mary's church, but in that year they split off from that church, and soon after built a church of their own—Holy Trinity. Provision was immediately made for a parish school. Not being able to find a schoolhouse as yet, the basement of the church was set apart for that purpose, and fitted up as a school-room. The church was described as being "100 feet long and 60 feet broad, and underneath was a comfortable school-room." Father Elling is mentioned as schoolmaster. A few years later, with the rapid growth of the parish, the need of a separate schoolhouse was felt, and the congregation had recourse to a commonly employed means of raising money for charitable purposes at the time, which was a lottery. The sum of $10,000 was wanted, and the Legislature of Pennsylvania was petitioned for the legal power to create a lottery in that amount. The Act was passed in 1803. The lottery was a grand success. The tickets were sold for $6.00 apiece. There were 6,274 prizes, amounting to $8,700.

The Parish-School at Allentown

How solicitous the German Catholic settlers were, and what sacrifices they made to have schools in connection with the parish, can be seen from the fact that there is no parish numbering fifty families which has not its school. For an instance, we may cite the origin of the parish in Allentown. When the Venerable Bishop Neumann, of Philadelphia, blessed the little brick church in the Sixth ward in May, 1857, it numbered about eighty-five families. The collection on that day amounted in the morning service to $11.20 and in the afternoon to $6.00, total $17.20, and still in October the following year a parish school was opened in the frame house of Peter Koehler, with thirty children. The first teacher and organist was Jonas Adam,
SITE OF FIRST CATHOLIC PAROCHIAL SCHOOL AT ALLENTOWN, PA.
Frame house of Peter Koehler at Ridge Road and Liberty Street (416 Ridge Road).

PRESENT CATHOLIC PAROCHIAL SCHOOL AT ALLENTOWN, PA.
Situate on North Fourth Street, opposite Church of the Sacred Heart of Jesus. Dedi-
cated June 24, 1906.
of Goshenhoppen, the second F. X. Gressing; these two remained but a short time, but the third, Mr. Lehmer, remained several years; the children paid 50 cents tuition per month. The parochial school exists to this day; it has several times changed its location until in April, 1906, it moved into its new quarters, a stately edifice with twelve classrooms, equipped with all modern requirements and an attendance of 370 scholars. (Parish Record.)

The "Church-Schools" of the Moravians

BY J. MAX HARK, D.D., PRINCIPAL OF THE MORAVIAN SEMINARY FOR YOUNG LADIES.

A n ounce of prevention is worth more than a pound of cure." It is only in comparatively recent times that this principle is being acted upon even in the physical world. In the spiritual its application is still hardly thought of as a possibility. There was a time when the science of medicine concerned itself almost exclusively with trying to cure small-pox, typhoid, yellow fever and kindred ailments. Now its efforts are mainly directed to their prevention, through vaccination, rigid sanitation and destruction of the fever-bearing mosquito. Why is not the same principle recognized more generally in religion? Almost alone among Christian churches the small and obscure Moravian Church centuries ago saw that ignorance is the fruitful mother of sin, and set herself vigorously and persistently to the destruction of ignorance, that so she might the more effectively strike at that worst of human ailments, sin.

The Moravian View of Education

That the Moravian Church should do this was but natural. She grew out of the ashes of the martyred John Hus, the learned and most popular professor and lecturer in Europe, who for years drew tens of thousands of students to the University of Prague to sit at his feet. Her last bishop before she was transplanted from Bohemia and Poland to Germany was the great John Amos Comenius, the "Father of Modern Education," whom kings and parliaments sought after and delighted to honor, and the value of whose educational principles was never more fully appreciated than it is to-day. When, then, not many years after, the Church, in its zeal for the evangelization of the world, sent its pioneers over to this country, and especially to our State, from 1740 on, it was under leaders who were filled with the same spirit, and who were pre-eminent men of learning and scholarship, men like Peter Boehler, Count Zinzendorf, Spangenberg, Pyrtaeus and many more. How could it be otherwise than that to such settlers the schoolmaster's desk was as essential a part of the Church as was the pulpit? In their minds the two were inseparable. Men, white, black and red, were to be saved, not only from positive badness, but just as much from negative badness, uselessness, emptiness of mind, feebleness of character. It was not enough for them to help men merely to be born again; they wanted to teach and train the new-born ones to become good, useful citizens of God's kingdom, and in every way "meet for the Master's use."

While thus the early Moravians regarded education not only as an aid to religion, but as itself an element in their religion, it is to be noted that for this very reason they never valued learning for its own sake, or exalted it as something to be sought after for itself. Its sole worth lay in its being a means to greater perfection of character, an element of manly and womanly strength. Their schools did not aim at mere scholarship as such. Still less did they strive after merely acquiring skill as money-makers. Their teaching was to develop their God-given powers of body, soul and spirit, and so produce a symmetrical humanity, a restoration as far as might be of the image of God in each man and woman. This was the sole end in view.

On the other hand, neither did they commit the too common mistake of making a false distinction between so-called
secular and sacred knowledge. Everything was sacred to them. Knowledge of the Bible, the catechism and hymns had its place beside knowledge of history and literature, training in ancient and modern languages, skill in mathematics, in music, and the arts. They had learned from their great Bishop Comenius that true education must be "in all things human," in the "humanities," in whatever helps to make a man such as God intended man to be when He created him in His own image.

These preliminary remarks have been deemed necessary in order that we may properly understand the kind and the extent of the educational attempts made in Pennsylvania by the Moravian Church from the time when the first pioneers arrived at Bethlehem, we may say, up to the present. They were utterly misunderstood by their fellow settlers at the time, often wilfully, because of denominational jealousy and racial suspicion and hatred; and perhaps as often because of an honest lack of comprehension of their motives and the spirit that animated them. Hence their efforts fell short of the large accomplishment that might otherwise have been attained.

General Educational Conference Called

In March of 1742, just one year after the first log cabin had been built and occupied where now the town of Bethlehem stands, and not three months after the arrival of Count Zinzendorf from Herrnhut, in Saxony, at a general conference he had called of all German evangelical Christians in Pennsylvania, held in Germantown, he brought up for consideration the matter of education for the hosts of neglected children in the province. It was then and there decided to invite the parents in the different townships to meet in Germantown on the following April 17th for consultation on the subject. The invitation was published as widely as possible, both by word of mouth and by printed circulars which were distributed. The day for the meeting arrived. The place was ready. But only a few parents came, and they exclusively from Germantown itself. The reason may have been indifference in some; lack of time and facilities for travel in more; but suspicion of the "Herrnhuter," misinterpretation of their motives, and fear of proselytizing on their part, were undoubtedly the chief reasons for the failure of this first attempt to devise some

Whitefield House, Nazareth, Pa.
Occupied as a Church-School as early as 1745
kind of a school system for the province.

Another attempt was made on June 5th, when a meeting was called, and widely published, for June 24th at Bethlehem. To this there was no response at all. Then it was decided to make a personal canvass, and so gradually awaken the interest of the settlers “in the townships” in the matter of education. Finally the subject was again discussed at a session of the Synod held in October at Fredericktown; and it was there resolved to establish two boarding schools, one for boys, in Philadelphia, and one for girls, in Germantown. But again, while there was considerable interest aroused by the personal canvass, through the jealousy of certain denominations and calumnies spread by them against the Moravians, the laudable effort was brought to nought.

It will be noticed that this was a movement not only to open a few single schools, but to establish an educational system that should embrace all the German settlers in the province, regardless of religious affiliation. It was a large plan; but the times were not ripe for it.

Origin of Notable Young Ladies’ Seminary

In the meantime, however, the young Countess Benigna, daughter of Zinzen-dorf, who had come with her father from Germany, rented a house in Germantown, on the old Germantown Road, and there, assisted by two other women and two men, opened a school with twenty-five girls as the first pupils, on May 4th, 1742. This was the actual beginning of the school work of the Moravian Church in this country. In June of 1743 this school was transferred to Bethlehem, where also the next month a school for boys was organized, as well as the nucleus of another boys’ school in one of the two log houses that stood at Nazareth. The next year Bishop Spangenberg still further regulated this work by moving the girls’ school into more commodious quarters at Bethlehem, and joining the two boys’ schools at Nazareth and Bethlehem into one, which was located on the land of Henry Antes in Fredericktown, who had offered his farm to be used for a large boarding school.

The girls’ school was the first church boarding school for girls in America, and only a few years later grew into the famous Moravian Seminary for Young Ladies, an institution which still carries on the work of educating and training young women in the spirit of its founders, and from which have gone forth, in
the more than a century and a half of its continuous and uninterrupted existence, more than eight thousand of America's noblest women, the wives and mothers of her greatest soldiers and statesmen, governors of many States, philanthropists and men eminent in every walk of life. For this seminary never closed its doors since 1749 to the present day, during all the exciting scenes of the French and Indian War, the struggle for American independence, and the more recent Civil War. Among its earliest pupils were a niece of Washington himself, the daughters of John Jay, Nathaniel Greene, Chancellor Livingston, and a long list of others bearing names almost equally famous: Lees, Sumpers, Alstons and Hugers from the South; Histers, Snyders, Coleman's from our State; Lansings, Vanderheydens and Roosevelts from New York, representatives of every State in the Union, and of the West Indies, Sandwich Islands, and many foreign countries as well.

Nazareth Hall and Linden Hall

The boys' school, after various vicissitudes, grew into Nazareth Hall, where since the reorganization in 1785 a similar work has been done for boys, equally important and equally illustrious.

Another girls' boarding school was added to the above when Linden Hall was firmly established at Lititz in 1794. It has since been carried on according to the same plan and in the same spirit as the two older kindred institutions.

It would be most interesting to go further into the history of these three famous schools, in which so much has been done for the enlightenment and spiritual betterment of our commonwealth during their long term of service in the cause of Christian education; but space and the purpose of this article forbid it. and the history of the church boarding schools of the Moravians in Pennsylvania, unique as it is in many respects, must be left here, for a glance at their other church schools, their parochial day-schools.

Boarding-Schools and Day-Schools

While in the boarding schools the studies pursued, even from the very beginning, were more various and advanced, including besides the common school branches also instruction in German, French, Greek and Latin, thorough training in music, vocal and instrumental, and in art, drawing, painting, and art needlework, as well as such sciences as astronomy and botany, the church day-
schools confined themselves more to teaching the common English branches, reading, spelling, writing, arithmetic, geography and history, though music and needlework were never forgotten. Of course there was always study of the Bible, memorizing of hymns, and careful religious instruction, while no little attention was given to the formation of habits of cleanliness, tidiness in dress and politeness of manner.

In the boarding schools, too, the majority of the pupils have always been non-Moravians, who had to pay for their board and tuition; while in the day-schools as a rule only the children of members of the church received their education, and received it at the expense of the church. Still there were always many exceptions to this rule. Children of the community or neighborhood, who were not Moravians, were seldom refused admission, and in some communities, like Lancaster, York, Lebanon, and later also Bethlehem, Nazareth and Lititz, a very considerable number of children of other denominations attended the Moravian schools. Usually, however, these had to pay a small tuition fee.

At first the boarding schools were also day-schools for the accommodation of such children as lived in the vicinity. Soon, however, the applications for admission from other neighborhoods, States and countries, became so numerous that it was found necessary to open day-schools separate from the boarding schools even in Bethlehem, Lititz and Nazareth. Indeed as early as the middle of the eighteenth century there were as many as three or four different schools in Bethlehem, adapted to different grades of scholars; and one at least specially reserved for unruly boys. While at Nazareth the large stone "Whitefield House" was for a number of years used as a kind of infant school, for the quite young children of Nazareth and Bethlehem. Its membership was quite large. At the same time numerous day-schools were also opened in other places; indeed wherever there was a settlement of Moravians there a school was opened, not only in the larger settlements already named, but in neighborhoods also like Oley, Tulpehocken, Hebron, Heidelberg, Maguntsche or Salisbury, Allemangel, Fredericktown, the "Great Swamp" near Quakertown, and others. In fact it is safe to say that during the second half of the eighteenth
century several thousand children of the white settlers of Pennsylvania received their education in the boarding or day-schools of the Moravian Church. This number was of course largely increased during the first half of the nineteenth century; after which it decreased considerably with the rise of the public schools. To-day the Moravian schools in this State educate about six hundred boys and girls every year, fully one-half of them children of non-Moravian parents.

That there was no ulterior proselyting motive in the opening and conduct of these schools is proved conclusively by the fact that, as soon as the time came when the public schools were advanced enough in their teaching to approximate at least to the thoroughness of the church schools, the latter were discontinued, and the Moravian children themselves were sent to the former. At present there is only one day-school in this State, the large and excellent one at Bethlehem. All the others have been discontinued. But the church still maintains her boarding schools, because they seem to have a distinctive work to do which is not done anywhere else, the work of character-culture, of making good men and women, useful citizens of the State and of the kingdom of God.

Theological School—An Educational Church

In the foregoing no mention has been made of the Moravian Church’s specific work of training young men for the ministry. During the eighteenth century her ministers were educated in her theological seminaries in Europe, and some of them still are. But since 1807 the church in America has maintained her own theological seminary, an institution now also having a college connected with it, and maintaining a very high standard.

Enough has been said in this sketch, it is hoped, to show that the Moravian Church’s share in the work of education in Pennsylvania has been no inconsiderable one. In the early pioneer days she was for a time almost alone in this work. Always she has been a leader in it, both in the extent to which she engaged therein, and in the high order of its quality. Indeed there is truth in the remark that, if the Moravian Church were not so widely known as the Missionary Church, she should be known as the Educational Church. Both titles are equally fitting.

Moravians Influence in Founding the University of Pennsylvania

BY GEORGE E. NITZSCHE, PHILADELPHIA.

On THE 17th of January, 1906, the Nation celebrated the two-hundredth anniversary of the birth of Benjamin Franklin, the greatest American statesman and philosopher, the inventor of many scientific apparatus and the father of several of our greatest American institutions, among which are the American Philosophical Society and the University of Pennsylvania. These two institutions jointly celebrated the two-hundredth anniversary of their founder on the 17th, 18th, 19th and 20th of April, 1906.

The residents of Nazareth, Bethlehem and other Moravian towns in America will be interested to know that the early Moravians were largely instrumental in bringing about the founding of the University of Pennsylvania. In the fall of 1739 George Whitefield came from England and conducted evangelistic services in Philadelphia similar to those last year conducted by Torrey and Alexander. For the purpose of accommodating the thousands who wished to attend these services a subscription was started in Philadelphia, with which to erect a permanent building, in which Whitefield and other evangelists and nonsectarian ministers might preach, also to establish a free school for the education of poor children. This free school was the beginning of the University of Pennsylvania, and the building erected at that time was used by the University up to
1802. The building was near Fourth and Arch streets, and was for many years the largest in Philadelphia.

In his history of the founding of the College of the University of Pennsylvania, Prof. Cheney says that "a group of men, several of whom were members of the Moravian congregation in the city, took the initiative in this subscription"—towards the building for the Evangelistic Hall and Charity School. Although Franklin was interested in the movement from the very beginning, it was not until 1743 that he drew up a scheme for a College or Academy and communicated the plans to the Reverend Richard Peters.

Although a number of denominations were represented among the subscribers to the original building of the University, those of the Moravian faith seem to have predominated, and while they are not the actual founders of the University, the Moravians may at least claim that they were largely instrumental in making it possible. It would seem fair, therefore, in writing up historical sketches of the Moravians and their work in America, to include the University of Pennsylvania among landmarks such as Nazareth Hall, Moravian Seminary and College, and Moravian Seminary for Girls, all of which are among the earliest educational institutions in the United States and of which the Moravians have many reasons to be proud.

The Germans and the Charity-School Movement

BY PROF. S. E. WEBER, PH.D., SUPERINTENDENT OF TRAINING SCHOOL, CORTLAND, N. Y.

U p to 1720 most of the German settlers in Pennsylvania were Mennonites, Mystics and Dunkers. The large body of Lutherans and Reformed came later, though these denominations had made a few settlements. The Schwenkfelders and Moravians came over in 1731 and 1741, respectively. The earlier German settlements embraced western Montgomery, northern Chester, eastern Berks and the broad plains of Lancaster and York counties. Later on, they included the counties of Lehigh, Lebanon, Northampton, Dauphin and Adams. Diffenderfer and Kuhns estimate the approximate number of German inhabitants in Pennsylvania, prior to 1727, at 20,000.

So large was the army of Germans entering the province each year that the Pennsylvania Assembly passed an act in 1727 requiring all male ship-passengers above the age of sixteen to take the oath of allegiance to the King of England and to the Proprietor of the province. This these German immigrants did willingly. The successive lists of oath-takers, together with names appearing on the original ship-registers, make it possible to determine approximately the number of German inhabitants in Pennsylvania when the "Society for the Propagation of Christian Knowledge among the Poor Germans" began its labors in 1754. Including the 20,000 German inhabitants in Pennsylvania prior to 1727, there were about 80,000 Germans in the province in 1755. Taking Provost Smith's estimate, 250,000, of the total number of inhabitants in Pennsylvania in 1750 as correct, the German population comprised more than one-third of the total number.

**Germans Mostly Lovers of Peace**

The great body of these Germans were lovers of peace: some, profiting by their direful experiences in the mother country, for economic reasons, and some on religious grounds. About 1750, when it became a question as to whether the Quakers could maintain their former power of keeping the province peaceful in spite of the clamorings of an increasingly strong war party, the Germans, who, up to this time, had taken little interest in governmental affairs, went to the polls and cast their votes on the side of the Quaker party. The man who was most influential in making the Germans acquainted with the actual condition of
things, and who warned them against a possible repetition of their experiences in the mother country where they had been oppressively taxed for war purposes, was Christopher Saur, from whose German press the bulk of German literature read in those days emanated.

This act on the part of the Germans in throwing their influence on the side of the Quakers so incensed the leaders of the war party that they brought all sorts of false charges against them. Provost Smith expresses the fear that the Germans might unite with the French to eject all the English inhabitants. Franklin sees the downfall of the provincial government and the suppression of the English language. Again, the Germans are said by these men to be “utterly ignorant,” “those who come here are—generally the most stupid of their own nation,” “one half of the people are an uncultivated race of Germans, liable to be seduced by every enterprising Jesuit, having almost no Protestant clergy among them to put them on their guard, and warn them against Popery.” To maintain the safety of the government and the integrity of the English language, Dr. Smith would educate the Germans to enable them to appreciate their true interests. “Give them faithful Protestant ministers and schoolmasters,” says he, “to warn them against the horrors of Popish slav ery; to teach them sound principles of government, to instruct their children in the English tongue, and the value of those privileges to which they are born among us.” Parliament is advised to pass a law: (1) denying the right of suffrage to the Germans for twenty years, until they have a sufficient knowledge of the English language and the State constitution; (2) making all bonds, contracts, wills and other legal writings void unless in the English tongue; (3) forbidding the printing and circulation of newspapers, almanacs, or any other periodical paper in a foreign language.

One may easily imagine the probable effect that such charges and such schemes to rid them of their language had on the Germans. November 20, 1754, they sent an address to Lieutenant-Governor Morris, reassuring him of their loyalty to the province and the royal government. This address is signed by about three hundred representative German citizens. The charges of disloyalty went unproved. On the contrary, as late as 1748, Governor Thomas pays them this tribute:

“They (the Germans) all take the Oaths of Allegiance to the King of Great Britain in the presence of the Governor before they are permitted to make a settlement, and as far as I am capable of judging from nine years’ residence in that Country, are like to continue as true to his Majesty and as useful to the British nation as any of his Majesty’s natural born subjects.”

Were the Germans so Grossly Illiterate?

An examination of the lists of names on the ship-registers reveals the fact that more than seventy-five per cent. of the males above the age of sixteen could write. When one considers the prevailing illiteracy in Europe at the time, the fact that Germany had been the battle-ground of contending armies for more than a century, and the additional fact that the Protestants emphasized a knowledge of reading rather than of writing, the percentage of literacy is very high. That the Germans could read and took an interest in books is attested to by the fact that they imported many books, such as the Bible, the Catechism, the Testament, the Prayer-Book and the Hymn-Book. These were furnished, for the most part, by societies in Europe. Societies in Switzerland, Holland and Germany supplied those of the Reformed faith. Francke’s institution, at Halle, supplied the Lutherans in a similar manner. The Dunker Brethren in Europe raised funds to send a printing press to Pennsylvania to be used for printing religious books and tracts to be distributed gratuitously among the poor Germans. This press, later on, became the famous Saur press, in Germantown.

All of the different denominations represented by these Germans brought with them ministers. In many cases schoolmasters, also, came with them. Where the latter was not the case, the preacher was also the schoolmaster. Along with
the rudiments of religion he taught the three R's. In many instances the settlements were so remote that no congregations could be organized to support a minister, to say nothing of supporting a schoolmaster. It had to follow, of necessity, that the second and third generation of such settlers grew up in ignorance. Their experience was similar to that of settlers belonging to other nationalities. But that the great majority of Germans were interested in the needs of education is evidenced by the number of books they imported, and by the support they gave to the Saur press after its establishment in 1738. The educational conditions which faced the Germans and their attitude toward this problem are clearly set forth in Saur's Almanac of 1752:

"New Comer: A matter that is of very great importance to me is that, in Germany, one is able to send his children to school to have them instructed in reading and writing. Here it is well nigh impossible to get such instruction; especially, where people live so far apart. O, how fortunate are they who have access to a good teacher by whom the children are well taught and trained!"

"Inhabitant: It is true. On that account many children living on our frontiers grow up like trees. But since the conditions are such that few people live in cities and villages as they do in Germany, it is natural that one meets with certain inconveniences. Where is there a place in this world where one does not meet with some objectionable features during his natural life?"

"New Comer: But this is an exceptional want, for if children are thus brought up in ignorance it is an injury to their soul's welfare—a eternal injury."

In 1753, Franklin states that "of the six printing-houses in the province, two are entirely German, two half German half English, and but two are entirely English." Constituting less than half of the total population of the State, it is evident that the Germans were as well provided with this means of disseminating knowledge as any other people in the province. Prior to 1754 more than two hundred different publications were issued from the various German printing-presses. Most of these were of a religious order. The most productive German press as well as the most influential was that of Christopher Saur. As early as 1738 there emanated from this press a German almanac and a German newspaper in 1739, both of which reached so large a circulation that they were said to have been "universally read by the Germans." From this press also emanated three editions of the German Bible before any English press in America issued any edition of the English Bible.

During this period there lived and taught two of the most famous schoolmasters in the province, Ludwig Haeckel and Christopher Dock. The former is the real founder of Sunday-schools and the other is the author of America's first book on school management. Of the scholars known to this period the Germans need not be ashamed. Pastorious, Rittenhouse, Schlatter, Muhlenberg, Weiser, Peter Miller, Saur, Zinzendorf and Spangenberg bear comparison with an equal number of scholars among other nationalities in colonial Pennsylvania.

In spite of all of these means provided to disseminate knowledge among the German people there was a considerable number who could not avail themselves of them. Remote settlements and lack of funds were frequently the cause of this. The supply of schoolmasters did not keep pace with the increasing number of immigrants and the natural increase in the resident population. The school-houses built were too small to accommodate the pupils and funds were not forthcoming to build new and larger ones. Men like Muhlenberg wished for "but ten or twenty of the many hundred charity schools of England." When a movement was set on foot to establish such charity schools, Muhlenberg lent every effort to make it a success. The statements in the preceding paragraphs are all based on historical facts and constitute, I believe, a fair setting forth of educational conditions among the Germans in Pennsylvania when the charity-school movement was begun in the early fifties. The Germans' political status would not have been mentioned were it not for the important bearing it has on the success of these charity schools established by the "Society for the Propagation of Christian Knowledge among the Poor Germans in Pennsylvania."
Origin of the Charity-School Movement

In 1746, the Reformed Synod of Amsterdam sent Rev. Michael Schlatter to America as “church visitor.” Most of the Reformed people had settled in Pennsylvania, so that Schlatter’s efforts were confined most largely to this province. After five years of labor in this appointed field he returned to Holland and reported the condition of the “more than 30,000 of the Reformed household of faith.” In this “Appeal to the Synod of Holland” he pleads for the aversion of the future probable condition of his people if means are not provided to remedy present conditions. “If this help is not extended, and hands and hearts are closed against them, they and their children, destitute of the means of grace, without the counsel of those who instruct, direct, exhort, edify and comfort them, must in time sink into pagan blindness and fearful ruin.” The “Appeal” solicited the interest of David Thomson, a pastor of one of the English Reformed churches in Amsterdam. He took the aiding of the Pennsylvania-Germans into his own hands, and may properly be regarded the originator of the charity-school movement. In March, 1752, he left his own charge and went to England and Scotland to solicit funds from the various churches to aid this movement. The Church of Scotland ordered a general collection to be made “at the church doors of all the parishes in Scotland.” On June 4, 1753, the Moderator of the General Assembly of the Church of Scotland read a letter he had received from Rev. Chandler, of London, in which the latter states that he and several other gentlemen had formed themselves into a board of trustees to conduct and finance this movement. The membership of this society consisted of fifteen of the most prominent men in England: Right Hon. Earl of Shaftesbury, Right Hon. Lord Willoughby, Right Hon. Sir Luke Schaub, Right Sir Josiah Van Neck, Thos. Chiddy, Thos. Fluddyer, Benjamin Amory, James Vernon, John Bance, Robert Ferguson, Nathaniel Paine, Rev. Dr. Birch, Rev. Caspar Weitstein, Rev. David Thomson, Rev. Samuel Chandler, Secretary. This

“Society for the Propagation of Christian Knowledge among the Germans in Pennsylvania” proposed to correspond with the Church of Scotland, with that of Holland and of several German states, and with the emigrants in Pennsylvania. In reply to Chandler’s letter Prof. Cumming, the Moderator, wrote the following significant lines:

“As the Protestants in Pennsylvania are subjects of Great Britain, it would be necessary in order to make them more so by their learning the British language, to employ there some English school-masters for instructing their youth.”

Chandler approved of the proposal and a memorial was presented to the King to secure additional funds for the Society.

On the 1st of December, 1753, Provost Smith, of the College and Academy of the City of Philadelphia (now the University of Pennsylvania), landed in London and soon thereafter addressed a letter to the “Society for the Propagation of the Gospel,” in which he commends the society for its plan to send instructors to teach these people the English language for the purpose of assimilating them with the English-speaking inhabitants. This suggestion was in line with Professor Cumming’s suggestion already quoted. Schlatter’s “Appeal” plead for adequate religious instruction to prevent his people from falling into gross ignorance and paganism. The original aim had now become perverted. Interests of government were to be placed above the interests of religion. To carry out this new plan the London Society appointed the principal state officers of Pennsylvania: The Honorable James Hamilton, Lieutenant-Governor of Pennsylvania: William Allen, Chief Justice; Richard Peters, Secretary of Pennsylvania: Benjamin Franklin, Postmaster-General; Conrad Weiser, Interpreter, and Rev. William Smith, Provost of the College of Philadelphia. These men were known as the trustees-general. At one of their first meetings, August 10, 1754, they passed this resolution:

“That schools should be established at Reading, York, Easton, Lancaster, Hanover and Skippack. That for the better government of these schools, six, eight or
ten of the most reputable persons residing near every particular school should be appointed deputy-trustees, part of whom should be Calvinists, part Lutheran-Germans, and part Englishmen of any profession whatever.” Rev. Michael Schlatter was appointed superintendent of these schools at an annual salary of £100 sterling.

The general plan had been carefully submitted to the society in London in a letter to them by Provost Smith. After he had been appointed a member of the trustees-general he formulated a detailed course of procedure which was adopted by the trustees-general. The society in London was to be the financing body and general supervisor of the movement; the trustees-general were to be the more direct general supervisors, with an appointed superintendent as their agent. The communities in which such schools were established were to have their local deputies. The method and purpose of establishing these schools, the course of study, the qualification of teachers, etc., were all set forth in a pamphlet which Dr. Smith submitted for adoption by the trustees-general, December 10, 1754. The pamphlet is entitled “A Brief History of the Rise and Progress of the Charitable Scheme, Carrying on by a Society of Noblemen and Gentlemen in London, for the Relief and Instruction of Poor Germans, and their Descendants, settled in Pennsylvania, etc.” Of these pamphlets 2300 were printed for distribution among those interested in this political and religious problem.

Schools Established—Dr. Smith’s Labors

To whom would this educational system appeal? We have seen that Muhlenberg, the leader of the Lutherans in Pennsylvania, longed for some of England’s charity schools. Hence, the Lutheran element would patronize the newly established schools. Besides, they were represented in the appointment of deputy-trustees. The Reformed or “Calvinists” had similar local representatives. Their religious leader was the superintendent of these schools. The Synod of Holland and the Presbytery of Scotland were the first organized bodies to put forth efficient efforts to aid their people by sending them money and additional instructors. With these different sources of support the movement was inaugurated. Schools were established as fast as the various communities applied for them. The original intention of the trustees-general was to establish twenty-five schools among the Germans in Pennsylvania. Eighteen petitions were received for schools, but the available records show that not more than twelve were ever established. The report of the society for 1759 gives the number of pupils enrolled:

<table>
<thead>
<tr>
<th>Place</th>
<th>No. of scholars (boys)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. At New Providence, Philadelphia Co.,</td>
<td>50</td>
</tr>
<tr>
<td>2. At Upper Dublin, Philadelphia Co.,</td>
<td>48</td>
</tr>
<tr>
<td>3. At Northampton, Bucks Co., all Low Dutch</td>
<td>60</td>
</tr>
<tr>
<td>4. At Lancaster, Lancaster Co., nearly one-half Germans</td>
<td>65</td>
</tr>
<tr>
<td>5. At York, York Co., more than one-half Germans</td>
<td>66</td>
</tr>
<tr>
<td>6. At New Hanover, Berks Co., all Germans</td>
<td>45</td>
</tr>
<tr>
<td>7. At Reading, Berks Co., more than one-half Germans</td>
<td>36</td>
</tr>
<tr>
<td>8. At Chestnut Leach, Lancaster Co., Presbytery for educating the youth for the ministry</td>
<td>25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>395</strong></td>
</tr>
</tbody>
</table>

N. B.—These numbers were taken just after the harvest, when the schools were but thin. In winter the numbers educated in this charity often amount in all to nearly 600, and have amounted to 750, before the schools at Easton and Codorus were broken up by Indian incursions. Upwards of two-thirds are of German parentage.

The maximum number of pupils is further corroborated by one of the recommendations offered by the University of Oxford, March 12, 1759, in conferring the degree of Doctor of Divinity on Dr. Smith.

The latter part of 1756 Schlatter resigned as superintendent of the charity schools and Dr. Smith took upon himself almost entire supervision of these schools, in addition to his duties as Provost of the College and Academy of Philadelphia. The question naturally arises as to what motives impelled him to exert so great effort to make this movement a
success. Let us look for a moment at the existing political, educational and religious conditions which confronted him. 1. It is to be remembered that Provost Smith belonged to the war party, as opposed to the Quaker party. Therefore, the proper education to make the Germans aware of their civic duties would be to instruct them in a way that they would no longer be the tools of the Quakers, as he (Smith) complains of in several instances. 2. Teachers were needed in these schools. Where should they be prepared? Not abroad, for that would hamper the success of the movement from the start by reason of the fact that imported teachers would not understand the full import of the movement nor "the genius of the people." The place most suitable for their preparation would naturally be the College and Academy of the City of Philadelphia, of which Dr. Smith was provost at the time. Teachers prepared in this manner would give the institution a permanent prestige among the German population in the province. Here lay his hope of building up a great state institution. He could not hope to draw students from the Quaker element in the province. They had their schools and were opposed to the principles of Smith's party. He had little more to hope for from the Presbyterians and kindred denominations. They patronized the institutions of learning which grew out of the Log College. Aside from the Germans, the remaining element in the province was that belonging to the Church of England and these constituted a small part of the total population. 3. This movement was secretly intended to promote the interests of the Church of England. This is proven beyond a doubt by citing a letter which Dr. Smith wrote to the Bishop of Oxford, November 1st, 1756, in which he says: "Your Lordship may depend, that they (the charity schools) shall always be conducted with 'a due regard to the interests of the Church of England.'" For this reason, wherever possible, missionaries of the Church of England were to be employed either as schoolmasters or to be named as deputy-trustees and managers of these schools. That this motive was uppermost in the minds of the leaders of the Church of England in Pennsylvania is further substantiated by the letters of Rev. Richard Peters, treasurer of the German fund, and Rev. Thos. Barton. Rev. Peters' letter is an introduction of Dr. Charles Magnus Wrangel, the provost of the Swedish churches in America, to the Bishop of London: "Dr. Wrangel wants to take a just advantage of this general antipathy to the Presbyterians, and to unite the great body of Lutherans and Swedes with the Church of England, who, you know, are but few and in mean circumstances in this province, but, were they united with the German Lutherans, we should both become respectable. This Dr. Smith and I think may be done by the means of our academy. We might have a professorship of divinity opened in it wherein German and English youth might be educated, and by having both languages as a part of their education they might preach both in German and English in such places where there is a mixture of both nations." Rev. Thos. Barton goes even farther in his suggestions. In a letter to the Society for the Propagation of Religion in Foreign Parts, 1764, he says:

"The Germans in general are well affected to the Church of England, and might easily be brought over to it. A law obliging them to give their children an English education, which could not be deemed an abridgment of their liberty (as British subjects), would soon have this effect."

**Why Did This Movement Fail**

At this point the question naturally arises, "Why did this movement, so auspiciously begun, not become a permanent educational system in the province?" The answer may be found by examining the actual condition in the province. Several schools had to be abandoned on account of Indian raids. But this factor could not become a permanent barrier to educational progress. The failure of the movement can not be attributed to lack of interest in education on the part of the Germans. Before they became suspicious of the real motives back of the charity-school movement they patronized these schools gladly. This is evident in
the number of pupils in the schools where such had been established. Again, it has been stated that their patronage of the printing-presses in the colony was almost general. In such places where the various denominations established parochial schools for the education of their parishioners young and old attended them. Muhlenberg says, "The old were not ashamed to sit with the children to learn their letters."

The printing-presses of the Christopher Saurrs, of Germantown, senior and junior, were undoubtedly responsible for the sudden failure of this movement in 1761. The hostility which this press constantly expressed toward the charity-school movement was in no wise due to its lack of sympathy for any means whose purpose was to bring about the general education of the whole people of the province. Quite to the contrary, as it has been proven conclusively in another treatise, the elder Saur anticipated the establishment of a state system of education ninety years before the first general school law for the State was passed in 1834. There is ample evidence that the younger Saur was equally solicitous for the intellectual and moral improvement of his people. The Saur press was instrumental in turning the Germans against this movement by bringing to their attention, through the writing of private letters and through editorials, the real motives of the movement. The Saur press was identified with the Dunkers, one of the Quietist sects. On the basis of religious principles they were opposed to war. In this they were in harmony with the Quakers, who believed in the same principle. Besides, they had the support of the other Quietist sects, the Mennonites, Moravians and Schwenkfelders. The members of these Quietist sects were not recognized in the appointment of the local deputies. To counteract the influence of the Saur press the trustees-general purchased a printing-press to publish their books, tracts (among which were articles of war), almanacs and newspapers. The Saur press charged the leaders of the movement with concealed motives, one of which, it claimed, was to further the interests of the war party. Belief in the truth of such statements was sufficient to drive away probable patrons who belonged to any one of the Quietist sects. Among the Lutherans and Calvinists there were many to whom no war meant no tax. Their belief in the statements of the Saur press caused them to oppose the establishment of schools by leaders who were identified with the war party. Saur implicated Schlatter as a party in this attempt to further the interests of the war party. It is very probable that Saur's editorials were responsible for the hostility the Germans manifested toward Schlatter, and caused him to resign as early as 1756.

Another potential cause responsible for the early failure of this movement was the belief which Saur instilled in the minds of his readers that the leaders of the charity school movement sought to rob the Germans of their language. The Germans loved their language. To attempt to rob them of this heritage, which meant so much to them, was not likely to go unopposed. The minutes of the Reformed Coetus, August 24, 1757, show clearly the general impression of the large body of Germans toward the possibility of having their language suppressed: "Now with regard to the schools, we can do but little to promote them, since the directors try to erect nothing but English schools, and care nothing for the German language. Hence, now as before, the Germans themselves ought to look out for their schools, in which their children may be instructed in German."

Adding to these major considerations of increased taxation and suppression of the German language, the memory of the charges which some of the leaders of the charity-school movement had made against the Germans, which still rankled in their minds, and the fact that many of these Germans resented being made the objects of charity, one can find factors sufficiently potent to cause the downfall of this educational system in 1761.

In spite of an existence of barely seven years, during which time the charity school movement finally had to succumb
to public opposition, the system was not without its good effects. To quote from a former treatise on this subject by the writer of this article: "It stimulated the Germans to maintain the integrity of their language and religion, to provide churches and schools for that purpose, to disprove the false charges affecting their loyalty to the government by the heroic part taken by them in the Revolutionary War." In making the Germans more conscious of their educational needs, "it broke the ground for the establishment of public schools by legislative enactment in 1834."

United Brethren "Church-Schools"

BY REV. C. I. B. BRANE, D.D., READING, PA.

Opposition to Trained Ministers

THE fact that the United Brethren Church, exclusively Germanic in its origin and largely "brought up" in the Keystone State, now owns and operates fourteen institutions of learning in the various sections of the country, including a theological seminary in Ohio and an academy on the west coast of Africa, is a pleasing illustration of the educational interest and enterprise of the Pennsylvania-Germans, whose blood and spirit have found welcome and persuasive utterance in all the counsels of the denomination. This significant achievement in the course of a century is all the more remarkable and gratifying when we reflect that the life of the church found its earliest embodiment in the thought and feeling of a thoroughly rustic class of people, whose environment afforded no inspiration to educational sentiment, and very meager facilities for the acquisition of learning. Moreover, running through the pioneer body of our membership there was a bias, not against education or learning, but in opposition to a professionally trained ministry, simply because some of its representatives took no interest in the poor and ignorant classes, while others lacked spiritual concern for the welfare of souls, or became indifferent to the obligations of a holy life. For instance, when the Allegheny Conference established our first institution of learning at Mt. Pleasant, Pa., it put upon record a resolution of censure upon any member who should hinder the collection of funds by opposing the college movement. That action revealed the existence of two facts—the presence of a slight but silent influence against the college movement, and a fixed purpose on the part of the conference to suppress or destroy it. The silent opposition uncovered by the action of the conference was not to the cause of education, but against the establishment of "preacher-factories," as colleges were called by some who clearly saw and deeply felt the weakness and inefficiency of a merely intellectually trained ministry. In its righteous recoil from excessive trust in theological training, which makes the ministry a mere "profession" instead of a divine calling, the pendulum of feeling swung to the other extreme, and thereby registered, not an aversion to education, but a failure to adequately estimate its supplemental value to the Spirit's call and equipment. Many pioneer ministers, able and eloquent expounders of the Word, including those of scholarly attainments, feared the substitution of intellectual equipment for the life and pow-
er of the Holy Ghost. They all recognized and protected the right of uneducated men to enter the ministry, when they felt divinely called to do so; but urged all such to acquire intellectual knowledge by private study and otherwise. However, the Pennsylvania-German's constitutional love for lore, supported and inspired by a rapidly growing educational sentiment throughout the State, soon removed the prejudice referred to, and paved the way to the highest culture, both of mind and heart, for all who really desire it.

Mount Pleasant College

Our first "church school" for higher education was established at Mount Pleasant, Pa., by the Allegheny Confer-

cate mazes of mathematics and natural science by Prof. S. S. Dillman. Miss Harriet P. Marcy had charge of the ladies' department. Rev. J. L. Homes, Rev. J. B. Resler, David Kiester, David S. Cherry and Samuel Zuck, father of Rev. W. J. Zuck, D.D., a splendid teacher and preacher, constituted the executive committee of the college. They were all strong men in every high sense of the word; and the latter three were ideal representatives of a noble class of laymen whose wisdom and consecration prevented disintegration through the transitional period of our church-life, when the English was substituted for the German language, and inspired an educational campaign which resulted in the

COTTAGE HILL COLLEGE, 1860

REV. DANIEL EBERLY, B.D.

ence in 1847. It was called Mount Pleasant College, and enjoyed a fair degree of prosperity for a period of ten years, when its life and influence became absorbed in a consolidation with Otterbein University, Westerville, Ohio. In a special sense this school was the child of the Pennsylvania-Germans, whose representatives and descendants penetrated the western wilds of the State, and finally invested their prayers and money in Mount Pleasant College, whose hidden life still enjoys their material and spiritual support. The first catalog of that school shows an attendance of one hundred and ten students—seventy-four gentlemen and thirty-six ladies—who were helped to a knowledge of the Latin and Greek languages and literature by Prof. Wm. R. Griffin, A.M., and led through the intri-

establishment of Mount Pleasant College and Otterbein University.

Cottage Hill and Lebanon Valley College

In 1866 the educational pulse of our Pennsylvania people began to beat with higher aims and larger purposes. This awakening resulted in the founding of two more schools—Cottage Hill College, at York, Pa., and Lebanon Valley College, at Annville, Pa. Cottage Hill was for young ladies exclusively. It was originally established by Rev. John F. Hey, from whom it was purchased by Bishop Erb, Christian Eberly and Rev. Daniel Eberly, D.D. The latter became president of the school, and finally bought out the Erb and Eberly interests and became its sole owner. Under Dr. Eberly's management the school enjoyed six prosper-
ous years and sent out five classes of graduates, plus many more whom the college placed in the line of promotion to the same goal. Its student body was made up of representatives of many excellent families, not only of the United Brethren Church, from which its patronage mainly came, but also of other denominations, both in Pennsylvania and in Maryland. The buildings were beautifully located in a campus of nine acres on the Codorus creek. The grounds were well laid out and very attractively ornamented with shade trees and shrubbery, as you see by the accompanying cut, which is a good one.

In 1872 Cottage Hill was sold to the Episcopal Church. About this time Dr. Eberly, through whose influence and efforts it had been brought under the United Brethren auspices, was called to the presidency of Otterbein University at Westerville, Ohio. For a period of forty years Dr. Eberly has been prominently associated with the educational work of the church. He is a scholarly man, an able preacher, and one of the best instructors in the State. He is the chaplain of the popular Eighth Regiment, National Guard of Pennsylvania, and the ranking chaplain of the State. He resides at Hanover.

At this juncture of our educational work, when Cottage Hill passed into the hands of another denomination, Lebanon Valley College entered upon the enjoyment of a larger patronage and a more unified co-operation. Many patrons and pupils transferred their interest and attendance from York to Annville, where the educational interest of the Pennsylvania-Germans is now materially embodied in six fine buildings, five of which are fresh from the hands of the architect, and constitute a lovely setting to the handsome campus. Aside from the self-sacrificing efforts of those who founded the institution, and hundreds of others who heroically sustained it from that day to this, Prof. E. Benj. Bierman, who patiently and skilfully perpetuated its life through a financial crisis, and Dr. H. U. Roop, whose toil and tact brought a large student body to the class rooms and new buildings to the grounds, deserve grateful recognition. Moreover, this valuable educational plant is the embodiment of Pennsylvania-German soul and sentiment on this subject. It is their plant from start to finish, and that in a certain and significant sense. I simply speak the truth when I say that this school has accomplished a world of good; and the prospect is that, with its splendid student
body, able corps of teachers, fine campus and buildings, worth probably half a million dollars, its future life and labor will multiply increasingly the splendid achievements of the past. Rev. A. P. Funkhouser, A.M., is the president.

Some Pioneer "Church-Schools"

In tracing the educational acts and instincts of our people we must repair finally to the pioneer period of their existence, when there was no organized expression of thought or feeling on the subject, except as it appeared in the "community school," to which I must allude. Previous to 1847, when Mount Pleasant College was established, we had no church schools for higher education; but I know of instances in Maryland and Pennsylvania where United Brethren, being numerous and influential in the neighborhood, built houses for divine worship and secular education combined. That was the case at the historic Antietam appointment, where the pastor, Rev. George A. Geeting, preached the gospel on Sunday and taught school through the week. Of course, the house was a humble one, as you see, built of logs in 1780. It was the first church and the first school building that the United Brethren erected; and in its use they wisely united the twin powers of reason and righteousness—a splendid and indispensable combination.

When the society that worshiped at Valentine Doub's, where the general Church was organized in 1800, transferred its services to Rockey Spring schoolhouse, it entered upon the occupancy of a stone structure that was built for school and sanctuary purposes. For more than thirty years it served those two ends, but it is now used for educational purposes exclusively. The house was built largely through the influence of the church, whose members were people of prominence in the community.

Another "community school" established under the auspices of the church, stood on the Monocacy, near Frederick City, Md. It was built about 1830, and was called "Retreat Schoolhouse." It was located at the entrance of a lovely grove, most of which the woodman has failed to spare. Here "Uncle Peter Kemp," as he was affectionately called, taught school and conducted prayer and class meetings for many years. Joshua Doub, Jacob Perry, John Cronise, Peter Kemp and the Neidigs, all prominent people in the community and members of the church, came with their families and neighbors to worship in this place; and through the week, in winter time, their children attended school here.

I will now call attention to a church and school building erected in 1797, near Shiremanstown, Pa., not by our people,
except in an ancestral sense, but under the auspices of the Friedenskirche, a Reformed congregation, of which Rev. Anthony Hautz was the pastor. Under his directing hand the people of the community, Reformed, Lutheran and Mennonites, purchased "John Shopp’s old house for a schoolhouse and to hold church therein," for fifteen pounds. John Eberly and Martin Hauser, who gave four and five pounds respectively towards the enterprise, were Mennonite ministers. The former was the grandfather of Rev. Daniel Eberly, D.D. Thus the old log house was purchased from John Shopp and taken down log by log and erected on a new site about one mile away. The school room or "auditorium" was about thirty by thirty, plus a kitchen and anteroom, the former furnished with an old-fashioned fireplace of huge proportions, where the food was cooked for the hands who put up the stone church for the Friedens congregation in 1798. The schoolhouse, as I said, was a log structure, "chinked and daubed" after the fashion of those early days. About 1846 the house was weather-boarded; and a little later on, sometime in the fifties, the board partitions, fireplace and
chimney were torn out and the whole space put into one room. Then the old door at the corner of the building was closed and a new entrance provided in the middle of the front. For a time it was used for church and school purposes; and for many years thereafter exclusively for secular instruction, both being originally in the German language. This was fifteen years before there was a house in what is now called Shiremans-town. In this humble but historic house John Eberly's children, seven sons and four daughters, including the father of Dr. Eberly, attended school, as did also the Shoppes, the Sheelvs, the Martins, the Snavelys and the Rupps. Mr. I. D. Rupp, the historian, was a pupil and afterwards a teacher in this house, which was torn down a few years ago, when a new brick building was erected on the old site.

**DREI WOHNUNGEN**

Dort auf der Höhe bauet
Der em's gen Löhner Tross
Für einen reichen Grafen
Ein prächtig stolzes Schloss.

Im Thal am Gottesacker
Deckt man zu stiller Ruh'
Die Leiche eines Bettlers
Mit kühler Erde zu.

Und in der engen Gasse,
Dort vor des Schreiners Thür,
Für einen Neugebor'nen
Sieht eine Wieg' herfür.

Drei Wohnungen für Menschen;
Bald ziehen alle ein.
Wer mag von diesen Drei
Der Glückslichte won sein?

**THREE DWELLINGS**

On yonder heights the workmen,
A large and busy throng.
Build for a wealthy baron
A castle fair and strong.

Here, close beside the churchyard,
A hasty grave is made.
In which just now a beggar
To his last sleep is laid.

There, in a narrow alley,
Fresh from the joiner's hands.
A cradle for a baby
Before his workshop stands.

Three houses made for mortals:
Soon each in his shall dwell.
Now, of these three the happiest,
Which is he—can you tell?


A large mass of interesting information concerning the origin and meaning of familiar words, phrases and proverbs, as well as customs, in vogue among the people of this country and others, is here offered in an attractive form. To all students of language and folklore this little book will be refreshing and instructive reading. Its only defect, in our judgment, is the want of subdivisions and methodical arrangement, or even an index, which would enable the reader to refer readily to any particular word, phrase, proverb or other subject which he may desire to look up. This criticism does not apply to the second part, which treats of the folklore alluded to in many passages of Longfellow's beautiful "Tale of Acadie."
Our Superintendent of Public Instruction

BY L. S. SHIMMELL, PH.D., HARRISBURG, PA.

(See Frontispiece Portrait and Autograph.)

It is a happy coincidence that in the year of this symposium on "The Pennsylvania-Germans in Their Relation to Education," one of their number should be Superintendent of Public Instruction in the State. Seven men have held this office since its creation in 1857. One of them was German on the maternal side and others may have had a strain of that blood; but the present incumbent is of pure German ancestry. At the expiration of his present term, in 1909, he will have held the office one year longer than any of his predecessors. When Wickersham's fifteen years service had closed, no one supposed that there was another man then living that could remain at the head of the educational system of Pennsylvania as long as that. But there was one such. It was Dr. Nathan C. Schaeffer, of Maxatawny, Berks county, than which there is no more unmixed German section in the State, the country, or even the Fatherland itself. He has held the great office, too, when lesser men would have lost it. For, appointed as a Democrat by a Democratic governor, he has been retained for three successive terms under Republican administrations. So great has been the public confidence in Dr. Schaeffer that when Governor Stone wanted a Democrat to put on the Capitol Building Commission, he selected the State Superintendent of Public Instruction.

In the older States of the Union, the predominating class of settlers quite generally became the brand by which all the other people of the State were known and are known even to this day. The Puritan is the New Englander; the Knickerbocker is the New Yorker; the Cavalier is the Virginian; the Creole is the Louisianian. While the Quaker succeeded in stamping his name upon the Philadelphian, the "Pennsylvania-Dutchman" is the Pennsylvanian. Whatever the speech or descent of a Pennsylvanian may be, outside of the State he is known as a "Pennsylvania-Dutchman."

The Pennsylvania-Germans must have left their mark in other ways than making an X instead of writing their names.

So they have. Rittenhouse and Lick wrote their names as high as the starry heavens, where all the world can see them. Some wrote them on canvas, others in books, and still others in blood. Dr. Schaeffer wrote his on the schoolboy's slate. In the field of education he has added new glory to the "Pennsylvania-Dutchman" at home and abroad. His profound and scholarly thoughts have been heard and read throughout the Union. This very month he travels across the continent to preside over the National Educational Association at Los Angeles. He fully measures up to the greatness and importance of the State of whose educational system he is the honored head. While Pennsylvania has second place in the columns of the census, her Superintendent of Public Instruction divides first honors with the greatest of other States. In public school circles, not to know Schaeffer or of Schaeffer, is a confession of ignorance of contemporary educational history.


The April issue, which is No. 2 of Vol. XXXVII of this periodical, comprises 154 pages and contains, among other things, these articles of special interest: The Old Lutheran Doctrine of Free-Will: A Supplement, by Prof. J. W. Richards, D.D.; Shall we Supplement the Catechism? by Adam Stump, D.D.; The Religion of Palestine at the Time of the Israelitic Conquest, by Henry W. A. Hanson, A.M.; Philosophical Conceptions of God, by Rev. A. E. Dietz; The Miraculous Conception, by Rev. J. B. Thomas, A.M.
Pennsylvania Historical Societies: Their Aims and Their Work

The encouragement of historic research being logically a part of our designated field of labor, we opened here with a department devoted chiefly though not exclusively to the interests of the societies constituting the Pennsylvania Federation of Historical Societies. This department will give data relating to the work of historical societies—notable meetings, contributions, papers read, etc. As space permits, short sketches of individual societies will be given, telling their history, objects, methods of work and the results achieved. We cordially tender the use of these columns to the societies for the expression and exchange of ideas relating to their work.

The following paper, read before the American Historical Association at Baltimore and Washington, December 29-30, 1905, by Dr. S. P. Heilman, secretary of the Pennsylvania Federation of Historical Societies, is offered as a fitting introduction to this department.—Ed.

The Pennsylvania Federation of Historical Societies as Illustrating a New Phase of Cooperative Activity

BY S. P. HEILMAN, M.D., HEILMANDALE, LEBANON COUNTY, PA.

The Pennsylvania Federation of Historical Societies was organized at Harrisburg, January 5, 1905, for the purpose, as stated in its trial organic law, of encouraging historical research relating to the Commonwealth of Pennsylvania, especially the preparation of checklists of publication and the collection of material for a complete bibliography of the Commonwealth.

Of course, this is stating it in very general terms, without precision as to methods and underlying possibilities. Owing to the newness of the idea of a federation, and the very short time at that first meeting available for discussion, it was felt as probably the only statement justified at that time. In fact, no one present at that initial meeting a year ago probably had a clear idea as to what should be the ultimate definition of the true and definite scope of a historical federation. It is intended to accomplish this at the first annual meeting of the Pennsylvania Federation, to be held at Harrisburg, January 4, 1906, when and where it is expected to more elaborately define its purpose to formulate plans for widening its scope and for a collective synopsizing, or indexing, of all the splendid work already done by the societies constituting the Federation.

In the meantime, during the current year, our Federation has busied itself only along the line of strengthening itself numerically, so that, beginning with thirteen, it now numbers twenty-four out of thirty-six known historical societies in the State among its members. In the meantime also its members have had time to think it over, and to study the proposition, and now will come to the meeting better prepared to submit and intelligently discuss plans toward accomplishing the true and exact work to be done by the Federation. We are not here to discuss what an historical society can do, nor to analyze what any one historical society has done, or all combined have done. There are said to be 420 historical societies in this country. It goes without saying that they have been and are, splendid agencies for the collaboration and publication of local history, historical records and biographical data, and for the collection and preservation of books, pamphlets, newspapers, relics, curios, which shed light, if not on the land, yet on that particular locality. So well recognized is the great utility of local historical societies that the General Assembly of Pennsylvania, by an Act approved May 21, 1901, entitled "An Act to encourage County Historical Societies," empowers the several commissioners of the counties to annually appropriate out of the county-funds the sum of $200 to the county historical society, if such there be, towards the payment of its expenses and to encourage historical research.

But we are here to discuss, not individual activity, but federated activity, and by federating we mean the voluntary coming together of a number of constituents in whose behalf some good, common to all, is to be accomplished, or accelerated; in other words, to cooperate for the attainment of one or more ends reciprocally helpful to all the several constituents. This is the idea fundamental with us Pennsylvanians in federating our historical societies.

What then is to be the character of this proposed co-operative activity? In other words: Why a State federation of its historical societies? To this we venture in reply:

First. To establish a central body, composed of active men, whereby to encourage, aid and direct historical research, and to foster the formation of local historical societies.

Speaking for my own State, with which I am more familiar, there are sixty-seven counties, some of them quite old, others of more recent organization. But whether old or new, all of them have a duty to perform to perpetuity in making record of current events, a duty the import of which we of our own generation have often on too peremptorily the worse when in search of past lore now almost forgotten, or altogether unrecorded. The mutations of generations are swift, and what in our day may seem trivial to us is nevertheless history for future generations.
Of the sixty-seven counties in our State hardly one-third have historical societies, and in the other two-thirds hardly any historical work is being done. In those counties which have historical societies a vast amount of local historical matter has been gathered and placed for preservation. This will prove of priceless value in proportion as the field whence it is gleaned recedes from the harvester’s opportunity, in consequence of the destruction or scattering of private collections and the turning to oblivion of personal reminiscences.

We also have in our State numerous historical societies doing constructive work along distinctively church or denominational lines, constructing denominational church-history. Furthermore, we have a State Historical Society, and a State Library, into which has been gathered and is being gathered a vast quantity of historical matter for preservation.

It will be the province of our State Federation to attempt to bring all these constructive activities into co-operative relationship, towards thoroughly elucidating the history of all and each of the localities of the State, as well as perfecting its own or State history: also to collect data, relative to the growth and progress of population, wealth, education, agriculture, arts, manufactures and commerce, to compile its traditions and folk-lore and to acquire and preserve tools, appliances and objects illustrative of past generations, and of their modes of living and doing.

Second. It will be the province of our Federation to induce in the counties of the State the discovery, construction and publication of their bibliography, that is, a history of the literature produced by them, and assembling the same from time to time into a general or State bibliography; for general reference and maximum utility. In the recent period several instances have come to my knowledge of a practical kind, showing what can be done along this line. Lancaster county, one of the oldest counties in the State, formed in 1729, has compiled a list of its publications, running up to over 1,500 titles. In Tioga, a younger county, formed in 1804, such a list was compiled, amounting to 145 titles. There may be other counties having lists of publications issued within their territory, but the point sought here to be emphasized is that, even though there exists a list of the publications made in a county, it is an isolated fact and under present conditions must remain such, so that of its bibliography there is absolutely nothing known in a distant part of the State, and quite as likely not even in an adjacent part. In fact, even within the narrow confines of a county its bibliography is often terra incognita to its own people. In this mass of published matter no doubt there is a great deal of interest wider than its original confines, of which readers and writers would gladly avail themselves, if they had or could have any knowledge of it. It will be the province of our Federation to induce local tabulation of all this local literature, whether transient, periodical or permanent, and in turn to assemble the same into a State or general index, for general reference and distribution.

Third. In our State there are many historical societies, all, however, acting independently of each other; the members unacquainted with each other, though interested in the same themes; the work done by them of a miscellaneous character, so that it is impossible to form a correct idea of what has been done, and what remains to be done. The work done by one society, and its publications, be they ever so valuable, are practically unknown even to their neighbors. Many of these publications are ideal specimens of research, of wider than local interest and would, if known, command a wide circle of students and readers; moreover, they would often supply data greatly needed by a searcher in some other section. The truth of this composite proposition could be shown, if required, by proof most abundant. I am tempted, however, to cite one case, and one only, taken at random from a mass of equally meritorious productions. In May of this year the Washington County Historical Society published a paper by Boyd Crumrine, Esq., of that society, on “The Old Virginia Court House at Augusta Town, 1776-1777.” This is an exhaustive presentation of a matter of signal interest, not only locally, but of State and even of National bearing; yet how many, aside of a few of the personal friends of the writer and a few libraries, know of this valuable publication? The same can be said of numberless other valuable publications of historical societies.

It will be the province of our Federation somehow, or in some way, to bring these local workers and local activities into co-operative relationship, to publish their publications and to foster the communism of purpose. Along this line it will also be the province of the Federation to list the names of historical writers throughout the State, or persons of a historical mind, especially expert students and writers in special lines, to whom to assign certain special work to be done, whether by committee, commission or otherwise, and also to suggest to its component societies certain desired work in their respective localities or field of work.

To summarize, it will be the province of our Pennsylvania Federation:

First. To organize historical activity in every part of the State and to foster it, and to foster the already organized.

Second. To act as a federation-bibliographer for its component societies.

Third. At regular intervals or periods to publish the publications of its component societies, and to conduct an exchange of said bulletins, and in all to act in all things historical and for all parts of the State historically, like unto a clearing-house in the field of commerce.
This in short is a statement, possibly somewhat crudely phrased, of the promptings underlying the federating of our historical societies. If the points submitted, and the movement itself, commend themselves to your approbation, other States might be invited and urged to federate their historical societies, and out of these State federations might be formed a National federation, auspiced by this grand American Historical Association, but with a field of operation distinctively its own.

In a letter lately received Dr. Hellman describes the reception of this paper and the work since done by the Pennsylvania Federation of Historical Societies as follows:

That paper brought out a larger discussion than all the others read at that session of the Association. Its contents were both novel and suggestive to the hearers. I was especially intrigued as to the matter of county-commissioners in Pennsylvania annually appropriating $200 to their historical societies. This was so new to members of the Association that it caused a genuine surprise, and much praise was awarded our State legislature for this provision. I was profusely thanked for the paper, which was read a week later, by request, before the second meeting of our Federation at Harrisburg and adopted as an excellent general exposition of what our Federation aims or should aim to do. It was published in full in the Transactions of the American Historical Association and gave our newly born Federation an early introduction to the attention of eminent men.

As far as I know, there is at present no other State with an organization just like ours. There is the Bay State (Mass.) Historical League, with purposes somewhat similar, but that League federates the historical activities of only two counties: Essex and Middlesex. Much inquiry concerning our purposes has come to me from other States, and I know that our example has caused a movement to federate the historical societies of New York State. The Bibliographical Society of America, Washington, D. C., also evinces interest in our work and desires our co-operation.

At our second annual meeting, held Jan. 3, 1907, at Harrisburg, we effected a thorough organization and adopted a constitution along the lines of which we are to work. Standing committees were appointed on (a) bibliography, (b) historical activity, (c) exchanging duplicates, (d) publication of lists, etc., (e) preserving manuscript records, and (f) State legislation. Twenty-eight historical societies are now members of the Federation. The success of this body is largely conditioned upon the work done by the several standing committees, which will make their first reports at our next annual meeting.

German Surnames:
Their Origin, Changes and Signification

By Leonhard Felix Fuld, M.A., LL.M., Columbia University, New York.

III. Development of German Names

How very close the Old German names were to the hearts of the Germans is shown by the fact that in spite of many disturbing influences, such as the great migrations, the introduction of Christianity, etc., the Old German names persisted for so many centuries. If we examine a list of the German kings beginning with Charles the Great we shall find that for six centuries the names of the kings are all pure German. Karl, Ludwig, Konrad, Heinrich, Otto and Friedrich are the most common names in this list. Moreover, if we examine the names of the German archbishops, bishops, monks and abbots of this period, we shall find that even the names of these church officials are mainly German, though we should expect to see foreign names first introduced among the clerical orders. And not only did the Old German names persist in Germany, but also in France, Spain and Italy. Long after the languages of these countries had been Romanized, the Germanic names remained. We need mention here only the names of leaders of the first Crusade, which are all Germanic: Gottfried von Bouillon, Robert von der Mandric, Raimund von Toulouse, etc. The history of France at this time contains more Germanic than Romanic names.

The two principal causes which helped to make the Old Germanic names persist so long were, firstly, the greatly intensified patriotic feeling on the part of the inhabitants of the various petty German States, and secondly, a patriarchal spirit.
Considering first the latter cause we find that among the Germans of former years, as among the Germans of to-day, it was the custom for parents to give to their children their own names or the names of their ancestors or relatives. The influence of the people's patriotism in helping to make the German names persist is likewise apparent even to this day. We find, for example, that in Swabia the names Friedrich, Rudolf and Albert predominate, in Bavaria the names Luitpold and Dietpold, and among the Rhine Franks, Heinrich, Ludwig and Konrad. We find also the germs of a national patriotism, similar to that which in 1898 caused the United States to have a little baby named George in almost every family. For it is told that on Christmas-eve, in 1171, the young King Henry, son of Henry II of England, gave a feast, from which he ordered every knight whose name was not Wilhelm to withdraw. When the royal order had been obeyed, one hundred and seventeen knights all bearing the name of Wilhelm remained in the banquet-hall.

With the development of the language we find a most wonderful development of the Old German names. In the first place we find a large number of abbreviations which are due to corruptions of speech. A few examples will serve to explain this class: (1) Raganhar, Reginar, Reginar, Reiner, Reiner; (2) Ruodperwalt, Ruodprecht, Ruodbert, Ruprecht, Rupert; (3) Cariolvalda, Herould, Herold; (4) Bernhard, Bernhard, Bernd. In addition to these abbreviations, which are due to corruptions of speech, we have also a far larger class of abbreviated names which are terms of affection, and in these abbreviations it is natural that, since the first syllable is accented in German, it is retained in the abbreviated name, while the second syllable is dropped. In the place of the second syllable so dropped we generally find the letter o substituted. Examples: Kuonrat= Kuono, Siegbert= Sige, Godberaht= Godo. In some names the second syllable was not discarded entirely, but its first letter was retained as in the examples: Rutpoto=Rutpo, Sibert=Sibo. It is not always possible, when given one of these abbreviated names of affection, to determine the original name from which the given name is derived. The abbreviated name Godo, for example, is not only the abbreviation for Godberaht, but it may also be the abbreviation for any name the first syllable of which is God, as, for example, Godebald, Godfried, Godomar, etc.

The very simplest form of abbreviation which we find is that formed by the addition of the letter i, as Kuni. It is interesting to note in this connection that this addition of an i to the end of a word was the origin of the German Unilaut, Kuni being later written Kiin. But mothers were not satisfied to call their children by a simple term of endearment such as Godi. To show their motherly love they added another suffix of affection and made the name Godiko or Godiko. Nor were they satisfied with these terms of endearment, but frequently added the two suffixes of endearment to the same name, as Godikilo or Godiliko. This reminds us of the reduplicated suffixes of endearment in Latin and in Spanish. In Latin we have the words puera, puella and puellula, while in Spanish the suffix of endearment is can be added to any word or name as often as the fervor of the writer's emotion may suggest.

We can see from the large number of possible forms of endearment in German, how great was the power of augmentation which the Old German names possessed. Herr Pauli, who, with the exception of Förstermann, has done more than any other German in the field of onomatology, has taken the name Godberaht as an example and has traced six thousand German names to this one name. Beginning with the simple abbreviated form Godo, and the compound forms Godbo, Gobbo and Gobo, he has found twenty-one simple names formed from these names by means of the suffixes -ilo, -izo and -iko, and forty-nine compound names, each of which is formed by the addition of two of these suffixes of endearment. We have thus far discovered seventy-five names derived
from the name Godeberaht. Each of these seventy-five names has at least one dialectic variation, since d may be changed into t, b into p, z into t, and k into ch. We thus get seventy-five more names, or a total of one hundred and fifty. G and j are often interchanged in German names and thus we get one hundred and fifty more names, or a total of three hundred. The Old High German o appears in New High German as o, ë or ë. Each of these three hundred names may therefor have four possible variations, which gives us a total of twelve hundred names. Each of these twelve hundred names may form patronymics—in one of three ways—by means of the genitive, or by adding -ing or -sen. We thus derive thirty-six hundred more names or a grand total of six thousand names, all of which are directly or indirectly derived from the name Godeberaht.

In spite of the great vitality of the German names, which we have just considered, it was inevitable that foreign names be introduced into Germany. Before the middle of the twelfth century the number of these foreign names was exceedingly small, but after that time the increased intercourse with Italy brought a much larger number of foreign names into the German language. The first foreign names so introduced were those of the Apostles: Johannes, Petrus, Paulus, Jacobus and Philippus. Soon afterwards the names of the saints, Christoph, Martin and Georg and the name of the archangel Michael were introduced into Germany. Many of these names, which bear the external stamp of Christianity, had a perfect heathen connotation for the Old Germans. Christoph, for example, who bore the child Christ across the deep river, was to the old Germans simply the god Thor, who carried Oervandil upon his shoulders across the river. Moreover, both Thor and Christoph had red hair and were invoked by the people as the patrons who protected all good men from thunder and lightning. St. Georg was to the Germans the national hero Siegfried, who in turn was Wuotan clothed in human form. The reader may inquire why Michael became such a popular German name, while the names of the other archangels, Raphael and Gabriel were hardly used as personal names at all. There are two reasons for this fact: the first is because the name Michael sounds so much like the Old German Michel, which meant great, while the second reason is because the archangel Michael, who leads the departed souls to Paradise, was so much like the Old German god Wuotan, who led the fallen heroes to Walhalla.

In addition to the foreign names of which we have made mention, there were two other classes of foreign names introduced into Germany at about this time through the influence of the Christian Church. These were the names of the local saints and the names of the patron saints. Among the names of local saints thus introduced we may mention Gallus and Columban in St. Gallen; Stephanus in Austria; Kilian in Wurzburg; Martin in Mainz, and Florentius in Holland. Of patron saints those whose names became most common as personal names in Germany were St. Georg, who was the patron saint of the knights, because he slew the dragon, and St. Nicholas, the patron saint of merchants, because Italian merchants in the eleventh century saved his remains. The number of foreign names introduced into the German language grew larger and larger, but the high tide of this movement was not reached until the time of the Reformation, in the sixteenth century. The common people were then for the first time enabled to read the Bible in their own language, and after reading it they gave their children almost no names other than those found in the Bible. The Thirty Years’ War, which had such a barbrazing influence upon literature and upon the language, tended to have a similar influence upon German names. But this influence was greatly lessened by the fact that in the thirteenth and fourteenth centuries family-names had been introduced. The general introduction of foreign names during the Thirty Years’ War accordingly had but little influence and could not work as much havoc as if there had not been any family-names.
Myles Loring:
A Tale of the Tulpehocken
BY REV. ALDEN W. QUIMBY.

CHAPTER IX.
The "Shining Saints"

IN the enumeration of the ecclesiastical sects of Womelsdorf we have hitherto omitted all mention of the "Shining Saints." In strictness of interpretation these pious luminaries can not be included in the catalog of actual churches, for they acknowledged fealty to none, and were not even a churchly law unto themselves; like their predecessors of long ago, "each man did that which was right in his own eyes." They constituted a motley company whose chief stock in trade, besides an ardent admiration of their own spiritual attainments, was the criticism of the religious life—or rather the lack of it—of the membership of the various churches in the town.

Forgetting the impressive portraiture of the Pharisee and the publican, they indulged freely in comment upon the customs of their brethren of the Lutheran and Reformed faith, bewailing their "formal worship" and lack of true godliness, and intimating that those of the Evangelical Association had broken away from their first principles of sober and devout practice. The name which they bore was not a corporate one, but, happening to be conceived in some moment of ecstasy by one of their number, speedily proved attractive and eventually became the accepted title by which they were known.

Having no means to build an edifice for worship, they were fain to throw themselves upon the generosity of the few lingering members of the Presbyterian church, and use the little brick structure which had fallen into the condition naively described by a certain Chief Executive as "innocuous desuetude." Doubtless they would have criticized their benefactors just as mercilessly in the direction both of faith and practice, had they been numerous enough to excite their attention.

The "Shining Saints" were not indigenous to the soil of old Berks. Some of them indeed were citizens of the county from birth, but there is no community in which some converts can not be gathered to the standard of a new "ism." Blown about by every wind of doctrine, such persons furnish a fair mark for the apostles of spurious religions, and fall an easy prey to the machinations of immoral teachers who wear robes of sanctity. The wildest and most absurd theories are eagerly accepted, and crack-brained enthusiasts find a liberal following.

The leaders of the society had been attracted to the region by the reports of the existence of gold and other precious metals in the leads of the South Mountain. Diligent efforts had been made to discover the auriferous vein, and a company had been formed with a view to profit by the discoveries. The South Mountain Gold Mining Company glittered in the sight of not a few capitalists who read its dazzling prospectus. They did not pause to inquire as to the reputation of its officers, who resided in New York, and, forgetting the wisdom dearly bought a decade and a half before in connection with speculations in oil-wells, they embarked eagerly upon new and perilous waters of venture.

The agent of the company was Captain Timothy Branders, a man of marvelous military deeds, who captured many an old soldier in his mining-net by tales of "the service." He had indeed a military air, but there were two or three quiet heroes of the town who fancied that his service had been confined to the barracks rather than done in the field. To
them and to some others the captain was quite a problem. A man of medium size, with closely cropped whiskers and head slightly bald, he wore an appearance of cunning; but those who studied him attributed it rather to his own opinion of his merit and a certain carelessness about exact honesty, than to a high grade of ability.

But the captain was certainly a very shrewd man in the commercial field, capable of "turning a penny," as he expressed it, and always to his own advantage. His financial acumen was only exceeded by his religious zeal and readiness "in the service of the Lord," as he familiarly put it. Never failing during the day to utilize his laborers to the utmost in his mining-operations, he was equally diligent in conducting religious exercises in the evening gatherings of the "Shining Saints." Yet he was not the real leader of the meeting; that post was held by a self-constituted "preacher" of eccentric manner and expression, although withal most devout in practice.

Reverend Brother Hodges usually presided in the assemblies of the "Saints" and threw into the exercises a personality that at least commanded attention. "Brethren," he would say, as he sat with his limbs crossed, "how are you prospering spiritually? It is good for us to ask each other how we are getting on. Too many, when they meet, say: 'What is the weather, and the weather, and the weather?' instead of inquiring how their souls prosper. Salvation is confined too much to the four walls of a church; what we need is practical Christianity. Now there was Dunstan Dole; he went out riding with a man, and when they passed a fine old oak-tree he said: 'Do you see that old oak-tree, sir?' 'Yes, sir.' 'Well, to-morrow morning at nine o'clock, sir, I'll be under that tree, sir, praying for you, sir.'"

Then Brother Hodges would swing his leg, loosen his artificial teeth and gather up his loins for another exhortation upon the follies of the church. A stranger hearing him for the first time, might regard him as a little erratic in manner, but very much in earnest. But upon hearing him twice and recognizing to his astonishment the very same exhortation and illustrations, he would be inclined to smile, and afterwards actually to roar, at the oddity of the repetition. But this almost ungovernable propensity would yield in time to the third and fixed stage of apathy, if not of a little disgust, at the monotony.

Brother Hiram Noble, although not awarded the high position in the ranks of the society to which he aspired, was not in his own estimation less than the least of all saints. It was his well recognized propensity to "lead the meeting" in the absence of Brother Hodges; nor would it far transcend the bounds of charity to remark that he was rather glad to find the worthy brother detained from a gathering, since it permitted him to exercise the important part of leader.

"I will read to you out of General John," he said, one evening, "where he says: 'Take heed that ye do not your alms before men.'" It was one of the few injunctions that he zealously heeded, but he explained the word "alms" as "the money given to the preacher." It was evident that he was referring to the General Epistle of John, although the reference to alms was sadly misplaced—and that he conceived the former "son of thunder" to be a military man. The edification resulting to a promiscuous congregation may be imagined.

Sister Minker's "experience" did not pursue an even tenor, for it varied from raptures to the lowest degree of humiliation. There were occasions when her transports knew no bounds and when, leaping into the air, she ascended so high that Sister Diener felt it incumbent upon her to seize the skirt of her fellow-saint's dress, to prevent an inordinate flight into the upper regions.

Perhaps the chief character, however, was Brother Billy Pickering, a man who seemed capable of extraordinary spiritual insight and experience, combined with singular frailty of flesh. Sometimes, looking disdainfully around upon his brethren, he would remark: "I've seen it! If you only knew the power and depth of this spiritual life, you'd be searching af-
ter it with all your souls. Now you're casual, but I'm spiritual." And his frame would tremble and his voice take on a mellow pathos, as he half chanted his experience of the "deep things." Unfortunately some grievous habits of his early life would occasionally overcome him; but to the protests of his more consistent fellow-members he only replied: "My soul is feeding on the green grass of the heavenly pastures; it's all right, but my body gets overtaken in a fault. My soul hasn't sinned, it can't sin; it's only my body." Thereby he was merely repeating a theological postulate nearly as old as the hills—at least as old as human nature.

Since the "Shining Saints" were eclectics, they borrowed with characteristic freedom from all denominations. Although they might not have admitted it, they probably considered that they—and it is to be feared, they alone—had been "chosen unto eternal life." They had patterned after several sects in non-belief in "the support of the gospel": from the Methodists they had selected a certain demonstrativeness and heartiness of expression; from the Baptists they had borrowed their mode of baptism, revised considerably and accompanied by the beautiful but rarely practiced rite of feet-washing.

In the latter service it was presumed that each member of the society would take an active part, but Captain Timothy Branders, who entertained an inexplicable antipathy to this simple symbol of humility, was invariably shrewd enough to evade its performance. Whether an artistic eye was offended or an aesthetic sense of propriety wounded, was never known; yet, as it seemed, this truly affecting token of lowliness of mind never successfully impressed one who was proud of his humility.

As therefore a few lingering elements of the carnal mind may be presumed to have slightly shadowed the piety of this eminent "saint," we need not be surprised that others of the society, who sought to obey the injunction "to watch over each other in love," observed this peculiar antipathy, and endeavored to correct it with heroic measures. For even among these "perfect" disciples the seeds of that ambition which manifested itself among the earliest followers of the Founder of the Gospel showed a vigorous growth. Brother Hodges determined to teach the captain a much needed lesson and, with that plainness which is thought to be obligatory among humble professors of religion, told him that upon the next occasion of feet-washing he must take part in the service.

The captain's manner was certainly marked by cheerful acquiescence, but one who knew him well, both in and out of meeting, might have observed a meaning twinkle in his eye, which slightly negatived the apparent promise. Singularly enough, when the rite was again celebrated and the watchful Hodges reminded the worthy captain of this duty, the latter meekly assented, but recommended that Brother Hodges, who could not sing in German, should commence the service, while he led in an appropriate German hymn. When that erratic but sincere man fell into the trap, the diplomatic captain selected the longest hymn he knew and sang it in such slow and dignified measure that it outlasted the feet-washing—the "Saints" being far from numerous.

We must not omit a reference to Brother Bettler, the captain's partner in a little side-business. A store-property in the borough becoming suddenly vacant by the death of the merchant, the captain, who had many irons in the fire, leased it for a limited season and stocked it with very cheap goods, putting out a huge, coarse, red flag with the attractive words "Cheap John." His own attention being engrossed with mining-matters, he introduced Brother Bettler to the community as his "active" associate. Bargains were to be had in second-hand as well as new goods, and in fact the business was so prosperous that the regular merchants of the town exhibited a marked antagonism to the innovation.

Brother Bettler, however, although a constant attendant upon the meetings of the "Saints," seemed not to have determined his course of action relative to some disputed theological and ecclesiastical points; he was therefore content to
listen meekly to the "experiences" of the other disciples, rather than to tell of his own attainments in spiritual things. Being a man of business, he was naturally selected as treasurer of the society, to hold such money as were raised by penny-collections for the purchase of oil for the lamps, and fuel.

A more ephemeral and less useful member of the little band of the faithful was Sister Hepsy Barker; ephemeral because she traveled a wide circuit in her visits among her Freundschaft and was usually absent from the meeting. Invariably, when she came she arrived late; she attracted attention by dusting the pew in which she sat with a leaf from a dilapidated hymn-book and by her restlessness and change of pew twice or thrice during the meeting.

Sister Barker, who seemed never to have had a parentage and a home, but, like Topsy, merely to have "grown" and itinerated, was conspicuous for her aversion to anything that savored of work and for her fear of dampness and dust. In those households where even the proverbial Pennsylvania-German hospitaleness was taxed to its utmost, there was but one method of disposing of her: a vigorous application of the broom and a free use of water upon the floor routed her from the field where her laziness and spiteful criticism had made her unendurable. If only the cracks between the boards were slightly moist, she would don a pair of overshoes and, throwing a broom upon the floor, walk on the handle, to avoid the dangers of the "damp."

A carriage was ever at her service, even in harvest-time, to take her away, and the meeting-house was ever a convenient place to drop her in, for few cared to take her directly to the houses of friends, lest the sweet bond of friendship might be strained. Wearing her overshoes in the dust of midsummer and using heated sticks of kindling-wood in the carriage in winter, her entry into the church was always somewhat sensational. The shoes were exhibited under the arm, and the wood was dumped behind the stove with a clatter befitting the appearance of so important a member of the society.

In case of Myles Loring's accepting the call of the Presbyterian congregation it would be necessary to divert the little brick edifice from the use to which it had been put in the interim to its original purpose. This would be quite a damper on the "Shining Saints," who, although they had enjoyed the use of the building on the gospel terms, "without money and without price," were likely to criticize their benevolent brethren ungraciously. Besides the query was: Would the "Saints" be inclined to unite to any extent with the regular body of Christians? Undoubtedly there was much chaff in the irregulars, yet the curious granary also contained some very fair wheat.

Chapter X.

Nectar and Ambrosia

E ffie Fidler had emphasized her "Come early!" and early it was on Friday afternoon when the good people of Franklin street observed a couple coming in from the country on their way to the center of the town. It would scarcely have exemplified human nature not to cast another glance at them or, when the inspection had identified them, not to indulge the curious thought expressed by a well known village beauty: "I'll bet they'll make a match, now see if they don't." In that frank, familiar fashion characteristic of country-
line, while the young hostess said: "I'm so glad you've come." She escorted the company into the parlor, which was a little darkened and quite cool in contrast with the heat outside, and the cheerful chatting which embraced inquiries about the health of various members of both families and, for that matter, of the entire Freundschaft—began with many a pleasant banter. Under the genial influence of such agreeable fellowship sly Effie was disposed to insinuate, in the most delicate manner, that a veil of romance rested upon the occasion, just a little to Caroline's confusion, until an hour later another knock at the portal and a certain something in Effie's appearance and prompt movement led her guests to suspect that the young gentleman now ushered into the parlor was a favored caller upon the fair hostess. Effie's behavior, after introducing Doctor Reed and explaining that she had planned this meeting for the sake of the mutual pleasure of her guests, was a model of Spartan abstinence from teasing; both Myles and Caroline well understood that they would have her at a decided disadvantage, if they cared to retaliate.

Myles soon caught sight of an album and, hoping that it might contain the portraits of old companions, he turned over its pages with evident interest. It chanced that among the art-treasures of the volume were antiquated photographs of both the girls. These excited considerable merriment, which was heightened when Effie showed a daguerreotype of herself at the age of six: her position was decidedly constrained, owing to her head being seized by a pair of iron nippers to keep it steady during the long exposure necessary in the early days of photography.

It has long been observed that such pleasant hours speed on rapid wings: in fact, the afternoon melted away almost unconsciously. Finally, when Effie became a trifle restless about the preparations for supper, she invited the company to step up into the yard; then Myles remembered that the rear yards of properties in that part of High street were quite elevated and there flashed upon him the vision of the old "seek-no-further" tree in the doctor's yard. Ascending the steps, the famous tree was found, and the garden was examined with its varieties of flowers and its wholesome vegetables, some of which had just been plucked for tea. At the other end of the yard was the barn which sheltered the doctor's horses and vehicles; this barn opened upon the lane on the corner of which and Bone street stood the little church of the Presbyterians.

After a brief outing beneath the trees and a breathing of the sweet air, the company again entered the parlor, where
Doctor Reed proposed that Miss Filbert should sing and play. But Caroline, who was not a singer, declined and the duty was laid upon Myles. He, too, was shy musically, but yielded at last to the urgent entreaty of the doctor and of Effie, who chanced to enter the room. He sang one or two of the latest songs, quite to the gratification of his friends. But, warming up under old recollections, his skilled fingers soon touched familiar chords that awoke responses in the hearts of his auditors. Indeed, carried away for the moment and forgetting the solemn nature of the office to which he would probably soon be ordained, he rattled off with éclat the music universally admired by all Berks county, “Fisher’s Hornpipe,” which tempted the young physician to fling his heels about the room. Caroline sat quiet, not being moved in the same way. However, when another mood came upon the performer and he played “Greenville,” singing the words of “Lord, dismiss us with Thy blessing,” a casual glance showed tear-drops on her face. It was the dismissal hymn invariably sung in the schoolroom where they had been companions.

The doctor’s back was turned toward Caroline, and he did not observe the traces of emotion. Warned by the circumstance, Myles changed to another song associated with those cherished days, but merry in its character, and sang:

I will give you a paper of pins
If you will tell where love begins,
And you will marry me, me, me—and you will marry me.

Merrily he sang the response:

I’ll not accept your paper of pins,
And I’ll not tell where love begins;
And I’ll not marry you, you, you—and I’ll not marry you.

The doctor clapped his hands—it was new to him—and Myles quoted again:

I will give you a new silk dress,
Trimmed all round with a golden thread.
If you will marry me, me, me—if you will marry me—
to which the maiden responded as before. Then came the offer:

I will give you the key to my chest,
That you may have gold at your request,
If you will marry me, me, me—if you will marry me—

with a similar refusal.

But love triumphed in the final stanza:

I will give you the key of my heart,
That you may lock and never part,
If you will marry me, me, me—if you will marry me.

For the maiden sweetly responded:

I will accept the key of your heart,
That I may lock and never part,
And I will marry you, you, you—and I will marry you.

The doctor shouted in the excitement of his enjoyment of the rich voice and the tender sentiment, with its amusing expressional features; but Caroline blushed a little, unseen by all but Myles.

Philosophize as you will and prate of conventionalities, that mysterious sentiment we call love has its own laws—and obeys them. Theoretically two or three years of fellowship should be necessary for the growth of genuine affection, but practically there is much “love at first sight.” And whether it be of slow development or matures rapidly, like plants in the tropics, there must be a time when its consciousness becomes distinct. Two conditions of our sense-perception are enigmatical, love and homesickness; and these two were beginning to affect our hero.

For several days Myles had watched the figure of Caroline flitting about the house in the performance of her prosaic duties. Somehow he craved her presence, and was at unrest when she was out of his sight. A strange sense of valuation of little things belonging to her possessed him, and a slip of paper containing a memorandum in her handwriting had been carefully put away, that when absent from Womelsdorf he might refresh himself with the memories it would be sure to recall. Alas, that he must go so soon! Well did he remember a spell of homesickness that he experienced upon his first removal from Womelsdorf; now he recognized the premonition of a similar feeling at separation from his restored friends.
Fidler himself, who had only executed one of his well-known freaks for the amusement of the company.

Even Effie had not been able to penetrate his disguise. But she roundly scolded her jocose father for having disturbed the meal, and more particularly for frightening his estimable sister. But the doctor was callous to all such lectures—they were an old story.

Though teasingly declaring that he had no appetite, having had a good supper already, the tricky physician sat down at the table and helped to demolish the dessert of custard, cake and jelly. The meal was finished without further incident except occasional bursts of laughter from the young men at the recollection of the audacious pretense. a merriment scarcely restrained by the ruffled countenance of Aunt Fanny.

The doctor being called away again, the young people spent the remaining part of the evening in pleasant converse and music. When the parting-moment came, Effie earnestly besought the chief guest to send her his photograph, at the same time freely transferring one of her own into his keeping. He was also given her album with the request to write therein and return it by Caroline's hands.

The good-byes were spoken with many expressions of pleasure at the meeting and invitations for the future. Then, while Doctor Reed lingered behind for some reason, Myles and Caroline turned their faces toward the Tulpehocken.

It was at first a little difficult to see the way, the streets being unlighted and the foliage thick. But soon Myles's eyes became accustomed to the gloom and, stepping carefully over the curb at the corner, they ascended Bone street to Squire Wambach's. Here they turned down the sidewalk toward the buttonwoods, and being now out of the shade of the trees, a view of the starry heavens was disclosed.

It was a calm and cloudless night. The pole-star shone high above the Blue Mountain, a trace of which was dimly visible on the horizon. The sinuous Dragon and the Little Bear surmounted the "star of the north." The glittering chair of queenly Cassiopeia was ascending on the east; the familiar outlines of the "Dipper" in the Great Bear guarded the pole on the west. The great square of Pegasus loomed above the eastern horizon, and Andromeda stretched away in her fascinating line of silver stars. The softly shining constellations of the south were hidden by the background of houses and trees, but the blush of the Milky Way superbly set off the bright stars of the Swan and lustrous first-magnitude Vega, which shone near the meridian.

As they slowly sauntered down the sidewalk, Myles recollected how his foster-mother once held him in her arms, while through the very window now before him the brilliant moonlight streamed, as she sang hymns of deep devotion. All was hushed as they approached the house, except the ceaseless songs of nocturnal insects, for the dwellers in the old weather-boarded houses had gone to rest. Myles leaned for a moment on the old gate, and then softly said to Caroline: "Let us sit down on the porch."

It was a hallowing moment. Caroline's tender, sympathetic spirit easily detected the tide of feeling sweeping over her escort; in silence she gently obeyed his wish and stepped upon the familiar porch, where with many other girls she had often played in childhood. Myles unconsciously, as it seemed, took a place at her side and gave himself up to his memories. If ever his soul was thrilled with religious influence, it was then, and the purpose to consecrate his life to service to his fellowwomen received unwonted strength. Men who make no pretensions to religion are often nearer to God than they think, in the impulses of their better nature, just as the love that little children feel is akin to the divine emotion.

Caroline continued her absolute silence. Did she feel that a crisis was approaching in her own life, or merely that Myles was carried away by tender recollections which would subside shortly? Who can tell if she had detected his eager pleasure at her company, or a modulation in his voice in addressing her? But we may be sure that she recalled his abrupt reference, a few evenings before,
to his childish fancy of companionship in the little hut, or playhouse, and—was it a dream?—she felt an arm stealing about her and her hand grasped tremblingly, while a voice husky with emotion whispered: "Caroline, I love you with my whole being, which cries out for you; dare I hope that you will be mine?" And, dark as it was, Caroline knew that his face was wet with a flood of tears.

Caroline never could understand it, although she often pondered upon it; but in the agitation of the moment she did not withdraw her hand, or remove the manly arm. Rather she crept a little closer to Myles (if that were possible) and received the kiss which his quick intuition taught him would not be a trespass—not only received it, but bestowed one in return, the bliss of which seemed to bring the very heavens down to earth.

Blessed be God for the pure love that young men and maidens may feel. Never does the soul entertain holier purposes or more exalted ideas of duty than when the spell of this sweetest passion is upon it. The young man beset by the unavoidable evils of life can have no greater talisman than the consciousness of a noble affection. With this he conquers temptation with ease and esteems the heavy burdens of life but light, for the love of her who has plighted her sweet faith to him forever.

How long Myles would have remained upon the old porch, now doubly precious, can never be known. But he clung to Caroline as though life or death should never part them. She, feebly struggling to be free, knowing that it was time to return home, was reinforced by a ludicrous incident which greatly startled Myles. A button-ball from the old tree nearest the porch fell upon his face and alarmed him with the thought that good Mrs. Bennethum might be surveying the unusual scene from an upper window—which, everybody would agree, would be decidedly too good to keep. Caroline could scarcely control her mirth as they walked homeward out the sandy road, as she thought of Myles's dismay; but possibly some of her unwonted glee was also due to the deep emotion which had come to the surface of her own tender heart.

But the walk was all too short for Myles. When they had crossed the canal-bridge and opened the gate that led to the house, he would not let his gentle companion hasten to the door: but this once reached, after a renewal of vows, every word of which was rehearsed again and again in his dreams, he claimed a lover's right to a good-night kiss—singular or plural I will not say—before Caroline turned the knob.

(To be continued.)

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

PENNSYLVANIA-DUTCH COOKING


My home was in Dauphin county, and on my mother's side I claim descent from good old Palatine stock, pre-Revolutionary in its American date and proud of its service in the war for the colonies and its adherence to national traditions.

As a very little girl, Pennsylvania-Dutch meant for me the vision of a big farm, not far from my own town, the home of kindly, slow, hopelessly unprogressive Germans, where one was sure of a warm welcome and good things to eat in plenty. Bountiful, indeed, was the table and delicious the cooking, especially when it concerned native dishes. It was there that I saw my first apple-butter boiling, and ate my first sauerkraut dinner—sauerkraut cooked as only the Pennsylvania-Dutch know how. I've eaten it since on its native heath and cooked by metropolitan chefs, but never again will it taste so delicious as when prepared by the deft hands of Annie Shadel, of Lykens Valley.

To the Pennsylvania-Dutchman such a dinner always means sauerkraut, boiled with a good-sized piece of fresh pork, preferably, and served with mashed potatoes and Knoep. Kraut and meat are boiled together until the meat is tender, then it is removed from the kettle...
and the dumplings are popped in and boiled briskly with the kraut. Browned butter is poured over the Kneip on the hot platter, and I can fancy no more tempting table than one with plates of meat and deliciously light dumplings at top and bottom, while deep tureens of kraut and mashed potatoes flank the sides.

How often we used to beg for milk potato-soup, or, better still, for brown-flour potato-soup! The former is merely milk boiled, to which have been added potatoes sliced thin and boiled soft, and Ricewa, with seasoning to taste, but the latter is entirely unique in the history of soups. The recipe is this:

Parce and slice thin some white potatoes, then put them on to boil in a kettle with plenty of water. While these are cooking tender, brown in a pan six teaspoonfuls of flour with butter enough to make a rich, golden brown. Thin this with water before stirring into the potatoes, to prevent the soup from becoming lumpy. Then add finely cut parsley, pepper and salt and the inevitable "rivals." If the soup is too thick, thin it with water, boil hard for five minutes and serve. Not even the best of French bisques has ever tasted better to me.

It was while visiting my grandmother, whose big, brass-clasped German Bible still holds a recipe or two, that I first tasted "farmer's dumplings," or Bauernkneip. In vain one tries to get proportions for these dishes. The nearest approach to a rule that the family possesses is to this effect:

Put the amount of flour you decide to use into a bowl, and scald with enough boiling milk to make a batter. Then break in as many eggs as are needed to make the batter stiff enough to drop without breaking. The more eggs are used the lighter will the Kneip be. When the batter is just right, the dumplings are dropped into boiling fat, and emerge a few seconds later, round, puffy balls, eaten with sifted sugar or with salt.

Another recollection of these Dauphin county days is in the kitchen-room, heated by an iron stove, where, over banks of chairs and on the long extension-table, were spread sheets of yellow noodle-dough. How often were my sister and I set to work rolling the sheets into long, thin tubes, and then cutting them as fine as possible into the finished Nudela! Supper on such a day had usually for its pièce de résistance a huge dish of boiled noodles, dressed with brown butter and bread-crumshe, also browned to a turn with the butter. This dish rejoiced in the name of Keschmezla Nudela. Again and again have I sought to find its equivalent in German, for to discover how to spell a word in Pennsylvania-Dutch is no easy task.

The most pretentious Pennsylvania-Dutch dish I know is gällta Kneip, or filled dumplings. Into a big frying pan are put plenty of butter, and a finely minced onion. Before either can brown, mashed potatoes and bread cut fine are added, is parsley, pepper and salt, and sometimes sweet marjoram, an herb that takes the place of the New Englander's sage in their cookery. Stir this mixture constantly until heated through and through. Break over it eggs enough to make a slightly moist paste and heat over a slow fire. While this is heating, the cook makes a dough only a little less stiff than that for noodles. Roll out some of this dough into the shape of a small saucer. Place on it some filling and fold it together into a half moon, pinching the edges tight shut as for pie. Lay them on a floured platter until all the Kneip are ready. Meanwhile a large kettle has been filled with water, well salted, and allowed to come to a boil. Into this the Kneip are plunged, not too many to crowd the space, the cover is put on tight, and they are allowed to boil about fifteen minutes.

In the meantime the cook is busy making the dressing. Bread-crumshe, browned in butter, are sprinkled over the half-moon dumplings. To about a pint of boiling water has been added some of the "filling." Seasoning has been tested, and a raw egg has been stirred into the gravy. This is poured over the dumplings, and properly made is a dish fit for the gods.

Every properly regulated Pennsylvania-German home celebrates each recurring Shrove Tuesday by making Fasnachtkuchla. These are a kind of glorified doughnut. Bread-dough, made richer by the addition of an egg or two and some butter or lard, is set to rise. Then it is cut into small squares, each with several slashes through the middle. These are again allowed to rise and dropped into boiling lard. Whether or not the shape improved the taste, I can not say, but it is certain that no other "fat-cakes," as I've heard people call them, ever tasted so good.

The absence of fresh meat from the cuisine of the Pennsylvania-Dutch is noticeable. Even today it is a luxury, for it is expensive and except in the case of veal, hard to get. So they grew skillful, as did the New England country-people, in utilizing salt-pork and ham, making splendid sausages and puddling-meats. Whenever I see string beans served with a thin milk or water dressing, my thoughts go back to the bean dinners of the days of long ago. Then a big piece of ham, the middle cut, was put in to boil. When just about done, beans and potatoes were added. Before serving, the ham was often taken from the pot, spiced with cloves, sugar and vinegar, and browned in a hot oven. The resulting dinner was a delight. Even more typically "Dutch" was the addition of browned flour to the liquor in which the vegetables cooked, "Brown-flour," as they call it, is the basis for many of their gravies.

But how empty all these attempts at reproduction seem compared with the actualities! The rosy-cheeked boys and girls, and the ruddy old men and women, so often found in the trim farmhouses in middle Pennsylvania, bear witness to their nourishing qualities, while those who survive as strangers in the inap\itable kitchens can bear testimony to the enjoyment of the palate.
Walmer’s Church and the Old Schoolhouse

BY REV. D. B. SHUEY, A.M., MULBERRY, INDIANA.

Twelve miles northwest of Lebanon, Pa., in Union township, three miles west of Lickdale, stands a substantial brick church-building, called Walmer’s Church. It was so called after a man by the name of Walmer, who purchased this land from the proprietors of Pennsylvania, August 14, 1751, and at once proceeded with his six sons to cut down the trees and erect a church-building 39 ft. 32 feet in size, of heavy logs. This building was used for a long time in an unfinished condition, having neither floor nor stove.

Soon afterwards the Shueys, Gerberichs, Hetrichs, Decker, Bitters, Bockheiser and others moved into this community. The church was finished, and was used for a century by the Lutherans and the Reformed as their regular place of worship. The first ministers in this church probably were Rev. John Casper Stoever for the Lutherans and Rev. Conrad Templeman for the Reformed. The writer remembers having attended public worship in this church just before it was displaced by the substantial brick building on the opposite side of the street from where the first church stood. The brick building was erected in 1850. The accompanying picture shows this building as then erected, which has not been changed in its external appearance.

A few hundred feet west of this church-building by the roadside stands the old schoolhouse, built of heavy logs, which were exposed both on the outside and inside at the time the writer attended school there. It is now weather-boarded, as the accompanying picture shows. On account of a steep decline no front view of the building could be obtained, and this picture shows the west end in an unsatisfactory manner. The windows also have been changed.

Before the system of free schools was introduced into Pennsylvania, this schoolhouse was used for a parochial school by the church. The building was owned by the church and contained both the schoolroom and the sexton’s residence. During that age the sexton had many duties to perform. He was schoolteacher, organist and sexton, and in churches with organs he was also the organist.

When the free-school system was introduced, the church kindly consented to give the use of the schoolroom to the district, rent-free. This old schoolroom remained in use for school-purposes until the year 1870, when the district erected a new schoolhouse about half a mile east of the old building.

The old schoolroom had a floor laid with oak planks, except the rear part, which had
but an inch-board floor, leaving an offset over which many a child stumbled and fell. A heavy log extended through the room, on which the joists were resting; the ceiling was unplastered, and the upper floor had no less than five pipe-holes, made probably on account of moving the stove from place to place at different periods in the use of this room. The partition between the schoolroom and the kitchen was of boards; all kitchen-conversation could be distinctly understood by the scholars and often caused amusement. The front door, leading from the porch to the vestibule, was in two halves, the upper half being usually open. But two rows of desks were in the schoolroom, and six or seven pupils were crowded on one bench behind each high desk. It is not known when this building was erected, but it is supposed to be about one hundred and fifty years old. When in 1870 the new schoolhouse was erected, the writer was spending his vacation with his mother just west of the old schoolhouse and in a meditative mood wrote the following lines in Pennsylvania-German now offered by request as a small addition to the literature of that dialect.

**DAS SCHULHAUS AN DER KRICK**

Ganz neekscht wu ich mei Heemet hab,  
Net weit vum neia Wangnerschop,  
Sehnscht du en Haus ganz iwerzwerch—  
Sel is 's Schulhaus an der Kerch.  

Dart schieht's alt Backhaus, dart der Schtall;  
'Un durch da Busch geb's oft en Schall,  
Wann juscht die Kinner schpiela drin,  
Bis dass der Teacher ruft: "Come in!"

Die Porch is schlecht, die Bank schieht druf;  
An jedem End gehn Treppa nuf.  
Die Bump is juscht drei Schritt vum Haus;  
Dart krigt mei Wasser frisch heraus.

Die Kerch, die schieht Schtick draus am Weg  
Vum Schulhaus, wu mer krigt hen Schläg.  
Der Kerchhof uf der an'ra Seit.  
Die Krick for Schkeia ali net weit.

Die Schüler viel, die Schulschtub klee.  
Wer sich net b'heeft, muss in's Eek schieht.  
Sel war die Rule, un wer's net duht,  
Der krigt sei Buckel g'heckt recht gut.

Die Desks sin lang, die Fenschtra klee;  
Der Ofa duht dazwischen schieht.  
Der Wasserkiwel dart im Eek;  
Juscht Eens kann dra', so bleib mer weg.

Du froscht villicht: Was duhnt der Schtall,  
Des Backhaus, Bump un Porch un all?  
Des Haus is doppelt—sehnscht du net?  
Der Teacher wohnt dart, wie er set.

Er zieht die Glock un halt die Schul,  
Singt vor in der Kerch—sel war die Rule.  
Er hot da Kerchlagluwa g'leht.  
Un Jedes hot en hoch gecheht.

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**OLD SCHOOLHOUSE NEAR WALMER'S CHURCH, AS IT APPEARS TODAY**
Die Biwel hen sie g'lesa all,
Vun Christus un vun Adams Fall;
Hen lerna kenna Recht un Letz,
Wie's g'schriwa is in Gottes G'setz.

Ich weess ganz gut—ich war juscht so
En Buwele in der Schul do—
Wie mir hen g'lesa, g'schpellt, gelernt
Un oft da Teacher wiezsch verzärnt.

's hot uns gepliest, uns junga Leit,
Wann's g'heessa hot: 's is Schulgezeit.
Der Teacher hot oft schwer g'lacht,
Wann mir juscht hen viel G'schpucht g'macht.

In der Chrisschtagswoch, grad margets frih,
Sin mir an's Schulhaus ganga hi,
Hen Dihr un Fenschtra zugemacht—
Des war en Luscht, was hen mir g'lacht!

Der Teacher kuummt—er kann net nei!
Was is dann des? Er guckt ganz schei.
For abzuschrecka, hot er g'wisst,
Wann er's provirt, het er's gemisst.

Er schectt sei Bee zum Rohrloch nei;
Noh schpringa mir mit Wippa bei.
Hen drufgeläsch dass's hot gekracht.
Am End hen mir'm doch ufgemacht.

An der Lecha haw ich g'sotza
Un in die Wella g'schaut.
Um mich rum hen Vegel g'unga
Un Neschter sich gebaut.

Ihra Schatta, wie die Wolka,
Sin g'schumma uf der Krick.
Dann in weiter Fern verschwumma;
Doch ihr Lied, des blieb zurück.

So sitz ich doch gar mannichmol
Un schau mit triewem Blick.
Die Erim'rung ruft mer Schatte bei.
Mei Gedanka sin die Krick.

Wu die Schatta driver schwewa
Bal hier, bal do, bal dart;
Dann verschwinda sie im Wasser,
Un der Schtrom, der tragt sie fart.

DIE SCHATTA UF DER KRICK
BY CHARLES C. MORE, PHILADELPHIA

An der Lecha hollow ich g'sotza
Un in die Wella g'schaut.
Um mich rum hen Vegel g'unga
Un Neschter sich gebaut.

Ihra Schatta, wie die Wolka,
Sin g'schumma uf der Krick.
Dann in weiter Fern verschwumma;
Doch ihr Lied, des blieb zurück.

So mancher macht mer Freeda.
Un mancher duht mer weh.
En mancher klingt as wie en Lied
Vum a Schatta as ich seh.

Er schwelt dart uf da Wella.
Er sinkt dart in die Krick:
Der Schtrum, der tragt das Bild mer fart
Un losst mir Schmerz zurück.

Wie werd es dann mi, mir mol geh.
Wann ich ah nimme bin.
Wann ich muss heemwaarts wand'ra
Ins Schattland weit hin?

Werd ah mei Bild so schwewa,
Dann versinka aus'm Blick?
Der Dood, der dann mei Schmerz farnennt.
Losst er mei Lied zurück?

EN TRIP NOCH FILDELFY UN CANADA
BY "GOTTLIEB BOONASTIEL"

I.
Weil ich schun lang nimme in Filldeley war,
en hen ich un die Polly ausgemacht, mer wetta
mol widder nunner, un wie em Billy Bixler
sei Frah ausg'funna hot, dass mer g'hein, hot
sie druf insist, sie wet mit.
So 'n Dummer schad
dagen Woche sin mer g'schärt,
un weil mer's
ganz Johr hart schaffa missa, hen mer ausgemacht,
mer wetta geh in aller Seltit, un hen
eens vum Pullman seine Schofocars genunnna.
Nau die Schofocars sin a wenngl artlich
zamma geduh. Die Better sin in do zwee Seita

So mancher macht mer Freeda.
Un mancher duht mer weh.
En mancher klingt as wie en Lied
Vum a Schatta as ich seh.

Er schwelt dart uf da Wella.
Er sinkt dart in die Krick:
Der Schtrum, der tragt das Bild mer fart
Un losst mir Schmerz zurück.

Wie werd es dann mi, mir mol geh.
Wann ich ah nimme bin.
Wann ich muss heemwaarts wand'ra
Ins Schattland weit hin?

Werd ah mei Bild so schwewa,
Dann versinka aus'm Blick?
Der Dood, der dann mei Schmerz farnennt.
Losst er mei Lied zurück?

vum Car un gucka uf die Art wie Hinkelneschter im a Geelsdrog. Vorna an jedem Bett
is en Hap for dahimmer schlumpa. Die Ceiling
is 'uscht abaut drei Fuss hoch un's Bett nemmt
die ganz Schtub uf. Ich hab en erbarasum
Zeit g'hat for mich ausdoh. Allemol as ich
mich ufbocket hab, hab ich nei Kop welther
die Ceiling gebumpt. Endlich haw ich mich
uf der Rick gelegt. Mei Gallusses losgemacht
un bei Degrees bei Hossa abeschafft, wie en
Schlach ihrer Haut. Darnoh hen mer prowirt
zu schlofka, awer sel was aus der Question.
Die Cars sin g'schprungwa wie alla Sapperment—durch Berg un Dal, Hiwel nuf un Hiwel nummer, um Ėka rum, dass's em schier aus'm Bett g'schmissa hot, un alla Gebott hot der Engineer märderlosig gebloasa.

Margets hav ich drei Vertelschtum g'shaft, bis ich mei Hossa widder e'g'hat hab. Wie mer endlich uf wara, is en Nigerrum kuma un hot g'saat, 's Margassaa war reddy. Dann sin mer in die Dining-Car un hun an uns 'n klee Dischle g'hoekt. Es war ken deihenkers Ding druf as en Bottel Wasser un Messera un Gawela. Glei is der Nigger zurick kuma un hot der Polly en Kart gewa. Sie war ladeinisch gedruckt un mer hen ken Wart davan lesa kenna. Endlich hav ich'm Nigger g'saat, wann er so gut sei wet, dann set en uns ebbes zu essa bringa. Er hot g'frogt was mer wetta, un weil ich gewisst hot wie seitsch as sie tscharstscha ah so Plätz, haw ich Butterbrot un Kaffe b'schellt. Un denk amol dra!' der schwärz Schelm hot uns dahler Schtick getzschart für so'n Margassaa. Am Hasaberg kann ich en gut Essa un Siesskraut oder Schnitz un Knepp kriga for'n Vertel.

Endlich sin mer dann in Fildelly kuma. Mer hen so viel vum John Wanamaker sein Schtor gelesa g'hat as mer agried hen mer deeta geh 'n sehna for's erscht Ding. Mer sin in sei Schtor, un ich hab g'frogt, wu der John war. Sie hen g'saat er wär draus am Molassig zappar. Mer hen en Weil gewar, un wie er net kuma is, sin mer mol durch sei Schtor naus. So en Schtor hoscht: du wuer daei Dag un's Lewes net g'sehna! Er is wahrhaftig so gross as en kleene Baureri.

Die Polly hot en Gown kaafa wella. Sie hot da Klerrik g'frogt, eb's bleeech deet: er hot g'saat 's deet net. "Ich glaub as 's duht," hot sie g'saat. "Do, Gottlieb, schett dich her un kau des, for sehna eb die Farb raus-kummt, bis ich geh un seh eb ich mig net beisser sehna kum." Un denk amol, un en der Mann vun dreiusiwazig Johr, am a Counter stelleg un Ducht kaua wie en Kalb, wanns ma Gaul un Schwanz abfretst! Awer ich hab's geduh, for Frieda halta, un endlich kummet sie zurück un agried des Schtick zu nemma, wann der Klerrik en Vertselyard abschmeessa, deet, wu ich dra' gekaut hab.

II.

For drei selige Schtum bin ich danna Weibsel mutgalofa, wie der verlorah Suh, bis sie fertig wara "schooppa." Es war sehnu drei Uhr am Namiddag, wie mer widder naus-g'schärt sin, for noch mehn vum Fildelly sehna. Am Hasaberg duht jeder edber nanner die Zeit bieta, er mer die Leit kennt odder net. Do in Fildelly hen mer glei ausg'tunna dass mer sel net duh kann, wann mer sich unmig da Fies haus halta will.

Mer sin die Schtross gelofa for'n lange Zeit, un endlich sin mer an en gross Wasser kuma, wu grossa Schiff druf wara. An een Platz hot's gelesa: "Ferry to Camden." Die Bixlern hot g'saat "Camden" in Englisch wär "Canada" in Deitsch, un weil mer so viel gelesa hen g'hat van Canada durch da Krieg, wu die Leit anna sin wu gedrāt wara, an schattt sich da Finger abhaaka, mer hen ausgemacht mer gingta mol niwer. Ich bin nei un hab drei Tickets kaat für fufzeh Sent. Mer hen uns in en schonen Schtub g'hoekt un gewart für's Boot, un glei in die Leit net kuma so diek as mer net naus guckta hen kenna. Wie mer abaut en Vertelschtum do net g'kraid wara wie Schof in ra Ben, hot en Bell a'fanga tola un die Leit hen a'fanga naus spriniga. Ich hab g'saat. 's wär erzets un Feier un ich deet ah mitghe helfa aus-machaa, awer die Polly hot g'saat: "Gottlieb, du bleibsche uscht grad do. Du hoschet keni Kiwel für Wasser traga, un bis du anna kummesst, is's ennauh aus.

Wie mer 'n Weil ganz muddersellig alleg g'hoekt hen, is en Kerl rum kumma mit ma bloa Rock un gela Knepp un hot uns g'frogt. eb mir net runner wetta. Ich hab'm g'saat. mer hetta fünf Sent 's Schick bezahlt for'n Ride un mer deeta net naus geh bis mer sie hetta. Er hot a wenng aus een Aeg gelaekt un is a fart, seinnah Bissness noch. Glei war die Schtub widder voll Leit, un wie sie 'n Weil din wara, hot widder die Bell gotolt un sie hen widder a'fanga nausspriniga, wie die Oehsa. Ich hab da Kerl mit so Soldatkleedef sehnah kuma, bin ufg'schleppt un hab en g'frogt, was all des meent. Darnoh hav ich, behold you, ausg'tunna, dass mer in Canada wara un widder zurück, un hen's net gewiss;

Was ich g'sehna hab van Canada, deet i's gar net gleicha. Ich hab's ah an ra schlechta Zeit g'sehna. Sie hen schwera Rega g'hat, un's war schier alles unner Wasser.

III.

Darnoh sin mer ausg'schärt für de Bixlern ihra Bruder sucha, wu mer gezahlt hen ufg'schellt für die Nacht. Die Bixlern is en Dochter vum alta Sammy Sentapotzer, un der Meik, ihra Bruder, hot selle Fildelly Frah g'hi|int, wu ic davun g'schiwa hab in mein Buch. Endlich hen mer da Platz g'funna un die Bell gerunga. En kohlschwarz Niwermod is raus kuma un hot uns in en Schtub neigewissa. Darnoh is se ufgelofer zu nur un hot die Hand nausg'schreckt, as wann sie Handscheika wet. Ich hab ihrha Hand genomma un hab g'saat: "Wie geh's? Is der Meik ihaheim?" Sie hot gelacht un hot g'saat: "Card, please." Dann hav ich ihr ausgelegt in Englisch, so gut ich hab kenna, dass ich net Karte schiplie deet. Sie is noh naus, hot ihrha Schnupdugh uns Maul g'howa un hot g'huschet.


(To be concluded in August)
EDITORIAL DEPARTMENT

A Symposium in Instalments

FOR valid reasons that need not be discussed in this connection we have decided to depart from our announced plan of giving in the present issue all the articles constituting our Symposium on Education. While this is a disappointment to us and probably to some of our readers, we know that the change of program will prove of advantage to all concerned—editor, publisher, contributors and readers.

Our educational Symposium will appear as announced, with only this difference: instead of being given in one issue it will come in instalments, running thro’ successive numbers. The first instalment, dealing chiefly with the “church-schools” of the various denominations represented among our people, appears in this number. We doubt not that the several articles here published will be interesting reading to all concerned in the educational history of our State.

A Fact We Should Never Forget

The great central fact which shines forth conspicuously from these opening contributions, and which we desire to emphasize right here, is that the Germans of Pennsylvania, as a class, were always in favor of education and never opposed thereto. Sufficient proof of this is found in the universal practice of our pioneer forefathers to build churches and schoolhouses side by side, the latter for secular and religious instruction on weekdays, the former for public worship on Sunday. Occasionally the same building was made to serve both purposes. Amid their rude and savage surroundings our ancestors felt the need of education and often made heroic sacrifices to obtain it. Let this concern and care, which was certainly one of their noblest traits, never be forgotten.

True, the Germans, many of them, were not in favor of certain school-movements. They did not take kindly to the charity-schools which well-meaning reformers and authorities sought to establish among them during the decade preceding the Revolution. They did oppose, to a considerable degree, the introduction of the free-school system in 1834 and succeeding years. But when we come to consider their reasons, as set forth in the proper place in our Symposium, we find they were of such a nature that we ought rather to respect than to denounce them.

Respectable Reasons for Opposing Schools

These reasons, briefly stated, were: unwillingness to be made the subjects of official charity; unwillingness to yield up their parental authority; unwillingness to divorce religious instruction, ever deemed of paramount importance, from secular training; unwillingness to forego their mother-tongue. Verily these seem to us the best reasons they could have for whatever resistance they offered to charity-schools and free State-schools. They show manly self-reliance, strong religious conviction, veneration for ancestral customs and deep love of their native language—qualities that are always considered praiseworthy in any people. On this last point especially, the desire to preserve a language that both in vocabulary and literature is one of the richest ever known among mankind, much might be said here, if space permitted. What a contrast between those German forefathers of a few generations ago and some of their descendants to-day, who are really ashamed of their German descent and consider it a badge of merit to be ignorant of “Dutch”!

To sum up: The Pennsylvania-Germans were always in favor of popular education: they have done and still are doing for its advancement as much, proportionately, as any other class of American citizens. Every page of our educational Symposium furnishes proof of these assertions.

Growth of Genealogical Study

The interest in matters genealogical is still growing among our people. As we learn from letters and conversation, many of our readers find their chief delight in our family-sketches and genera-
logical notes, and a number of new ones have been attracted to our ranks by the reading-matter furnished along this line. Tho' genealogy is but one of several departments that constitute our field, we shall endeavor to make it as full and satisfactory as possible, and to this end again invoke the aid of our readers. Some time ago the New England Historical-Genealogical Society issued a list for 1906, containing over six hundred names of genealogies in preparation. We shall be pleased to give public notice of all efforts being made in this direction in behalf of Pennsylvania-German families.

Meeting of Lehigh County Historians

The Lehigh County Historical Society held its regular half-yearly meeting on May 11. Work on the preparation of the county's history, to be published in 1912, was advanced by adopting the recommended outline of township-sketches, which covers every necessary topic, and appointing a committee of five to collect the needed data. The roll of active members was increased by eight names, and H. W. Kriebel, of East Greenville, was elected an honorary member. Several historical publications and two maps of Allentown, dated 1853 and 1850, were received and acknowledged.

William L. Hartman, editor of the Daily City Item, read a carefully prepared sketch of the fifteen mayors Allen-town has had since 1867, and Secretary C. R. Roberts offered a paper on the early settlers of Whitehall township, accompanied with a map. The question of holding a midsummer open-air meeting at Emmaus was left with the executive committee.

Dedication of Bucks Historical Museum

The new $20,000 museum of the Bucks County Historical Society at Doylestown was formally dedicated May 28. Addresses were made by General W. H. H. Davis, president of the society; Louis Richards, president of the Berks Historical Society; Ex-Supt. W. W. Wodruff, Ex-Burgess C. H. Pennypacker, of West Chester, and others. A novel feature of the day was an exhibition of breaking, hatcheling and spinning flax by Grier Schetz and Mrs. Maria Fornerman, of Perkasie, the latter 76 years old. The building, which is of red brick with marble facings and purely colonial in style, stands on a seven-acre tract, which the society hopes eventually to convert into a botanical garden. The collection of "Tools of the Nationmaker" housed within it numbers about two thousand specimens.

Clippings from Current News

An Old Stone Bridge

The three-arch stone bridge over the Jordan at Kernsville, Lehigh county, was built in 1828 by J. Ringer, J. Grunenwald and J. Frey, Commissioners, whose names are cut on oblong marble tablets affixed to the wall. The tablets also contain these directions: "To Harrisburg, 70 miles. "To Easton, 22 miles." The stone mill nearby was erected in 1808 by Peter Kern.

New Branch of German-American Alliance

A Lehigh Valley branch of the German-American Alliance was recently organized at Allentown with John Graefin, of that city, as president. Its officers will be delegates to the State convention of the Alliance at Wilkes-Barre June 8-9, just before the State Sangerfest. The German-American Alliance, whose president is Dr. Hexamter, of Philadelphia, has 1,500,000 members and has branches in Philadelphia, Johnstown, Allegheny, Scranton and Allentown. The Lehigh Valley branch numbers about 5000 members.

An Old Homestead Razed

The old Glick homestead near Hilltown, Bucks county, has been razed. The log house was built about 1820 by John Glick, who owned all that section from the Cedarville road to the Huckleberry hill. About 1825 he sold the property to Daniel Focht, who lived there until 1870 and had thirteen children born to him in the old house. Robert R. Ritter, the present owner, wants to add the property to his adjoining farm.

An Allentonian's Success in Arizona

Charles O. Schantz, Jr., an Allentown boy, who graduated from the city high school in 1893 at the age of fifteen and a half years and has been in the employ of the Government since 1903, is now superintendent of the cement mill at Roosevelt, Ariz. He has held the position since last summer and the success of the cement-mill is largely due to his efforts. The cement is used for building a big irrigation dam at Roosevelt.
To Study Folklore in Germany

Prof. E. M. Fogel, Ph.D., of the University of Pennsylvania, sailed May 18 for Europe, where he expects to stay until fall. He will spend most of his time in the Palatinate and southern Germany, gathering material for his forthcoming work on the folklore of the Pennsylvania-Germans.

State Meeting of German Catholics

The fourteenth annual meeting of the German Catholic Association of Pennsylvania was opened at South Bethlehem May 27, with 250 delegates, representing 25,000 members. Rev. John Otten, of Sharpsburg, was met with shouts of approval when he urged the delegates to perpetuate the fatherland customs in the society and the home, and to stand by the German language.

An Allentown Painter in the South

Miss Ella Hergesheimer, daughter of C. P. Hergesheimer, of Allentown, and great-granddaughter of Charles Wilson Peale, the great painter of colonial days, has gone to Nashville, Tenn., to paint a portrait of Bishop McTyeire for Vanderbilt University. She has been very successful in portraits, landscapes and other work. Among her best known pictures are Rosarita (a Spanish woman), A Night on the Harbor at Marblehead, Mass., Meditation and a portrait of Martha Malone Hobson, an old-time belle of Nashville. Vanderbilt has also commissioned her to paint John Wesley in life-size for Wesley Hall.

A Monument for the Hoeth Family

The Moravian Historical Society has erected a monument on Marshall's Creek, in Monroe county, marking the spot where in December, 1735, Tioga Indians destroyed a small settlement of pioneers, murdering Frederic Hoeth, his wife and son-in-law, and carrying his daughters into captivity. In 1760 the place was bought by the Moravian Church, and in October of that year Bernard Adam Grube settled there with some Christian Indians. The settlement was abandoned in 1763. The monument was dedicated May 31, Bishop J. M. Levering delivering the historical address.

A Gala Day for the School Children

On Whitmonday, May 20, Allentown witnessed a novel and beautiful procession, when nearly five thousand school-children and their teachers marched up the main street to Center Square, to greet Governor Stuart. Admirals Schley and Forysthe, Bishop Talbot and other distinguished visitors placed on a platform erected at the northwest corner of the square. Every pupil carried a flag, and it was a truly inspiring view to see the multitude of little ones, waving their flags to the music of the Star Spangled Banner, which they sang to the accompaniment of the Allentown Band. Thousands of enthusiastic spectators crowded the street and the balcony of the Hotel Allen opposite. Judge Trexler presided and each of the visitors named made a short address to the school-children. The idea of turning out the latter is said to have been suggested by Admiral Schley himself. The visitors came as guests of Allen Commandery, No. 20, K.T.

Lafayette's Diamond Jubilee

Lafayette College, at Easton, celebrated its diamond jubilee in connection with its commencement, June 16-19. May 9, 1832, Lafayette College opened its doors with forty-two students. Its founding was the work of such men as Governor George Wolf; Samuel Sitgreaves, Commissioner to Great Britain under President Adams; James M. Porter, Secretary of War under President Tyler; Andrew H. Reeder, Governor of Kansas; U. S. Senator Richard Brodhead, and Joel Jones, later Mayor of Philadelphia.

A charter was granted in 1822, but not until February, 1832, did Rev. George Junius, A.M., then head of the "Manual Labor Academy of Pennsylvania," at Germantown, accept the first presidency of Lafayette. The first college-building, now known as "Old South," was formally opened two years later.

OBITUARIES

DAVID FAUST, president emeritus of the Union National Bank, in Philadelphia, died there May 9. He was born Oct. 27, 1814, on a beautiful farm on the Lehigh river, near Catasauqua. He had meager school-advantages and at fifteen became clerk in a country-store. His first position in Philadelphia was with the hardware firm of Reeves, Buck & Co., of which he became a member in 1838. Later he entered business for himself and advanced step by step until 1864, when he retired. He served forty years as director and president of the Union National Bank.

REV. GOTTLOB F. KROTEL, D.D., pastor of the church of the Advent in New York and editor of The Lutheran, died May 17. He was born Feb. 4, 1826, at Ilfeld, Germany, and came to America as a child. He held many positions of honor in his Church and was a man of great influence throughout the country. He was the last surviving founder of the General Council of the Lutheran Church. He was a brilliant orator and author of many religious works.

THEODORE A. SNYDER, a prominent teacher and lawyer, died at Lehighton May 16. He was born at Stroudsburg April 13, 1857, and began to teach at sixteen. He became principal of the schools of Lehighton in 1877, and later served three terms as county-superintendent of schools. Since 1893 he was practicing at the bar.

DR. WILLIAM F. DETWEILER, the oldest practicing physician in Pennsylvania and a son of Dr. Henry Detweiler, who was the pioneer homeopathic physician of Lehigh county, died June 8 in Hellertown. He was 83 years old, a bachelor and amassed half a million dollars.
Chat with Correspondents

Thinks Our Field is Broad Enough

A reader and contributor in Lancaster, Pa., has freely spoken his mind in the following welcome and interesting letter:

In the May number of your magazine you put the query: "Shall it be The American-German?" As a subscriber and as one interested in his own people, I wish to say decidedly No to this query. In my opinion the magazine will reap the best success and perform the greatest service if it remains true to its original purpose. Are not ninety-nine per cent. of your subscribers Pennsylvania-Germans? No doubt they are not all in Pennsylvania, but many of them, I presume, are descended from Pennsylvanians.

The field suggested by "an esteemed subscriber" is entirely too broad for one magazine. It would have to be so broad that it would not interest the people of any particular section. In it you would have to compete with the German-American Annals and other periodicals; in your present field you have no competition at all. It is the only magazine of its kind, and there is need of such a magazine. We wish it to succeed, but we are not very much interested in the later German arrivals of other States. They have magazines adapted to their wants; let us have one suited to our needs.

You need not wander over the continent for material. If you want Pennsylvania-German subscribers, confine yourself to their history, biography, genealogy, folklore, literature, etc. The material at hand is unlimited. Think of the old churches whose history is not yet written, the towns and townships and valleys, the buildings, families, etc. These should be written up continually, not only for Symposium numbers.

In my judgment the magazine has taken too broad a field already. Other subscribers complain of the same thing. In the May number, for example, the articles on Easter-observance in Germany, Lines on a Head of Cabbage, Association of German Writers in America, General Lee's Headquarters at Gettysburg, though not without interest, are not relevant to Pennsylvania-Germans. Articles concerning the latter are more interesting to your class of subscribers.

But I do not wish to indulge in any more destructive criticism. I am willing to do constructive work for the magazine. Last year you published tombstone-records of an old church near Bernsville, Pa. I wish you would continue the work. The old inscriptions are rapidly being obliterated, and what a loss to family-historians this will be!

I am in a position to furnish you with tombstone-records of a few old churches: the historic 1714's church near Wernersville, Pa., built in 1735, the North Heidelberg church, built in 1744, and others. I intend to now the epitaphs of persons born before 1800 and can furnish you with lists, if you desire to publish the same. No doubt it would be valuable for family-historians in the eastern counties, and interesting to the people who have migrated from this section.

I want the magazine to succeed. It has a noble purpose, treats of a goodly race and deserves abundant results.

P. J. B.

We certainly owe you thanks, Brother B., for your frank and full criticism, your good opinion of our work and your kind wishes. Undoubtedly there is material enough in Pennsylvania-Germandom to fill a larger magazine than ours from month to month, if somebody will kindly collect it for us. As a matter of fact, we have material enough on hand and in sight to keep us supplied for the rest of the year. However, we are always on the lookout for more and shall thankfully accept whatever tombstone-inscriptions you have to offer, promising to use them as soon as we can find room for them. You no doubt perceive that we are trying to have every department of our field represented in every issue.

But there is another side from which our field must be viewed. We cannot afford to do indefinitely all the work we are doing for our fellow-Pennsylvanians of German birth for the mere good of the cause or for glory, as we are practically doing it now. We have a friend and adviser, who is somewhat cynical, but whose candor and good intentions toward us can not be questioned. When a year ago, we decided to advance from bimonthly to monthly issues, this friend disapproved the change. He was enthusiastic and said: "But look at the vastness of our field, its almost inexhaustible stores of material." "Your field may be ever so large," was the answer, "it will not grow enough for you to live on." He did not doubt the profusion of material, but he doubted that our patronage would warrant the increased expense. We regret to say that we have not yet been able to disprove our cynic friend's doubt.

Here then would be a good business reason for going outside of the limits of Pennsylvania-Germandom, in order to draw support from the wider circles of our German-American population. But really this phase of the question was not considered when we admitted the articles which you deem out of place. From the beginning of our enterprise we have considered the customs of the fatherland from which our ancestors came, the history of the State in which our people have played so im-
important a part, and the writings and doings of Pennsylvanians everywhere, legitimate subjects of inquiry and information. These things are relevant to our Pennsylvania-German people, though not a part of their immediate history as a class. They are of secondary importance, yet not outside our original scope. However, the immediate history of our people, in communities, families and individuals, their traditions and literature, shall ever continue to be the chief object of our labors and contributions thereto ever the most welcome to our pages.

Fishing for Subscribers

In sending us the name of a new subscriber, our old friend, Dr. E. K., writes in faultless German what we translate as follows:

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

ANSWER TO QUERY NO. IX

Who Was Tamar Mickley?

Tamar Evans went with her father, William (?) Evans, from Philadelphia to Washington county, Pa. Mr. Evans was a millwright and had four sons and one daughter.

Tamar Evans married first, at Greensburg, John Kinsey, who died when he had been married thirteen months. They had one child, a girl. Tamar Evans Kinsey, widow, married, the second time, Daniel Mickley, with whom she moved from Greensburg, Pa., to Seneca county, N. Y. After his death she moved to Michigan. They had seven children.

Tamar Evans Kinsey Mickley was married the third time, in Michigan, to George Pontiac, with whom she had no children.

Daniel Mickley was the sixth son of John Jacob Mickley and his wife Susanna Miller, of Whitehall, Lehigh county, Pa. (See Genealogy of the Mickley Family in America, pp. 40-42.)

MINNIE F. MICKLEY.


ANSWER TO QUERY NO. XXII

Gilbert Genealogy

My genealogical rambles in 1898, while writing the Wagenseller and Orwig histories, brought me in touch with Conrad Gilbert, because both Wagensellers and Orwigs married Gilberts.

Conrad Gilbert is represented as a "taylor" who bought, January 27, 1701, from Ludwig Herring, of Douglass township, Montgomery county, Pa., 23 acres and 32 perches of land, situated partly in McCall's Manor. Conrad Gilbert and his wife, Anna Elizabeth, had eight children, as follows:

1. Mary Magdalena, born Aug. 10, 1758, baptized by the pastor of the New Hanover Lutheran church, Sept. 3, 1758; sponsors, Adam Brobst and wife. She married George Orwig, youngest son (born March 11, 1758) of Gottfried Orwig, a soldier of the Revolutionary War. She died Jan. 30, 1841.


7. Salome, born Dec. 9, 1772, baptized Dec. 25, 1772. Sponsors, George Gilbert and wife, Maria Salome.


The Gilbert family in Falkner Swamp was numerous and for me a difficult one to trace. To make matters worse, there were two persons by the name of Bernard Gilbert. I do not know how these were related to Conrad, but perhaps the following items may open it to some one.

Conrad and Bernard Gilbert both took the oath of allegiance the same day, Sept. 23, 1760, but the Bernard here noted must have been Bernard Gilbert, Sr., married to Mary Elizabeth Meyer. This couple are the parents of
Bernard Gilbert, born March 9, 1766, and baptized by the pastor of the New Hanover Lutheran church, March 30, 1766; sponsors, Henry Schiren and wife, Magdalena. Bernard Gilbert, Jr., married Susanna ——, perhaps Hornetter, as Andrew Hornetter had a daughter, Susanna, and Bernard Gilbert and John Wagenseller (who married Margaret Hornetter) were his executors. Bernard and Susanna Gilbert had children as follows:

1. Henry, born Sept. 24, 1791, baptized by the pastor of the New Hanover Lutheran church October 9, 1791. Sponsors, Bernard Gilbert, Sr., and wife, Mary Elizabeth.

The above leads the writer to believe that the Wagensellers, Orwigs and Gilberts of that period were closely related. The undersigned married into the Orwig family and revelations along this line would be interesting.

Geo. W. Wagenseller.
Middleburg, Pa.

### Our Book-Table

<table>
<thead>
<tr>
<th>Standard Edition of Luther's Works. The Precious and Sacred Writings of Martin Luther, the Hero of the Reformation, the Greatest of the Teuton Church-Fathers and the Father of Protestant Church-Literature. Edited by John Nicholas Lenker, D.D., in connection with leading scholars in all parts of the Church, and published by Lutherans in All Lands Co., Minneapolis. Price to advance subscribers, $1.65 a volume.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The great enterprise of publishing a complete English translation of Luther's writings, which has been repeatedly noticed in our review-columns, is still progressing. Vol. XII of this series, lately received, is the continuation of Luther's Church-Postill, of which it constitutes Volume Third. It covers the period from the second Sunday after Easter to Trinity Sunday and contains twenty-six sermons based on the gospel-lessons of this period. The volume comprises 454 pages and is introduced with a Foreword by Dr. Lenker, Luther's Brief Instruction on What we should Seek and Expect in the Gospel, Luther's Preface to the New Edition of his Church-Postill, edited by Dr. Casper Cruzinger, in 1543, and a page of reasons for reading Luther. Appended to the volume is a page of Protestant Emenological statistics, in which the total number of Lutherans in the world is given at 71,999,852, of which 11,730,010 are credited to North America and 272,500 to the British Isles. The great majority of these latter twelve million speak the English tongue, and to them Dr. Lenker is rendering an inestimable service by offering them this new translation of the great Reformer's works.</td>
</tr>
</tbody>
</table>

This is an interesting and valuable monograph treating a phase of Pennsylvania's colonial history which in recent years has become a subject of special attention among students. It is divided into four chapters, discussing successively educational conditions in the colony, the formation of the Society for the Propagation of Christian Knowledge among the Germans in Pennsylvania, the establishment of charity-schools, their failure and the causes thereof. To these is added a bibliography of authorities consulted.

| The Travel Magazine. A Continuation of the Four-Track News. Published at 333 Fourth Avenue, New York, at $1.00 a year. |

The May issue of this elegant and useful periodical is a special number of 48 pages. Among other good things it offers these: Sports and Games on an Ocean-Liner: A Year in Capri: Byways of London; From the Latin Quarter to St. Cloud, with a full-page map of Paris; European Landling-Points of Steamers; Sailing-Dates to Europe, May and June, 1907; Six Weeks in Great Britain, for $300: A Walking Trip in Wales, etc. Every article is attractively written and finely illustrated. The Travel Magazine is interesting not only to those who travel, but also to the stay-at-homes, by enabling them to make delightful trips in imagination.

| The Youth's Companion. An illustrated weekly paper for all the family. Published by Perry Mason Company, 201 Columbus Avenue, Boston, at $1.75 a year. |

Though rightly claiming to be "a paper for all the family," The Youth's Companion has ever been of special interest to the boys and girls of our land. It is now running in its eighty-first volume and has long ago established a good name throughout the country. Its stories, while often dealing with war and the adventures of pioneers, cowboys and the like—themes always fascinating to the boyish
mind—are always clean and elevating in tone. However, it offers much more than wholesome fiction. On its editorial page current topics are discussed in brief and pithy paragraphs and a vast deal of useful information is offered in condensed form under separate heads. The Youth’s Companion is a companion whose conversation older people will find worth their while.

The American Catholic Historical Researches. Edited and published quarterly by Martin I. J. Griffin, Ridley Park, Pa., at $2 a year.

The April number of this periodical, which is No. 2 of the twenty-fourth volume (new series, Vol. III), contains on its 96 pages a great deal of historical information. We quote some of the headings: The Canadians Friendly to the Colonies. Commissioned Officers of the Navy of the Revolution. Pope Day in the Colonies. How Canada was “Lost,” Commodore Barry’s Memorial (with full-page portrait and autograph). Errors Corrected. Archbishop Carroll’s Defence of the Circus. An Apostle Jesuit Among the Indians of New York. Men and Matters. Several other illustrations are found in this issue.

German-American Annals. Continuation of the Quarterly Americana Germanica. A Bi-monthly of 64 pages, devoted to the Comparative Study of the Historical, Literary, Linguistic, Educational and Commercial Relations of Germany and America. Organ of the German-American Historical Society; the National German-American Alliance; and the Union of Old German Students in America. Edited by Prof. Marion D. Learned, University of Pennsylvania, with a large number of contributors, American and foreign, and published by the German-American Historical Society, 809 Spring Garden St., Philadelphia. Price, $3 a year. 50 cents a number.

The March-April issue of these Annals, which is No. 2 of Vol. V of the new series contains an interesting study of Dialectical Particularities in the Carlisle Vernerian, by William Prettyman; Patriotische Betrachtungen, by Otto Heller; Berlin, a German Settlement in Waterloo County, Ontario, Can., by C. L. Nicola; Reviews and a Bibliography of German Americans for 1906, by William G. Beck.

The Alumni Register. A monthly periodical issued by the University of Pennsylvania. The April issue (Vol. XI, No. 7) contains the Provost’s Report and an interesting article concerning “Pennsylvania-Dutch” Novels, by Cornelius Weygandt, class of ’93.

Calendar of Pennsylvania History

MAY, 1907


2. Union bricklayers locked out in Philadelphia.

3. Gov. Stuart signs bill appropriating $2,500,000 for the indigent insane.


5. Eleven of thirteen Italians convicted of Black Hand crimes in Wilkes-Barre.—United Gas Improvement Co. of Philadelphia opposes charters to rival companies.


7. Travelers’ Protective Association of Penna. meets at Lebanon and Association of Secondary-School Principals in the University of Pennsylvania.

8-11. Severe cold in western Pennsylvania.

12. Nineteen Penna. Shriners killed in railroad wreck at Honolulu, Cal.

13. Tenth State convention of Knights of Columbus in Philadelphia.—Order of Founders and Patriots meets at Independence Hall.


16. Legislature adjourns, having appropriated $57,000,000.—American Cotton Manufacturers’ Association meets in Philadelphia.


22. Woman’s Medical College in Philadelphia graduates 20 students.—Opening of Philadelphia & Western Railway.—Lutheran General Synod opens in Sunbury.—State encampment of Odd Fellows and Daughters of Rebekah at Reading.

23. Lutheran Ministerium of Pennsylvania and Adjacent States opens 100th meeting at Reading.

27. German Catholic Association of Pennsylvania meets at South Bethlehem.—Daily Sands of Philadelphia lawyer dies at Atlantic City.—Descriptive rainstorm in Pittsburg.—Sixth annual Horse Show in Philadelphia.

28. Fifty-fourth annual State convention of Knights Templar at Harrisburg.—Back to Historical Society dedicates museum at Doylestown.—Penna. Retail Coaldealers’ Association meets at Reading.

20. State Nurses’ Association meets at Reading.
THIS NUMBER CONTAINS
The Second Instalment of Our Illustrated Symposium

THE PENNSYLVANIA-GERMAN IN HIS RELATION TO EDUCATION

Comprising Articles on German Lutheran "Church-Schools," Education in the Evangelical Church and Among the Schwenkfelders and Early Schools of the German Reformed Church. Also:

Reverend Samuel K. Broidt, Sunday-School Founder, Minister and Editor (Illustrated Biographical Sketch)

Tombstone-Inscriptions in the Old Hummelstown Lutheran Churchyard (with Illustrations)

The Birth of the American Army

Mrs. Sallie Shirey, the Incomparable (with Portrait)

Myles Loring: A Tale of the Tulpehocken (Illustrated Serial Story), Chapter XI

Literary Gems, Editorial Comment, News-Cliippings, Correspondents' Chat, Genealogical Notes and Queries, etc. etc.

Full Table of Contents back of Frontispiece. Business Matters on next page.
The Pennsylvaniana-German

AUGUST, 1907

TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frontispiece—Portrait and Autograph of Rev. Samuel K. Brobst</td>
</tr>
<tr>
<td>The Pennsylvaniana-German in His Relation to Education—A Symposium (continued)</td>
</tr>
<tr>
<td>German Lutheran “Church-Schools”—By Rev. J. W. Early</td>
</tr>
<tr>
<td>Education in the Evangelical Church—By Rev. A. Stapleton, A.M., M.S.</td>
</tr>
<tr>
<td>Education Among the Schwenkfelders—By H. W. Kriebel</td>
</tr>
<tr>
<td>Early Schools of the German Reformed Church—By Rev. James I. Good, D.D.</td>
</tr>
<tr>
<td>Rev. Samuel K. Brobst, Sunday-school Founder, Minister and Editor</td>
</tr>
<tr>
<td>Tombstone-Inscriptions in the Old Hummelstown Lutheran Church-yard—By E. M. Eshelman</td>
</tr>
<tr>
<td>Six Great-Grandparents Living—By James J. Hauser</td>
</tr>
<tr>
<td>The Birth of the American Army—By Horace Kephart. Reprinted from Harper’s Magazine</td>
</tr>
<tr>
<td>Mrs. Sallie Shirey, the Incomparable—By J. O. K. Robarts</td>
</tr>
<tr>
<td>An Old-Fashioned Witch-Story—Extract from Dr. W. A. Helfrich’s Autobiography</td>
</tr>
<tr>
<td>Pennsylvania Historical Societies: Their Aims and their Work</td>
</tr>
<tr>
<td>The Bucks County Historical Society and Its Unique Museum</td>
</tr>
<tr>
<td>The Home: Oldtime Home Superstitions—By Julius F. Sachse, Litt. D.</td>
</tr>
<tr>
<td>Literary Gems</td>
</tr>
<tr>
<td>The Light of the Old Home—By H. A.’S.</td>
</tr>
<tr>
<td>Unschuldig g’schtroft—Die Singschula im Land</td>
</tr>
<tr>
<td>En Trip noch Fildeljy un Canada—By “Gottlieb Boonastiel” (concluded)</td>
</tr>
<tr>
<td>Die Mary un ihr Hundle—By “Wendell Kitzmiller”</td>
</tr>
<tr>
<td>Editorial Department</td>
</tr>
<tr>
<td>Clippings from Current News</td>
</tr>
<tr>
<td>Chat with Correspondents—Genealogical Notes and Queries</td>
</tr>
<tr>
<td>Our Book-Table—Calendar of Pennsylvania History, June, 1907</td>
</tr>
</tbody>
</table>
The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles

EDITED BY PROF. L. S. SHIMMELL, PH.D., HARRISBURG, PA.

German Lutheran "Church-Schools"

BY REV. J. W. EARLY, READING, PA.

Because of the difficulty in fixing limits and bounds this is a subject not easily treated. In the first place, the number of exclusively Lutheran schools was not very large. Yet, the schools under Lutheran influence were quite numerous. But the children of all who paid their tuition were received by them. Outside of the city and the large towns, the great majority of the schools were under the joint control of the Lutheran and the Reformed Churches. In Berks county, e.g., there was but one exclusively Lutheran church erected, outside of Reading, from the time of the Revolution until the middle of the nineteenth century. Throughout this entire period all the churches erected for the use of either of these denominations were the joint property of the two. This was very generally the case in all those sections in which the Pennsylvania-Germans were located. This makes it very difficult to get at the facts.

Lack of Records—"Evangelical"

The lack of satisfactory records and in many instances an absence of all records, is another great hindrance in the treatment of this subject. In fact, very little that is reliable bearing on it is to be found anywhere, except in the incidental allusions and statements found in the minutes of Synod, conferences, etc. Papers containing the names of contributors, and the amounts they gave, for the building of school-houses, found at Selinsgrove, at St. Michael's in Berks, and at other points, form an exception to this statement. Many of the congregations, as well as the pastors serving them, kept very indifferent records. Quite a number apparently kept none at all. Probably it is mainly owing to this fact that, when some ministers report two or even half a dozen schools in their parishes, it is impossible to locate them. As far as the report goes, except for the fact that the minutes are those of the Ministerium of Pennsylvania, the schools might have been located in South Africa.

Another matter which has caused confusion and difficulty among outsiders is the indefinite use of the term Evangelical. It is generally, although not always, used to indicate Lutherans. In some instances we find the terms Evangelical Lutheran and Evangelical Reformed used to distinguish the two churches. But in the large majority of instances, when that term is used during the eighteenth century and the first quarter of the nineteenth, without any special qualification, it is used as the equivalent of Lutheran. When, e.g., the deacons
of the Tulpehocken church in 1742, in their account of the disturbances (confusion) there, say that Evangelical ministers advised certain things, they mean Lutheran ministers, for they afterwards say it.

Community and Congregational Schools

In addition to all this, a large proportion, and we think in this case we would be safe in saying the larger number, of the so-called independent, neighborhood or community schools, such as had no direct connection with any congregation or denomination, were under Church influences. These were generally controlled by a committee or trustees, who were selected from the neighboring congregations, almost invariably either Lutherans or Reformed, or some members of each. Church schools were found at Molatton where the Swedes predominated, at Tulpehocken, both North and South, at Moselem or Ontelaune, Indian for Maiden-Creek, at Allemängel, in Richmond township, at Rockland, on the Oley Hills, at New Hanover, at the Trappe, at Muddy Creek, at York, at Lancaster, at Bindnagel’s, at Elizabethtown, at Selinsgrove, at Hummelstown, in short, at almost every point where Lutheran pastors or congregations were found. Frequently several additional schools were organized on the intermediate territory.

With reference to this matter and the independent schools, Dr. Lochman, secretary of Synod, 1813, in his explanations appended to the parochial reports, makes this statement: Finally it should be observed that there are many more German schools in this country than are here indicated. Those given here are congregational schools, under the direct supervision and control of the congregations. There are many other schools established and maintained by the farmers of a certain neighborhood, under their own control. These are not included in this report.

Some of these schools attained a high degree of efficiency. The writer himself received his rudimentary education in one of them. This school at Palmyra was afterwards merged into the common school at that place. That a good foundation was laid, and that the training was thorough, is evinced by the fact that two of the pupils prepared themselves for college in a single year. This was owing more to the fact that the young men, or boys of sixteen and seventeen as they were, had received a thorough primary education, than to any other cause. It was not necessary for them to take up anything besides Latin, Greek and algebra. In the English branches they were prepared for college. Another pupil of the same school was county superintendent of common schools for a number of years, and for many years has been deputy State superintendent.

In the line of studies and text-books the two classes of schools did not differ. Indeed, it might be said that, except in the mere fact that the congregational school was controlled by an individual congregation, there was no difference between them.

An Estimate of Numbers

Whilst it may not be possible to give the exact number of German schools, counting both classes, we think a pretty fair estimate can be made. But that the records are very imperfect will be seen from the following. During the period from 1781-87, when the annual roll of ministers numbered about a score, hardly two-thirds of the entire number, from seven to ten reported the number of communicants, of baptisms, and of burials. During the five succeeding years there are no reports. In 1793, at Philadelphia, 22 out of 25 pastors on the Parochial Report give 75 congregations, with 3,500-6,000 communicants, and 54 schools. For ten years there are no further reports. Then, in 1802, 33 pastors with 111 congregations and 15,000 to 16,000 communicants—but unfortunately one pastor reports over 4,000 as having commenced, so that probably 12,000 to 13,000 would be a fair average—report 77 schools. In 1807, five years later, 33 out of 37 pastors on roll report 97 schools, and five years later, 1812, 51 out of 67 pastors report, but only 43 have full reports. These tell
us they have 161 schools. A fair estimate would give not less than 240 or possibly 250 congregational schools. From this on until 1836, when common schools had already been introduced in some sections, the number does not vary much. We think it would be fairly safe to say that from 1793 both kinds of schools had increased from between 75 and 100 to between 400 and 500. While the German schools had probably increased five-fold, the German population had not increased at the same rate. This would certainly show that the Germans were not opposed to education.

Quality of Schools, Students and Teachers

But it may also be well to consider the character, quality, standard, or grade of these schools. It will hardly be necessary to state that they were mostly of a very high grade. The fact is, they were about all the churches and the entire communities in which they existed had to depend upon for the education and training of their ministers, lawyers, physicians and business men. We have never found that they fell behind others in this respect.

We have already referred to the independent school at Palmyra, as well as the training it furnished. It was two miles from Campbellstown, where the nearest Lutheran and Reformed church was located, and three miles from Bindnagle's, the parent church, a Lutheran church, although the Reformed also were privileged to worship in it. This church also had its school. A young man who had received his early education in these two schools, went to Gettysburg when the seminary at that place was founded. His career was suddenly cut short by his sudden and unexpected death. He had expected to return to preach his first sermon before his parents and friends in 1827. Instead, his funeral services were held at almost the same hour.

Here was a young man, only in his twenty-third year, but his books containing his exercises in Hebrew, his astronomical calculations, as well as those in surveying, his notes in history and the other lectures of his professor, show a training in both English and German which would do no discredit to a college or university graduate. The writer has those books in his possession, and wherever the early career of Benjamin Oehrlé and hundreds of others like him is known, no one will doubt that our German church schools did their work well, and that those who maintained them were not opposed to education.

As already intimated, the entire Church was dependent upon these schools for the men who supplied its pulpits. With but few exceptions, the men who were the teachers and leaders of the Church and of the communities in which it was found, received their education and their entire preparatory training in these schools. Possibly if it had not been for their conservative influence, the ravages of an insipid rationalism on the one hand, and of a devastating fanaticism on the other, would have been still greater. Although we shall not enter into theological discussions, we are perfectly justified in saying that these schools did much to prevent both these evils.

The character of the teachers employed also was a guaranty of their capacity to furnish the needed training. The reputation of some of the teachers at Strausstown, a village near the foot of the Blue Mountains, extended beyond the limits of Berks and Schuylkill. There were others in some of the country districts along the borders of Berks and Lehigh equally known.

Between seventy and eighty years ago a man who had been a teacher in the church schools of St. Michael's and Zion's, Philadelphia, became pastor of St. John's, at Hamburg, and four other congregations of the vicinity. That man published one of the best "Explanations of the Calendar" ever issued. If that country pastor had been a professor at Yale, or some other prominent institution of the country, all manner of titles would have been bestowed upon him for his very learned book. But Rev. Ludwig Walz was only a Lutheran pastor of a small country village in Berks county, and his name is unknown to fame. His
work, published in 1830, is still a rich storehouse of astronomical and other information, far surpassing many of those of the present day in the amount, value and variety of the information which it imparts, as well as in the style in which it is written.

A Wrong Impression—Much More to be Said

But the impression seems to have prevailed in certain quarters that the German citizens of Pennsylvania, especially during its provincial existence, were opposed to education. The facts and incidents already cited should convince almost any one, that this is a mistake. It is true, the Germans generally were not disposed to favor the so-called charity-schools, which the English seemed disposed to force upon them. We are strongly inclined to think that, if any one had tried to press upon the Quakers, or any one else, schools or any other kind of institutions for their supposed advantage in the same patronizing way, they would have demurred also. They too would have said: "We are not beggars, and we will not be treated as such. We can provide our own schools. Rather than be treated as beggars, we will maintain our own."

Possibly, too, there may have been more of politics than is generally attributed to it, in the entire movement. Dr. Bolles in his lectures suggests that not only Benjamin Franklin, but other leading men of his day, were afraid of German preponderance, since the Germans numbered about one half of the entire population of the province, about the middle of the eighteenth century. The same writer even credits Michael Schlatter, whose sympathies were always supposed to have been with the charity-schools, with the statement, that the motive for the founding of those schools was mainly political, and that the object was "to acquire more complete control of the Germans," thus to weaken their political power and wrench the government from them. Muhlenberg's premonition that the Germans would look upon the movement as a reproach certainly came true.

Much might also be said about the books used in these schools—concerning the fact that in those days writing was not considered necessary for girls, that frequently, and we might say generally, the text-books were books of devotion, as much as samples of literature and learning—also concerning the introduction of politics into them, a trick which seems not yet to be entirely forgotten. We close with an illustrative quotation from the ninety-eighth edition of Thomas Dilworth's Spelling Book, which also contained a small elementary grammar, omitted in the Lancaster edition, until the time

"when peace and commerce shall again smile upon us, and when, in spite of Britain and a certain evil one surnamed Beelzebub, we shall have paper and books of every kind in abundance, and science shall once more shoot up and flourish in the country."

Education in the Evangelical Church

BY REV. A. STAPLETON, A.M., M.S.

A Necessary Explanation

BEFORE elaborating our subject an explanation is necessary as to the term "Evangelical." We use this term, not in its theological sense, but as designating two religious bodies known as the "Evangelical Association," and its lesser member, "The United Evangelical Church." These people are commonly denominated "Evangelicals."

The original body in 1894 suffered a division, at which time fully three-fourths of the membership in Pennsylvania entered the new or "United Evangelical" organization, hence we use the term as indicating both bodies as a whole.

The "Evangelicals" now constitute a very aggressive element in the Protestant Church, having some thirty annual conferences in America, three in Europe, one in Japan, besides prosperous missions in China.

American in its origin and German in its constituency, this Church has never
received the attention of ecclesiastical writers which its importance deserves, and we believe that a close study of its history, like that of others of German origin recently explored, will afford many agreeable surprises to the investigator.

For many years but little notice was taken of these people by writers. They were supposed to be drawn from the lower and ignorant classes. The founders were supposed to be obscure men, and the ministers crude and ignorant. In many localities they were called "Dutch Methodists" and "Albrights" (Albrechts-Leute), after their founder, Rev. Jacob Albright. They were generally supposed to be antagonistic to education, and particularly to a learned ministry.

All this is erroneous, as may be readily shown. In her ministerial ranks are many men noted for their eloquence and pulpit accomplishments, and others enjoy a national reputation for learning, and bear titles derived from the foremost institutions of the world.

Their Origin

The denomination arose in the general evangelistic movement which stirred the old German churches of Pennsylvania (especially the Reformed), at the close of the Revolutionary War. Among the leaders of this movement were Otterbein, of the Reformed, and Boehm, of the Mennonite Church, who, with their followers, in 1789 formed the "United Brethren in Christ." Other German "converts," as Henry Boehm, Jacob Gruber and Peter Beaver (grandfather of Gen. James A. Beaver), identified themselves with Bishop Asbury, and were the vanguard of German Methodism in America.

This movement was wholly among the Pennsylvania-Germans, and had little or no connection with the labors of the Methodist pioneers.

During this general evangelistic movement Jacob Albright, of Lancaster county, was spiritually enlightened through the preaching of an evangelistic Reformed minister, named Anthony Houtz, in 1790. After a brief connection with a Methodist society, Albright, in 1796, started out as an independent evangelist. He soon attached other workers to himself, so that in 1807 he organized them into an annual conference. Albright died in 1809, but his work went on, until it has spread over the continent, and established itself in Germany, Switzerland, China and Japan. For many years the movement was exclusively German, and is still so in many sections of the Evangelical Association. In Pennsylvania, its stronghold, the transition into the English language is now almost complete.

Educational Literature

In 1815 the infant denomination already erected a printing-establishment which issued, besides doctrinal books, a vast number of educational books, which were scattered into the interior and the distant West. Several ministers of considerable literary attainment appeared at an early day. Among this number was John Conrad Reisner, who in 1835, was directed by the General Conference, the highest legislative body of the Church, to prepare a schoolbook. This work, a 12mo of 150 pages, made its appearance in 1838, rapidly passed through many editions, and for several decades was a standard work in German schools. Closely following Reisner's "Schule-Buch," came a German grammar, or "Sprach-Lehre," by Rev. J. Vogelbach, also by authorization of the Church. On the whole, many educational books were published for general distribution, all of which unmistakably shows an enlightened and progressive spirit.

The Voice of the Fathers

Because of the prevalent opinion that the Evangelicals opposed education, the General Conference of 1843, which met at Greensburg, Ohio, expressed itself in a remarkable manner on the subject.*

We were told by several delegates who were present at the Conference, that these public utterances in favor of education were prompted by the venerable Rev. John Dreisbach, the last surviving colleague of Jacob Albright, the founder. Dreisbach had himself in early life (1815-1825) been the leader of the Church.

* See "Evangelical Annals," by the present writer, p. 193.
The interest in the cause of education was conspicuously shown by Father Dreisbach, when in 1845, he published an address intended for the ministry, entitled "Ministers and Teachers Should Not be Ignorant." At the General Conference of 1847 Father Dreisbach was again present, and introduced the first resolution looking to the founding of an institution of learning in the denomination of which he was one of the pioneers. No immediate results followed this action, but the agitation ripened into a rich fruitage in later years.

The Period of Founding

At the opening of the quadrennium of 1851, an educational spirit seized the Church with such a furor as we have never seen manifested in the old-line denominations. With a membership of only 21,000, three institutions of learning were projected at one time. The General Conference at this juncture made the serious mistake of not controlling and guiding the movement. Disastrous consequences followed this lack of centralized effort, as we shall see.

At the session of the West Pennsylvania (now Central) Conference in 1854, active steps were taken to establish an institution to be called Union Seminary, at New Berlin, in Union county. A financial agent was put in the field who solicited funds on the "scholarship plan," a scheme which has almost invariably wrecked every institution that ever tried it. Fine grounds were secured, and a substantial and imposing edifice, costing $20,000, was erected thereon. In 1856, the Seminary opened with Rev. W. W. Orwig (afterwards bishop), as president.

The scholarship plan proved a failure, and disasters came apace. In 1863 the property was seized by the sheriff, but was rescued by a syndicate of ministers who bought it. It was reopened in 1865, and had a most useful career until 1902, when it was consolidated with Albright College, at Myerstown, as we shall presently see. In 1887, it obtained a collegiate charter as "Central Pennsylvania College." Its presidents, besides Bishop Orwig, were Prof. H. Hendricks, A.M., D.D.; Prof. A. S. Sassaman, who later was judge of the Berks county courts;

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1 See the Christliche Botschafter, 1845, p. 118.

The Pittsburg Conference in 1852 founded Albright Seminary, at Berlin Somerset county. It promised well, but failed in its finances. The two adjoining conferences being engaged in similar enterprises, it was deemed best to accept an invitation given by the Ohio Conference, in 1856, to unite its educational interests with that conference, and Albright Seminary was consolidated with the Greensburg Seminary of the Ohio Conference.

This latter seminary was founded by the Ohio Conference in 1855, on the same erroneous plan as the eastern schools, with like results. They were all pretty well patronized, but had no money behind them. Good old Bishop Long saved Greensburg Seminary repeatedly from the hands of the sheriff, and finally had to take title to the property, as his loans covered its value. The bishop bravely bore the burden until 1862, when he closed the school and sold the property. Prof. W. J. Hahn, a noble man, who for some time had been its head, removed to Iowa, where he interested the Iowa Conference in educational matters. This eventuated in the establishment of Blairstown Seminary in 1867, which after a brief career also succumbed for want of financial support. We have given the story of these defunct institutions to show the educational spirit of the Church. Her sad experience in establishing schools on the "scholarship plan" taught her wisdom, and caused her to build on better foundations thereafter.

The Permanent Institutions

In 1861 the Illinois and Wisconsin Conferences united in establishing Plainfield College, at Plainfield, Illinois. Prof. A. A. Smith, A.M., LL.D., formerly at the head of Greensburg Seminary, took charge of the new institution, and remaining its efficient head a quarter of a century, lived to see it grow into one of the finest institutions in the West.

In 1870 the college was removed to Naperville, near Chicago. Its charter was enlarged, and its title changed to Northwestern College.

In 1875 Union Biblical Institute, a theological school, was connected with the college. Both institutions are heavily endowed, and all the western conferences of the Evangelical Association aid in its support.

The East Pennsylvania Conference in 1881 established Schuylkill Seminary, at Reading, Pennsylvania. In 1882, Col. J. H. Lick, a munificent citizen of Lebanon, donated eight acres as a site and $24,000 in money, on condition that the institution be removed to Fredericksburg, in Lebanon county. The proposition was accepted, and a large additional sum was raised by the conference. The buildings were erected, and the school was removed thither in 1886. It had a most prosperous career until the sad division of the Church in 1894. As already noted, the vast majority of the members of the Evangelical Association in Pennsylvania became constituent members of the United Evangelical Church.

The title being vested in the Association, almost the entire faculty and student body, holding to the newly formed denomination, withdrew from the seminary, which caused its ruin. After bravely but vainly trying to maintain the school, the Evangelical Association wisely concluded to relocate in Reading. A suitable property was purchased, and the school reopened under favorable auspices, and is now growing in both patronage and favor under the efficient presidency of Prof. W. F. Teel, Ph.M.

In addition the Northwestern College at Naperville, Ill., and Schuylkill Seminary at Reading, in the East, the Evangelical Association has a flourishing seminary in the city of Reutlingen, Germany, which was founded by the General Conference in 1875, and a training school in Tokio, Japan.
Education in the United Evangelical Church

The United Evangelical Church was formed in 1894 by dissentient members of the Association, who constituted fully one-third of the original body. Education became one of the first concerns of the newly formed body. Immediately after the division, the East Pennsylvania Conference leased the property of the defunct Palatinate College at Myerstown, near Lebanon, and thither almost in a body the faculty and students of Schuylkill Seminary, already referred to, removed, and a charter was obtained under the title of Albright Collegiate Institute. In 1896 the property was purchased, and additional grounds and buildings were added, making it a most desirable educational plant. In 1895 the charter was greatly enlarged and the title changed to Albright College.

Upon the division of the Church Central Pennsylvania College, already described, remained wholly under the control of the new organization. The three Pennsylvania conferences, namely, the East Pennsylvania, Central Pennsylvania and Pittsburg, after many conferences through committees, concluded to consolidate all their educational interests and make one strong and efficient institution to represent the Eastern portion of the Church. Accordingly in 1902 Central Pennsylvania College was merged into that at Myerstown.

Prof. James A. Woodring, A.M., D.D., is the efficient head. Among the educational staff are Prof. C. A. Bowman, Ph.D., the former head of the college, and Prof. A. E. Gobble, A.M., D.D., formerly of Central Pennsylvania College. The consolidated college has a respectable endowment. In the West the same policy of concentration was followed. The various conferences united and founded in 1900, in the city of Le Mars, Iowa, Western Union College, with Prof. H. H. Thoren, Ph.D., as its head. Soon after its opening the building was accidentally destroyed by fire. With true Teuton fortitude and determination, the building was replaced on a larger scale, and the institution is now in a prosperous condition under the able presidency of Prof. C. C. Poling, Ph.D.
Marching in the Van

With the presentation of this educational record we are quite willing to submit to the intelligent public the question of the attitude of the two Evangelical bodies toward higher education. There are many eminent men—men known throughout the length and breadth of the land—who received their educational equipment in her institutions, who will stand by us if we state that the "Evangelicals" are not plodding in the rear, but marching in the van of the educational procession.

Education Among the Schwenkfelders

BY H. W. KRIEBEL

In studying the history of secular education among the Schwenkfelders as a body, one finds comparatively little material relating to the first thirty years after the immigration. It seems that about the year 1764 there was considerable deliberation with respect to the establishment of a school system for and by the Schwenkfelders. The necessity for such schools was laid before the heads of families in a series of questions. A meeting was thereupon held on the first of March, 1764, and money pledged for the support of the schools. In June another meeting was held, when articles of agreement were adopted and the system was inaugurated.

Establishment of a School-System

In the deliberations of June the following principles were agreed to, written out at length and illustrated by references to a number of authorities:

1. Man by nature is lost, but is intended by God to be eternally happy.
2. It is the duty of parents to bring up their children in the fear of God and in useful knowledge.
3. A system of public schools is necessary to lighten, but it can not remove, the duty of parents in this respect.
4. It is the object of schools to lead children into the wisdom of God and the possession of useful knowledge.
5. Specifically it is their object to educate in godliness, learning and virtue.
6. This principle concerning the object of schools is founded on God.

7. The essential conditions of good schools are: Competent teachers, order and regulations, a true fear of God, impartation of useful knowledge, care of teachers.
8. A teacher ought to be godly, educated and of good repute.
9. A faithful teacher must seek the true welfare of his pupils.
10. It is necessary for parents and teachers to agree as to methods to bring about the best results.
11. The moral training of children must not be overlooked.
12. The reading of God's Word and the study of the catechism should not be omitted from the schools.
13. Reading and writing the English and German languages, arithmetic and geography and other useful branches should be studied.
14. Provision should be made for the support of the teacher.

At the time of the adoption of the aforementioned principles the contributors also adopted "Certain Agreements and Fundamental Articles for the establishment, support and continuation of a school-system in the districts of Skipack and Goshenhoppen." These articles touched upon the following points:

WHEREAS, the training of the young can be accomplished in no way better than by the establishment of schools:

WHEREAS, the Schwenkfelders have been under great inconvenience through the want of well-regulated schools; Therefore, contributors and subscribers create a loan for a period of sixteen years reckoned from May 16, 1764, to be under the management of certain trustees in order that the interest thereof at 5 per cent, may be applied to the support of the schools subject to the following regulations:
1. The work being undertaken by the Schwenkfelders, they are to have control of the schools, but the idea and intention is that the school system shall be open to the children of the parents of any denomination.

2. Contributors shall hold an annual meeting for the election of trustees.

3. The trustees shall have power to manage the schools.

4. The trustees shall have full power to examine and adjust differences arising in connection with the working of the schools.

5. The trustees are to elect and make agreements with teachers and for just cause dismiss and discharge the same.

6. The trustees are to manage the funds.

7. The trustees shall use or invest the funds, following minutely, however, the conditions of bequests.

8. The schools shall be visited once in each month by at least two of the trustees. Full records shall be kept of all their business.

9. Provision is made for bringing the system to an end if not satisfactory.


A loan of £840 was created by thirty contributors, which was reduced to less than £800 by the withdrawal of a few subscriptions. The first election of trustees was held August 10, 1764. Two teachers were engaged for the following winter, one of whom received £20 ($53.33) and board for a term of six months; the other received for the same period £10 and board, light and fuel.

**Evil Effects of Depreciated Currency**

The school fund did not escape the financial misfortunes of the Revolution. In an address issued in 1791 the trustees stated that by the interest of the fund of 1764 and by free contributions they supported a good school until the debtors to their funds began to pay their interest and at last the principal in depreciated currency. The debtors had received the hard-earned money of the Schwenkfelders and found it convenient and by enactment of law, legal—though not right—to repay the various sums in depreciated paper currency. This depreciation of the fund was an unfortunate, though perhaps unavoidable accompaniment of the struggle for independence. Through this shrinkage the capital stock of £800 contracted to less than £100 in 1793, which was offered to the original subscribers or their heirs. Of this sum less than £12 was accepted, the rest being donated to the fund.

In 1780 the period for which the fund was originally collected expired. A general meeting of the supporters of the schools was held, at which it was agreed for the next three years to leave intact the capital, which through the accruing interest was insufficient to meet the current expenses and which at the time was not readily convertible into specie. They divided themselves into four classes to be taxed pro rata under given conditions to meet the running expenses. An inspector was also elected to supervise the schools, and it was agreed that no child should be allowed to attend school that did not know the alphabet. This plan of dividing the supporters into classes and of thus paying the teachers, etc., was continued until 1823, when the original plan of the schools was superseded by other methods. The fund, amounting to about £1.46, became the nucleus of the literary fund of the Schwenkfelder Church.

**Hosensack Academy—Friends of Public School**

This school system reached its highest efficiency during 1790-1792 under the instruction of George Carl Stock, who afterwards became a Lutheran minister. In August, 1790, an agreement was entered into by the trustees with the said Stock, of Halic, as teacher in Goshenhoppen for one year at £5 ($13.33) per month with free dwelling and fire-wood. He agreed to teach English, German, Latin, Greek, etc. He opened the school which he was wont to call “Our Academy.” September 1, 1790, where the Schwenkfelder meeting-house in Hosensack stands. The school was continued without intermission seemingly for the year, when the contract was renewed for another year, but for some unexplained reason the school was closed at the end of April, 1792.

The following words are quoted from a circular letter dated “Philadelphia County, March, 1791,” and will furnish some interesting data:

The trustees have lately and at their own expense erected a new schoolhouse and dwelling house for its master and engaged a man of good learning and fair character to be the master of that school, in which children of parents of any religious denomination, English or German, rich or poor, may be taught read-
SCHWENKFELDER CHURCH AT HOSENSACK, ERECTED IN 1828

ing, writing, cyphering, and some or other young men of genius instructed in mathematics and the learned languages and trained up to become ushers or assistants to this or any other school. Catechisms and other doctrinal books of any religious school shall not be introduced into this school. Parents may form the minds of their children in their own way or may commit them to the clergy of the church or the meeting to which they belong. The master of the school shall nevertheless use his utmost endeavors to impress on their tender minds the fear of God, the love of their country and of all mankind. This well-meaning school is undertaken by a few persons of but moderate estates, on whom the expense of supporting and improving it will fall very heavily. The trustees flatter themselves with the hope that it will meet with some encouragement from the benevolent who have the good of the growing youth of this country at heart, by contributing their mite towards this purpose.

When the school system of their own was abandoned by the Schwenkfelders, they joined in with their neighbors in conducting subscription schools. Upon the adoption of the public school system some of them feared the abridgment of personal liberty and the secularization of the schools, but they became its friends and have continued its friends ever since. Their whole life shows that as a body they were warm friends of education at all times. Isaac Schultz doubtless gave a fair presentation of them when he wrote in 1844: "They pay great attention to education, to the religious and moral training of their children. Many of them possess a respectable knowledge of the learned languages, Latin, etc. There is scarcely a family among them that does not possess a well selected and neatly arranged library, among which you will find manuscript copies from their learned fathers."

Perkiomen Seminary—A Quotation

A revival of interest in education by the Schwenkfelders as a body has manifested itself in recent years. Accordingly their General Conference in October, 1891, appointed a committee of seven members to take into consideration the advisability of establishing a school for advanced or secondary education. The outcome was that "Perkiomen Seminary" was organized and put into active operation at Pennsburg, Pa., in the fall of 1892 under the principalship of Reverend O. S. Kriebel, A.M. This school has taken a place in the front rank of private secondary schools of the State.

It will not be amiss to quote the words of the Hon. C. Heydrick, of Franklin, Pa., penned in 1884 in connection with the 150th anniversary of the landing of
The earliest school record bears date June 13, 1764. It is a remarkable document. With singular clearness, brevity and comprehensiveness of expression it establishes a school system which it would be difficult if not impossible to improve under circumstances such as surrounded its authors. It contains nothing that ought to be omitted; it omits nothing that ought to be contained in such a document. In fundamentals it is rigid and fundamentally it seems right after one hundred and twenty years; in matter, of detail it is sufficiently flexible to admit of growth and improvement and devolve a proper and healthy responsibility upon the administrative officers of the system. The scope, design and origin of the system cannot be better stated than it is stated in a few well-chosen words by its author.

Schools were maintained under this system until it was superseded by the common school system of the Commonwealth. The curriculum embraced the Latin and Greek languages and the higher mathematics. If the trustees observed the injunction of the fifth fundamental article it embraced, in the silent teaching of the example of those set over the youth, something better and nobler than all else and evidence is not lacking that the trustees were observant of their duty in this regard as in others.

It is commonly supposed that great progress has been made within a century in everything that tends to elevate the human race or contribute to the happiness and prosperity of the individual and that this progress is nowhere more marked than in the adoption of the public school system of this Commonwealth. But while it admits not of a doubt the adoption of that system was and is an incalculable blessing to the Commonwealth as a whole, whoever shall carefully read the Fundamental Articles by which the Schwenkfelders' school-system was established and the minutes of the trustees and of the yearly conferences will hesitate to say that the Schwenkfelders were benefited by the change.

Early Schools of the German Reformed Church

BY REV. JAMES I. GOOD, D.D.

The early schools of the German Reformed Church were the parochial schools of the congregations. These schools varied very much in efficiency, depending on the ability and character of the schoolmaster. Rev. Michael Schlatter, the organizer of the Reformed Coetus, speaks very highly of the early schoolmaster at Frederick, Md., named Schley, who was the ancestor of Admiral Schley. But often reports came to the Coetus of the Reformed Church of the inefficiency of the schoolmasters or of the parochial schools. Still, considering the poverty of the early settlers and the educational difficulties they had to encounter, those early parochial schools were an important factor in the educational history of Pennsylvania. To show the character of the training given in these schools, we give the account of the closing exercises of the parochial school of the Reformed Church at Philadelphia on May 16, 1796, as given in a small published pamphlet.

The exercises were begun with a hymn and prayer by the pastor (Rev. W. Hendel, D.D.). Henry Schreiner delivered an address on "The Necessity, Importance and Excellence of a Good Education," so as to fashion men that they might become pious members of the Christian Church and useful citizens in public affairs. The first grade of boys and girls read in the Bible, the second grade of boys and girls read in the Testament, the third grade read and spelled in the Psalms, the fourth grade spelled in the primer.

The answers on Christian doctrine in the (Heidelberg) catechism were recited by both the first grades of boys and girls. Then Bible history was gone over by the first grade. The second grade were examined in Lampe's Milk of Truth (a primary catechism based on the Heidelberg catechism). Then came the singing of the 6th and 7th verses of the hymn, "O Jesus, Sweet Light."

John Winkhaus in an address showed the main points belonging to a good education, namely the knowledge of God according to His power, His wisdom and goodness in the works of nature, and then the knowledge of our redemption from the Bible, with which was joined the love and fear of God and a pious life. John Halin and Gottfried Baumgartt had a dialogue about the difference between the German and the English languages. Michael Müller and George Beyer spoke on the pious life of Joseph, and showed how good and useful it would be, if men from youth feared God, avoided wicked companions and lived according to God's laws. William Reidie showed, in verses, the beauty of spring,—in which all creatures awake to love to God the Creator, and to thanking for His benefits. George Nickels and George Schwartz spoke of the evil custom of young persons on festival days. John Karth and Robert Ebling spoke of the necessity of learning what was good, when one betakes himself with profit to travel in order to see
found a poor young man, desirous of studying for the ministry. He at once arranged for him to come to Baltimore and prosecute his studies. He afterwards became a useful minister, his name being Philip Mayer. Dr. Becker educated about seventeen for the ministry either in full or in part from 1800 to 1818.

The next school of the prophets was under Rev. Frederic L. Herman. Like Becker he was an able scholar, though not so well known for pulpit work. He organized his so-called "Swamp College" at Falkner Swamp, near Pottstown. He educated in all also seventeen from 1790 to 1830. He taught them not only theology, but also ancient languages and kindred sciences. He trained them to speak in Latin and to write it. On Sundays he would send out his students to exercise their abilities by filling his appointments to preach.

The third private theological school was at Philadelphia under Rev. Samuel Helffenstein, D.D. He began later than the others, in 1810, and educated in all about twenty-seven. Rev. D. Van Horne, D.D., in his "History of the Reformed Church of Philadelphia," says: "The students were accustomed to sit under the chancel during the church service and in many cases were received into the pastor's home as regular members of the family." He used the dogmatics of Lampe, but afterwards published his own work on dogmatics. Helfrich, one of the students, says: "The students were practiced in the classic languages. Hebrew was Dr. Helfffenstein's favorite language. Each Sunday we had to take turns in delivering addresses at the almshouse and at the hospital of the city."

The Germania, a German society of Philadelphia, was utilized by them for the cultivation of public address and the students often acted as its officers. Other exercises of oratory were held in the church. Each student had to preach a sermon before the students and invited guests, which was criticised by Dr. Helffenstein.
Reverend Samuel K. Brobst
Sunday-School Founder, Minister and Editor

(See Frontispiece, Portrait and Autograph)

IN our day the Sunday-school is so constant and well established an auxiliary of the Church that it is difficult to see how the latter could ever get along without it. The association seems so natural and necessary that one unacquainted with historical facts would readily believe it had always existed. Yet with the exception of the Schwenkfelders, who maintained Sunday-schools since their coming over in 1734, this institution in eastern Pennsylvania does not apparently date back much further than threescore years.

The subject of the present sketch was a pioneer along this line of church-work. He was first and pre-eminently a religious teacher of the young, a founder of Sunday-schools. He was also a regularly constituted minister of the Word. Physical weakness, however, prevented him to a large extent from preaching, and so he used his talents and strength to serve his Church in another direction. He became an editor and publisher of religious periodicals, primarily for the young and also for the old. In his three-fold capacity as Sunday-school founder, minister and editor he achieved much lasting good, for which he should ever be gratefully and honorably remembered as a faithful laborer in his Master's vineyard.

The material for the following sketch of his life, character and work has been gathered from the Luthersiche Kalender and the Jugendfreund, publications founded by him and continued until the present day.

His Ancestry, Parentage and Education

Reverend Samuel Kistler Brobst was descended from one of the oldest Pennsyl-

vania-German families of this country, his ancestors having come across

the sea at the close of the seventeenth or the beginning of the eighteenth century. Often when his opponents tried to

treat him, the unwearied champion of the German language and German customs, as an alien, he reminded them with the best of humor that he actually was the oldest and most primitive American of them all and that, if a man's nationality was just cause for glorying, he had ample reasons to be proud, being an American of the sixth generation.

His parents were Jacob F. Brobst and his wife Lydia, niece Kistler. November 16, 1822, he was born in the house of his grandfather, Philip Jacob Kistler, in Kistler's Valley, Lehigh county, Pa. Five weeks later he was baptized in the New Jerusalem church by Reverend Father Knosky. His first instruction was given him in a parochial school, such as were still found at that time among the rural congregations of Pennsylvania. In his fourteenth year he lost his father, of whom he says that he loved the Word of God, attended church regularly and prayed in his closet often and earnestly. His mother, to whom he always clung with fervent love and filial devotion, had to see him laid in his grave when she was seventy-six years of age.

In 1837 he was confirmed, after thorough and successful instruction in the Lutheran catechism, Scripture-texts and hymns, by Reverend Isaac Röller. Then he moved to Washington, in western Pennsylvania, to learn the trade of a copper-and-tin smith with a kinsman. In this lonesomeness at Canonsburg, where as a boy of fifteen he had to manage a branch of the business, he suffered from homeliness. There also he had many very blessed impressions and suggestions, partly through the sermons and pastoral visits of Reverend Dr. Brown, who then presided over Jefferson College and took a hearty interest in the lonely youth; partly by attending the Sunday-school and Bible-class at that place. There the thought of preaching the gospel among the heathen first awoke in him. He was
then moving in Presbyterian circles, whose influence in rousing and sustaining in his soul a zeal for studying the Scriptures he thankfully remembered all his afterlife.*

Meanwhile he did not get along very well in his trade, tho he applied himself diligently and faithfully in trying to master it. His head was filled with thoughts of books and his heart with wishes and yearnings for the time when he might devote himself wholly to study. In the winter of 1840 he became seriously ill and the following spring he was allowed to go home. On the way he had to lie over a whole day in Chambersburg. Going thro' the streets there, his eye caught a signboard with the words "Christliche Zeitschrift." It was the printing office of the Reformed Church. He entered quickly and was given a few numbers of the paper, which he read with liveliest interest on his way home. That was the first German religious paper he ever got to read; a seed of grain that fell on fertile soil within him and out of which afterwards grew the Jugendfreund, the Kalender, the Luthersiche Zeitschrift and all the other enterprises by means of which he served his Church so faithfully and unweariedly.

During the summer of 1841 he was in the care of a physician. In the fall he entered the Allentown Academy, at the same time taking private lessons to perfect his knowledge of German. The following winter he worked near his parental home in Kistler's Valley as schoolteacher and founded Sunday-schools, an institution then unknown in a wide region. For the parents and grown-up brothers and sisters of his pupils he conducted a Bible-class on Sunday evenings, to increase their knowledge of the sacred Word.†

It was decided now that he would study theology; but where? He would not venture to Columbus, Ohio, because the climate there was said to be unwholesome. He would not go to Gettysburg, because of the "new measures" prevailing there. So he tried, as well as he could, to gather the necessary knowledge from individual pastors and teachers, in different institutions, some of which were not Lutheran, and by diligent private study. He attended the Kutztown Academy, Marshall College at Mercersburg, to which he was specially drawn by Dr. Schaff and Dr. Nevin, and Washington College, a Presbyterian school at Washington, Pa. At this place he preached regularly to the small German congregation, which wanted to give him a formal pastoral call. In college he taught a number of young men German so successfully that the trustees invited him to continue in the institution as teacher of German. One of his pupils there was James Garfield, afterwards President of the United States.

Offer Refused—Only Pastoral Charge

After having been so cordially received as preacher and teacher in western Pennsylvania he had to undergo a different experience in the eastern part of the State. In the summer of 1845 he was appointed, upon the recommendation of Dr. Nevin, as agent of the American Sunday-school Union, to establish German Sunday-schools in eastern Pennsylvania. Here he encountered much unexpected opposition and difficulty; he had a hard struggle and much sorrow, "because the people wholly failed to understand his intentions." A splendid offer of the Sunday-school Union, to enter their service permanently as German

*Dr. G. H. Gerberding in his Life and Letters of W. A. Passavant, D.D., tells us that the latter, when as a young man he was canvassing for some church paper in Canonsburg, "found two young German jour- namen, one a tinker, the other a tailor. Finding both of them intelligent above their companions, sincerely kind and ardent members of the Lutheran Church, he interested himself in their welfare. Both were poor and hungry for knowledge. Young Passavant directed their attention to the spiritual destination of the Ger- man Lutherans throughout the land. He awakened in them a desire to prepare for the ministry and aided them in preparing for the holy service. One of these was S. K. Brobst, the other M. Schweitzer. In- afterwards became eminently useful ministers of the Lutheran Church."

†Dr. W. A. Helfrich says in his autobiography: "The Sunday-school was Brobst's hobby, as was every thing that related to the youth. . . . But the 'good cause,' as Brobst called it, could not be introduced so readily everywhere; it had to win its way through much adversity. Brobst felt himself specially called to champion the cause of the Sunday-school. He even wrote some small tracts, that were very good and prac- tical. In many places people were afraid of innova- tions and at first strongly opposed the Sunday-school. But all opposition was soon overcome. . . . Brobst started Sunday-schools in the entire vicinity, wherever he could find a foothold."
secretary and editor, was refused because he wanted to remain with his dear Lutheran Church.

In May, 1847, at the centennial anniversary of the Ministerium of Pennsylvania in Zion's church in Philadelphia, Samuel K. Brobst reported as a candidate for the ministry and was duly examined and licensed. His formal ordination followed three years later in Pottsville, where Dr. Krotel and others were ordained with him. One long desired goal was now attained, but for a number of years he remained without a regular charge. His pulmonary trouble, which kept him under medical treatment continually, would not allow him to take one. It is wonderful that only in the last nine years of his life he felt strong enough, in addition to his many other employments, to minister to St. Peter's congregation in Allentown. This poor flock, consisting mostly of German immigrants, he served with all faithfulness and self-denial; to it he devoted the rest of his strength. In preaching, in teaching the young, in the care of souls, in missionary labors among those who had to be won over, he toiled unremittingly and with much blessing. At the time of his death this congregation, which was loaded with debt when he took it in charge, built beside its church a schoolhouse larger than the church—as it were a monument to its departed first pastor and his motto: "From family to school, from school to church, from church to heaven."

Editorial Qualifications and Labors

It was certainly not only the frailty of his body that induced Reverend Brobst to serve his Church and his people by publishing Christian periodicals. It was an impulse from within, a calling that would at all events have made a pathway for itself. Judged by human standards, he lacked much that we usually look for in a magazine-editor. He had not had a very comprehensive or thorough literary education. Writing was not easy for him; his style was heavy and awkward. His judgment of men and writings often was uncertain and wavering. But he was a man of the people who had served from the lowest rank up, who with believing trust in God's help had won his way. He knew exactly the condition of his people in their families, schools and churches; he knew their strength and their weakness. What he wrote was always so simple, honest, unadorned and straightforward that the common man could grasp and keep every word of it. To this he joined an inexhaustible patience and perseverance, a tenacity of purpose that would return to the fray again and again, even if repulsed with clubs. His sensitiveness was deeply hurt by these rude attacks from right and left, yet he never gave vent to his feelings in what he published. The he erred occasionally in choosing his assistants, he also had a peculiar faculty of keeping his hold upon a tried helper, so that he would hitch him, willing or unwilling, again and again to his editorial cart and make him use the talents for the good of the Church.

June 16, 1847, he issued the first number of the Jugendfreund, a monthly periodical for Sunday-school pupils, whose purpose, as stated in his introductory, was the preservation and extension of the German language, as also the instruction and Christian training of youth. In the same introductory he expressed the confident expectation that "God, who had always blessed the efforts made on behalf of the growing generation, would bless this work also." This hope was not disappointed, for tho' the Jugendfreund has long ceased to be the only German young-folks' paper in the country and is a sexagenarian now, it still makes its monthly visits to a wide circle of appreciative readers. At the time of its founding there were in America 538 Lutheran pastors serving 1307 congregations with 135,630 communicants. Now the Luth erische Kalender enrolls the names of 7864 pastors, serving 11,954 congregations with 1,940,288 communicants. Moreover there are now 4701 parish-schools, in which 242,160 children are taught by 3860 teachers, and 6640 Sunday-schools, attended by 679,402 pupils with 69,575 teachers and officers. This growth of parish and Sunday-schools is
the harvest in the sowing of which Reverend Brobst labored so diligently all his life.

The Jugendfreund was followed in 1853 by the Lutherische Kalender, which has been published annually ever since and has been accompanied since 1865 by an English counterpart. To these was added in 1858 the Lutherische Zeit- schrift, published semi-monthly at first and monthly after 1866. This has since been combined with the Lutherischer Herald and is now published in New York.

A fourth publication of Reverend Brobst's were the Theologischen Monats- hefte, begun in 1868. These made the most enemies for their publisher, especially among those whose warmest friend he was; they also brought him pecuniary loss. But just here he has shown most plainly that he knew the needs of his Church. In the midst of warring opinions he was striving hard and honestly for an agreement, not at the expense of truth, but upon the foundation of victorious, convincing truth.

Reverend Brobst's activity as publisher of church-periodicals and Sunday-school books continued almost thirty years. A fair, impartial review of the several series of these periodicals will reveal a continuous development, the result of a sort of inward necessity. The man was growing into the measure of his office. The further he penetrated into the depths of truth, the more his horizon widened, the more clearly he perceived the relations of things, the more fully his practical eye saw what was needed. And when he had seen this he went ahead boldly to supply the want. Little caring for the success or failure of his business.

The Secret of His Power—Educational Zeal

It was quite natural that the man who as editor was thus feeling, as it were, the pulse of the Church's life from week to week, should occupy an important place in ecclesiastical meetings, conferences and synods. He sought no distinction there, but ever remained one of the most modest and humble members. Tho a genuine American, he was no parliamentarian; many excelled him in eloquence, in ingenuity, in theological knowledge. But when he spoke he did so with an earnestness, a warmth, a power of inward conviction, that could not fail to make a strong impression. It was felt that this man was working and striving for a sacred cause. Tho shy by nature and a Christian lowly in heart, he was fearless even in the presence of the greatest, and the weakly little man, looked at askance by many, remained fresh and brave both in attack and defense, exemplifying the good German motto: "Bange machen gilt nicht." So in ecclesiastical gatherings and private conferences, to which he assembled his brethren, he not only suggested salutary ideas and enterprises, but also with unwearied perseverance accomplished much that the majority at first considered impossible and unnecessary. Think of the founding of the Emigrant Mission in New York, the Theological Seminary in Philadelphia and Muilenberg College at Allentown— institutions whose history will ever be connected with the name of Samuel K. Brobst.

Dearest of all to his heart was the cause of education. He never tired of seeking information on schools of all kinds, and he was equally indefatigable in laying to the heart of others the supreme importance of the education of youth, thus putting in practice the saying of Luther which he had printed in bold type in the first issue of the Jugendfreund: "Whoever wants to inflict a really severe injury upon the Devil in his kingdom, let him take hold of young folks and children and try to lay within them a foundation that will abide forever."

As time advanced, Reverend Brobst became more and more zealous in opposing by speech and writing all fanaticism in doctrine and practice. He was equally anxious to prevent the young from forsaking the sound, simple faith of the catechism and to rouse and promote a hearty love for the beautiful time-honored services of his Church. Many an incitement and encouragement in this direction was given in the Liturgical

* "We will not sneer."
Devotions which he published from time to time, also in German. The sincere, childlike piety which was the chief trait of his being made him love with all his heart whatever of beauty, goodness and truth we have inherited from our fathers thro' doctrine, customs, hymns and prayers, and he tried with all his strength to awaken and preserve this love in others.

In the opinion of many he undertook entirely too much and attempted things for doing which he lacked strength and qualification. But admitting that sometimes he erred in this direction, it was not the result of thoughtless impetuosity or exaggerated self-confidence; it was a clear view of an existing need and his untiring willingness to serve his Church that impelled him from one thing to another. Above all he wanted to make a start, then he was willing to step aside and let those go ahead who were best qualified. With the little strength given him, he boldly entered thro' the door which the Lord opened for him. To Him he clung with childlike, undimmed faith; from Him he daily drew new strength and blessing. All the whirl of business around him could not disturb or weary his intimate intercourse with his Savior. The school of suffering in which he was trained nearly all his life tended to strengthen this intercourse and the end found him well prepared.

His Departure and Parting Admonitions

He was permitted to remain in the harness almost to the last hour. For a few days only he was confined entirely to his room. Even then there were hours when he could scarcely believe that the time of his departure had come so near. He was not yet weary of his work and would gladly, if so his Lord had willed, have remained in the body some time longer, so as to have the more fruit of his work. But with Paul he learned to leave this matter entirely to the Lord. On the morning of December 23, 1876, quietly and without a struggle he passed beyond into the everlasting Christmas joys of heaven.

The issue of the _Lutherische Zeit­schrift_ that announced the death of Faith Brobst also contained these farewell admonitions addressed to his readers and in particular to his younger ministerial brethren, dated on Wednesday after the third Sunday of Advent.

1. Visit the sick diligently and devoutly read to them the simple words of consolation so numerous in God's Word, as well as the precious hymns found in the hymn-book. In these hard days of suffering my heart has experienced more than ever before how comforting, strengthening and refreshing those Bible and hymn-verses are to the sick and dying. God's Word is mightier than everything else.

2. Appoint suitable persons in your congregations to visit the sick, suffering and dying whom you can not often visit yourselves, and simply read to them God's Word for their consolation.

3. Teach the children in weekday and Sunday-schools simply to read to their parents and grandparents, when they become old, sick and weak, in the language which they know best; and which most deeply touches their hearts, from God's Word—the Bible, hymn and prayer-book.

I have always advised such reading and consider it of supreme importance in the spiritual care of the sick, for edification on the sickbed and for consolation in death.

Reverend Brobst was also one of the founders of the German Editorial Association of Pennsylvania and of the _Deutsche Gesellschaft_ in Philadelphia, for which he collected a number of rare and valuable prints. His favorite historical study were the German settlements of Pennsylvania. He helped to organize the State Normal School at Kutztown and worked hard for the introduction of German as a regular study in the public schools of the State. His funeral services, held in St. John's church at Allentown, December 28, 1876, were attended by a large concourse of friends, including all local editors, ministers and members of German societies, also very many ministerial brethren from other places. Rev. B. W. Schmuck, of Allentown, preached in German, Dr. B. M. Schmucker, of Reading, in English; a biographical sketch was read by Rev. William Rath, of Allentown. The remains were laid to rest in Union Cemetery, Rev. Joshua Jäger officiating.
Tombstone-Inscriptions
in the Old Hummelstown Lutheran Churchyard

BY E. M. ESHELMAN, TAKOMA PARK, D. C.

Note.—Acknowledgment is made for some of the material of this sketch to the publications of the Dauphin County Historical Society and Souvenir of Zion Evangelical Lutheran church, Hummelstown, by Rev. D. Burt Smith, the present pastor.

Here, in the modest borough of Hummelstown, Dauphin county, Pa., near the western extremity of the beautiful and fertile Lebanon valley, overlooking the picturesque and historic Swatara creek, stands Zion Evangelical Lutheran church, better known as Old Hummelstown Lutheran church, and its accompanying Gottesacker. Tho this stone church is nearly a century old, and tho it has not been used for church-purposes since 1892, it is still, apparently, in a fair state of preservation. There it stands like a huge monument to a pious and self-sacrificing ancestry.

The study of American history and the story of these old churches are inseparably linked. It is well known that the larger part of the early migrations to America were made for securing religious freedom. The settlers had scarcely begun to build homes and clear the wilderness, when they also erected their log-churches, to be superseded later by more substantial edifices. Here, too, is the old churchyard, partitioned from the highways of travel by the customary stone-wall, within which sacred enclosure so many German pioneers are sleeping their last long sleep. Let us pay homage to these worthy ancestors and gratefully remember the part they have played in giving us a country than which there is none better on God’s footstool. Presently we will stroll among the old mossy, weather-beaten stones in this old burial-ground and read their inscriptions.

This Lutheran church “began as an enterprise as early as 1753.” June 24, 1756, Frederic Hummel, proprietor of the town—then called Frederickstown—and his wife Rosina granted a plot of ground to the congregation for church-purposes. In 1765-66 a log church was erected, and dedicated May 16, 1766. The log church having become too small

ZION EVANGELICAL LUTHERAN CHURCH, AT HUMMELSTOWN, PA. BUILT 1815-16
for the growing congregation, a new and beautiful blue-limestone church was built close by in 1815-16. The log church was then used as a parochial schoolhouse, but was accidentally destroyed by fire in December, 1817.

The following is an extract from an account of the laying of the cornerstone, translated by Mr. Hermann Schweitzer:

Whereas, the Evangelical Lutheran congregation in and around Hummelstown, Dauphin county, State of Pennsylvania, until now occupied a house used for our religious services, and whereas, said building is now too small for our purposes, this congregation has resolved to erect a substantial and large building, in which religious services shall be held, the Word of God be taught and the holy sacraments be administered unto the present and coming generations. This building shall be erected on the piece of ground donated and transferred to us by Frederic Hummel.

It is further necessary to . . . inform this present and future generations that we to-day, in the year of our Lord 1815, under the government of the President of the United States, James Madison, and of the Governor of Pennsylvania, Simon Schneider, lay the cornerstone to a German Evangelical Lutheran church, and that, if our Heavenly Father protects and prospers this our work from beginning to end, God the Father, Son and Holy Ghost shall rule therein forever.

Given at Hummelstown the fifteenth day of May, in the year of our Lord 1815, and in the thirty-ninth year of the Independence of the United States:

JOHN HENRY VANHOFF,
Pastor of the Congregation.

GEORGE LOCHMAN,
Ev. Luth. Pastor in Lebanon.

PIETER BREINHAUER, SR.,
PHILIP LIEBRICH,
JOHN RICKER,
NICHOLAS ALLEMAN,
JACOB HUMMEL.

In 1801-92 the congregation erected a new church, a handsome brownstone edifice on the corner of Main and Rosina streets. The old stone church has not been used for church-purposes since the new church was occupied.

The following are the names of the pastors who have served the congregation:


Let us not forget that this church was founded during troublous times. These early German settlers who now lie sleeping here faced persecution in the mother-country, braved the stormy seas in frail sailing-vessels, endured untold privations of frontier-life and during the years 1755-65 lived in deadly fear of the revengeful Indian. The French and Indian War was then raging; in this region the terrible war-whoop was heard, much blood was spilled, and many loved ones were carried off into captivity. This was a time when men were compelled to carry their flintlock guns and powder-horns to the fields and to their place of worship. In a letter from Derry township, Dauphin county, dated August 10, 1756, we read that "the name or sight of an Indian makes almost all in these parts tremble—their barbarity is so cruel." How many of those who pass and re-pass this old churchyard, or those who pursue their daily avocations in this peaceful valley, think of this?

As an occasional visitor to Hummelstown during vacation-time, I entered this interesting old burial-ground and was at once impressed with its quaint and simple beauty and the inscriptions on the stones. Thinking these might prove of interest to readers of this magazine, I have made a record of all I could decipher in both German and English text, these being a portion of the "fragments" the editor bade us gather some time ago. A full roster of those interred in this churchyard as recorded on the tombstones is published in Notes and Queries relating to the History of Dauphin County, Vol. I, No. 1, 1884, edited by Dr. W. H. Egle.

Although the old churchyard is no longer kept up, there is something attractive even in its wild appearance—longing to know something about the people who lived here years and years ago. I ventured into the enclosure with all due respect and had scarcely started my work when I was accosted with this inscription:
Our Parents
Stranger, tread lightly
This mound is sacred to the ones
who mourn their loss.

Glancing over the churchyard we see
many quaint, odd-shaped, old-fashioned
memorials of marble, sandstone and lime-
stone. A few of the graves are covered
with very large marble slabs laid flat.
Many of the old stones have neatly
curved ornamental tops, with quaint de-
signs. On some we see stars, here and
there a cherub, a bud, or a lamb, also the
weeping willow. Some who are buried
here have only an unpretentious slab with
merely their initials and

"Deel hen sogar net mol en Schtie.
Dass mer sie kenne kann." . . . — A. S.

Some of the old stones lean at all an-
gles, and some have fallen, perhaps never
to be reset. Many are chipped and worn
off by the rains and frosts of over a cen-
tury, their inscriptions being almost ob-
literated.

"Kann Schrifte ah net lese meh;
* * * * * * *
. Des Wetter zehrt die schwache Merk
Un nieder legt des Grab." . . . — (A. S.)

Now we come to a very old piece of
brown sandstone, of antique design, with
a little cherub carved on top. It is the
grave of children—"of such is the king-
dom"—and bears the following simple
legend:

**Georg**
Lohrer Seine
2 Kinne
Ana und
**Georg**

In this churchyard lie Friedrich Hum-
mel, the founder of Hummelstown, and
many of his descendants.

As we go on and on among the stones,
we are tripped now and then by low wan-
dering vines. We brush aside the long
grass and read some epitaphs with much
difficulty.

"Yet here
Nature, rebuking the neglect of man,
Plants often, by the ancient mossy stone,
The brier-rose." (Bryant)

I desire to suggest, before this church-
yard is dismantled—for I presume it
must go the way of others—that some
local historical society would photograph
it in blocks, also many individual stones
which are typical of the times in which
they were hewn. The pictorial preser-
vation of their odd shapes and designs,
the quaint lettering and arrangement of
their records, will some day be highly
appreciated. Some day they will not be
there; some day some descendants of
these pioneers will wish to know how the
old churchyard actually appeared. These
old, picturesque "God's-acres" will soon
be an idyl of the past.

"Falle' dann ah die Schtee zu Sand,
Un geht der Name ab.
Werd Kerchhof ah des Bauersland,
So hen mer doch en bessrer Stand.
Dorch Jesu Hirtenstab." (A. S.)

But come, let us read the inscriptions
with due reverence. Let us not make
light of the "simplified spelling" or the
somewhat crude but well meant sen-
timents; they were written and carved at
a time when the means of education were
limited. Let us not read merely the lines,
but also between the lines; let us rather
look into the hearts of these past gener-
ations. They show an unwavering faith
in God and an abiding hope of heaven.

**German Inscriptions**

**Friedrich Hummel**
Ich hab mich Gott ergeben,
dem liebsten Vater mein.
Hier ist kein immer leben,
es muss geschieden sein.
Der tod bringt nur kein schaden,
er ist nur mein gewinn,
Darum in Gottes gnaden,
fahr ich mit freud dahin.

**Georg Bacastoo**
Wann wir kaum geboren werden
Ist vom ersten Lebensritt,
Bis ins kühle Grab der Erden,
Nur ein kurz gemeinser Schritt.
Ach mit jedem Augenblick!
Gehet unsere Kraft zuruech.

**Jacob German**
" (Died 1823, aged 41 years)
Hier wo mir bey den grabern stehn
Soll Jeder zu dem Vatter blem
Ich bitt o Gott durch Christi blut
Mach* einst mir meinem ende gut.

**Johan Jacob Hörner**
Drum weinet nicht so sehr für mich
Ihr Kinder und Verwandten;
Freud euch vielmehr mit mir
Dass ich das Leiden überstanden
Der Leiden stampf ist nun vollbracht
Ich wünsch euch allen gute Nacht.
**ESTER CASSEL**
Herr Gott! mein ohmmer hat ein end,
ich fahr aus diesem leben,
Mein seel befehl in deine hand
die du mir hast gegeben.
Ich bitte Herr! sey gnadig mir
und ihm mich vaterlich zu dir,
mein geist nach dir sich sehnet

**FRIEDRICH CASSEL**
Ich zweifle nicht, ich bin erhoret,
erhoret bin ich zweifel frey
weil sich der trost im herzen wehret
[die]m will ich enden mein geschry.
Erbarme dich, erbarme dich
Gott mein erbarme! üher mich.

**MICHAEL HÖRNER**
Fromm wie er gewandelt hat
Endet sich zum Trost der Seinen
Unsers Lehrers Erdenpfad
Und wir schaun ihm nach und weinen
Ach er hat uns treu belehret,
Und zum Guten hingekehret.

**ELIZABETH HÖRNER**
Wer Gott vertraut, hat wohl gebaut,
Im himmel und auf erden,
Wer sich verlasset auf Jesus Christ,
Dem wird der himmel werden.

**DANIEL SCHMITT**
(Died 1845, aged 66 years)
Hier will ich nun ewig wohnen,
Liebster schatz! zu guter nach;
Deine treu wird Gott beloben,
Die du hast an mir voll brachat;
Hier erwart ich mit verlangen,
Dich bald selig zu empfangen!
Lebe wohl zu guter nach,
Gott sey dank, es ist vollbracht.

**ELISABETH BEITLERIN**
Wie wohl ist meinem Leib,
nach ausgestandnem leiden,
Wie wohl ist meiner Seele,
in jener Himmels-freuden.

**ELIZABETH LAUCK**
Was frag ich nun nach dieser welt
Mein Jesus mich in armen hael
In ihm erfreuen mich allein
Ohn ihm kan ich nicht frleich seyn.

**JOHN LAUCK**
Nun liebe eltern horet auf,
Zu klagn meinen lauf,
Ich bin vollkommen worden bald:
Wer selig stirbt ist gnugsam alt.

Hier ruhet
Ein sohn von
Johannes und
Maria Sherck
starb 1809 den 30th
July sein alter war 2
Tag

**PHILLIP LEEBRICH**
(1775-1827)
Der leib der nach der Schopfer's schluss
Zu staub und erde werden muss
Er bleibt nicht immer äsch und staub
Nicht immer der verwesung raub
Er wird wann Christus einst erscheine
Mit seiner Seele neu vereine.

**SARAH CASSEL**
Christus der ist mein leben
Sterben ist mein griefen,
Dem hab ich mich ergeben.
Mit freud fahr ich dahin.
Mit freud scheid ich von dannen
Zu Christ den bruder mein
Auf das ich zu ihm kumma
Und ewig bei ihm say.

Hier schlafet
der leib in suesser ruh
Die seel ist nach dem
Himmel zu ist gewesen
CHRISTINA RICKERIN
Geboren 1720 im
Octk. und gestorben
den 13 Octbr. 1794
war alt 65 yahrt.

Wohl wir hier ist mein ruhehaus
Hier ruh ich trann nach
Schmerzen aus, ich bin durch
einen sanften tod, entgangen
aller angst und noth.
Selig sind die nicht sehen und
doch glauben

Was ist es denn für ein Haus
das ihr mir bauen wollt?
Oder welches ist die Stätte
da ich ruhen soll.

SALOME HÖRNER
Seyd nur dem sünder freunde treu
geliebtest hienieder: dient ihm
aufrichtig, ohne scheu; so sind
wir nicht geschieden.
In kurzen tagen folget ihr durch
Salem's güldne thore
mir dann iauh ich euch entgegen.

Hier Ruhet
Elizabeth
Lud. & Margt.
Hoer Altes
Tochter
Geb°. 2 Mart.
1781
Gest 30 Mart.
1782

ADAM DIM
Seine Tochter
Catharina
War Geb°
ren Octob°.
den 13°. 1782
Gestorben
July. 28°. 1786.

Hier
LIGD. IN
DER RUH
DANIEL
WUNDER
lich. Sein
SOHN IAC
OB. 1ST GE
(The rest is beneath the ground.)

English Inscriptions
MARIA BOMBERGER
consort of
Jacob Bomberger
O unspeakable happy you
Will be now in heaven where
Fruits innumerable too,
of your faith. You will reap there
And you shall without tear and
Grief, ever glorious heavenly live.

SUSANNAH SHAFER
Farewell my friends as you pass by
As you are now so once was I
Weep not my loving children dear
I am not dead but sleeping hear
Although my body is turned to dust
I hope to rise amongst the Just.
Relations dear refrain from tears
Here I must lie till Christ appears.
John Fox
My flesh shall slumber in the ground
Till the last trumpets joyful sound.
Then burst the chains with sweet surprise
And in my Saviour's image rise.
Yet again we hope to meet thee
When the light of life is fled,
Then in heaven with joy to greet thee
Where no farewell tear is shed.

John Hoener
Dearest Brother thou hast left us
Here thy loss we deeply feel,
Twas God that has bereft us
He can all our sorrows heal.

Christina Geistwite
She was a tender mother here,
And in her life the Lord did fear,
We trust our loss will be her gain
And with Christ she's gone, to reign.

Sarah Swartz
Though lost to sight
To memory dear

Mary Fox
Another happy soul has fled.
Number'd with the illustrious dead.
Entomb'd her peaceful ashes lie
Her spirit has escaped on high.

Daniel Schmitt
Remember friend, as you pass by
As you are now, so once was I;
As I am now, so must you be
Prepare for death and follow me.

David Hummel
departed this life 1793
(aged 32 years)
In sure and steadfast hope to rise,
And claim his mansion in the skies,
A Christian here his flesh laid down,
The cross exchanging for a crown.

Mary, wife of
John Shank
When I am dead and in my grave
And all my bones are rotten
Remember me when this you see
Lest I should be forgotten.

John Shank
Farewell my wife and children dear,
I am not dead but sleeping here
With in this silent lump of clay
Until the resurrection day.

John Rehber
(Aged 16 years)
No more the pleasant son is seen
To please his parents eye
The tender plant so fresh and green
Is in eternity.

Six Great-Grandparents Living

By James J. Hauser, Macungie, Pa.

Not many children can point to so many great-grandparents as the three children of Mr. and Mrs. Victor H. Hauser, of Kutztown: Lillian, aged eleven, Gladys, aged seven, and Stanley, aged four. These children have six great-grandparents living.

The first of these great-grandparents are Mr. and Mrs. Michael Hauser, of Williams township, Northampton county. The elder Mr. Hauser is a descendant on his father's side of Michael Hauser, who came from Germany in 1764, and on his mother's side from the Xanders, who were among the early settlers of Lower and Upper Macungie. On his mother's side he is also descended from John Philip George, of Northampton county, who was killed by the Indians in one of their raids during the French and Indian War. The elder Mrs. Hauser is descended on her father's side from Karl Ludwig Koch, one of the early settlers of Upper and Lower Saucon, and on her mother's side from Johann Philipp Roth, who settled in the vicinity of Hellertown, Pa., and whose wife was a member of the Lerch family in Northampton county. On her great-grandfather's side the elder Mrs. Hauser is a descendant of Frederic Mohr, also one of the early settlers of Upper and Lower Saucon.

The next great-grandparents of Lillian, Gladys and Stanley Hauser are Anthony Lesch and wife, née Lambert, both descendants of the early settlers of Northampton county.

On their mother's side those three children are descended from the Knausses. Their third great-grandparents are Henry Knauss and wife, née
Schaeffer, of Emaus. They also have four grandparents living: Mr. and Mrs. James J. Hauser, of Macungie, and Mr. and Mrs. Jacob Knauss, of Emaus.

The children of William H. Hauser and wife, Elsie and Myrtle, have four great-grandparents living: Mr. and Mrs. Michael Hauser, before mentioned, and Mr. and Mrs. Anthony Lesch. They likewise have four grandparents: Mr. and Mrs. James J. Hauser, already named, and Benjamin Schlegel and wife, née Smith, of Kutztown.

The accompanying picture represents five families and four generations. In the front row to the right are Mr. and Mrs. Michael Hauser, beside them are Mr. and Mrs. Anthony Lesch. In the second row to the right are Mr. and Mrs. James J. Hauser; next to them are their son Victor and his wife, and at the left end are William Hauser and wife. The little boy standing in front of Mr. and Mrs. Michael Hauser is their great-grandson, Stanley; the two largest girls in the picture are his sisters Lillian and Gladys, the daughters of Victor Hauser. The little girl in front of Mr. and Mrs. Anthony Lesch is William Hauser's daughter Elsie, and the little baby on her mother's arm is William Hauser's daughter Myrtle.

The ages represented on this picture range from six weeks to seventy-nine years. The aged Mr. Hauser was a carpenter by trade and is a veteran of the Civil War. The aged Mr. Lesch followed the trade of a cooper in his younger days.

The parents of Lillian, Gladys and Stanley Hauser are both ex-teachers. Their grandfather Jacob Knauss was a teacher, and their grandfather James J. Hauser has been following the profession for thirty-three years.

According to the latest report of State Factory Inspector Delaney, Pennsylvania shows a less percentage of children under sixteen employed in factories than any other State.

Dr. and Mrs. Francis A. Long, of Madison, Neb., lately visited friends and relatives in eastern Pennsylvania. The doctor is president of the Nebraska State Medical Association.
The Birth of the American Army

BY HORACE KEPHART


On the fourteenth of June, 1775, the Continental Congress, facing actual war, resolved "that six companies of expert riflemen be immediately raised in Pennsylvania, two in Maryland and two in Virginia . . . that each company, as soon as completed, march and join the army near Boston, and be there employed as light infantry." These riflemen were the first troops ever levied on this continent by authority of a central representative government. On the following day George Washington was appointed commander-in-chief. Such was the origin of the American army.

The American Backwoods-Rifle

The rifle at this time was a weapon unknown to New England and unused in the eastern districts of the other colonies. The infantry-arm of the period was a smooth-bore musket, called "Brown Bess" by the English soldiers and "Queen's Arm" by the Americans. It was very inaccurate and of short range. When Putnam gave the command at Bunker Hill, "Wait till you see the white of their eyes," he did so because the muskets and shotguns with which his men were armed could not be relied upon to hit a man at a much greater distance. The rifle had been introduced into Pennsylvania about 1700 by Swiss and Palatine immigrants and was made by them in various border-towns in that colony twenty or thirty years before the Revolution. Our frontiersmen, appreciating the superior accuracy of the grooved barrel, adopted the rifle at once and improved upon the German model with such ingenuity that within a few years they had produced a new type of firearm, superior to all others, the American backwoods-rifle. At the outbreak of our war for independence the rifle was used only in two widely separated parts of the earth—in central Europe and along the frontiers of Pennsylvania, Maryland, Virginia and the Carolinas. So the call of Congress for riflemen was, in fact, a call for the backwoodsmen of the Alleghenies.

Why Did Congress Call the Frontiersmen?

When hostilities were so imminent (Gage was already penned up in Boston, and Bunker Hill was but three days off), why did Congress send far and wide for scattered woodsmen, when the seaboard-towns were alive with men eager to serve? John Adams wrote to Gerry, after the resolution had passed: "These are said to be all exquisite marksmen, and by means of the excellence of their firelocks, as well as their skill in the use of them, to send sure destruction to great distances." It was plain enough that a corps of such sharpshooters, hardy, indomitable, experienced in forest-war, would be the right material to meet British regulars.

There seems to have been another and a deeper motive which impelled Congress at this critical hour to hazard the delay of sending for the mountaineers. As yet there had been no rupture between England and the colonies. Far-seeing men were urging the country to defend its birthright: but would the people follow? The feeling of loyalty to Great Britain was still strong among the influential classes—so strong that, only two days before this call for riflemen was issued, Congress itself had been constrained to appeal to the twelve colonies that they observe a common fast-day in recognition of King George III as their rightful sovereign, and enjoining them to look to God for a reconciliation with the parent state. Most of our colonists lived within shipping distance of tidewater and had periodical communication with England. They depended upon the mother-country for a market and for most of the luxuries of life. Ties of kindred were kept alive by mails and newspapers, as well as by personal contact with visitors from abroad. Blood had been spilled, it was true, but only in a few skirmishes, which history might dismiss as riots. The col-
colonies were still separated by petty jealousies and local pride. Cavalier mocked at Puritan and Knickerbocker mistrusted both. When the supreme moment arrived, would these discordant elements act together, would Virginia strike hands with Massachusetts, would Pennsylvania forget her quarrel with Connecticut and Maryland? Granting that war was inevitable, it was above all else essential that this Continental army should have a nucleus which was not provincial, but American.

The call for riflemen reveals a subtler policy than appears on the surface—a policy no doubt suggested by the only man in Congress who knew the backwoodsmen like a brother, who had marched with them, camped with them, fought side by side with them—by Washington himself. This frontier folk remembered no fatherland but the wilderness they trod. Procuring everything they needed from the forest with their own hands, they asked nothing from civilization and were never in debt. Unschoold in worldly arts, indifferent to wealth, judging all men by personal merit, practicing the open-handed generosity of primitive mankind, theirs was a true democracy.

The Patriotism of the Bordermen

The men of the border were not unprepared for a call to arms. The first formal threat of armed rebellion against Great Britain had come from the Pennsylvania frontier. On the thirteenth of May, 1774, a town-meeting had been held in Boston, at which an appeal was issued "to all the sister colonies, inviting a universal suspension of exports and imports, promising to suffer for America with becoming fortitude, confessing that singly they might find their trial too severe, and entreatings not to be left to suffer alone, when the very being of every colony, considered as a free people, depended upon the event." Couriers carried this appeal throughout the country. In the cities there was hesitancy or refusal. As a class, the gentry and men of property, when not outspoken Tories, were fearful of turbulence or commercial loss and could not be induced to take what they considered a reckless leap into the dark. As Dickinson said in Philadelphia, when Paul Revere brought the entreaty of Boston: "They will have time enough to die. Let them give the other provinces time to think and resolve. If they expect to drag them by their own violence into mad measures, they will be left to perish by themselves, despised by their enemies and almost detested by their friends." But wherever public affairs were directed by the farmers and tradesmen and mechanics, there was but one response, courteous towards England, but firm against encroachments; and when the appeal of stricken Massachusetts reached the log cabins of the Alleghenies, our backwoodsmen asked for no time to think and resolve. Little indeed it mattered to them whether tea was a shilling or a guinea a pound: they never drank it. No personal considerations bound these Scotch-Irish and Pennsylvania-German borderers to the men of New England. But like a slap in the face came the news that American manhood was insulted. Liberty to these woodsmen was the breath of life.

On the fourth of June, 1774, the inhabitants of little Hanover, then in Lancaster county, on the frontier of Pennsylvania, met to express their sentiment, and it was unanimously resolved:

1. That the recent action of the Parliament of Great Britain is iniquitous and oppressive.
2. That it is the bounden duty of the people to oppose every measure which tends to deprive them of their just prerogatives.
3. That in a closer union of the colonies lies the safeguard of the liberties of the people.
4. That in the event of Great Britain attempting to force unjust laws upon us by the strength of arms we leave our cause to Heaven and our rifles.

No smooth, conciliatory phrases here. The rifles were ready. The riflemen would bare their heads to no lord but the Lord of Gideon. This was ten months before Patrick Henry arose in the Virginia convention and declared plainly: "We must fight! An appeal to arms and the God of hosts is all that is left to us."

From Pennsylvania to South Carolina the backwoodsmen were of one mind, and spoke it forthright, anticipating by months the Declaration of Independence.
A Contrast of Readiness and Unreadiness

The readiness of the backwoodsmen to take up arms was in striking contrast to the state of military affairs along the coast. Massachusetts had scarcely a dozen serviceable cannon, and for half of these there was no ammunition. In the whole colony of New York only a hundred pounds of powder were for sale. The men who hastily assembled at Cambridge, after the affair at Lexington, were enthusiastic but unruly. Commissions had been granted to everybody who, through local influence or prestige as a civilian, could raise a company or a regiment. The first general selected by Massachusetts was too infirm to ride a horse. The vitally important duties of arming, equipping and sustaining the army were intrusted to merchants and professional men, who had no adequate conception of the requirements and whose labor, though zealous and well meaning, was one long series of blunders. When war broke out, no provision had been made for arming, feeding, clothing or paying the volunteers, or caring for the sick and wounded. For lack of tents, the men made dug-outs and lean-tos. Many of the soldiers had to return home for the bare necessities of life. When Washington made ready to press the siege of Boston and provoke a general engagement, he found that, owing to a mistake of the committee of supplies, the whole amount of powder would barely furnish nine cartridges per man. Time which should have been spent in preparation had been wasted in discussion, or devoted to fasting and prayer.

But the men of the wilderness were always ready. Over every cabin-door hung a well made rifle, correctly sighted, and bright within from frequent wiping and oiling. Beside it were tomahawk and knife and a pouch containing bullets, patches, spare flints, steel, tinder, whetstone, oil and tow for cleaning the rifle. A hunting-shirt, moccasins and a blanket were near at hand. In case of alarm, the backwoodsman seized these things, put a few pounds of rockahominy
and jerked venison into his wallet and in five minutes he was ready. It mattered not whether two men or two thousand were needed for war, they could assemble in a night, armed, accoutred and provisioned for a campaign.

The Training of the Pioneers

As soon as a pioneer boy was big enough to level a rifle, he was given powder and ball to shoot squirrels. After a little practice he was required to bring as many squirrels as he had received charges, under penalty of a severe lecture, or even of having “his jacket tanned.” At the age of twelve the boy became a fort-soldier with loop-hole assigned him from which to fight when the settlers rallied against an Indian foray. Growing older, he became a hunter of deer, elk, buffalo and bear, skilled in trailing and in utilizing cover, capable of enduring long marches through trackless mountain-forests. At night he was content to curl up in a single blanket beside a small fire and sleep under the roof of heaven. If it rained, in a few minutes he built him a lodge of bark or boughs, with no implement but his one-pound tomahawk. Incessant war with the Indians taught him to be his own general, to be ever on the alert, to keep his head and shoot straight under fire. Pitted against an enemy who gave no quarter, but tortured the living and scalped the dead, he became himself a stanch fighter who never surrendered. The wilderness bred men of iron and probably contained a greater number of expert riflemen than could now be mustered in all America. It was the pick of these for which Congress asked.

But the West had wars of its own to fight. The Indians finding that the great barrier of the Alleghenies was no longer impregnable to the white invaders, grew desperate and fought with redoubled fury. Moreover, one of the first acts of the British government, after the Revolution began, was to incite the savages to attack the colonies in the rear. White renegades and ne’er-do-wells who had found refuge in the wilderness turned Tory and preyed upon the industrious settlers. Every man along the border was really needed at home, to help form a rear-guard of the Revolution. Yet with characteristic generosity riflemen were spared. The first men who marched to assist New England in her sore need were the pioneers of the great West.

A Surplus of Volunteers

Congress passed its resolution creating a corps of these sharpshooters June 14, 1775. Couriers on relays of swift horses carried the news to the various county-committees on the frontier, which were empowered to commission officers for the purpose. The committees acted at once. The officers despatched their scouts to summon the men. On the eighteenth of July the first company of riflemen, Nagel’s Berks county “Dutchmen,” arrived at Cambridge, and within less than sixty days from the date of the resolution of Congress 1430 backwoodsmen, instead of the 810 required, had equipped themselves and joined the army before Boston, after marching from four to seven hundred miles over difficult roads—all without a farthing from the Continental treasury.

Volunteers had poured into the little recruiting-stations in such numbers as to embarrass the officers, who fain would have been spared the duty of discriminating. One of these officers, beset by a much greater number of applicants than his instructions permitted him to enroll, yet unwilling to offend any, hit upon a clever expedient. Taking a piece of chalk he drew upon a blackened board the figure of a man’s nose, and placing this at such a distance that none but experts could hit it with a bullet, he declared that he would enlist only those who shot nearest the mark. Sixty odd hit the nose. On hearing of this incident, the Virginia Gazette exclaimed: “General Gage, take care of your nose!”

On the twenty-second of June Congress directed Pennsylvania to raise two more companies, making a total of eight from that colony. On the eleventh of July it was informed that Lancaster county had raised two companies instead of one, and accordingly the nine companies from Pennsylvania were formed into a battalion under Colonel William
Thompson, of Carlisle, and mustered into the Continental service. The men were enlisted as follows: two companies from Cumberland county, two from Lancaster, one each from York, Northumberland, Bedford, Berks and Northampton. The limits of these counties were more extensive than now, taking in nearly all of western Pennsylvania.

Prominent Officers of the Riflemen

Many of the officers of this battalion afterwards rose to distinction. Colonel Thompson was promoted to brigadier-general in the following year. He was succeeded by his lieutenant-colonel, Edward Hand, of Lancaster, who, after brilliant conduct at Long Island and Trenton, became brigadier-general and subsequently major-general. Major Robert Magaw, of Carlisle, became colonel of the Fifth Pennsylvania Battalion. Captain James Chambers became lieutenant-colonel of the rifles; the captain of the other Cumberland company, the brave William Hendricks, was killed in the assault on Quebec.

The frontiersmen of Maryland and Virginia were equally prompt. Both Maryland companies were enlisted from Frederick county. One of them was commanded by Thomas Price, who rose to the rank of colonel, and whose first lieutenant, Otho Holland Williams, became a brigadier-general. The other Maryland company was led by Michael Cresap, a famous border-warrior, whom Jefferson wrongly accused of killing the Indian chief Logan, "the friend of the white man." Cresap was ill when his commission reached him, but calling his clerk, he mounted the lad on a fast horse and sent him across the mountains to summon the woodsmen. His old comrades responded to a man, and Cresap, though stricken with a mortal ailment, led them to Cambridge, dying soon after. Of one of the Virginia companies, that of Captain Ericson, nothing is known; the other was a host in itself, being commanded by the lion-hearted Daniel Morgan, only a raw frontiersman, but destined to become one of the most brilliant generals of the war and a personal favorite of Washington. Morgan had just returned from Dunmore’s Indian war when the news came of the passage of the Boston port bill. "We had beaten the Indians," he says, "brought them to order and confirmed a treaty of peace; and on our return home, at the mouth of the river Hockhockin, we were informed of hostilities being offered to our brethren, the people of Boston. We as an army victorious formed ourselves into a society, pledged our words of honor to each other to assist our brethren in Boston, in case hostilities should commence, which did on the 19th of April ensuing at Lexington." It took Morgan but a few days to raise ninety-six expert marksmen. General Custis says: "When Morgan cried, with his martial inspiration: 'Come, boys, who's for the camp before Cambridge?' the mountaineers turned out to a man."

About two thirds of the riflemen were of Scotch-Irish descent, and nearly all the remainder were "Pennsylvania-Dutchmen"—that is to say, of Swiss or Palatine origin. Many of the Marylanders and Virginians were immigrants from western Pennsylvania. The famous rifle-corps which Morgan afterwards formed from marksmen picked from the whole army, is usually referred to as "Morgan's Virginians," but in fact two thirds of them were Pennsylvanians, including a considerable number of Pennsylvania-Germans. One of the latter, a Mr. Taulk, who was with Morgan from the beginning to the end of the war, was the last survivor of the corps. Once, when Morgan was asked which race of those composing the American armies made the best soldiers, he replied: "As for the fighting part of the matter, the men of all races are pretty much alike; they fight as much as they find necessary, and no more. But, sir, for the grand essential composition of a good soldier, give me the 'Dutchman'—he starves well."

Proofs of Marksmanship

At Frederickstown, Md., and Lancaster, Pa., the men of Cresap's company gave exhibitions of their astonishing skill with the rifle. After shooting by turns at a piece of paper the size of a dollar,
nailed on a blackened board sixty yards distant, and generally hitting it or shooting very near it, they varied the amusement by shooting in a prone position, from their breasts, sides or backs, and by running a short distance and then firing, to show that they were equally certain of their maneuvering as in battle. Finally one of two brothers took a piece of board only five inches broad and seven inches long, with a similar piece of paper centered on it for a bull's-eye, and held the board in his hand while the brother shot through the paper. Positions were then reversed, and the second brother held the board. The spectators were more astonished than pleased at this performance, when, to their horror, one of the men placed the bit of board between his thighs and, supporting it thus, stood smilingly erect while his brother shot eight bullets through the board. This shooting was done offhand at a distance said to have been "upwards of sixty yards," though it was probably not over forty yards. The bystanders were assured there were more than fifty men in the company who could perform the same feat, and there was not one but could plug nineteen bullets out of twenty within an inch of the head of a tenpenny nail. To show the absolute confidence they had in each other's marksmanship, some of the riflemen offered to stand with apples on their heads while others shot them off at a considerable distance; but the sensible towns-people refused to witness such foolhardiness.

Costume of the Backwoodsmen

The peculiar costume of the backwoodsmen attracted even more attention than their exhibitions of marksmanship. Its pattern was borrowed from the Indians. It consisted first, of an ash-colored hunting-shirt of coarse linen or linsey-woolsey. Buckskin was worn in cool weather, but was too hot for summer. The shirt had a double cape and was fringed along the edges and seams. Upon its breast was a motto: "Liberty or Death." Around the waist it was secured by a belt, usually of wampum, in which were thrust the ever useful tomahawk and skinning-knife. Some of the men wore buckskin breeches; but others preferred leggings of the same material, reaching above the knees, and an Indian breech-clout, their thighs being left naked for suppleness in running. Captain Morgan himself wore the breech-clout during the fearful mid-winter march through the Maine wilderness to Quebec, his bare thighs exposed to the elements and lacerated by thorns and brush. The riflemen's head-dress was a soft round hat with a feather in it. On his feet he wore buckskin moccasins ornamented with squaw-work in beads and stained porcupine-quills. Shoulder-belts supported the canteen, bullet-pouch and powder-horn. The officers were distinguished by crimson sashes worn over the shoulder and around the waist, their only insignia. Some of them disdained swords, preferring to carry rifles, like their men.

Colonel Roosevelt calls the hunting-shirt "the most picturesque and distinc-tively national dress ever worn in America." It was adopted by the backwoodsmen because it was loose, light, cheap, inconspicuous in the woods and easy to wash. In 1758, when Washington was serving in the French War, he wrote from Fort Cumberland to Colonel Bouquet, recommending in strongest terms that his men be permitted to wear the Indian dress. "If I were left to pursue my own inclinations," he said, "I would not only order the men to adopt the Indian dress, but cause the officers to do it also, and be the first to set the example myself. Nothing but the uncertainty of obtaining the general's approbation causes me to hesitate a moment to leave my regimentals at this place, and proceed as light as any Indian in the woods." Bouquet adopted the suggestion at once. Several times in his correspondence Washington expresses fondness for the backwoods-garb, on account of its lightness and sufficiency without extra baggage. When called to command the American army at Cambridge, he recommended it for another reason. Writing to the President of Congress concerning the lack of clothing, he said: "I am of opinion that a number of hunting-shirts,
not less than ten thousand, would in a
great degree remove this difficulty in the
cheapest and quickest manner. I know
nothing in a speculative view more triv-
al, which, if put in practice, would have a
happier tendency to unite the men and
abolish those provincial distinctions that
lead to jealousy and dissatisfaction.”
Mark well the latter phrase. The hunting-
shirt was an emblem of liberty, which
never in the history of man was worn by
an enslaved people. It was distinctive;
it meant: “We are Americans.” When
Congress drew its first levies from the
backwoods, it not only secured the ser-
vices of the finest marksmen living.
Something more was gained: the moral
effect, upon the camp at Cambridge, of
independence, typified by flesh and
blood, clad in American garb and wield-
ing an American weapon.
(To be concluded in September)

Mrs. Sallie Shirey, the Incomparable
BY J. O. K. ROBARTS, EDITOR OF THE PHOENIXVILLE MESSENGER

THE township of Amity, Berks county, made such in 1719, was
settled by Swedes in 1701, the
name Amity resulting from the amicable
relations that existed between the whites
and Indians. The oldest house in Berks
county is in this township, at Douglass-
ville; it bears the date 1716 and was
erected by a Swede, one Mounce Jones.
It was from this same township of
Amity that in the early portion of the
eighteenth century Daniel Boone went
forth to become the pioneer of the State
of Kentucky, to be followed later by the
forbears of Abraham Lincoln and of
Nancy Hanks, his mother.

Three miles northwest from the afore-
said venerable relict of early Pennsyl-
vania days, the Mounce Jones house,
rises to several hundred feet above the
level of the Schuylkill valley, Monocacy
Hill. About half way up this bold up-
shoot of nature there is a residence and a
few acres of land under cultivation, and
there dwells the subject of this article,
Widow Sallie Shirey.

As she appeared on her ninety-third birthday, September 16, 1905, with her daugh-
ter, granddaughter, great-granddaughter and great-great-granddaughter.
On the sixteenth day of September, 1906, Mrs. Shirey was 94 years old, having been a widow 45 years. One year prior, namely September 16, 1905, I had the pleasure of being present at a family reunion held in honor of her ninety-third birthday, more than a hundred persons participating.

Mrs. Shirey was born about a mile from her present home, of Pennsylvania-German parents, and never lived more than two miles from her birthplace. She bore to her husband twelve children, eight of whom were still living in 1905; the oldest, a daughter, aged 72 years, was of the party. Five generations joined in the celebration, and not one entered into the enjoyments of the day with keener zest than Widow Shirey herself.

Invited by the writer to do so, Mrs. Shirey sang in English, with spirit and remarkable power, the following stanza of a reaping song, which was in use in the harvest-fields of Berks county in the days of her youth, when reaping was done with the sickle:

\[
\text{Drink round, drink round,} \\
\text{My hearty brave boys!} \\
\text{Drink jolly, drink free,} \\
\text{That we may see another day.} \\
\text{My hearty boys, now drink,} \\
\text{As a-reaping we will go.}
\]

Both of Mrs. Shirey's grandfathers, she claims, served in the Revolutionary War; her father was a soldier of the War of 1812, and three of her sons fought for the saving of their country's honor in the Civil War.

This grand old lady, who in person is short and stout, had smoked her pipe seventy years, and declared that her appetite for the weed had been in no wise detrimental to her health, but, on the contrary, a solace and positive enjoyment.

Having lived in the beautiful valley of her abode many years before the advent of canal and railway, and having in her childhood more than once gone a-fishing for shad in the Schuylkill, she has lived to see the birth and growth of both these systems of transportation, largely to the displacement of turnpike and teams, and the strangling of the canal by the railroad-octopus.

Mrs. Sallie Shirey still lives. Born a farmer's daughter and becoming a farmer's wife, she did in her day and generation everything upon the farm that men did, and at the time of the celebration in question she was making butter from two cows. The storekeeper at Douglassville told me at the time that no better butter reached his store than that made by Mrs. Sallie Shirey, the Pennsylvania-German heroine of Monocacy Hill.

An Old-Fashioned Witch-Story

EXTRACT FROM DR. W. A. HELFFRICII'S AUTOBIOGRAPHY, TRANSLATED BY REV. W. U. HELFFRICII, BATH, PA.

ABOUT September seventh, 1866, an old-fashioned witch-story stirred up matters in the Ziegel congregation. A grown daughter in a certain family was bewitched. This girl, evidently of a hysterical temperament, was confined to bed, tho to all outward appearances she was quite well. At times she conversed intelligently, even upon religious subjects, altho formerly she had been a worldly person and a frequent attendant of the frolics. Then she would become quiet, raise her eyes, lift her hand and point upwards thrice in a threatening manner, without speaking a word—when the paroxysms came she was dumb; then the spasms would attack her, tossing her about on the bed and at last throwing her to the floor.

This was the witches' method of tormenting her. These convulsions recurred frequently and each time in the same way. After the paroxysm the patient remembered everything that occurred. She said there were five witches that tormented her; sometimes all five would come at once, then again only one at a time. By pointing her finger she designated the moment of their approach.

The poor parents, very superstitious
and worldly-minded, believed everything the patient said. They asked the daughter if she knew the witches. "Oh, yes," she replied, and named them. The family confided the names of these five persons to one friend, who repeated the whole story to me, divulging the names of the supposed witches. The accused family is held in high repute, and is loved and honored by all the neighbors. A witch-doctor in Reading was consulted as to how to drive out the witches. This in the nineteenth century—isn't it awful!

At the beginning of the sickness the family had sent to a certain Mr. Hering, in Greenwich, who also had some reputation as a witch-doctor and who had pow-wowed for the spasms. When Hering visited the place he said: "Yes, your daughter is not suffering with convulsions; she is bewitched." That settled matters. The Reading doctor asked if cats did not occasionally cross the yard and frequent the house, particularly black and red cats. Sure enough, such had been the case.

"These are the witches," said the doctor, "and they must be shot with silver or by some one who can shoot with the left hand." The old father hammered a silver quarter, but as it was not round enough to be put into the barrel of his gun, he resorted to the left-handed shoot-

Two Feasts of Roses

The sixteenth annual Feast of Roses was observed by the congregation of Zion Lutheran church at Manheim, June 9. The memorial address was delivered by Rev. Dr. G. W. Genszler, of Selinsgrove.

The red rose was presented by Sumner V. Hosterman, of the local bar, to Prof. A. S. Ege, of Mechanicsburg, a direct descendant in the fifth generation of Baron Henry William Steigel, the founder of Manheim. The services attracted more than four thousand people.

The annual rose festival of the Tulpehocken Reformed church, of which Rev. H. J. Welker is pastor, was held June 18. The principal address was made by Rev. Samuel A. Leinbach, of Reading. The payment of the red and white roses was made to Dilmari Wistar, at his residence at Germanstown—the red rose as a rental due the heirs of Caspar Wister for the ground on which the present church stands, and the white rose in appreciation of the contribution made by those heirs toward the payment of the church-organ.

Doctor's Honors for Clergymen

At the commencement of Franklin and Marshall College in Lancaster, June 13, the honorary degree of Doctor of Divinity was conferred on Rev. O. S. Kriebel, principal of Perkiomen Seminary, and Rev. Christopher Noss, of Allentown. Rev. Kriebel is the first minister of the Schwenkfelder denomination to obtain this title. Rev. Noss has been a missionary at Sendai, Japan.

Decorating Graves at New Goshenhoppen

A beautiful fatherland custom was observed for the first time in eastern Pennsylvania and probably in the United States, by the members of the New Goshenhoppen Reformed church, near Pennsburg, Sunday, June 16, by decorating the two thousand graves in their churchyards with flowers. The idea was suggested to Rev. C. M. Delong, the pastor, when he visited Nuremberg, Germany, some years ago. The decoration was followed with appropriate services, at which the pastor preached a sermon from Joshua 4:21.
Pennsylvania Historical Societies:
Their Aims and Their Work

The encouragement of historic research being logically a part of our designated field of labor, we have opened a department devoted chiefly though not exclusively to the interests of the societies constituting the Pennsylvania Federation of Historical Societies. This department will give data relating to the work of historical societies—notable meetings, contributions, papers read, etc. As space permits, short sketches of individual societies will be given, telling their history, objects, methods of work and the results achieved. We cordially tender the use of these columns to the societies for the expression and exchange of ideas relating to their work.

The Bucks County Historical Society and Its Unique Museum

The formal dedication of the Bucks County Historical Society's museum at Doylestown on May 28 last was a red-letter event in the career of that association. A brief report of the dedicatory exercises was given in our July issue. We now offer a short history of the Society and its great enterprise, gathering the material from the addresses delivered on that occasion.

A charter for the incorporation of the Bucks County Historical Society was granted by the county court in 1885, after its organization had been completed by electing Gen. W. W. H. Davis president, Richard M. Lyman secretary and Alfred Paschall treasurer. Since then it has been actively at work, acknowledged as one of the educators of the county. For several years quarterly meetings were held, but finding it difficult to keep the organization intact by meeting so frequently, the number of meetings was reduced to midsummer and midwinter, the latter always held in the Courthouse.

The erection of a museum was first planned several years ago. Toward this end Edward Longstreth, a native of Warrington, presented to the Society a corner lot at Pine and Ashland streets, Doylestown. About the same time James Greir, also of Warrington, died, having bequeathed $5000 for the purchase of a home for the Society. Other contributions swelled the museum fund to $10,000.

At the summer meeting of 1902, held at Warminster, William L. Elkins, of Elkins, Montgomery county, announced his purpose to donate $10,000 additional for a suitable historical building. His offer was conditioned on his naming the building-committee and having erected in the finished building a memorial to his mother, Susan Yerkes Howell, a descendant of Rev. Thomas Dungan, of Bucks county.

The Society now deemed it necessary to acquire a larger tract to build upon and succeeded in purchasing the whole original Taylor property, comprising about eight acres. When the building-committee came to appropriate the money in payment for the land, it was discovered that the terms of Mr. Elkins' gift were that it should be used exclusively for a building such as he designated, and that by the terms of Mr. Greir's will the same construction might be insisted upon by his heirs. But for the liberal spirit displayed by the Greir legatees at this critical juncture, much embarrassment would have resulted.

Another difficulty was the unexpected and rapid increase in the costs of labor and all kinds of material, owing to which the original designs of Mr. Elkins could not be carried out. Unfortunately, just before the contracts were let and the building was begun, Mr. Elkins unexpectedly sickened and died.

In order to keep within the allowance and not spoil the appearance of the building by omitting one wing, it was decided to modify the inside plans, to leave unfinished the basement and the contemplated lavatories and vault, a part which can be completed at any time.

After several attempts it was found a contract could be made for the building thus modified at the price of $18,000, not including the compensation of the architect.
Mr. Elkins, in making his will, having large and complicated business-interests to provide for, had overlooked his proposed gift to the Historical Society. His executor and family, however, respecting his well known intentions, interposed no obstacles. As the committee still lacked $3000 of the sum required to furnish the building, George W. Elkins, a member thereof, contributed this additional amount, that the building might be constructed according to the plan approved by his father. But for this second act of generosity by the Elkins family, the Society would have been driven to the alternative of sacrificing the beauty and harmony of the building-plan selected or of incurring obligations which it is not able to bear.

The building is now finished. The grounds are partially graded, and the Bucks County Historical Society now owns, free of debt, a property which is without exception the finest and most appropriate of its kind in the United States, adapted to receive one of the most complete and unique historical collections to be found in any country.

Concerning this collection, which has fitly been called "Tools of the Nationmaker," its originator and collector, Prof. Henry C. Mercer, of Doylestown, spoke in part as follows:

It was probably one day in February or March, 1897, that I went to the premises of one of our fellow-citizens, who had been in the habit of going to country-sales and at the last moment buying "penny lots," that is, masses of obsolete utensils or objects regarded as useless, or valuable only as old iron or kindling wood. I was then curator of the Museum of American and Prehistoric Archeology at the University of Pennsylvania and, worn out with my work of exploration in Yucatan, I was resting at home in no very promising state of health. My particular object in that visit was to buy a pair of tongs for an old-fashioned fire-place. But when I came to hunt out the tongs from a prodigious pile of old wagons, gum-tree salt-boxes, flax-breaks, straw beehives, tin dinner-horns, rope-machines and spinning-wheels, things that I had heard of but never collectively seen before, the idea occurred to me that the history of Pennsylvania was here presented to me in a nutshell and from a new point of view. I was seized with a sort of fury and rushed all over the country, rummaging the bake-ovens, wagon-houses, cellars, hay-lofts, smoke-houses, garrets and chimney-corners on this side of the Delaware Valley. When shall we have gathered a great mass of these things, I first stored them in and upon our old room in the Courthouse some of you very naturally rebelled. I had to come before you and classify them and explain them to you, before I dared to expect you to keep them.

Here is the cutting-down of the forest and the building of the log cabin; there are utensils concerned with the preparation of food, that is, cooking-appliances with apparatus for making and producing light. Next we have the production of clothing, illustrated in spinning and weaving and the adaptation of vegetable fiber for these purposes. Then comes the relation of man to animals, in the way of domesticating or killing and expelling them from the region. Agriculture is represented by a multitude of implements which stand at the very bottom of man's effort to keep alive, and next we have the great variety of utensils, home and hand-made, produced by the man of the land on his own farm before the factory existed, before the country-store came into being. By way of the fabrication of utensils of burnt clay, we come finally to a lot of objects illustrating learning and amusement at a time when the pioneer had little leisure for aught save the removal of the forest and the general struggle for existence.

Here we have history presented from a new point of view. Mr. Bancroft wrote the history of the United States and dwelt with great vividness upon the Revolutionary War; but no history can show as these things show, that during that war a hundred thousand hands armed with these sickles were reaping wheat and rye so as to make any kind of war possible by the production of bread, without which all the combatants on both sides would have been unable to fight. You may go down into Independence Hall in Philadelphia, stand in the room in which the Declaration of Independence was signed and there look at the portrait of George Washington. But do you think you are any nearer the essence of the matter there than you are here, when you realize that ten hundred thousand arms, seizing upon axes of this type, with an immense amount of labor and effort made it worth while to have a Declaration of Independence by cutting down one of the greatest forests of the North Temperate Zone? You may hear a lecture on the naval battles of the War of 1812 at the Pennsylvania Historical Society, but do you think you are more vividly confronted with the truth of the whole story than you are here, when you realize looking at those spinning-wheels, that once upon a time there was a vast noise of humming from the work of at least ten hundred thousand women spinning upon these wheels, that actually took places and was needed to protect men adequately from the cold, so that they could go out and fight any battles at all by sea or by land? Perhaps these things can be included or adequately described by history, but a sight of the actual object conveys an impression otherwise indescribable. Moreover, a multitude of the words have passed out of the language and become obsolete since these things ceased to be used, and this too is history.
The archæology of the museums of Europe and America begins with the past, presents the remains of man thousands of years old, and pretends to lead us forward to the present. Generally speaking, you might say they put the cart before the horse. Here, on the other hand, we look from the present backward to the past. Beginning at the doorstep of our grandfathers, we go back to Roman and Egyptian times. This is archæology turned upside down, reversed, revolutionized. What seems obscure and dark in the museums we have visited, is here rendered plain. It is very easy for friends of ours still living to explain the uses of these things to us. When they have done so we have learned more of archæology, by means of the kindergarten method, as you might say, in a few hours than we otherwise could have mastered by the study of books and museums, from the other point of view, in months.

I have tried several times to illustrate the fact that, insofar as the equipment of man with tools and utensils is concerned, a greater change has taken place in the last two or three generations than took place in any fifteen or twenty generations preceding it. In this respect there is a greater difference between our lives and the life of George Washington than between his life and that of William the Conqueror. Many of our lives reach back into this period which, though removed from us by about a century only, practically stands for an antiquity of a thousand years. Equipped as his ancestors had been for centuries in the Old World with these very tools and utensils, the pioneer came to America. Armed with these things he cut down the forest, contended with the forces of nature, and worked out his life and destiny until about the year 1820, when a wave of inventive mechanical genius having seized him, he cast them all aside and equipped himself with the products of a new machinery. If the followers of William Penn, hunting about among the heirlooms of their time, three or four hundred years old, had tried to make a collection of this significance, they could not have done so. The objects collected by them, no matter how old, would have more or less closely resembled the things in use at their own time, so that no vivid and startling lessons would have been taught. The Conestoga wagon suspended above your heads, presented by Mrs. Richard Hoven den and used by her husband as a painter's model in the picture known as "Westward Ho!" in the capitol at Washington, stands for an immense change in the daily life of man, although it is not more than a hundred years old. Because a great many of us have witnessed this change, because the transformation has taken place under our eyes, as it were, it is none the less momentous and important.

For these reasons I say that this singular collection is the child of an opportunity which has not occurred until it did occur for the last thousand years, and which will certainly never occur again. And if I have convinced you of this fact, let my words inspire you one and all to refrain from destroying historical specimens of this kind which happen to be in your possession.

In conclusion the speaker impressed upon his hearers the necessity of rendering fire-proof the building in which this unique collection and the Society's library are stored, and suggested for the surrounding grounds "a botanical park, devoted to the past, surrounded by a high wall, behind which we can forget the railroad and the trolley, the modern newspaper and the telegraph, the automobile and the megaphone, and look upon the trees and plants which were associated with the lives of the colonists, or upon the herbs which cured him of disease, or the flowers which he brought from the Old World to embellish his new home in the wilderness, until they themselves escaped from his dominion and ran wild in the woods. . . . Here is a rare and remarkable tree in good condition, just planted. Watch over it, guard it, save it, prune and water it until it spreads its noble shade, not only over this little town and over this State of Pennsylvania, but over the whole Nation."

River Brethren Hold Love-Feast

Quaintly garbed River Brethren from all parts of the Perkiomen Valley held their love-feast at Graters Ford, Montgomery county, June 8 and 9. The love-feast was followed by the baptism of several converts in the Perkiomen, an experience-meeting, feet-washing and the communion. There are only about 4000 River Brethren in the country, more than half being in Pennsylvania. (An article on their origin was published in The Pennsylvania-German for January, 1906.)

West Pittston Proud of Its Age

West Pittston celebrated its golden jubilee June 12 and 13. At the historic meeting Judge Fuller, of Wilkes-Barre, was the chief speaker, and S. B. Bennett, of West Pittston, gave the historic address. John S. Jenkins, a Civil War veteran and direct descendant of the Jenkins family of Wyoming massacre memory, unfurled a large flag to a salute of twenty-one guns. The industrial parade was a mile long, with 122 floats in line.
RATHER important events had taken place. As Dr. Marshall had foreseen, the little Presbyterian congregation had unanimously agreed to call Myles to its disused pulpit, and Myles, after full and prayerful consideration of all the features of the case, had given his consent. Larger fields of labor had hinted their willingness to call him, but the peaceful vale of Lebanon, which now possessed a new attraction, was invested with a prevailing charm, and Myles thought it not a disadvantage to sound the first notes of his trumpet under such tranquil conditions as prevailed in Womelsdorf. Fortunately, too, being possessed of a fair competence, he needed not to be concerned about the meager "support" of the congregation.

Mrs. Filbert, who saw the end from the beginning, now felt a delicacy in pressing her guest to a longer stay. She tactfully invited him, and though Myles himself hesitated to impose upon such kindness or embarrass his adored one, the matter was compromised by his promise to return later in the season and spend another week or two after a tour of the adjacent country, where other friends resided.

When that period arrived Myles found that the affection which had grown up in his heart was not evanescent, but that the presence of Caroline had become intensely necessary to his happiness and highest welfare. The week or two was a season of bliss unspeakable. Over the face and manner of Caroline had unquestionably been shed the light of a holy love, which brought out the beautiful qualities of her nature and heightened the attraction which her lover felt so fully.

Into the details of these happy days we must not intrude; they slipped by all too soon. Myles spoke his farewell a little tearfully, it must be confessed, while Caroline's fortitude was sorely tried, and her affection was betrayed in greater degree. The parting was at once a sorrow and a joy to Myles, since it revealed so much. If the months at the seminary seemed a little longer and the studies a little drier than usual, we may surmise that it was the impatience of love that affected the duties of the theolog.

Christmas brought another opportunity for a visit, and the holidays were observed with all the realness observable in homes of German origin. There was no Christmas-tree in the home of the Filberts, but the vast store of edibles characteristic of Berks was exhibited, and days had been spent in the preparation of dainties which delighted the epicure.

An old-fashioned snowstorm mantled the valley with purest, glistening white; soon the roads were beaten sufficiently to afford fine sleighing, of which Myles and Caroline took prompt advantage. The merry bells jingled as the happy pair, in full freedom of intercourse, rode down the pike to Robesonia, to visit an aunt of Caroline's, whose motherly greeting made Myles's eyes sparkle. On the outskirts of Womelsdorf he saw a little brick schoolhouse on the slope of a hill, with a ravine at its side, where once he had played in a grove of trees at the noon-hour. A tollgate was close by, also the famous Weiser property. The South Mountain rejoiced in a crown of winter beauty, perhaps not so attractive as its green summer robe, but very fascinating; the occasional glimpse of the faraway Blue Mountain showed that its delicate tinge of blue had been transformed into the soft whiteness of a summer cloud.

Over the furnaces wafted the usual banner of smoke and steam. The glare
of the slag, as it was poured upon the great banks which had been accumulating for so long a period, lent a weirdness to the scene by day as of some mysterious dissolving view; at night, upon the return of the lovers after a most delightful visit and sumptuous supper, the scarlet illumination of the snowy hillocks was enchanting.

The winter stars looked down upon the sleighers in regal splendor. The sparkling Pleiades and the well marked Hyades with Aldebaran, glowing in a corner of the V, were followed by the impressive configuration of Orion, the climax of constellations. Eastward of the great celestial giant shone Procyon, while peerless Sirius beamed like a nearer sun. The young moon was riding serenely though the constellations, and the effect upon the minds of the sleighers was indescribable, because to the stateliness and witchery of the celestial scene was added the consciousness of the grace and tenderness of love.

The shadowy “spooks” of the old Weiser graveyard exercised no baleful influence upon the delectable ride home; nor was the faithful steed urged to weariness by the lovers. Some Belznickels were seen in the streets of Womelsdorf, and one or two were bold enough to climb into the sleigh; but they only amused the occupants with their grotesque masks and whips. Around the corner two or three boys were moving about with a pumpkin whose interior had been scooped out and replaced with a lighted candle, while the eyes, nose and mouth of a human face had been cut out of one side. As they passed the old mill they heard the shouts of merry skaters on the dam.

The holidays were all too brief to Myles, but the recollection of them was an inspiration in the arduous studies of the final term. Doubtless, too, they sweetened the busy labors of Caroline, whose preparations for the spring involved ceaseless work, in which the experienced motherly hands rendered wise assistance. One other intermission occurred, brought about by a strong request for Myles’s pulpit service at Reading during the month of April. Two days were all that Myles could spare even for the delights of Womelsdorf, but they were welcome days and shortened the period of waiting for the happy release of spring.

On one of these days the lovers broke away from the traditional privacy of love and ventured upon the crowd. It was a great day in the rural regions, for the Lick monument was to be dedicated at Fredericksburg, over the border of Lebanon county, and all the countryside would be represented.

It was a balmy day. Spring seemed to have ushered in its permanent reign and the Filbert rockaway, carrying Mr. and Mrs. Filbert, Caroline and Myles, rolled away up the hill, out along the level, and wound around by Host on the Rehersburg road. Frequently the Blue Mountain seemed to grow in grandeur as the miles sped, thro’ quaint Rehrsburg with its unique buildings and business-signs, on over the Little Swatara to Frystown, north of which towered “Round Head.” The roads were dry and dusty, and hundreds of vehicles from all quarters were focused in the environs of Fredericksburg.

It was a scene to be remembered. Resembling the celebrated Battalia in many of its features, it was still distinct both in its character and in the vastness of the assembly. The militia-muster in its day was a remarkable affair; in the absence of weapons, broomsticks or staves were utilized, and the awkward appearance and manner of the participants was sufficient to evoke shouts of laughter from the irreverent bystanders, if not from the officers themselves. It was a harvest for the hotel-keepers, the demand for eatables and liquors being great; the vendor of peanuts (a luxury which never falls upon rural palates) and the seller of candy and cakes flourished on “battalion days.” Flying horses also tempted the young men and maidens, and people found perhaps their greatest satisfaction in seeing “who were there” and commingling with friends who had not been met for a long season.

The donor of the magnificent telescope which surmounts Mount Hamilton, California, James Lick, was born in Fred-
ericksburg, and saw fit to honor his parents with a local monument of unique design and great cost. The visitors who succeeded in getting a glimpse of it found its body a mass of red Aberdeen granite, nearly forty feet in height, with the goddess of Liberty at the top, and four alcoves containing marble sculptures—one a statue of a Revolutionary soldier, in commemoration of the elder Lick's service at Valley Forge. The four feminine figures on the base also inspired expressions of wonder.

There were several thousand visitors in the little town on this eventful morning, and the attention of these was riveted upon the imposing rites of the Knights Templar when the monument was formally dedicated. Fortunate were they who had brought a luncheon with them, for the village was eaten out of house and home by its hungry visitors.

It was nearly nightfall when the rocky hilltop was filled with the farmers on their homeward journey. Mr. Filbert took pleasure in answering Myles's kindly inquiries concerning the residents of familiar homesteads along the road, explaining the important occurrences of each, and commenting upon the appearance of the farms and the prospects for the coming harvest. Presently they reached the Stouch property on the left, a large farm upon which stood a stone house with its gable toward the road, and a capacious barn and other outhouses. On the right, some distance back from the highway, was the brick house of Colonel Sallade, the barn directly in the rear, and a row of horse-chestnuts outside the front fence, with a parallel row of evergreens inside.

Colonel Sallade was reputed to be a man of considerable wealth, his patrimony having been augmented by fortunate speculation in oil. He had moreover obtained prominence because he had once been an officer of the Batalia. Myles told how the high military title and the fancies of stern war it evoked was used to impress him as a boy.

 Darkness now grew rapidly; leaden curtains hung about the horizon and gave promise of a night of rain. The horses were urged to greater activity, and another quarter of an hour brought the absentees to the welcome shelter of the farm-house by the Tulpehocken.

The party alighted at the barn, which was higher up on the hillside, and walked to the gate opening upon the flower-garden. A hurried but ample repast satisfied the craving of the inner man, and Caroline was speedily released from further duty for an evening of soulful communion which had become as necessary to her as it was to her lover. Myles would have lengthened those hours with elastic
MYLES LORING: A TALE OF THE TULPEHOCKEN

and closing a door which led from the hall into a room at the left—first leaving his shoes at the front door, where they could be made available in the event of sudden flight—he rubbed a blue-head match on his stocking sole and scanned the apartment.

He was not at all surprised to see in a corner the Colonel’s desk—a “secretary” was then unknown in the vocabulary of the country—nor did he hesitate to open it, locked though it was, and investigate its contents with a deftness which evinced that he was not a tyro at his nefarious trade.

A quick and profitless examination of certain papers was followed by a visit to the kitchen, where at least convertible silverware might be discovered. Here indeed were found a dozen teaspoons, as many table spoons and some forks, all of solid silver—an heirloom from one of Mrs. Sallade’s ancestors, never used except upon some state-occasion. These the marauder tied up in paper with a bit of twine from his pocket. Then, putting on a mask, he went stealthily up to the second story, where he was guided to the sleeping apartment of the doughty Colonel by the sounds of stertorous breathing. Perhaps that officer was dreaming of the charge of an ancient “battalion” on the dusty field of Rehrersburg; at all events he wakened not, nor saw the dim figure of a man examining the pockets of his garments, which hung upon a chair, and abstracting his wallet.

The Colonel’s good wife was a light sleeper, and the wary movement of the midnight prowler awakened her. But a speechless terror took possession of her, and she was unable to speak a word, or even to warningly touch her husband. To her excited fancy it was not an inhabitant of “the earth, earthly,” upon which she helplessly gazed with fixed and affrighted eyes; she verily believed that a “spook” or wraith had removed its usual spiritual veil, and the shadowy form assumed to her disordered vision the appearance of her long deceased father. Overcome by the superstitious impression she swooned away, and when she recovered the uncanny visitor had disappeared.

cords, for upon their bounty he would have to subsist a few more weeks. Caroline had become to him indispensable, and to sit and view her, while he listened to the murmuring music of her voice, was his supreme delight.

Outside the gloom thickened; the night was moonless, and the stars could not penetrate the murky atmosphere. A vehicle rumbled by quite unnoticed by the happy pair in the inviting parlor, bright with the light of a kerosene-lamp shaded by one of the devices current in “the war-time”—a screen suspended from the chimney and showing various illuminated figures.

But the rapturous canvas of the future reached its climax all too soon. Fond goodnight-words were spoken, the token of affection was exchanged; shortly thereafter two pure hearts poured out to the Divine Ear their notes of praise for providential mercies, and slept the beautiful sleep of innocence.

As the night grew darker still, the great New-Foundland dog, Nero, which Colonel Sallade had purchased from Dr. Fidler, shuffled uneasily in his kennel, dreaming of his dinner probably, and wishing like Oliver Twist for more. He seemed disposed to be restless, whether from whiffs unusual that were borne to his nostrils, or on account of a generous supply of meat, can not be authentically determined, no record having been made in the tradition. But the tired Sallades slept well, for what else was there for them to do on that shut-in night?

If Nero had been less sluggish, he would have heard that light step coming down the walk from the gate, but he did not. A figure came from the pines and horse-chestnuts and, cautiously stealing to the chief door, seized the protruding key of the cumbrous lock with a pair of nippers. In a moment, with never a betraying sound, the ponderous and clumsy mechanism gave way, and the burglar, smiling at his easy conquest, stood inside the mansion.

The stairway confronted the intruder, and it was a question whether he should immediately ascend it or first examine the lower parts of the domicile. He decided upon the latter and, softly opening
Descending the staircase noiselessly, the intruder resumed his shoes, gently opened the door and, without stopping to lock it again, passed out of the yard to the public road and faced toward Bren-eiser's store.

Morning brought with it a revelation of loss to Colonel Sallade. It was not until he fumbled in his pocket for some money, that he became aware that something was wrong. He had noticed his wife's downcast manner and rallied her upon her dullness, but the "dream" she reluctantly related to him made no impression upon him until he discovered that his pocket-book was missing. Then he very quickly conjectured the true state of affairs, which was soon confirmed by an examination of the premises.

If misery does not always love company, it at least craves to communicate its sorrows. Colonel Sallade very speedily set forth to Bren-eiser's store to confer with the proprietor, whose sage advice might prove beneficial.

It was a spring-day characteristic of old Berks. The air was luscious, for though the threatening rain-clouds of the previous night were cleared away, the dampness remained, and the warm breath of the dedication-day was thus conserved for the nurture of vegetation. The grass was gloriously green, the willows were vivid in their peculiar fresh tinge, the plentiful cherry-trees as white with blossoms as though gigantic popcorn-balls were fastened upon stout upright sticks. The leaves were unfolding on the apple-trees, and the murmur of the little brook below the quarries lent the melody of nature's music to the scene.

Several buggies and light wagons were standing in front of the well known store. A few men were sitting upon boxes on the porch, where samples of merchandise were displayed. A bundle of carriage-whips dangled from a nail; flynets of both white cord and leather were exhibited alongside of rakes, axes and carriage-blankets. A cultivator or two suggested the ability of the house to furnish farming implements, and a variety of other useful articles showed that the store was a center of business and supply for quite a wide region.

Inside, two or three comely maidens or matrons were buying groceries, with an occasional item of calico, or other purely feminine article, while several representatives of the stern sex indulged in cigars and bantered each other, or the storekeeper and his clerk, with the latest wit and humor of the vicinity, or discussed the ever fresh theme of politics.

The advent of Colonel Sallade interrupted the flow of conversation: the fact that he had something of importance to communicate soon spread among the little group of purchasers, who drew closer together to hear his tale of wonder. Frequent exclamations of surprise marked the narration, not a few of them of the rather emphatic, if not slightly profane sort, common to an indiscriminate gathering of men.

There were two or three other arrivals at the store during the progress of the Colonel's explanation, who was thus obliged to go over the story anew. Among these was Brother Bettery, the enterprising "Cheap John" of Womelsdorf, whose patrons occupied a wide extent of territory. The worthy man gave considerable attention to the account of the Colonel's loss and asked several questions relating to the circumstances of the theft.

He also threw a little light upon the probable course of the robber upon leaving the house, having had his attention drawn, while passing the Colonel's, to footprints in the dusty road, both leading into and coming out of the premises. These of course had not struck him as anything unusual, but now recurred to him as indicating the direction taken after the successful confiscation of the Colonel's property.

The footprints thus observed, he said, led southward to Womelsdorf, contrary to the supposition of the Colonel that they were in the direction of Bren-eiser's. It was his shrewd opinion that the thief had made for Reading, if indeed he had not some retreat within convenient distance; he was presumably the same depredator who had so long harassed the vicinity of Womelsdorf.

The mention of the footprints was sufficient to induce all the male portion of
the company, except the clerk, to proceed out the road to the Colonel's, to examine the telltale marks, each ready to present an hypothesis plausible to himself. But the examination proved in vain, for some passer-by had driven his wagon so close to the side of the road (probably in "turning out" for another vehicle) that all traces of the footprints were practically destroyed.

As a matter of course, the conversation of the little crowd was concentrated upon the mysterious robberies, which had so long successfully and seriously embarrassed the community. Farmers Keyser and Livingood shook their heads deprecatingly and uneasily, as though some occult force were at work, while their brethren Ermentrout and Scheetz suggested it was only a case of careful manipulation by professional thieves in a region that had ever been regardless of means of defense against such characters.

Whether the excessively "spiritual" views of the "Shining Saints" tended to imbue their adherents with an abnormal sense of the supernatural does not appear, but Brother Bettler took the cue of Livingood and Keyser and burst out with a fervor of speech rather unnatural to him; "I believe that the whole country is bewitched, and I think that we ought to try to find out who is at the bottom of such doings." He found an ardent supporter in Laundermilch who said, "if all was known, some Hex would be found to have a good deal to do about it;" whereupon Bettler wondered if die Hauswirtin could have any connection with it.

The dried-up dame who pld her black art in the curious hut in the Kluft had been in many a thought during the prevalence of the untoward circumstances which were keying the minds of people to so high a pitch. Suspicious glances were cast at her on her visits to the store where she procured her tobacco and "lecture opium," and many a little circumstance was woven into the warp of a deadly impeachment of her integrity.

However, as nothing could be done at present, for no further footprints were discoverable, it was agreed that the matter should be laid before the detective society organized in Womelsdorf.

Nevertheless, the acute Bettler was at fault respecting the route of the burglar, if the testimony of farmers living to the eastward could be relied upon. All along the road winding around by the Forge to the east of Womelsdorf, at the very hour when the deed was supposed to have been committed and the robber to have been on his way, the barking of dogs at some unseen object disturbed the slumbering tillers of the soil. One or two had heard footsteps in the road caused apparently by an unintentional scrape, or the movement of small stones.

(To be continued.)

The Home

Old-time Home Superstitions.

Extract from "Prognostics and Superstitions" by Julius F. Sachse, Litt.D.

The superstitions of the early German settlers entered into all domestic actions and the duties of every-day life. No matter whether it was the sowing of seed, the reaping of the grain, starting upon a journey, the curing of the disease in man or beast, the birth or baptism of a child, a marriage or a funeral—in each and every phase of common life there was inter-persed more or less of this Aberglaube. This was especially true of the settlers of Germantown and the Conestoga country, who were imbued with the notions of mystical religion, and with the speculations of Jacob Boehme and others.

Perhaps the most common of these superstitions was that was known as Kalender-Aberglaube, a belief in prognostics based upon the almanac. This was again subdivided into various departments, based upon the phases of the moon and other celestial bodies, not, however, to be confounded with the custom of astrology or the casting of the horoscope. To any person schooled in the art, the almanac became the guide and mentor for almost every
function of daily life. First, it told us of the state of the weather for every day of the coming year; then it informed us what to be the prevalent diseases, gave us the proper days for felling timber, taking purgative medicine, for bleeding and blood-letting, for cutting the hair, for weaning calves, children, etc. It gave the lucky days for sowing grain, the proper days for a merchant to speculate, and for other daily avocations.

A well regulated German almanac of that day also contained a list of lucky and unlucky days in general, from which we learn that the latter were as follows:

| January 1, 5, 17, 19 | July 5, 6 |
| February 10, 16, 17 | August 1, 3, 10, 20 |
| March 1, 3, 12, 15 | September 15, 19, 30 |
| April 3, 15, 17, 18 | October 15, 17 |
| May 8, 10, 17, 30 | November 1, 7 |
| June 1, 7 | December 1, 7 |

There were two days among the list which were far worse than the others, viz.: April 1, the day upon which Satan was expelled from Heaven, and December 1, that day upon which Sodom and Gomorrah were destroyed. It was firmly believed that any one who had a vein opened upon one of those days would surely die within a week. A child born upon either of the two days was sure to die an evil death, would never be old, and would live a life of shame in the world.

Phlebotomy, or blood-letting, was a species of treatment applied at that period to almost every ailment the human race is heir to. No matter whether the patient suffered from a broken limb, a gunshot wound, tuberculosis, brain fever, dropsy, or simple indigestion—if the signs were right the barber-surgeon was at once directed to take so much blood from the sufferer. It was also the custom to be bled in the spring and fall, so as to keep well during the rest of the year, a custom akin to the one prevalent in the days of our youth, of being drenched with a "yarn tea," a villainous decoction in which hoarhound, gentian and other bitter herbs predominated. According to the well regulated almanac, there were for phlebotomy fourteen bad days in every month. Then we have one day designated as "good," another as the "very best," one "dangerous," one "good in every case," and finally one "very questionable." To illustrate how the days were rated for this purpose we will but mention the following:

1. Bad, one loses his color.
2. Bad, causes fever.
3. Very good, prevents all sickness, and strengthens all the limbs of the body.

Then we have the various astrological signs of the almanac, which gave the proper days for cutting timber, etc.: also for taking medicines. So strongly was this belief seated in the minds of the populace that cases are known in which sick persons died, inasmuch as they persistently refused to take the remedy prescribed by the doctor until the signs should be right: and the delay proved fatal.

What chemist ever discovered such a cheap and effectual method of putting acetic acid into a barrel of cider as our dear old forefathers in this country less than a hundred years ago? After the cider was put into the cask, it was only necessary to call up the names of three of the crossest, most sour-tempered old women in the community and in a loud tone of voice utter their names into thebung-hole, and immediately cork it up, to make the best and strongest vinegar in all the neighborhood. When now and then some female in the community was inclined to show an unnecessary degree of temper, her friends would jokingly remind her that she might waken up some frosty autumn morning and find herself in a vinegar barrel.

The belief that a savage dog could be charmed out of harm by incantations was everywhere prevalent. All that was required to do this was to repeat certain words or verses, which I no longer remember, before entering upon the dog premises, and at the same time pull up a fence-stake and reverse its position in the ground. These things done, the dog's mouth was sealed, and the visitor was relieved of all danger from the canine's teeth, until the reversed fence-stake was again placed in its natural position.

Another and more pleasant superstition of the early German settlers was their belief in the virtues of the Domestic Benison or Haus-Sejen, a written or printed invocation, prominently displayed upon the walls of the living-room and in many cases recited daily as a morning-and-evening prayer. This Benison was usually a small printed sheet, frequently ornamented or embellished with allegorical figures, frequently crude pictures, representing angels and symbolic flowers.

The best known and perhaps most widely circulated of these domestic invocations, consists of four verses and an invocation:

In the three most exalted names,
Father, Son and Holy Ghost,
That are praised by angelic choirs,
Health, Peace and Blessing—Amen.

The first verse invokes the blessing of God upon the house and ground, the coming harvest and growing crops, that the cattle may increase, and that God, in His fatherly goodness, will protect house, estate, stable and barn from all mishaps, especially fire.

The second verse pleads that the glow of health may shine upon every cheek, prays for strength for our labor, and that neither hail nor storm may injure the tender blossoms, nor late frosts and early colds kill the fruit.

The third verse is a supplication that the blessed Redeemer extend His power and influence over the house and family, that everyone therein may strive after virtue and live peacefully, so that all sin and wickedness be a stranger to this house.

Finally, the prayer asks that the Holy Ghost abide here and take up his resting place; bless our outgoing and home-coming, and in the end grant unto us a blessed death and receive us as heirs of heaven.
My thoughts turn back to the long ago,
To the friends of my joyous youth,
How fast the evening hours would fly
In our merry group, forsooth!
And when at last I was going home,
How my heart rejoiced at the blaze
That from the lower window o'er
The white fields met my gaze!

For I knew that my mother was waiting there
For her late-out boy, with loving care.
Father might be in bed long ago,
But Mother, kind Mother, sat waiting below.

And when I had grown to man's estate,
Full freely abroad I would stray.
Yet sometimes still, if not all too late
I wended my homeward way,
When the house came in view, with a quick surprise
I perceived that steady light,
Like a beacon to guide the wanderer
Still out in the drear, dark night.

Then I knew that my mother still waited there
For her roving son with watchful care.
Father had gone to bed long ago,
But Mother sat patiently waiting below.

Sometimes she would chide me for staying so long,
But why should she vigil keep
 Alone by the lamp until I came back,
Thus robbing herself of sleep?
Was it not a foolish anxiety?
So I thought, but little I knew
What a mother feels for her only son,
What a mother's love will do.

And still sometimes she was waiting there,
Tho' thankless was her sleepless care.
Father indeed to bed would go,
But Mother, fond Mother, sat waiting below.

Then followed the years of our wedded life,
When a home we had found in town,
And weeks would pass ere the dear old folks
To visit we'd come down.
Yet still from that window, night by night,
Shone forth the light, like a star,
Of the lamp by which my mother sat,
Sending her thoughts afar
To us, all fraught with love and care.
Sitting and thinking and praying there.
Father still early to bed would go,
But Mother, kind Mother, sat thinking below.

And when our pain and sorrow had come,
My wife's long misery.
And so seldom I saw the dear old place,
How sweet was the sympathy
Of Mother dear, how my soul rejoiced
The light in the window to see.
When I came up late from the other home,
And knew she was waiting for me!
For surely then she was waiting there
For her grief-worn son with pitying care.
Father as ever to bed would go,
But Mother, dear Mother, sat waiting below.

Ah, all too soon, though old and gray,
That mother was called above!
And when she was gone I fully knew
How great had been her love.
But Father remained in the dear old place,
And for me the light still shone
When at intervals long I thither came
Of an evening late alone—

And I knew, tho' strangers were living there
My father was waiting his bed to share
With me, but for whom he'd retired long ago
And now he sat waiting for me below.
But the tenants moved out and my father died,
And for months the old house stood
All vacant and still by day and night,
Limped white 'gainst the northern wood.

And once or twice I passed that way,
Yet no light greeted my eye,
So I wandered on with a lingering look
And thought of the years gone by—

When Mother, kind Mother, was waiting there
For her wandering son with loving care.
And the nights not yet so long ago,
When Father sat in her stead below.
And now again, when I pass at night,
I may see a light as of yore,
But it gives me no joy, and I enter not;
It is home to me no more.
Strangers are gathered around the lamp,
My loved ones all are gone.
No cheer, no bed is waiting me there,
And sadly I wander on.
No mother, no father is waiting there
For their weary son with pitying care.
They have passed beyond earth's joy and wo,
And now I am waiting alone below!

**UNSCHULDIG G'SCHTROFT**

**BY CHARLES C. MORE, PHILADELPHIA.**

Meim Päp is nix gebrota,
Ich mag macha was ich will.
Wann ich juscht als en bissel schwetz,
Do-kreischt er glei: "Sei schtill!"

Geschter Owet war er mol daheim,
Mit ema lahme Bein.
Do haw ich en so Sacha g'frogt,
As ich net recht verschethe.

Ich haw en g'frogt, eb's wohr is
As die Welt uf Rädder geht;
Forwas mer sagt, die Schprinig die laaf,
Wann sie doch immer sichtet.

Un wu der Wind dann hi' blost,
Un eb er widder kummt;
Eb der Mann im Mond als g'scholta werd,
Wann's nachts so arrig brummt;

Un eb der Schertenaschnuppa
Die Schertena nies macht;

Un was es is as dunnert,
Un eb's 's Knalla is wu kracht;

Un eb der Schtarm dann heem muss,
Weil er sich so arr dummet,
Un eb er net ah Kinner hot,
Weil er so mächtig brummet;

Un eb die Fisch beim Schwimma
Net asemol versaufa;
Eb Esel, wann sie ins Wasser falla,
Noh darch die Ohra schnaufa;

Eb en Wärmfenz dann Wärm hot,
Un alle Sei en Ben;
Forwas mer Biera roppa muss,
As doch ken Feddra hen;

Eb der Mann im Mond en Hut a' hot,
Un Iwerrock un Schuh.
Noh hot er mich ins Bett gejagt.
Un ich hab doch nix geduh!

**DIE SINGSCHULA IM LAND**

**BY HON. M. C. HENNINGER, ALLENTOWN, PA.—WRITTEN ABOUT 1872.**

Die junga Leit in unsra Zeit
Hen arrig viel Plessier.
Die Medd die danza Dag un Nacht,
Die Buva trinka Bier.
Es Kartaschipla macht viel G'schpass,
Un's Flirta mit da Meed.
Des is die Fun for City-Leit,
Die heessa sie first-rate.

For mei Deel, ich geh net mit neii.
Geb mir die Land-Singschul:
Dart geht mer hi' for scheena G'schpass
Un folligt ah der Rule.
Dart singt mer oft en Kerchaliend
Un scheena Songs dazu.
Wie Johnny Schmoker, Pat Malloy
Un Yankee Doodle-doo.

Dart gehna all die Mannsleit hi',
Die junga awer's menschli.
Die Medd sin ah, bei Crackly, do—
Die Diewischma un die schensch.
Unna die wär'n Singschul gar nix wert
Un trucka ah Dabei;
En jeder hot sei Aag uf sie—
Do kummt die Music neii.

Es Singa währ nit arrig lang;
Es is zimlik a g'schlied vorbei.
Der Teacher säch: "Ihr singen gut,
Desmol wort ihr getrei.
Heit iwer'n Wooh is widdar Schul;
Kummt all bei, wann ihr kennt.
'Ehr' sei dem Vater un dem Sohn;
Des singa mer zum End!'
LITERARY GEMS

Wann nau sel Lied noch g'sunga is,
Was geb's doch dann en Jacht!
Der Teacher, mit der Geig in Hand,
Geht ihn all Gutnaht.
Die Bwua schpringa noch der Dihr,
Sie lossa'n schmaler Weg;
Sie gucken all gar wetters scharf,
Sie hang 's gebt en Mistake.

Die Meed duhn all ihr Shawls erscht a';
Des nemmt en gute Weil.
Der Weg der is so arrig schmal,
Sie gehn "in single file."
Do hen die Bwua all en Chance;
Mit arrig wenigg Lärn
Froga sie noh die schmärta Meed:
"Will you accept my arm?"

Die menschta schpiela gut ihr Kart
Un gehna ah net letz;
Doch deel die kriega schee der Säck,
Sie finna net ihr Platz.

Die geheem heem mit schwerem Herz
Un macha net viel G'schopp;
Da nekkchta Dag sin sie so sau'r
As wie en Essigfass.

's is g'schappig, dass die junga Leit
So zamma wolla geh;
's is awer so, sel's schur genuk.
Des muss en jedes g'schteh.
Decl laa's lihechts da 'Roliches noh
Un kratza uf'm Sand.
For mei Decl, geb mer immer noch
Die Singschula im Land.

Die Singschula im Land, sag ich,
Die sin mei greeschte Freed,
So lang as die noch g'halta wern,
Is's mir gar net verleed.
Un wann ich schterb, verlost eich druf.
Dann, werd's der Welt bekannt,
Dass ich mei Geld un alles geb
For Singschula im Land.

EN TRIP NOCH FILDELFY UN CANADA

BY "GOTTLIEB BOONASTIEL"
(Concluded.)

Endlich is die Sentapetzen dann nei kumma,
un so schee wie des Weibsmensch a'geduh war,
huscht du in deim Lewa mix g'sehna. Sie hot
uns of course gekennt un hot Hands g'scheet
ganz rum, awer sie hot ihra Hand zu mir
schboa a wann sie im Deog gewest war, un ich
hab 'nscht genuk Halt kriegt, davon for ross
as ich ebbes fescht hab. Sie hot g'asat sie
war ah "so weal glad to see us because we
hailed from the dead old Hawsa-Barrick." Nau,
Hasaberg reimt net mit so verlammnta Narr-
leeta, un's hot mich gemahnt a wann mer
Wasser treinkt aus'm Wesch-Pitcher un schluekt
en Schpula Nääts. Awer glei is der Meik nei-
kumma un mer hen en gute Zeit g'hat. Mer
hen yun alta Zeita g'schwertet en halb Schtun
udder so, dann, by gosh, kurzem des Luder
widder in die Schtub un der Meik war
en gewebschter Mann. Er war 'nscht am Lacha,
wie sie neikumma is, un sei Maul is zugeklapt
wie en Hasafla. Ich hab nochderhand
aucha g'tumma, dass es nimme fashionable is for lacha.

Glei hot die Bell gerunga for's Nachtessa;
sie hen g'saat 's wär for Dinner. Ich hab an
miti Watch gueckt un's war halwer siwa. Ich
hab da Meik g'frogt, was des meent, un er hot
g'saat, in fashionable Circles deeten sie Brec-
kescht essa un alla, Dinner un sechs un Sup-
per da neckscht Dag. Un der Disch hetscht
du sehna tolla, un da Schteitl! Mir wasa
aneum Platz.

Ich hab drei Dellervol Supp hand-running
gessa. Es war, by gosh, nix dart as Supp,
awer glei sin die guta Saecho a'tanga kumma.
Ich hab gebet for'n annter Maga, awer ich
denk net as der Gut Mann owig uns ene
extra Maga rundla hot for so'n alter Narr
wie ich. Die Chance vem meim Lewa war
nix, un eb ich's gewiss hab, haw ich wid-
der fiu Fuss in die Fall kriegt. En Blette-
roll geel Schtoft war neua meim Deller

Die gehna heem mit schwerem Herz
Un macha net viel G'schopp;
Da nekkchta Dag sin sie so sau'r
As wie en Essigfass.

's is g'schappig, dass die junga Leit
So zamma wolla geh;
's is awer so, sel's schur genuk.
Des muss en jedes g'schteh.
Decl laa's lihechts da 'Roliches noh
Un kratza uf'm Sand.
For mei Decl, geb mer immer noch
Die Singschula im Land.

Die Singschula im Land, sag ich,
Die sin mei greeschte Freed,
So lang as die noch g'halta wern,
Is's mir gar net verleed.
Un wann ich schterb, verlost eich druf.
Dann, werd's der Welt bekannt,
Dass ich mei Geld un alles geb
For Singschula im Land.
Die Mary hot en Hundle g'hat,
Sei Schwanz war karz ge-bobbed;  
Un immer wu die Mary war,  
War's Hundle nolgedapped.

Die Mary is zum Butcher ganga  
For Schteeks un Fleesch von Sei.
So bal as sie bei'm Butcher war,  
War's Hundle ah dabei.

Sel war for'n Hundle gar ken Platz;  
Des weess doch Jedermann.  
's war'n Platz för Wärscht, die werra g'macht  
Vun—eva was mer kann.

Kleeder rum kumma un hot g'saat, wann ich mich net dischterea deet, dann deet er mich nans. Ich hab'm g'saat, i war der Gottlieb  
Boonastiel vom Hasaberg, un wann er noch mehr wissa was, set er maus in die Allerschteppa. Er hot g'saat, des war 'uscht ien Play, un Niemand deet weh gedul wederra; 's war 'uscht für weis de die die Demokrata in der South als die, Schklava getriet hen von'm Krieg. Sel hot mich widder zu meim Ver- 
schtau gebrocht.

Noch'm Schoich sin mer an's Wertzhaus für  
iwer Nacht bleiwa, weil mer der neeekscht  
Marga främ heem schürrtä hen wella. Sie hen  
uns nuf'gahra uf'm Alligator bis mer die  
Hanna nimmel g'macht hen, un darnoh'n's Bet  
gewissa. Im eem Eck vun der Schtab wär'n  
Hoischtrick. Ich hab der Niger g'fohgt, for-  
asel war. Er hot g'saat es war un "fire-  
escape"; wann's Wertzhau's u'g'fehr Feier fanga  
deet, dann set i die Polly an ee End vum  
Schtrick binna, sie nimmer lossa, un darnoh  
hinnoano krattla. Herrjammer Denk amol  
dra: Zeha dausent Fuss an a Hoischtrick  
nummer krattla im Hem? Die Gedanka hen  
mich so vergeschtart as mir lang net hab  
shlofo kenna. Wann ah alles recht gewest  
wär, hot i ennibau net schlofo kenna, weil's  
Licht uns die ganz Nacht in die Aaga g'scheint  
hot,as mer selir blind worra is.  
Mer hen  
gepromirt för's ausblo, awer mer hen net  
kenna, weil's in ra kaleen Brotell war; mer  
hetta 'uscht so gut in der Wind geblo. Marg-  
gts sin mer frih ab'schüattä, un bis Owetts  
wara mar widder daheim.

** Froh? Well nuu, 's Hinkelfeder-Kisse uf'm  
alta rota Schoekeschuih war seliwa net so  
weech, un Brotwärseit un Buchweezakucha  
seilawa net so nisst. Ich net becher der Polly  
ihra Theekessel heera singa as die Music von  
berbeschta Band, un wann ich in meim eegena  
Bett leit, dann fiil ich as wann ich im Himmel  
rum fahra deet uf ra Wolk, un Fahna uf'm  
Hut un en Schtieck Lebkucha i jederard Ha.  
Die nei-tanged Sacha scheidna mar net  
ain. Ich glaab awer, dass's jeder ebber bezahl  
for noch Fildefly geh. 'uscht för sehna wie un  
kleeen Krott as der Mensch is in dem grossa  
Feld.

**

** THE PENNSYLVANIA-GERMAN **

'Die Mary un ihr Hundle

BY "Wendell Kitzmiller"

Die Mary hot en Hundle g'hat,  
Sei Schwanz war karz ge-bobbed;  
Un immer wu die Mary war,  
War's Hundle nolgedapped.

Die Mary is zum Butcher ganga  
For Schteeks un Fleesch von Sei.  
So bal as sie bei'm Butcher war,  
War's Hundle ah dabei.

Sel war for'n Hundle gar ken Platz;  
Des weess doch Jedermann.  
's war'n Platz für Wärscht, die werra g'macht  
Vun—eva was mer kann.

Dann geht die Mary heem mit Fleesch  
Un Schteeks, gemacht aus Sei.  
Sie geht alle, for's Hundle war  
Jo desmol net dabei.

Sie ruft en laut, sie kriescht un peift.  
Un lockt em in da Deichter.  
Sie sucht im Haus vum Kellar a'  
Bis uf der ewerscht Schpeichter.

Sie sucht darh alle Schtub im Haus.  
Vum Grund bis an die Ferscht.  
Sie finnt es net, for's Hundle war  
Im Butcher seine Wärscht!
EDITORIAL DEPARTMENT

A Few Canvassing Experiences

THE publisher of this magazine recently made a few short business-trips with the double or threefold purpose of securing subscribers and canvassers and eliciting frank expressions of opinion of the work we are trying to do. He is happy to say that he secured what seemed to him a fair number of affirmative responses to his quest for subscriptions and promises from a number to try to get new subscribers.

In his efforts he met those who said the magazine did not appeal to them and curtly declined even to look at it—possibly because the very name suggested to them that the magazine could have no merit, for can any good thing come out of Lebanon, East Greenville or Allen-town? One man, without even condescending to take a fair look at the different sample copies laid before him, began to dwell on the sins, the weaknesses, the proverbial slowness of the Germans and, the himself of undeniable Teutonic ancestry, profiting by his knowledge of the vernacular, poured out a tirade against the whole tribe—language, people and all. Some politely glanced over the pages of the magazine, handed it back and excused themselves, saying the magazine did not appeal to them. Happily the results were not all of one type.

For example, a respected county-judge, on looking at the sample copies laid before him, said: “You can make your speech if you want to, but it is not necessary: I want to subscribe.” Other parties, who were busy, said they had no time to look at the magazine had all the magazines they wanted, and yet, when they did take time to merely glance over the pages of a single number, placed an order for a year’s subscription and promised to secure additional subscribers. Best the good brethren forget, we would gently remind them of the promise, asking them to go to work soon and get all the subscribers they can. We all recall the familiar expression, “The more the merrier.” The case with which in many cases subscriptions were secured is proof that people do want the magazine when they realize what it stands for. It takes personal contact, however, to bring about results.

What We Found in Snyder County

In looking about for canvassers we ventured into Snyder, said to be the banner German county of Pennsylvania today. If this is not correct, we want to know. It is said that even the roosters crow in German in this county. A minister said so, at least. Lack of time did not allow a stay for the night and hence prevented our finding out by personal observation what language the roosters use in their morning-greetings. We did find warm friends, however, and saw a typical farming section along the Middlecreek valley.

Incidentally we may state that we heard girls in Snyder sing Bung as the young people of Berks and Montgomery counties have been singing it for a generation. Our students of folklore will confer a great favor if they will tell us how old this song and game are and how this song traveled from Snyder to Montgomery, or vice versa.

The Passing of the Dialect

We may also state that we ran across evidence of a fact that we of course all recognize, namely, that we are living in a transition-period and that many families who now understand the Pennsylvania-German dialect, tho perhaps not speaking it, will in the next generation not use or even understand it. We came across fathers who said they could speak the German, but their children could not. Thus the dialect will gradually and certainly become extinct.

While the use of the dialect is decreasing, the interest in the writing of it seems to be increasing. As an evidence of this we quote the following from the Reformed Church Record, of June 27:

We have occasionally published articles in the dialect in this paper. They have been much enjoyed. Recently a friend who appears to admire our way of presenting Pennsylvania-German, urged us strongly to publish a dialect
column regularly. This we could not promise, because it is often a question of time and space; but we agreed to do this occasionally, as circumstances may permit. We therefore publish an article in the dialect this week, and others will follow.

Queries, Requests and a Hint

Kind reader, what is your opinion and experience in this matter? Is the use of the dialect in conversation dying out in your section? Does your local paper publish dialect matter from week to week? Some day we hope to give a paper on the use of the dialect in the periodicals of our State. Any data that our readers can furnish will be greatly appreciated. We shall be pleased to hear from a good many on the subject.

The suggestion made by Prof. Buehrle at last year’s meeting of the Pennsylvania-German Society, to gather and arrange an anthology or compendium of the best Pennsylvania-German literature, has not, to our knowledge, been acted upon. We fear the idea, excellent tho it is, will not materialize very speedily. Our pages, however, remain open all the while to the best of this kind which our readers may furnish, as well as to their efforts in metrical translation or original verse, English or German. That the dialect is admirably suited for humorous sketches and stories has been abundantly proved.

It has been tried less for sentimental and serious work, yet we feel sure that in the hands of those thoroly trained to its use it will lend itself almost equally well to this sort of composition. Let contributors please take note of this.

The Benefits of Family-Gatherings

August is pre-eminently the month of family reunions. How much are you doing to revive interest in the history of your ancestry? If you are doing nothing in this direction, you ought to. The study of individuals and families helps to connect us with the past, teaches invaluable lessons and furnishes the best kind of material for the future historian. If your own family-history has not been recorded, gather whatever facts you can; get others to join you in your labors, hold meetings of the Freundschaft, and thus create an interest in a fascinating, profitable field of study. Attend family-gatherings as opportunity presents itself—and speak a good word for The Pennsylvania-German wherever you can. Such gatherings may furnish the chance for securing a number of new subscribers. Make note of items of interest and report them to us; our readers will be pleased to enjoy with you the good spicy things that are brought out.

Clippings from Current News

A Church’s Sesquicentennial

The hundred and fiftieth anniversary of the First Reformed church of East Vincent, Chester county, was duly celebrated June 2. A number of visiting clergymen made addresses. This old edifice was used as a hospital during the Revolution, and Washington visited the sick and wounded soldiers there. Below the church is a large monument under which twenty-two of the heroes lie buried.

A Lehigh-Countian’s Book

Of all the papers read at the Inter-Church Conference in Carnegie Hall, New York, in November, 1905, that of Rev. George U. Wenner, D.D., on Religious Education and the Public School; An American Problem, produced the deepest impression. It has now been published by Bonnell, Silver & Co., of New York, in book-form. Dr. Wenner is a native of Lehigh county and has risen to great eminence in the Lutheran Church.

Big College-Days at Lafayette

The greatest college-day Easton ever saw was June 18, the second day of Lafayette’s diamond jubilee. Representatives of thirty-five colleges and preparatory schools marched in procession in the order of their founding, from Harvard, 1636, to Chicago, 1891. The trustees, faculty and alumni of Lafayette brought up the rear. Prof. James McKeen Cattell, Ph.D., of Columbia, spoke on behalf of the alumni. Prof. William Baxter Owen, Ph.D., on the Ideals of Lafayette, and Prof. Hugo Munsterberg, of Harvard, on the Influence of the American College. After the exercises the alumni and friends marched to the middle of the campus in front of McKeen Hall, where Burr McIntosh took a panoramic picture twelve feet long and sixteen inches high, said to be the largest photograph in the world. Our Commencement Day, June 19, honorary degrees were conferred on two Governors: Hughes, of New York, and Stuart, of Pennsylvania.
Historians Fraternize

The Lancaster County Historical Society held its annual outing June 20 at Accomac, on the Susquehanna, where it entertained the Berks County Historical Society. Addresses were made at the dinner, presided over by S. M. Seuer, of Lancaster, by Dr. John W. Jordan, Philadelphia, president of the State Federation of Historical Societies, and Luther R. Kelker, the State archivarian at Harrisburg.

State Claims Memorial Funds

The Valley Forge Centennial and Memorial Association, which met June 19 for the purpose of dissolution and distributing the balance of $16,700 in the treasury, was continued indefinitely, because of a controversy about the ownership of the money.

The Valley Forge Park Commission has made formal demand for all the money on hand, claiming that this rightfully belongs to it, as the Washington Headquarters at Valley Forge are no longer in possession of the Association.

The proposition was met with scorn and reply was given that, since the Commission had acquired the headquarters by right of eminent domain and paid the Association $18,000, it was not clear how the Commission figured in the ownership of the money. The question will probably be decided by the courts.

Discovery of a Mysterious Cave

On the farm of the Hallman Sand Company near Latshaw's mill, Berks county, workmen excavating for a road have discovered an empty cave, ten feet high and eighty feet long, lined with solid blue rock, mostly smooth. The appearance of the sides lends to the belief that the cave was enlarged. It is supposed that it was explored more than a century ago, for the oldest residents appear to know nothing about it. Woods, now cut down, formerly surrounded the entrance, which is along a steep hill.

Family Reunions Again in Order

The descendants of Franklin Butz held their twelfth annual gathering, June 16, at the home of Charles Tice in East Texas, Lehigh county. Of the twelve children of Franklin Butz two, Jonathan and Franklin, died last year, but the ten survivors, whose ages range from 58 to 76 years, were present along with three later generations, numbering 127 persons in all.

The Fenicle family held its ninth reunion, June 22, at Central Park, Rittersville, near Allentown; 123 members with many friends were present. Special guests were Henry Fenicle and wife, of South Dakota.

The Baer Family Association has taken steps to secure incorporation and will hold this year's reunion in Kutztown Park August 3. The Bover family will reassemble at the same place September 2. The Krauss family has voted not to have a reunion this year.

A "Saengerpreis" for Allentown

The fourth annual Sängerfest of the Federation of German Singers of Pennsylvania was held at Wilkes-Barre June 9 and 10, following immediately after the State convention of the German-American Alliance. Societies from Scranton, Altoona, Reading, Tamaqua, Lehighton, Allentown, Easton, Bethlehem, Hazle- ton and Wilkes-Barre took part in the prize-singing. The second prize was awarded to the Lehigh Sängerbund, of Allentown, whose president, John Graefin, was also elected president of the Federation.

Commencement at Muhlenberg

The fortieth commencement of Muhlenberg College, Allentown, was held June 20, with a graduating class of sixteen young men. The Latin salutatory was spoken by Willis F. Deibert, of Schnecksville, the valedictory by Edward T. Horn, Jr., of Reading. Russell C. Mauch, of Hellertown, delivered the German oration, speaking forcefully of the patriotism of the Pennsylvania-Germans. The speaker made a decided hit when he said that the Pennsylvania-Germans are but little to blame for the evil conditions of our political life, and that the hateful English word "graft" has no counterpart in German. Much enthusiasm was aroused when President Haas announced a contribution of $10,000 to the endowment fund, made by ex-Mayor Schieren, of Brooklyn.

OBITUARIES

Dr. Charles J. Schulze, the oldest practicing physician in Berks county, died at Reading June 16, aged 80. He was born in Germany, educated in that country, and came to America in 1853.

Dr. H. E. Muhlenberg, a well-known physician and ex-mayor of Lancaster, died there June 17, aged 57. He graduated from the University of Pennsylvania in 1871 and served five years in the hospitals of the city.

He was a descendant of Henry Meltzer Muhlenberg, and a nephew of Gen. Peter Muhlenberg, of Revolutionary fame.

Col. Jacob D. Laclair, postmaster of WilkesBarre, Pa., died there June 24, after a brief illness. He was born near Bethlehem August 31, 1839, as a son of Jacob Henry Laclair Jr., who had immigrated from Lorraine about 1820. He entered the Federal service Aug. 19, 1862, as second lieutenant of Co. F, Hundred-Thirty-second regiment of Pennsylvania, and served until the close of the war. He took part in a number of battles, was wounded at Antietam and Fredericksburg and advanced to the rank of colonel. After the war he continued the publication of the Mauch Chunk Gazette until the destruction of his printing plant by fire in 1888; later he held editorial positions on the Scranton Republican and Wilkes-Barre Record. He began journalistic work as a boy and always fought strenuously for high national principles. As postmaster he worked hard for the improvement of the service and instituted important reforms.—N.
Chat with Correspondents

A "Dutchman" Among the Ozarks

From far-off Arkansas, like "a voice crying in the wilderness," as it were, came these refreshing words, introducing some genealogical notes and queries also published in this issue:

I don't suppose it is often that you hear from Arkansas, and perhaps less often that a subscriber takes up his haunt in these rugged Ozarks. This is a hard place for a Dutchman and one of the few remote corners of the country into which he has not penetrated in more than isolated instances. I have made up my mind that if I find one—a fellow in misfortune—I will make him subscribe to The Pennsylvania-German. Anything like a magazine meets as little use here as a silken waistcoat in Uganda, and since my immigration hither, where reading is so rare, I have learned to appreciate better what comes into my log-cabin. I have read your interesting periodical with such avidity that even the ads are half committed to memory. Not that I love Arkansas less, but civilization more.

We try to imagine, though we can not rightly conceive, the conditions that surround you, Brother E., so far as literary mind-food is concerned. But surely they have not dried up the fountain of your humor. You are fortunate still in having this best of magazines with you to cheer your loneliness. You appreciate it much more than many of our people in "civilized" regions, where magazines, and good ones too, are plenteous as blackberries. For your sake as well as ours we sincerely wish you may find quite a number of fellows in misfortune. Your breezy letter leads us to dream of the day when The Pennsylvania-German shall follow his namesakes into every nook and corner of the world, even to Uganda itself.

What is the English for "Dengelstock"?

For a long time I have been trying to find an English name for what the Pennsylvania-Germans call Dengelstock—the little iron instrument on which they hammer the edge of their broad German scythes to sharpen them. Usually I carry a sample to show people who ought to know, but as yet I have heard only two names, scythe-awl and attenuator. Is there no other?

T. K. H.

Scythe-awl is the only English name we ever heard applied to the article in question. This name seems quite proper, as it is a sort of anvil on which to hammer a scythe. Attenuator is Latin and would apply better to the Dengelhammer, since it is this that attenuates or thins the edge of the scythe, while the anvil remains passive. Taking that much-meaning word stock according to Webster's third definition, "something fixed or solid, a firm support, a post," it would seem quite proper to use it in this connection, calling the Dengelstock a scythe-stock or hammering-stock. We are ready to hear further remarks on the question.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XXVI

What of Henry Oswald and the Everetts?

May I ask for information about the descendants of Henry Oswald, who came to this country in 1732 or 1733 and located as one of the very first settlers in what is now Lynn township, Lehigh county?

I have gathered perhaps the greater part of the accessible information concerning the descendants of his eldest son, Daniel, and have succeeded in tracing many of those of his second son, Jacob. Of his third son, Henry, and his descendants I have little or no knowledge. I shall therefore be glad to receive any facts about them and incorporate them in the family-history on which I have been at work for several years and which I hope to publish ere long. I shall be obliged to any one who will help me to increase my genealogical data.

May I ask also for information about the Everetts of Lynn township? Although I have ascertained that they are of New England origin, I would like to know whether the name is also originally German.

Rev. Charles E. Oswald.
Trinity Chapel, West 25th St., New York

XXVII

Williams, Boone, Thomas

Duncan Williams, also known as Dirck or Dunck Williams, or Williamson, had a grant of land, 1660, on the east side of the Schuylkill from the mouth up. He finally settled at Burlington in 1667. Dunk's Ferry was named after him. He died in 1669 and was buried in the Johnston burial-ground at Bensalem. His descendants have been distinguished. His son William died in 1722, leaving a widow and five sons: Jacob, Abraham, John, William, Peter
GENEALOGICAL NOTES AND QUERIES

(From "Literary Era," Philadelphia, April, 1901.)

I should like to know his nationality and whence he came, also who his descendants were and whither they went. I am descended from one Jacob Williams, who had a brother, John, son of Mark Williams, and I will appreciate any information about the Williamses.

In an answer to Query No. VI, in your issue of October, 1906, it is said that Daniel Boone was a son of George Boone, the immigrant who married Mary Morgan, and a brother to Squire Boone. According to my notes, Daniel was the son of Squire, son of George Boone, who landed at Philadelphia with his nine sons and two daughters, October 10, 1717. Squire, son of George Boone, married at Gwynedd Meeting, July 23, 1720, Sarah, daughter of Edward Morgan, and had nine children: Sarah, 1724; Israel, 1726; Samuel, 1728; Jonathan, 1730; Elizabeth, 1732; Daniel, the explorer, 1734; Maty, 1736; George, 1739, and Edward, 1740. Daniel married in 1755 Rebecca Bryan and had these children: James, Israel, Daniel, Nathan, Susan, Jemima, Lavina and Rebecca. I should be pleased to have these data corrected, if they be in error.

My grandfather, John Thomas, born in Indiana or Pennsylvania, in Warren county, in May, 1815, of Welsh descent, claimed to be third cousin to Daniel Boone, through descent from Boone’s aunt, of North Carolina. Can anyone give me any information about Thomas’s relation to Boone, or any facts about the Thomas family?

George Thomas Edson.

Dennard, Ark.

XXVIII

The Shull Family

A reference to Elias Shull in the March installment of “Myles Loring” suggests some genealogical facts with reference to the Shull family which may prove of interest. My great-great-grandfather was Elias Shull, of Tinicum township, Bucks county, and afterwards of Lower Mount Bethel township, Northampton county, Pennsylvania. His father was Peter Scholl, who immigrated to this country in 1739, settling in Bucks county, where he was naturalized in 1749. He held property in Milford township and died about the time of the Revolution. He had three sons: Elias, Philip and Peter. Philip died in 1783, leaving about two hundred acres in Milford township together with a saw-and-grist mill. He left minor children, Elias and Peter. Elias moved to Northampton county after 1790, where many of his descendants are to be found. He had a son, a grandson and a great-grandson named Elias. Philip Shull was a member of Captain Henry Huber’s company of Associates of Milford township: Peter was a lieutenant of the militia; Elias served under Colonel Lacy and was under General Greene in South Carolina, according to family-tradition. There seems to be, however, no available record of either service of said Elias, although the absence of his name from the tax-lists of Bucks county in the years 1781 and 1782 might indicate his absence from the county, probably on military duty.

I would be pleased to have any data with reference to the Scholl or, as Americanized, Shull family which any of your subscribers may possess.

Ezra M. Kuhns.

Dayton, O.

XXIX

What of Andrew Fichthorn?

I wish to secure data respecting the ancestry, birth, marriage, death and burial of Andrew Fichthorn, a resident of Berks county, Pa., married to Maria Katherine Spald. Among his children were: Andrew Spald, 1804-1858: Michael, who lived and died in Lewisburg, Pa., and Benjamin, who lived in Berne, Indiana.

Mrs. Frank Oenslager.

272 Briggs St., Harrisburg, Pa.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of The Pennsylvania-German on receipt of the published price. Postage must be added when it is mentioned separately.

Any other book wanted by our readers may be ordered through us at the publisher’s price. Inquiries will be promptly and cheerfully answered.

Bulletin of the University of South Carolina.


The South Carolina College was chartered by the General Assembly in 1801 and opened to the youth of the State Jan. 10, 1805. During the Civil War it was used as a hospital by the Confederates, but in 1866 it was reopened under an amended charter as the University of South Carolina. In 1878 it was divided into two branches: South Carolina College, at Columbia, and Clifton College, at Orangeburg. The former was reopened in 1880 as South Carolina College of Agriculture and Mechanics, and in 1887 again became the State University. In October 1888 it was opened with a president, twenty professors and seven instructors in six departments. These in 1890 were cut down to four: classics, literature, sciences and law. In 1891 teachers’ courses were added and young women admitted to all the courses. The centennial of the college was celebrated Jan. 8-10, 1905. In 1906 the institution was again reorganized with four schools: arts, sciences, teaching and law. The catalog before us contains eight fine views of the college campus and buildings.

In her foreword the author of this book states that it deals with much the same subject as her earlier work, The Germans in Colonial Times, but is specifically confined to the religious life of the same period and people. In the title she has preferred the term "Religious Life" to "Church Life," because the latter might be understood as applying only to the three tolerated confessions, Lutheran, Reformed and Catholic, which were usually spoken of as "churches," while the other denominations were generally known as "sects."

The book is divided into six chapters: Religious Conditions in Germany, The Separatists, The Church-People, The Moravians, The Methodists and The German Churches during the Revolution. To these are added a Conclusion and an Index. The book is written in a simple and attractive style and bears evidence throughout that the author has given great care to gathering, sifting and arranging her material. We recommend it specially to those who wish to obtain, in a limited time, a fair general knowledge of the religious character and doings of our forefathers from the time of their first coming over to the close of the Revolution.


This pamphlet contains an address of the president of the Society, delivered March 14, 1906; obituary sketches with portraits of Dr. J. Heber Plank and John D. Missimer; Indian Massacres in Berks County and the Story of Regina the Indian Captive, by Rev. J. W. Early; Early History of the Reformed Church in Reading, by Daniel Miller; The Caves of Richmond and Perry Townships, Berks County, by William J. Dietrich; A Visit to Reading, England, by Rev. William E. Henkell; also minutes of meetings and treasurer's report.

Calendar of Pennsylvania History

JUNE, 1907

1. First primary elections under new State law.

3. First session of State Supreme Court in new Capitol.—Jefferson Medical College graduates 126 young physicians.

4. State Board of Agriculture opens spring-meeting at Allentown.—8th State encampment of the G. A. R. at Easton.

5. Col. William J. Harvey, prominent coal-operator, dies at Wilkes-Barre.

6. Republican State convention at Harrisburg nominates John O. Sheatz as State treasurer and recommends Senator P. C. Knox as presidential candidate.

7. Experts' report on Capitol trimmings brings overwhelming proof of fraud.—Fifty-fifth annual meeting of Progressive Friends at Kennett Square.

8. State meeting of German-American Alliance at Wilkes-Barre.

9-10. Sängertfest of Federated German Singers at Wilkes-Barre.—Socialist State convention nominates Samuel Clark as State treasurer.—Dr. William F. Detweiler, oldest practicing physician in the State, dies at Hellertown.

10. Twentieth annual meeting of State Forestry Association near Jenkintown.


12. Suit filed in Federal Court at Philadelphia to prevent further unlawful combinations of hard-coal companies.—Dr. Charles E. Cadwalader, of Philadelphia, dies in London.—Snow near Cresson.


14. New York Audit Co. reports to Capitol Commission, showing gross overcharge.—Destructive cloudburst at McKeesport, slight snowfall in central Pennsylvania.—Death of C. Wesley Thomas, collector of the port at Philadelphia.

17. State camp of Sons of Veterans in Scranton.—Dr. H. E. Muhlenberg, physician, dies at Lancaster.


21. Ex-Gov. Pennypacker testifies before Capitol Commission.—Tenth annual meeting of Four-County Firemen's Association in Easton.


25. Thirteenth annual meeting of State Bar Association at Bedford Springs.


28. Capitol investigation closes with full proof of fraud and official declaration of guilt.

29. Skating carnival at Chester after making a "city beautiful."
The Pennsylvania-German

A POPULAR MAGAZINE OF

BIOGRAPHY, HISTORY, GENEALOGY,
FOLKLORE, LITERATURE, ETC.

THIS NUMBER CONTAINS

The Third Instalment of Our Illustrated Symposium

THE PENNSYLVANIA-GERMAN IN HIS RELATION TO EDUCATION

With Articles on LUTHERAN SECONDARY SCHOOLS AND COLLEGES and MORAVIAN EDUCATIONAL LABORS AMONG THE INDIANS. Also:

REVEREND JOHN H. OBERHOLTZER, Teacher, Locksmith, Preacher and Publisher (Illustrated Biographical Sketch)

THE DIEHTRCHS IN EUROPE AND AMERICA (Illustrated Historical Address)

GERMAN SURNAMES: Their Origin, Changes and Signification. Chapter IV

MYLES LORING: A Tale of the Tulpehocken (Illustrated Serial Story), Chapters XII and XIII

LITERARY GEMS, EDITORIAL COMMENT, NEWS-CLIPPINGS, CORRESPONDENTS' CHAT, GENEALOGICAL NOTES AND QUERIES, ETC., ETC.

Full Table of Contents back of Frontispiece. Business Matters on next page.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Frontispiece—Theological Seminary of the Lutheran General Synod, Gettysburg, Pa. Recitation-Hall</th>
<th>402</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Pennsylvania-German in His Relation to Education—A Symposium (continued)</strong></td>
<td></td>
</tr>
<tr>
<td>Moravian Educational Labors Among the Indians—By Rev. John Greenfield</td>
<td>415</td>
</tr>
<tr>
<td>Reverend John H. Oberholtzer, Teacher, Locksmith, Preacher and Publisher</td>
<td>420</td>
</tr>
<tr>
<td>The Birth of the American Army—By Horace Kephart (concluded)</td>
<td>424</td>
</tr>
<tr>
<td>The Dietrichs in Europe and America—By Rev. W. W. Deatrick, A.M., Sc.D.</td>
<td>428</td>
</tr>
<tr>
<td>German Surnames: Their Origin, Changes and Signification—By Leonhard Felix Fuld, M.A., LL.M. (continued)</td>
<td>434</td>
</tr>
<tr>
<td>Clippings from Current News</td>
<td>446</td>
</tr>
<tr>
<td><strong>LITERARY GEMS:</strong></td>
<td></td>
</tr>
<tr>
<td>A Birthday-Greeting to Baby John—By H. A. S.</td>
<td>447</td>
</tr>
<tr>
<td>Der wiescht Maun van der Flett—By Charles C. More</td>
<td>448</td>
</tr>
<tr>
<td>Sell Schtettel im Nordkill Dahl—By M. A. Gruber</td>
<td>450</td>
</tr>
<tr>
<td><strong>EDITORIAL DEPARTMENT</strong></td>
<td>451</td>
</tr>
<tr>
<td>Clippings from Current News</td>
<td>453</td>
</tr>
<tr>
<td>Chat with Correspondents</td>
<td>455</td>
</tr>
<tr>
<td>Genealogical Notes and Queries</td>
<td>455</td>
</tr>
<tr>
<td>Our Book-Table</td>
<td>456</td>
</tr>
<tr>
<td>Calendar of Pennsylvania History, July, 1907</td>
<td>456</td>
</tr>
</tbody>
</table>
THEOLOGICAL SEMINARY OF THE LUTHERAN GENERAL SYNOID, GETTYSBURG, PA.
Reasons for Educational Inactivity

It must be kept in mind that the first German settlers in Pennsylvania were not Lutherans. Hence an investigation into our subject will find very little material indeed during the first half century of the German occupation of Pennsylvania. And even during the second half, materials are meager and educational efforts are not extensive. The first full college established by the Lutherans in this country was not established until 1832, and these preliminary remarks are made so as to explain, in a general way, this educational inactivity for the first century of any considerable Lutheran population in Pennsylvania. We find that as a further explanation of this record of a century, several important facts should be kept in mind. There was, first of all, the severe poverty of the Lutheran immigrants who first came. Many of them were "Redemptioners." There was, then, the great disadvantage of being badly scattered in location and occupied by the strenuous efforts of the pioneers. In addition, there was the disadvantage of the foreign language, making it doubly difficult to conduct any educational work. Furthermore, there were the distractions of the French and Indian War and the Revolution. So that the first century was well occupied with acquiring homes, organizing churches and elementary schools, acquiring another language, extending and protecting the frontiers of the white man's settlements, supporting and conducting the Revolutionary struggle for the establishment of a permanent government, and doing all of those other necessary things which are the slow and costly steps in the process of effecting a great racial movement.

Another consideration is to be found in the fact that, for the greater part of this time, the pastors and parochial teachers were largely furnished and qualified by the friends who remained in the fatherland. Hence the immediate necessity of developing spiritual and intellectual leaders did not compel them to develop their educational system at this early period. Besides, the colleges of other settlers, who had the advantages of a much longer residence in the new country, were being established, and afforded opportunities for the particularly ambitious children of the German settlers.

But notwithstanding all of these considerations, it can not but be felt that the Lutheran Church suffered much from this long delayed forward step in the establishment of secondary schools and colleges on the part of the fathers. Un-
doubtedly great opportunities and advantages were lost which have never been recovered. Undoubtedly much strength was dissipated through lack of leadership and organization, which has never been regained. And yet we should not criticize the good fathers unjustly. Hence it might be in order to mention a few of the efforts toward educational advancement which were made, especially during the latter part of the eighteenth century.

Educational Labors of Father Muhlenberg

When, in 1743, Henry Melchior Muhlenberg entered upon his pastoral work in Philadelphia, Providence and New Hanover, he at once founded parochial schools, teaching both German and English. As to the condition of the people at this time, he says: ‘I requested the congregation to send me here the older children, as I intend to go about among the three congregations, remaining in each successively one week. It does not look very promising to see youths of 17, 18, 19, 20 years of age appear with the A B C-book, yet I rejoice in seeing the desire to learn something. Singing has also totally died out among the young people.’ And so throughout his wonderful career as patriarch, organizer and spiritual general in the Lutheran Church of the eighteenth century in this country, this great man always combined the educational with the spiritual, and always emphasized the importance of the school as well as the Church. Of these numerous ‘church-schools’ another has written.*

In 1754 he very heartily encouraged the efforts of the English ‘Society for Propagating Christian Knowledge’ in establishing their schools throughout Pennsylvania. In this work Lutherans and Reformed united, and thus the so-called ‘charity-schools’ were established in 1755 at Providence, New Hanover, Vincent, Reading, Tulpehocken, Lancaster, York and other places. Rev. Michael Schlatter was appointed inspector at a salary of £100 sterling. The intention of these schools was ‘to instruct the youth in the English language and the common principles of the Christian religion and morality. The schoolmasters must understand both languages, German and English, and the proper persons must be found in the province.’ Although many of the German population did not take kindly to these charity-schools, they were heartily endorsed and supported by Muhlenberg and other Lutheran leaders. But we hear no more of these schools after 1763.

Muhlenberg also had in mind, for a long time (1750-1760), the establishment of an orphanage and place for the preparation of young men for the ministerial office. Speaking later (1775) of the desirability of a practical training-school for catechists and ministers in South Carolina, he used these words:

Oh, what an advantage and consolation an institute would be, where catechists could be prepared and made willing during weekdays to keep school, and on Sundays and Church festivals to deliver suitable sermons! There would be no need to trouble these young men four years to study foreign languages. It would be quite sufficient if they were gifted with an average amount of good common sense, had a compendious knowledge of the essentials of theology, in addition to personal experience of the saving truth,—if they could make a decent use of the pen—had command of their mother-tongue and the English; were also, to some extent, masters of the rudiments of Latin; of robust bodily frame, able to endure all sorts of vicuuals and weather; and above all, if they were endowed with hearts sincerely loving the Savior, His lambs and sheep.

These were his ideals, and to realize them were his constant efforts. Similar efforts were also made by the Lutheran settlers in western Pennsylvania. The first schoolhouse in that part of the State was built by them in Westmoreland county in 1770, with Balthasar Myer as their influential teacher. Another such character was Johannes Starch in western Virginia.

Rev. Kunze’s Efforts—Franklin College

Muhlenberg's plans were continued by the learned Kunze, “the plan of the latter being very comprehensive, as he laid the foundation in what was to have been a Lutheran college in Philadelphia, and which was, in existence from 1773 to 1778. It was followed by the establishment of a German department in the University of Pennsylvania, under Dr.
Kunze from 1780 to 1784 and, after his removal to New York, under Dr. Helmut. One of the inducements that called Dr. Kunze to New York was the prospect of a similar department in Columbia College, which would also comprehend a professorship of theology that he was to fill. The year in which Dr. Kunze went to New York, Revs. J. N. Kurtz, president, C. E. Schultze, secretary, and H. E. Muhlenberg, a member, were elected from the Lutheran Ministerium as trustees of Dickinson College (Methodist), Carlisle, Pa. At this time also (1784) an effort was made by the Dickinson trustees to secure the cooperation and contributions of the Ministerium, but it failed of results.

The next active step toward the foundation of a college was that taken by the Lutherans and Reformed in the organization of Franklin College at Lancaster. The act of incorporation of 1787 provided that the board of trustees should consist of 15 Lutherans, 15 Reformed and 15 from other churches.

Among the first Lutheran trustees were Drs. Helmuth and H. E. Muhlenberg, Revs. Kurtz, Schultze, Van Buskirk, Herbst, Melsheimer and General Peter Muhlenberg. The president was to be chosen alternately from the Lutheran and Reformed Churches. The purpose of the institution was stated as "to promote accurate knowledge of the German and English languages; also of the learned languages; of mathematics, moral and natural history, divinity, and also such other branches of literature as will tend to make men good and useful citizens."

The first president was Dr. Henry Ernst Muhlenberg. His inaugural, June 6, 1787, most forcibly shows the value of Christian ideals in education. His text was, "Bring them up in the nurture and admonition of the Lord." and he asserted that the religious instruction was to be the main object to be kept in view in all of the instructions. Another distinguished Lutheran in the faculty was Rev. F. V. Melsheimer, sometimes called the Father of American Entomology, who had the department of Greek, Latin and German. There were 112 students in the English department alone during the first year. Unfortunately the financial management was such that we find that it soon degenerated into little more than a local academy, until, in 1850, funds accruing from the sales of lands (10,000 acres) in western Pennsylvania, which had been given by the State, put the institution upon a stronger financial basis. The Lutherans' share (over $17,000) was now transferred to the Franklin professorship in the Lutheran College at Gettysburg. The Lutheran trustees were also transferred to the board at Gettysburg, increasing the number to thirty-six. This Franklin chair was filled from 1850 to 1883 by nominees of the Ministerium of Pennsylvania, the body which had had part in the organization of Franklin College in 1787.

**Unsuccessful Plans for Hartwick Seminary**

One of the founders of the Lutheran Ministerium of Pennsylvania (1748) was Rev. John Christopher Hartwig, who landed at Philadelphia in 1747, and at once became associated with Muhlenberg. Although Hartwig's pastoral labors were largely in New York State along the Hudson, yet he always retained his connection with the Ministerium of Pennsylvania and his close relations with Muhlenberg and the other leaders of the Lutheran Church in Pennsylvania. Our interest in this remarkable character is due to the fact that, through his will, he bequeathed a large tract of land, consisting of 21,000 acres, in Otsego county, New York, with which to found an institution for educating pastors and missionaries to the Indians. He died July 16, 1796, and named Drs. Kunze and Helmuth as directors of the proposed institution. Dr. Helmuth declining to serve, Dr. Kunze arranged for the opening of the seminary in 1797. Thus was founded the first distinctively Lutheran educational institution in this country. It consisted of the academic, classical and theological courses. The location was finally fixed in 1812, when the buildings were begun. In 1815, Dr. E. L. Hazelius (from Pennsylvania) became principal and professor in theology, with John A. Quitman, afterwards
Governor of Mississippi, as his assistant. Dr. Kunze prepared an elaborate plan which he sent to Halle for consideration, and also laid before President Washington. But, unfortunately, these large plans for Hartwig Seminary were never realized. Much of the valuable land was lost through mismanagement, and the institution to-day has the limited amount of only $60,000 of productive endowments, of which amount Hartwig's bequest is $20,000. Its property is also worth $50,000. It now maintains an academic course and a theological course. The teachers in this historic institution have been almost invariably of German blood. Among such names we would mention Hazelius, Miller, Stroebel, Hiller, Sternberg, Kistler, Piecher and Traver.

During this period much private instruction and preparation for the ministry was given by many of the older and abler pastors. Drs. Helmuth, Schmidt, Geissenhainer, Sr., H. E. Muhlenberg, Endress, Goering, Lochman and J. G. Schmucker were eminent as private theological instructors. The Ministerium frequently designated pastors who were to be regarded as official theological preceptors. A little later, Drs. D. F. Schaeffer, of Frederick, Md., and S. S. Schmucker, of New Market, Va., also appeared.

This brings us to the first decade of the nineteenth century. At this time, the young people of the Lutheran Church were in attendance at the denominational and other colleges, which had already come into existence. Columbia College, New York; the University of Pennsylvania; Dickinson College, Carlisle; Jefferson College, Canonsburg, and other institutions now had students and graduates in the Lutheran Church and her ministry. The Presbyterian Theological Seminary was established in 1812 at Princeton, N. J., and soon had Lutheran candidates among its students. The most distinguished of these was S. S. Schmucker, who was graduated in 1820. As before stated, he at once, in his first charge at New Market, Va., became a preceptor for a number of candidates for the ministry. In 1822, he prepared the "Formula for the Government and Discipline of the Lutheran Church" for the Synod of Maryland and Virginia, which formula was afterward adopted by the General Synod and determined the organization and administration of its congregations and Synods, and indirectly had a far-reaching effect upon the Lutheran educational and missionary propaganda in this country.

Union of Four Lutheran Synods

At this time, the movement toward organization and concentration of the Lutheran interests in this country was being considered. In 1818 the Ministerium of Pennsylvania resolved that "in its judgment it would be well if the different Evangelical Lutheran Synods in the United States were to enter, in some way or other, in true union with one another," and appointed its officers to correspond with the other two Synods (New York and North Carolina) on the subject. In 1819 a preliminary plan to this end was adopted by the Ministerium at Baltimore by a vote of 49 to 8. The convention to adopt a constitution was then held at Hagerstown, Md., October 22, 1820. At this meeting there were four Synods represented, with 11 clerical and 4 lay delegates, eight from Pennsylvania and seven from other Synods. The constitution then adopted was later adopted by the Ministerium by an overwhelming vote of 67 to 6.

The thoroughly German character of this historic convention in 1820 clearly appears from the names of those who composed it. From the Synod of Pennsylvania came Drs. Lochman (Geo.), Geissenhainer, Endress, Schmucker (J. G.) and Muhlenberg (H. A.), and Messrs. Christian Kunkel, William Hentzel and Peter Strickler. From the Synod of New York, Drs. Mayer and Schaeffer (F. C.), and from the Synod of Maryland and Virginia, Drs. Kurtz (J. D.), Schaeffer (D. F.) and Mr. G. Schryock.

The Theological Seminary at Gettysburg

All of this is recited because of its incalculable influence on the later educational developments among the Lutherans in this country. For one of the first
acts of the newly organized body was to found a theological institution. When, at its third session in 1825, it resolved "to begin forthwith, in the name of the Triune God, and in humble dependence on His aid, the establishment of a theological seminary. In this seminary shall be taught, in the English and German languages, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession." Dr. S. S. Schmucker was made its first professor, and continued in this position until 1864. Throughout his career he was a most prominent leader in educational matters, both as a teacher, author and organizer, in both his own church and throughout the entire country.

Other Pennsylvania-German professors have been Hazelius, Schmidt, Hay, Krauth, Schaeffer (C. F.), Valentine, Baugher, Stork, Wolf, Richard, Billheimer, Singmaster, Kuhlman and Coover.

This theological seminary now has assets of over $400,000, and has graduated over 1600 ministers and missionaries. Its chief benefactor has been Mr. Henry Singmaster, a Pennsylvania-German.

The institution at once developed the need of a collegiate institution for the proper preparation of candidates for the ministry. The Seminary had been located at Gettysburg on account of its accessibility and because of a bonus ($7000) given by that town (in competition with Hagerstown and Carlisle), and thus the first Lutheran college was organized in the same place. Perhaps it should be stated in explanation of the fact that both of these institutions were located west of the Susquehanna, and thus west of the Lutheran stronghold, at that time, in this country, that the Ministerium of Pennsylvania had withdrawn from the General Synod in 1823, and thus had no part in the locating of these institutions. Otherwise, it is probable that this collegiate and theological center would have been located in some Lutheran center east of the Susquehanna.
We now come to the real beginnings of the first Lutheran college in this country, launched by Pennsylvania-Germans. The seminary having been started in 1826, it was soon found that a large number of the students were deficient in preparation. "Accordingly, one of the first class, David Jacobs, a graduate of Jefferson College, Canonsburg, Pa. was asked to open a gymnasium or academy. This he did with two pupils, June 25, 1827. But before the teacher who had begun the work could participate in the opening of a college, he had fallen in November, 1830, at the age of 25, a sacrifice to his zeal and devotion to the cause." His brother, Michael Jacobs, D.D., was a beloved and scholarly teacher in the gymnasium and college from 1829 to 1871. The beginning of the college was certainly a day of small things. This so-called academy was opened, as we have stated, June 25, 1827. The building had been previously erected by means of an appropriation of $2000 made by the Legislature. In 1829, a scientific department was added. The course of study in the "Gettysburg Academy" was arranged for five years, beginning with the study of the Latin and Greek languages, its three-year course being about parallel with the Freshman year of the college course. In September, 1829, the building which they had been using was sold by the sheriff and purchased, in trust, by Professor Schmucker and others for educational purposes, they agreeing with the citizens to form "an association for the establishment of a classic and scientific department in subservience to the objects of the theological seminary at Gettysburg, and for the purchase of the Adams County Academy." Thus the institution was bought and placed under the care of the stockholders of this association. The original stock consisted of $1100 at $50 per share. The stockholders were all Lutheran clergymen, and their names should be cherished as the founders of what proved to be the first Lutheran College in America: S. S. Schmucker, John Herbst, H. G. Stecher, J. G. Schmucker, C. F. Heyer, John Ruthrauff, Jacob-Crigger, Emanuel Keller, Jacob Martin, J. W. Heim, Benjamin Kurtz, David F. Schaeffer, John G. Morris, Abraham Reck, Dr. Fr. Schaeffer, Michael Meyerhoeffer, Jacob Medtart, Lewis Eichelberger, G. Philip Krauth, W. G. Ernst, Daniel Gottwald and Charles F. Schaeffer.

The Origin of Pennsylvania College

Rev. David Jacobs having died in 1830, Rev. H. L. Baugher, a graduate of Dickinson College, took charge in April, 1831. In the fall of 1831, under the leadership of Professor Schmucker, of the seminary, a meeting of prominent citizens was held to consider the question of the enlargement of the gymnasium into a college. Plans were approved and a committee "appointed to visit Harrisburg and secure a charter for the new institution." Professor Schmucker spent several weeks at Harrisburg in making plans for the measure, and delivered an address before the Legislature on "The Eminent Character and Services of the Germans in Pennsylvania, and their Claims for Recognition by the Legislature." The charter was granted April 7, 1832, and signed by a good Pennsylvania-German, Governor Wolf. It was compiled by Professor Schmucker from similar charters, and was written by him in the side room of the Senate. The charter specified that there must always be a German professorship, an unusual provision for that day! Arrangements were now made for the organization of the college, July 4, 1832. Trustees were elected and the following faculty chosen: Rev. M. Jacobs was made professor of mathematics and physical sciences; Rev. H. L. Baugher, of Greek language and belles lettres. Professors Schmucker and Hazelius consented temporarily and gratuitously to assist in other branches, and Rev. J. A. Marsden was made professor of mineralogy and botany. The usual college course of four years was adopted, with a preparatory course of three years. The college was opened November 7, 1832. Dr. Hazelius retained his position for only one year, and then removed to South Carolina and was succeeded, both in the seminary and college, by Rev. C. P. Krauth.
At once the young institution felt the great need of increased income. The increased number of students required new buildings, and a larger faculty. Hence Professor Schmucker, who was practically acting president at this time, again went to Harrisburg and vigorously urged the claims of this Lutheran college before the Legislature. Dickinson, Washington, Jefferson, Allegheny and Lafayette were also urging similar claims. Thus the contest was most spirited. By the aid of many friends, and particularly of Hon. Thaddeus Stevens, an appropriation of $3,000 a year for five years was granted, to begin June, 1834. Mr. Stevens was a resident of Gettysburg and was a trustee of the college from 1834 until his death in 1868. With the financial encouragement thus afforded, it was determined to enlarge the faculty and elect a president. Professor C. P. Krauth was then chosen first president of Pennsylvania College at the spring meeting of the trustees in 1834. He was president until 1850. Professor H. L. Baugher, D.D., was president from 1850 to 1868; Professor M. Valentine, D.D., from 1868 to 1885; Rev. H. W. McKnight, D.D., from 1885 to 1904, and Professor S. G. Hefelbower, D.D., has been president since 1904. Among its most distinguished professors have been Dr. H. I. Schmidt, later for 33 years professor at Columbia University; General Herman Haupt, the distinguished general and engineer; Drs. F. A. Muhlenberg and S. P. Sadlter, later professors in the University of Pennsylvania, all Pennsylvania-Germans.

During these seventy-five years of the history of Pennsylvania College, the institution has acquired a property valued at $250,000, a library of 30,000 volumes, and an endowment of $250,000. Its funds have come from such Germans as Bittinger, Morris, Graeff, Oekershausen, Graff, Franklin and German professorships (by Pennsylvania Ministerium) and Strong. Its board of directors is almost entirely composed of men of German ancestry. The attendance has been steadily growing until this year it has reached a total of 230 in the four college classes and 75 in the preparatory department. During these seventy-five years 1300 have been graduated and over 4000 have attended. In June of 1907 the seventy-fifth anniversary of this college, a monument to Pennsylvania-Germans, will be celebrated, at which time it is hoped to be able to announce an increase to the endowment of $150,000.

Two Theological Schools in Ohio

Ten years after Pennsylvania College was founded at Gettysburg, it was resolved by the Evangelical Lutheran Synod of Ohio "to ordain and establish a literary and theological institution in Ohio." This institution was incorporated on March 11, 1845, and was located at Springfield, Clark county, in southwestern Ohio. The incorporators, as the names will show, were largely Pennsylvania-Germans now settled in Ohio. They were John Hamilton, W. G. Keil, David Tuliss, John B. Reck, Solomon Ritz, George Leiter, John H. Hoffman, Jacob Roller, Elias Smith, P. N. O'Bannan (!), John N. Kurtz, Philip Binkley, David Rosemiller, Frederic Gebhart, Peter Baker and George Sill. It has been conducted ever since by the five District Synods of the Lutheran Church, covering the States of Ohio, Indiana, Kentucky and Michigan, and most of its trustees have always been of Pennsylvania-German stock. Its presidents have all been of Pennsylvania-German stock, namely: Ezra Keller, 1845-1849; Samuel Sprecher, 1849-1874; J. B. Helwig, 1874-1882; S. A. Ort, 1882-1900; J. M. Ruthrauff, 1900-1902, and C. G. Heckert since 1902. Other Pennsylvania-Germans who have been connected with the institution as professors have been H. R. Geiger, Michael Diehl, F. W. Conrad, Isaac Sprecher, C. L. Ehrenfeld, S. F. Breckenridge, Edgar F. Smith, L. A. Gotwald, D. H. Bauslin and V. G. A. Tessler. During these sixty-two years this institution has accumulated property valued at over $200,000 and a productive endowment of over $300,000. The chief gifts for endowment have come from such Germans as the names Weikert, Gebhart, Harter, Stroud and Hamma would indicate. Over 700 have been graduated from the college, and over 300 from the theological depart-
ment. The attendance last year in all departments was 386.

The next Lutheran educational undertaking was the founding of Capital University in Columbus, Ohio, in 1850. The theological seminary of the Ohio Synod had been in existence since 1830, and, as at Gettysburg, so here, a collegiate department became a later necessity. During the professorship of Dr. C. F. Schaeffer in 1843, delegates had been sent to the Ministerium of Pennsylvania to secure its co-operation. Professors Lehmann, Reynolds, Spielman, Greenwald and Loy have been distinguished Pennsylvania-Germans in the history of this important educational work at Columbus. This school has had a dominant influence in the so-called Joint Synod of Ohio. This body has had a remarkably prosperous history, and is now considering union with the German Iowa Synod. In such an event, the institution at Columbus would have a largely augmented power in the American Church, as the general body would then embrace over 200,000 communicants.

Susquehanna University—Mount Airy Seminary—Muhlenberg College

"Missionary Institute" was next founded at Selinsgrove, Snyder county, Pa., in 1858. It was founded largely through the efforts of Rev. Benjamin Kurtz, D.D. (grandson of Rev. J. N. Kurtz), with the special object of educating men advanced in life for the ministry. There were also theological differences with the teachings at Gettysburg which influenced Dr. Kurtz to organize the new school. Here a preparatory department and a complete collegiate course have now been provided. A very useful work has been done, many valuable workers having been furnished to both Church and State. Over 200 have been sent forth into the ministry from this school. Among the leading German names associated with this educational work in the midst of Pennsylvania are those of Kurtz, Ziegler, Born, Dimm, Focht, Yutzy, Manhart and Aikens. Last year they had an attendance in all departments of 224. It is governed by a board of directors, the great majority of whom
are of Pennsylvania-German stock. They have an endowment and property worth at least $200,000. It is now being conducted under the name of Susquehanna University.

In 1864, leaders of the Pennsylvania Ministerium brought about the organization of a new Lutheran theological seminary in Philadelphia, with three professors—Drs. C. F. Schaeffer, W. J. Mann and C. P. Krauth. Thus, ninety years after it had been first proposed, the project of Muhlenberg was at last realized. In the past forty-three years over 600 ministers have been graduated and assets of over $300,000 acquired at Mt. Airy. A new stone library, to cost $100,000, is now being erected.
In 1866, the Ministerium of Pennsylvania (which had re-entered the General Synod in 1853) dissolved its connection with the General Synod. It would not be in place to recite the many causes which had led up to this dissolution.

At all events, their further co-operation in Pennsylvania College at Gettysburg now ceased, and they founded their own college, named after the great patriarch, Muhlenberg College, in 1867, at Allentown, Pa., with Dr. F. A. Muhlenberg as its first President. This, therefore, was the next important educational effort on the part of the Pennsylvania-Germans in the very heart of the historical Pennsylvania-German territory. Muhlenberg College has now had a history of forty years, and has had a distinguished line of educators as its presidents in Drs. Muhlenberg, Sadler, Seip and Haas. They have recently built a magnificent new plant costing $200,000, on the outskirts of Allentown. Its trustees are elected by the Ministerium of Pennsylvania, and, as might be expected, are entirely of German stock. The president of the board of directors is the Hon. G. A. Endlich, and the president of the college is Rev. J. A. W. Haas, D.D. During the current year, 1907, the total attendance of the college and preparatory department enrolled was 191. There have been 645 graduates, most of whom have entered the Lutheran ministry.

_Carthise College—_Thiel College

In 1870, Carthage College, Carthage, Ill., was founded by General Synod Lutherans in that State. There had been a Western College established first at Hillsboro, and later, 1852, at Springfield, Ill. The leading names in connection with this work were Drs. Springer, Harkey, Reynolds and Crall—all Pennsylvanians. Unfortunately, this enterprise did not succeed, but it was the forerunner of another, which did. In 1870, as stated, Carthage College at Carthage, Ill., was organized by special commissioners of the English Evangelical Lutheran Synods of Illinois and Iowa. Its first president was a Pennsylvania-German, Dr. D. L. Tressler. The first class was graduated in 1875. Other Pennsylvania-Germans who have been its presidents have been Drs. Kunkelman, Dysinger, Ruthrauff and Sigmund, the present incumbent. The present value of its campus, buildings and furnishings is at least $60,000, and the active endowment is $50,000. It has an offer, now, of gifts amounting to $120,000, if $100,000 are raised by the Church within the next year; in which event the productive endowment would be over $250,000, and would make the institution comparatively self-supporting. Its chief benefac-
tor has been a German, Mr. Henry Denhardt, of Washington, Ill. Carthage College has no theological department, but last year in its college and special departments it enrolled 231. Over 250 have been graduated, and over 5000 enrolled.

During this same period the Pennsylvania-German Lutherans had been active in the western part of the State in educational efforts. In 1866 an academy had been established through the generosity of a Pennsylvania-German, namely, A. Louis Thiel, in Philipsburg, Beaver county, Pa. Its first principal was Rev. E. F. Giese. In 1868 he was succeeded by Professor Henry Eyster Jacobs, who for the past forty years has been, perhaps, the most influential teacher in the English Lutheran Church in this country. In 1870 he was succeeded by Rev. H. W. Roth. At this time, through a hand-
some bequest of Mr. Thiel ($30,000) the institution was enabled to be enlarged into a college, and removed to Greenville, Mercer county. During its entire history, Thiel College has been under great obligations to Rev. W. A. Passavant, D.D., whose work for education and other philanthropies in the nineteenth century will give him rank with the other great organizer, Henry M. Muhlenberg, in the eighteenth century. Thiel College has been an important agency in the General Council division of the Lutheran Church in Pennsylvania, and has furnished many candidates for the ministry. For the past three years, on account of litigation, it has been closed, but will reopen next fall at its old location to continue its important services. It has enrolled over 1000 students and has assets of $150,000.

Pennsylvania-German Educational Labors in the South

At this point we should probably allude to the very considerable educational work of Pennsylvania-Germans in the South. Roanoke College, Salem, Va., founded in 1853, is a "monument to the earnestness and untiring zeal of its first president, Dr. D. F. Bittle. North Carolina College at Mt. Pleasant, N. C., under the presidency of his brother, Dr. D. H. Bittle, had made a promising beginning in 1858, when it was overtaken by the calamities of the Civil War."

Newberry College was incorporated in 1856. Its property was occupied by the Confederate government, and rendered unfit for future use as a college. The theological seminary was also closed, to be reopened in 1892 with Dr. A. G. Voigt as dean. Both Roanoke, Rev. Dr. J. A. Moorehead, president, and Newberry, Rev. Dr. J. A. B. Scherer, president, have during the past year enjoyed the greatest prosperity of their history; the former enroll 218 students, and the latter 212. They both have finely equipped plants, most of the buildings being thoroughly modern. The former has assets of over $200,000, the latter $125,000; both have bright prospects for more.

Among the distinguished Pennsylvania-German teachers who have served in these institutions should be mentioned Drs. Hazelius, Stork (T.), Smeltzer, Eichelberger, Stork (C. A.), Dosh. Dreh-er, Scherer and Voigt. Roanoke College was the only one of the Southern schools to remain open during the Civil War.

Educational Work of the General Synod

The General Synod of the Lutheran Church, of whose founding by Pennsylvania-Germans in 1820 we have spoken, has always continued to be, predominantly, a Pennsylvania-German body—three-fifths of its membership being yet found in Pennsylvania and Maryland. Hence the action of this body at Harrisburg in 1885 in founding a Board of Education "to render financial aid to educational institutions, and do such other things pertaining to and best calculated to promote the best interests of the Church," can properly be included in this account. The board appointed in 1885 consisted of Revs. H. Rhodes, L. M. Heilman, T. F. Dornblaser, J. S. Detweiler, J. H. Culler, Messrs. Aug. Kountze, G. H. Maish and Robert Weidensall. It will be noticed that all are Germans and nearly all are Pennsylvania-Germans.

During the past twenty-two years, this board has disbursed almost $250,000 in carrying out these objects.

In 1887 it founded Midland College at Atchison, Kan. This institution does a most efficient work in that section of the country, having graduated nearly 100 from the college course and over 200 from the academy and other departments. In these twenty years over 1000 young people have received educational training at this institution. It has accumulated property, including endowment and buildings, amounting to $115,000. The principal gifts of endowment have come from Rev. George D. Gotwald and Rev. Henry Heigard. Its two presidents have been Drs. J. A. Clutz and M. F. Troxell, both Pennsylvania-Germans.

Another of the important enterprises of the sainted Dr. W. A. Passavant was the Chicago Theological Seminary, founded in 1891. It is in connection with District Synods of the General Council.
It has prepared for the ministry over 200, and has greatly aided hundreds of others through post-graduate and correspondence courses. It has acquired a very valuable property, worth at least $175,000, and all within fifteen years. Rev. R. F. Weidner, D.D., has been its one president, and to him is largely due the remarkable career of this western work. Dr. Weidner, and the other three members of the faculty, Drs. Krauss, Gerberding and Ramsey, are all Pennsylvania-Germans.

Another educational institution of a theological character is the Western Seminary of the General Synod, founded in 1895 by the Board of Education, and located at Atchison, Kan. It includes a German department, which is doing for the scattered Germans of the Middle West a work very similar to that of the pioneers throughout Pennsylvania one hundred years ago. In its twelve years of history, the Western Seminary has graduated 62, and has given a partial course to fully as many more. The president, Dr. F. D. Altman, and the other English professor, Dr. Dysinger, are both of Pennsylvania-German stock. The two professors of the German department came from Germany direct—without any admixture of Pennsylvania-German influences. Funds for endowment and scholarships amounting to $20,000 have been accumulated.

Foreign Mission Work of the Lutheran Church

Before closing, we should also allude to the educational work in connection with foreign missions done by Pennsylvania-Germans in the Lutheran Church. The foreign work of the Lutheran Church in this country was begun in India by Rev. C. F. Heyer, who was sent out by the Pennsylvania Ministerium in 1841. There is now being conducted under this mission at Guntur the magnificent Watts Memorial College, which last year enrolled 985 students, and which is presided over by two Pennsylvania-Germans, Drs. L. B. Wolf and J. Aberly. The India mission work of the General Council at Rajahmundry is being conducted by Dr. J. H. Harpster, also of Pennsylvania.

Another important enterprise of a distinctly educational character is the deaconess work. This was introduced in this country by Dr. Passavant in 1849, and has since then spread not only throughout the Lutheran Church, but into many other denominations. By far the largest and most valuable deaconess training plant in this country is the one at Philadelphia, given by that noble Pennsylvania-German, John D. Lankenau, erected at a cost of half a million dollars, supported during his lifetime by its liberal founder and sustained since his death by funds which he bequeathed. The deaconess work within the General Synod has also been largely carried on through the efforts of Pennsylvania-Germans, among whom should be mentioned Drs. F. P. Manhart, Charles E. Hay and W. S. Freas. The motherhouse and training school of the General Synod is located at Baltimore, and has property worth $50,000. Other deaconess institutions, founded by Dr. Passavant, were established at Milwaukee, Chicago, and Jacksonville, Ill.

Moravian Educational Labors Among the Indians

BY REV. JOHN GREENFIELD, NAZARETH, PA.

The chief aim of the early Moravian missionaries was doubtless to evangelize rather than educate the American aborigines. The former came face to face with the so-called "noble savage," whom poetic fancy had pictured as

"the poor Indian, whose untutored mind sees God in clouds and hears Him in the wind."

The missionaries found these "children of the forest" the willing slaves of the worst vices. They proclaimed liberty to those captives of sin and Satan, not by means of any man-made schemes of reform and education, but solely through the "preaching of the cross" and the regenerating power of the Holy Ghost. Their aim was conversion rather than
culture. They realized the truth of Young's well known lines:

"Talk they of morals? O Thou bleeding Love,
The true morality is love of Thee!"

**Evangelization and Education Combined**

Evangelization and education, however, went hand in hand. In fact the one implied the other, for "how shall they believe in Him of whom they have not heard?" (Rom. 10:14). Moravian missionaries to the Indians not infrequently were compelled to "construct a language and then preach it; had to create a moral sense and then appeal to it." The statue erected to Scotland's most famous missionary, David Livingstone, in the city of Edinburgh, represents the great missionary standing on a lofty pedestal, with the calm confidence of a conqueror, his eager eye turned towards Africa, the Bible in one hand, while the other rests on an axe. Missionaries have made "the echoes of the woodman's axe keep time with the story of the Gospel in opening up the regions beyond." Writing of Moravian missionaries among the Indians the historian tells us: "Their time was necessarily divided between the discharge of spiritual and secular duties. They preached the Gospel and administered the Sacraments in houses built by their own hands. They wielded the axe as well as the sword of the Spirit." All this, we submit, was not only evangelistic, but also educational. Indeed the word "education" is of wide application, including not only, perhaps not even primarily, literary knowledge, but also industrial and manual training, medical and domestic instruction, social and political science, etc., etc.

**A Schoolhouse Built for the Indians**

The first effort put forth by the Moravians to evangelize the American Indians was the erection of a *schoolhouse*. On August 13, 1737, five Moravian carpenters under the leadership of John Toeltschig, formerly Count Zinzendorf's flower-gardener, afterwards elder and preacher, began to build a schoolhouse on a little island in the Savannah river, Georgia, about four miles above the city. The first missionary and teacher was Peter Rose, at one time a game-keeper, who together with his wife labored faithfully and lovingly in teaching the little Indian children passages of Scripture and hymns. On account of their refusal to bear arms the Moravians were obliged to leave Georgia and removed to Pennsylvania after several years of missionary labors among the Indians.

In this connection it may be remarked that certain spiritual experiences through which the Moravian church passed in the year 1727 had given the Brethren very decided views with reference to the religious needs and capabilities of children. They believed very strongly in the possibility and practicability of the spiritual conversion and culture of the child. Their leader, Count Zinzendorf, had enjoyed in his earliest childhood to a remarkable degree the Divine presence and favor, the account of which reminds one of the scholarly narrative of the conversion of the little four-year-old Phoebe Bartlett, which we have from the pen of New England's great theologian, Jonathan Edwards.

Generally speaking, however, the educational standpoint of the Moravian Church may be fairly expressed in the doctrine set forth by the great German educator and philanthropist, John Falk of Weimar. His biographer tells us: "But the children were deprived, and it was a principle of Falk's that the root of the evil had its chief source not in ignorance, but in sin; that it was not enough, therefore, to teach writing and arithmetic; that that was the least part of education; that it was more important to impart the secret of a righteous life."

**A Teacher Among the Mohicans**

The second attempt to evangelize the Indians was made in the North and the first Moravian missionary in this section was the well known Christian Henry Rauch, who arrived in New York from Germany in 1740. He offered his services to two Mohican chiefs as teacher of their tribe and was accepted. Near the Indian hamlet he found a German family, where he arranged for board and lodging on condition of keeping school for the children of the family. What kind of an evangelist and educator this German school-teacher was may be inferred from the testimony of one of those
chiefs, who soon became his most famous convert and disciple. This extract is taken from a volume of lectures on "Moravian Missions," delivered by the late Dr. Augustus C. Thompson at the Andover Theological Seminary:

"In recounting his conversion," said Dr. Thompson, "the once sottish Tschoop gave at the same time a valuable lecture on preaching: 'Brethren,' said he, 'I have been a heathen, and have grown old amongst the heathen; therefore I know how the heathen think. Once a preacher came, and began to explain that there is a God. We answered: 'Dost thou think us so ignorant as not to know that? Go back to the place whence thou camest.' Then again another preacher came and began to teach us and to say: 'You must not steal nor lie, nor get drunk.' We answered: 'Thou fool! Dost thou think we do not know that? Learn thyself first, and then teach the people to whom thou belongeth to leave off these things. For who steals or lies or is more drunken, than thine own people?' And thus we dismissed him. After some time, Brother Christian Henry Rauch came into my hut and sat down by me. He spoke to me nearly as follows: 'I come to you in the name of the Lord of heaven and earth. He sends to let you know that He will make you happy, and deliver you from the misery in which you lie at present. To this end He became a man; gave His life a ransom for man, and shed His blood for him,' etc. When he had finished his discourse, he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought: 'What kind of a man is this? There he lies and sleeps. I might kill him, and then throw him out into the wood, and who would regard it? But this gives him no concern.' However, I could not forget his words. They constantly recurred to my mind. Even when I was asleep, I dreamt of that blood which Christ shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening took place amongst us. I say, therefore—and in repeating, I would also adopt the words of that rude professor of homiletics—I say, therefore, brethren, preach Christ our Savior and His sufferings and death, if you would have your words to gain entrance amongst the heathen.'

David Zeisberger, Indian Missionary

The greatest name in the history of Moravian Indian missions is unquestionably that of David Zeisberger. Whether we consider his faithful, heroic and successful service of sixty years from the evangelistic or educational standpoint, his pre-eminence cannot be disputed. The facts of his life are, briefly stated, these: Born April 11, 1721, in Moravia, he came to Philadelphia in April, 1740. During that summer he labored as a woodman and carpenter in the development of the George Whitefield tract at Nazareth, Pa., and afterward assisted in the building of Bethlehem. Several years later he was appointed to accompany Count Zinzendorf on his return to Europe. This was a manifest disappointment to young Zeisberger. When pressed for an explanation he replied: "I would much prefer to remain in America. I long to be thoroughly converted to Christ and to serve as a missionary to the Indians in this country." His wish was granted, and within two years he had obtained the desire of his heart, viz.: salvation and service. His first mission to the Indians dates back to the beginning of 1745. He and a brother missionary were arrested as spies in the Mohawk Valley, New York. In their examination before Governor Clinton, the following was part of young Zeisberger's testimony:

"What did your Church command you to do among the Indians?"
"To learn their language."
"Can you learn this language so soon?"
"I have already learned somewhat of it in Pennsylvania, and I want to improve myself."
What use will you make of this language? What is your design when you have perfected yourself in it? You must certainly have a reason for learning it?

"We hope to get liberty to preach among the Indians the Gospel of our crucified Savior, and to declare to them what we have personally experienced of His grace in our own hearts."

In such a spirit and with such apostolic purpose this young Moravian began his sixty-three years' ministry among the American Indians. He departed to be with Christ when nearly 88 years of age, falling asleep amongst his brown brethren. The success of his labors resembles the brief but brilliant career of that devoted servant of Christ, David Brainerd. They both proved the power of the cross. Zeisberger testified:

"If I have only succeeded with an Indian so far as to bring him to the cross of Christ, I have then been able to lead him by a thread wherever I pleased, and where no one with a whip could have driven him whilst in his wild and unconverted state."

These were no idle words. Some of those erstwhile "savages" furnished the highest proof of their genuine conversion and true Christian culture. During the Revolutionary War one of Zeisberger's villages was surrounded by a band of so-called "militia-men," more properly "bushwhackers." These Christian Indians surrendered without a struggle. The men were imprisoned in one house, the women and children in another. A council of war was held and they were told to prepare for death. They spent the night like Paul and Silas in the Philippian dungeon, praying and singing praises unto God. When morning came they were all butchered in cold blood—"twenty-nine men, twenty-seven women, eleven boys, eleven girls, and twelve babes at the breast." "They prayed and

MONUMENT TO INDIAN MARTYRS AT GNADENHUTTEN, OHIO.
sang until the tomahawks of the militiamen stuck in their heads.” Truly these were “noble savages,” and are now enrolled in “the noble army of martyrs,” and “numbered with the saints in glory everlasting.” On the very spot where they met and conquered the last enemy, in the beautiful Moravian town of Gnadenhütten, Ohio, there stands a monument bearing this inscription:

Here Triumphed in Death
Over Ninety Christian Indians
March 8, 1782.

David Zeisberger’s missionary labors amongst the Indians embraced the States of Pennsylvania, New York, Ohio, Michigan and the Dominion of Canada. The following pen-picture of one of his Christian Indian settlements will give some idea of the educational value of his ministry. In describing an attack of savage whites which compelled David Zeisberger and his brown brethren to abandon their homes Bishop de Schweinitz says:

“It was a sad journey. Zeisberger and his fellow-missionaries were turning their backs upon the scenes of more than eight years’ industry (1772-1781), and of a Christian community never equalled in the history of missions among the American Indians. They were leaving behind rich plantations with five thousand bushels of unharvested corn, besides large quantities stored in barns; hundreds of young cattle and swine roaming the woods; poultry of every kind; gardens stocked with an abundance of vegetables; three flourishing towns, each with a commodious house of worship.”

The great value of Zeisberger’s educational labors among the Indians may be inferred from the following partial list of his literary productions:

1. “Essay of a Delaware Indian and English Spelling-Book.”
6. “Conjugations of Delaware Words.”
8. “Grammar of the Onondaga Language.”
10. “A Dictionary in German and Delaware.”
11. “A Delaware Grammar.”
13. “Zeisberger’s Own Hymn-Book in Delaware.”
14. “Sermons by Zeisberger in Delaware.”
16. “Seventeen Sermons to Children in Delaware.”
17. “Short Biblical Narratives in Delaware.”
18. “Vocabulary in Mahga and Delaware.”

We do not wonder that the librarian of Harvard University, where many of David Zeisberger’s literary productions are preserved, publicly declared:

“The manuscripts were sorted, handsomely bound at the Hon. Edward Everett’s expense, placed in a trunk provided and lettered expressly for the purpose, and put in a conspicuous place in the Library, under lock and key, that they may be carefully preserved for posterity, and at the same time often call the attention of visitors to the labors and sacrifices and zeal of as worthy a class of missionaries as have ever gone forth conquering and to conquer the sins of the world since the days of the Apostles.”

Zeisberger’s life and labors among the Indians were grandly heroic. His contemporary and assistant, Benjamin Morton, has well said:

“His record of missionary service among the Indians in the eighteenth century is unequalled. For six years, amid many and varied trials, he preached the Gospel among them. During the last forty of these years he was not absent from his post, at any one time, for a period of six months. Only three times in the same period was he a visitor in the home churches. The last visit of this sort he made almost thirty years before his death.”

**”He was a prudent man, who, although constantly exposed upon his incessant journeyings and wanderings in the wilderness, never sacrificed his health needlessly. He never used intoxicating liquors as a beverage.”**

Other Missionary Labors Among the Indians

Moravian missionary labors among the Indians, whether evangelistic or educational, have been largely influenced by the apostolic example of David Zeisberger, even down to the present time. Less than a quarter of a century ago it was the writer’s privilege to spend two summers on a Canadian mission-station founded by Zeisberger. The missionary in charge was the late J. A. J. Hartmann, who departed this life a few months ago in Bethlehem and of whom it was said: “Born in Surinam, S. A., the son of a
missionary, he went to school in Germany, was ordained as a missionary and married in England, worked for the heathen in Australia, then among the Indians in Canada, made a missionary journey to Alaska, preached in Minnesota and Illinois, and spent the beautiful evening of his life in Pennsylvania." More than a score of years ago the writer listened with profit to his plain and searching sermons, as he preached the Gospel to the Indians. Beside the church stood the neat little schoolhouse built by the missionary's own hands, where the Indian children received a Christian education. A farm of some thirty acres, well tilled and worked by means of the best and latest machinery, furnished the Indians an object lesson in manual and industrial training. The well kept and profitable dairy, the serviceable windmill, invented and constructed by the missionary himself, were also of educational value to the natives. Later a home for orphans and neglected children made this Moravian Indian mission a model of equipment and usefulness. Eternity alone will reveal the incalculable results of Moravian missionary labors among the Indians. These missionaries were persons of the same type and spirit as those whom this little Church sent out to Greenland and Labrador. It was to them that England's great poet, Cowper, referred in his well known lines on the Christian "Hope":

"See Germany send forth
Her sons to pour it on the farthest North;
Fired with a zeal peculiar they defy
The rage and rigor of a polar sky,
And plant successfully sweet Sharon's Rose
On icy plains and in eternal snows."

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Rev. John H. Oberholtzer
Teacher, Locksmith, Preacher and Publisher

Note.—The following sketch was compiled from material furnished by Bishop N. B. Grubb, of the Mennonite Church, and by Rev. H. P. Krehbiel's History of the General Conference of the Mennonites of North America. —Ed.

THE success of great movements is often due to the efforts and abilities of a single person. This is true of the unification-movement among the Mennonites in America. The pioneer of this movement was John H. Oberholtzer, who did more than any other man to create and develop the spirit of unity in his denomination.

Ancestry and Education—A Boy Teacher

Rev. John H. Oberholtzer was a great-great-great-grandson of Jacob Oberholtzer, who came to America from Switzerland in 1702, landing February 22, and whose wife was a daughter of John Krey and his wife Sydje op den Graeff, of Germantown. The subject of our sketch was born on a farm near Clayton, Berks county, Pa., January 10, 1809. His parents, Abraham and Susan Hunsberger Oberholtzer, were farmers and readily permitted their son to take advantage of the meager educational facilities the country then afforded. That he made good use of his time at school is evident from the fact that at the age of sixteen he was engaged as school-teacher. This was a quarter of a century before the free-school system was established and at a time when schoolhouses were few. Sometimes several neighbors would join their interests and engage a teacher for their sons. As for the girls, it was generally conceded that they did not need an education to make good housewives. Sometimes a neighborhood would unite in the erection of a schoolhouse for the double purpose of having a school on weekdays and a preaching-place on Sundays.

Bad Schoolboys and Hungry Swine

About two miles north of Bayertown, one John Ritter had a large farm and quite a number of sons. He conceived the idea that it would be best to have his own schoolhouse. This was about ninety years ago. For this purpose he erected
a two-story building, the first story to be used for his pigs, of which he always kept from thirty to forty head; the second floor was arranged for a schoolroom. Here John H. Oberholtzer taught school and gave instruction to the young Ritter boys. Other children of the neighborhood, upon the payment of a small sum, were admitted and shared the instruction. The Ritter boys naturally felt that they were at home and were entitled to first attention, and for them to claim special favors and rights was not an unusual thing. To deny them any favor asked for was to invite their ill-will, and by way of retaliation they would go down where the pigs' feed was kept and stir the swill-barrel. This, of course, was sufficient to arouse the thirty or more hungry pigs kept there, and their unearthly squeals would bring confusion and disorder into the schoolroom, which invariably resulted in the dismissal of the school for that period. The young teacher, finding that he was unable to cope with such difficulties and being utterly disgusted, finally resigned his position. He then went to learn the trade of a locksmith, while the Ritter boys finally carried it so far that it was impossible to secure a teacher for the school. The combination pigsty-schoolhouse still stands, a silent witness of early genius and economy. Two miles to the east from this place, now the farm of Benneville Yoder, there is on the Landis farm another building of a similar character, where the late Rev. John Bechtel, also a Mennonite preacher, taught school about seventy-five years ago.

A Skillful Locksmith—Pastoral Call

When Young Oberholtzer had learned his trade he established himself in a shop at Milford Square, where he made locks and did other smith's work. He became very skillful and his locks found a ready sale. In many dwellings erected at that time some of the German locks he manufactured are still found. He supported himself by his trade about thirty years, his ministerial labors and later journalistic enterprise being causes of expense to him rather than sources of income.

Determined to acquire a good education, Mr. Oberholtzer continued to improve every spare moment in the pursuit of knowledge, and as a young man he became an able writer and speaker. Meanwhile he united with the Mennonite church at Great Swamp, which called him at the age of thirty-three as assistant to their aged pastor, Samuel Mussel-
mann. The latter lived only a few years longer, and then the whole charge fell to Oberholtzer. He entered upon his calling with all the fervor of his soul and performed his work, as was then the custom, without pecuniary recompense. He was a fluent, fascinating speaker and became one of the ablest and best known ministers in his Church. With much self-denial and great self-sacrifice he gave himself to his pastoral labors, not only within the limits of his own denomination, but in ready response to any call, from whatever source it might come.

Organizing a Sunday-school
His life-motto ever was "Forward." As teacher he had learned the value of instruction and training. Almost the first advanced step he took was to organize his young people for systematic instruction in the Word of God. For this purpose he met them on Sunday afternoons and to aid in this work he republished a catechism formerly used in Canada. Later on this catechetical instruction was extended to all children and the work gradually developed into a Sunday-school. This oldest Mennonite Sunday-school in America was organized in the spring of 1857.*

A Pioneer in Religious Journalism
Reverend Oberholtzer early recognized the value of the free use of printer's ink as a means of spreading the gospel truth, in connection with the pulpit, for the upbuilding of the Church. No church-periodical of any kind then existed among the Mennonites. With Oberholtzer the recognition of the want meant the effort to supply it. With sublime heroism he purchased with his own hard-earned and much-needed money a printing-press and set it up in his locksmith-shop. He learned to set type and,

* The first Mennonite Sunday-school was organized at Beidler's Mennonite Meetinghouse, Frederick, Penna., in the summer of 1848, with George S. Nye as the superintendent. After several years the school ceased to exist for lack of support.

The fiftieth anniversary of the school organized by Oberholtzer with A. R. Shelly as its superintendent, was celebrated on August 31. Mr. Shelly, who was then the superintendent, is now the pastor of the congregation and has served that congregation for forty-three and a half years as its pastor.

N. B. G.

in addition to his ministerial and business duties, began to publish a paper. June 9, 1852, he issued the first number of the first Mennonite periodical ever published, under the title, Religioser Botschafter. He did all the work of this publication himself; he was author, editor, compositor and printer. It required herculean efforts to accomplish all he had undertaken. He says somewhere that not infrequently he labored whole nights in the printing-office, without allowing himself any sleep, that he might supply the people with Christian literature. He continued to edit this paper, the name of which was afterwards changed to Christliches Volksblatt, until 1868. The direct result of this publication was to form a closer bond of fellowship between the scattered bodies of the Church, and a united effort for advanced education and missionary work at home and abroad.

Origin of Eastern District Conference
Soon after entering the ministry Oberholtzer saw that the meetings of his brethren in that section were barren of good results, largely for lack of system and aim, and because no records were kept. To improve the situation he drew up a constitution, which he submitted in 1847 to the Franconia Conference. This body, fearing the innovation, refused even to consider the proposed constitution and by a majority vote excluded
Oberholtzer, with sixteen other ministers who had supported his plan, from their council until they should recant. This they would not do, for they were not guilty of any error. They determined to organize themselves under the rejected constitution and did so October 28, 1847. Of this organization, now the Eastern District Conference, he for many years was the leading spirit. He lived to see it thoroughly established and greatly increased, until it became by far the most efficient element in Mennonite life in eastern Pennsylvania. When in 1872 he resigned as chairman of the Conference, a position he had held almost from the beginning, a resolution was passed by which his brethren “recognized and appreciated the blessings God had showered upon them thro’ him and in gratitude besought the Lord richly to bless him.”

Establishment of the General Conference

Oberholtzer had never desired separation and at all times sought to restore unity. In 1860 he made a special effort in this direction by publishing a little book in which he gave some account of his life, gave reasons why he should not have been excommunicated, and in a truly Christian spirit made overtures for a restoration of brotherly relations. He wanted harmony and co-operation, not division. About this time the general-conference movement, begun in Iowa, came to his attention. He promptly supported this movement thro’ his paper, attended the next meeting of Conference in 1860, and served as its president many years. Thro’ him the Eastern Conference joined in the new movement and gave it strength. Thro’ his paper the movement was brought to general attention, and by his skill as an organizer it gained form and stability.

A Supporter of Schools and Missions

Oberholtzer earnestly supported all the early undertakings of the General Conference. The school at Wadsworth, O., gained much from his personal influence and resourceful mind. He became one of the first members of the Mission-Board, continuing in this position until 1881 and helping to establish the mission among the Indians. He was always an earnest supporter of missions. When Oberholtzer had reached his sixty-fifth year, his strength began to fail and he gradually withdrew from active work; yet his interest in the cause to which he had devoted his life never ceased. At the ripe age of seventy-five he attended the General Conference held in 1884 at Berne, Ind. Three years later Conference met in his own church in Pennsylvania. This was the last session he attended of the body he had helped so much to create. He was greatly pleased to see the spirit of brotherhood so much increased and the participation in the cause so largely multiplied. At late as October, 1894, when past his eighty-fifth year, he spoke at an evening service in his home church; but after this his strength rapidly failed.

Altho’ Oberholtzer preached for fully half a century without any thought of pecuniary remuneration, it was he who first and always advocated the choice of strong young men for the ministry, that these should be thoroly trained for the work, and then given a liberal support by the people whom they serve. It is therefore not strange that in the matter of higher Christian education, under the auspices of the Church, he always stood in the front ranks.

His Departure and Grateful Memory

At the age of eighty-six he had become quite feeble and was patently waiting for deliverance from the body. On the fifteenth day of February, 1895, while sitting on his couch in conversation with a few friends who had called to see him that morning, he asked for a drink of water. Having taken the drink he thanked them for it, then he said: “Now I die.” He laid his head on the pillow and resigned his spirit to Him who gave it. His remains were interred five days later in the cemetery of the West Swamp church.Tho’ no great monument marks his resting-place, a grateful denomination will increasingly appreciate his great and noble life.
The Birth of the American Army

BY HORACE KEPHART.

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(Concluded from August number.)

White Hunters Learning from the Indian

WASHINGTON was a strict disciplinarian and observed military conventions whenever there was a sufficient reason back of them; but he had a vein of hard common sense as well, and nowhere did he show it more conspicuously than in discardings the heavy and galling harness of the military dandy and substituting the light, easy-fitting, workmanlike dress of the frontiersman. The British soldier was condemned to stagger under a burden fit only for an army-mule. He wore a heavy, long-skirted red coat, which made the best possible target for the enemy. His tight-fitting breeches impeded every movement and checked the free circulation of the blood. His neck was bound in a high leather stock, which it was actual torture to wear. Mr. Boss, editor of the Cornwells correspondence, says that at Bunker Hill "the British moved to the attack in heavy marching order with three days' provisions—altogether a weight of 125 pounds."

"The first lesson in woodcraft that the backwoods-hunter learned was, "Go light." Every article in his scant outfit was cut down to the last practicable ounce—save only the barrel of his rifle. Finding that the Indian, who had reduced marching and camping to a science, could with ease outdistance any white man on a long journey, he studied the reason, and found it in the lightness of the red man's outfit and the remarkable skill with which he utilized nature's supply-store. Adopting the Indian's dress and commissariat, the white hunter found himself equally agile and enduring. Citified people mistook this choice of dress for affectation, for a desire to appear bizarre. "It was the silly fashion of those times," says a contemporary writer, "for riflemen to ape the manners of savages." This is the remark of a tenderfoot. Ages of experience had taught the Indian his woodcraft, and no race of civilized men has yet succeeded in matching it. The skill which can make the best of all possible canoes with no material but a growing tree, and no implement but a crooked knife, is not to be despised.

Moccasins and Rockahominy—"Going Light"

It has been said that only three human devices have ever reached perfection—the bow, the boomerang and the violin. Of these the savage has invented two. For perfect adaptation of means to an end, it would be hard to find better examples than the Indian's moccasin and his rockahominy. The moccasin is the most rational and comfortable of all footwear. In it the feet have full play; they can bend and grasp; there is nothing to chafe or impede circulation. In moccasins one can move like an acrobat, crossing slender and slippery logs, climbing trees, or passing with ease and security along dizzy trails on the mountain side, where a slip might mean sure destruction. The feet do not stick fast in mud. In the north, where the mercury is far below zero and no civilized boot will protect the feet from freezing, the savage suffers no inconvenience. His moccasins, stuffed with dried grass, let the blood course freely. The perspiration may freeze on the hay in a solid lump of ice, but the feet remain warm and dry. The buckskin moccasin, Indian-tanned with deers' brains and wood-smoke, always dries soft after a wetting. In autumn, when all the leaves and twigs are dry as tinder, a man wearing shoes makes a noise in the forest like a troop of cavalry; but in moccasins he can move swiftly through the woods with the stealth of a panther. The feet are not bruised, for, after enjoying for a time the freedom of natural covering, these hitherto blundering members become like hands, and feel their way through the dark like those of a cat, avoiding obstacles as though gifted with a special sense. Best of all, the moccasin is light.
Inexperienced sportsmen and soldiers affect high-topped laced boots with heavy soles and hobnails, imagining that these are most serviceable for rough wear. But these boots weigh between four and five pounds, while a pair of thick moose-hide moccasins weigh only eleven ounces. In marching ten miles a man wearing the clumsy boots lifts twenty tons more shoe-leather than if he wore moccasins.

Rockahominy is the most nourishing and digestible of all condensed foods. It is simply Indian corn parched to a light brown and then pounded or ground to a coarse powder. It is ground coarse enough to mix with water without getting pasty. A few ounces, generally about four, are stirred in a cup of water and drunk. The corn swells in the stomach and the man is fed for five or six hours. Rockahominy will not mold or deteriorate in a moist climate, nor is it attacked by insects when carried in a thin muslin bag. Among the first white settlers of the wilderness it was known as "coal-meal"; by the Mexicans it is called pinole. Our pioneers relied upon it as their sole provision besides game killed and made long campaigns on rockahominy alone when game was scarce or fear of Indians prevented hunting.

The backwoodsman had been quick to learn what it has taken centuries of hard knocks to hammer into the heads of military pundits: that the men who can march hard and shoot straight will win; that any rule or tool that interferes is criminal folly. I dwell at some length upon this matter of equipment because it explains in great part the extraordinary feats of marching without packtrains which were performed by our riflemen in the Revolution. After five years of campaigning, from Canada to the Carolinas, Morgan replied to General Greene’s offer of wagons for transportation: "Wagons would be an impediment, whether we attempt to annoy the enemy or provide for our own safety. It is incompatible with the nature of light troops to be encumbered with luggage." We have noted the promptitude with which the riflemen were mustered and marched to Cambridge. Cresap made a phenomenal journey over difficult roads, leaving Frederick, Md., July 18, and arriving at the American camp on August 9, having covered 550 miles in twenty-two days; this performance was in turn eclipsed by Morgan, who led his woodsmen, in bad weather, 600 miles, from Winchester, Va., to Cambridge, in twenty-one days.

Washington Overcome—Dreaded Sharpshooters

When Washington, riding along the lines one day, saw the fringed hunting-shirts of the Virginians approaching, the reserve of his naturally undemonstrative nature broke down. At the sight he stopped; the riflemen drew nearer and their commander, stepping in front, made the military salute, exclaiming: "General, from the right bank of the Potomac." Washington dismounted, came to meet the battalion and, going down the line with both arms extended, shook hands with the riflemen one by one, tears rolling down his cheeks as he did so. He then mounted, saluted and silently rode on.

The riflemen were at once employed as sharpshooters, and kept the enemy continually in hot water. Hitherto the British outposts had been safe enough within a stone’s throw of the American lines, but they found, to their cost, that it was almost certain death to expose their heads within two hundred yards of a riflemen. So frequent became the returns of officers, pickets and artillerymen shot at long range that Edmund Burke exclaimed in Parliament: "Your officers are swept off by the rifles if they but show their noses." In the British camp the riflemen were called “shirt-tail men, with their cursed twisted guns; the most fatal widow-and-orphan-makers in the world.” Their presence was a godsend to the impoverished American army, as their fire was more effective than artillery and consumed but a tithe of the powder.

Invasion of Canada—The Fall of Fraser

In September three companies of the riflemen were ordered to join the expedition under Benedict Arnold which was to invade Canada. The harrowing details of that long march through the frozen wilderness are well known to readers of Revolutionary history. The
riflemen formed the vanguard of the expedition and "stood the frightful hardships of the journey better than any of the other troops. Many of the New Englanders, though better used to the climate, were daunted by the cold, starvation and excessive toil, and deserted; but not a rifleman wavered. In the assault upon Quebec which followed, the sharpshooters alone succeeded in penetrating to the heart of the town. Had they been supported by the other troops, Quebec would probably have fallen. As it was, surrounded by overwhelming numbers, they fought desperately until further resistance would have meant massacre. The captives, including Morgan, were afterwards exchanged, and most of them re-enlisted. The nine other companies which had been left at Boston remained there during the winter and on the memorable first of January, 1776, were recognized as the "First Regiment of Foot of the Continental Army." The next spring Washington wrote to the president of Congress recommending that the riflemen whose term would expire in July should be induced to continue in the service. "They are indeed a very useful corps; but I need not mention this, as their importance is already known to the Congress." A large number of them served through the war, winning distinction in nearly every important battle, from Long Island to Yorktown.

These were by no means the only troops furnished by the backwoodsmen in our war for independence. The Pennsylvania Rifle Regiment (Colonel Samuel Miles), the Eleventh and Twelfth Pennsylvania Continental Line, several companies of other regiments from the same colony, Colonel Moses Rawling's Maryland Riflemen, the Augusta Riflemen and others of Virginia, and several regiments from the Carolinas, were mustered mostly from the frontier. Pre-eminent among all these organizations was the famous corps of sharpshooters which Morgan selected from the best shots in the whole army. At Saratoga, the turning-point of the revolution, the marksmanship of these riflemen virtually decided the battle. Several times during this engagement Colonel Morgan had noticed a noble-looking officer of the enemy, mounted upon a splendid gray horse, dashing from one end of the line to the other, encouraging his troops. Morgan recognized the brave fellow as an officer whose conduct he had admired in the battle of the nineteenth of September. It was General Fraser, considered by the Americans a more skillful and dangerous leader than Burgoyne. Morgan himself regarded the issue of the contest doubtful as long as Fraser remained in the saddle. Soon after the action began, General Arnold, who well knew Fraser's ability, sought out Morgan and said: "That officer upon the gray horse is a host in himself; he must be disposed of. Direct the attention of some of your sharpshooters to him." Morgan's generous instincts rebelled, but he saw the necessity of performing the cruel duty. "War," Macaulay says, "is never lenient but where it is wanton." Selecting twelve of his best marksmen, he posted them in a suitable position, and pointing out the doomed warrior said to his men: "He is a brave fellow, but he must die." Some of the riflemen climbed into trees to get better sight. Among them was Tim Murphy, a renowned scout from Northumberland county, Pa., who, by means of a double-barreled rifle, then a novelty, had been uncommonly successful in the Indian wars. The shot was very difficult; the distance was nearly a quarter of a mile, and the backwoods-rifles had no elevating sights. The riflemen rested their long pieces on the forks of limbs and began firing. In a moment the crupper of the gray horse was cut by a bullet. Within the next minute another ball passed through the horse's mane a little back of his ears. An aide remarked to Fraser: "Sir, it is evident that you are marked out for a particular aim. Would it not be prudent for you to retire from this place?" Fraser replied: "My duty forbids me to fly from danger." The next instant a bullet from Murphy's rifle struck him through the body, and he was carried mortally wounded from the field.
Always Skirmishing—Two British Riflemen

The tactics of the backwoodsmen were essentially different from those practiced by the best military authorities. It was the rule of war for troops to attack in solid formation, reserving their fire till at very close quarters. Bayonets were feared more than bullets. The standard infantry-musket was very inaccurate, and had no rear sight. The musketry instructions simply required each soldier to point his weapon horizontally, brace himself for its vicious recoil, and pull the ten-pound trigger till the gun went off. The idea was that by dropping so many bullets upon a certain area containing a given number of enemy so many men would probably be hit. But the backwoodsman was a hunter, who shot to kill. Attack in close order against such men was suicidal. The backwoodsman fought always as a skirmisher, taking advantage of every bit of available cover, exposing himself as little as possible, and directing his murderous aim chiefly against the enemy's officers, because the bravest troops are apt to lose heart and be stricken with panic when they see their leaders fall. The British regarded such tactics as "sneaking" and "cowardly," "Come out and fight in the open, like men!" they would say. On this sentiment military history has long since passed verdict. The backwoodsmen were simply a century ahead of the times in the methods of war. The British themselves soon found it expedient to hire Indians and Hessian Jäger to fight our sharpshooters, but neither of these mercenaries proved a match for the tall woodsmen of the Alleghenies.

There seem to have been but two Englishmen in the Revolution who were expert shots with the rifle. Both of them had learned to use and prefer this weapon while serving with German Jäger in the Seven Years' War. Both commanded riflemen in the Revolution and met our frontiersmen in battle. One of these men was George Hanger, subsequently fourth Baron Coleraine, who commanded a Hessian Jäger-company and rose to the rank of colonel. Hanger says in his book for sportsmen, published in 1814, that the best shots among the American backwoodsmen, shooting in good light when there was no wind blowing to deflect the bullet, could hit a man's head at 200 yards, or his body at 300 yards, with great certainty. As foreign rifles at that period could not be relied upon for accuracy at such distances, Hanger goes into great detail, explaining the reasons for the American rifle's superiority, showing that he was a competent judge and a trustworthy witness. He tells how once, when he and General Tarleton were making a reconnaissance, an American rifleman got in position full 400 yards from them (Hanger paced the distance afterwards) and fired two deliberate shots at them. Hanger and the general were side by side on horseback, their knees almost touching, and a mounted orderly was directly in their rear. The first shot passed between the two officers and the second killed the orderly's horse.

The other British rifleman was Major Patrick Ferguson, the inventor of a breech-loading rifle with which some of his men were armed. Ferguson commanded the British forces at King's Mountain, where he was attacked by the backwoodsmen from Tennessee. This was the first pitched battle in civilized war in which rifles were exclusively used by one of the contesting armies. The backwoodsmen carried by storm a position naturally more difficult than Bunker Hill or the heights of Frederickspurg. Ferguson was killed with 300 of his men and lost 716 prisoners, while the American loss was but 28 killed and 60 wounded. The only other battle fought between sharpshooters on the one side and ordinary troops on the other is the battle of New Orleans, where the descendants of these same backwoodsmen, intrenched on an open plain, but out-numbered two to one by the pick of Wellington's veterans from the Peninsular War, killed 700 of the enemy, wounded 1,400 and took 500 prisoners, themselves losing but 8 men killed and 13 wounded.

Where the Backwoodsmen Were First

We have seen that the backwoodsmen of the Alleghenies were the first to formally threaten armed resistance against
Great Britain, the first outside colonists to assist New England, the first troops levied by an American Congress, the first to use weapons of precision and the first to employ the open-order formation now so universally prescribed. From the beginning to the end of the war these hardy pioneers were everywhere, doing the right thing at the right time, harassing the enemy, picking off officers and artillerists at long range, stubbornly holding their own in the base line of battle, advancing to some forlorn hope, covering a retreat to save the army from disaster, or disappearing like magic before a superior force, only to quickly reassemble for attack upon some unsuspecting outpost or detachment. Lithe, sinewy, all-enduring, keen-eyed and nimble-footed, unencumbered with baggage, subsisting upon next to nothing, making prodigious marches over rough mountains or through an ice-clad wilderness, they were men of heroic mold, admired alike by friend and foe. Coming straight from the absolute freedom of a primeval forest, they appreciated the reasons for military discipline, and submitted to it without a murmur. Always cheerful and ready for any undertaking, they were regarded by Washington himself as the _corps d'élite_ of the Continental army. And in the darkest hour of the Revolution, when half the army was in open mutiny, the great commander, sick at heart but still indomitable, declared to his friends that if all others forsook him, he would retire to the backwoods and there make a final stand against Great Britain, surrounded by his old comrades of the wilderness.

**The Dietrichs in Europe and America**

**Historical Address**

Delivered at the Dietrich Family-Reunion at Kutztown, Pa., September 1, 1906

BY REV. W. W. DEATRICK, A.M., SC.D.

**Spellings and Translations of the Name**

THE name Dietrich is variously and multifariously spelt. In this matter we Dietrichs surpass even the immortal Shakspere, whose name occurs in half a dozen or more forms. It is said that the name of Dietrich of Bern, the eponym or mythical ancestor of our family, was spelt in no less than eighty-five different ways in the various ballads and chronicles written about him. In one of the ancient manuscripts recounting his adventures, the _Wilkina Saga_, the hero's name is Thidrek; indeed, because the poem concerns itself almost exclusively with his life, "some German scholars prefer to call it by the more appropriate name of _Thidrek's Saga_." In "The Ettin Langshanks" (Jamieson's translation) we find the name Tidrick. In comparatively recent times the spelling has been very diverse, even in the case of members of the same family. In the quiet country graveyard attached to Bender's church, in Adams county, Pa., are the graves of a number of my own ancestors. The tombstone of my great-great-grandfather bears the name "Johan Nicklas Dietrich"; on the tombstone of his wife the name is spelt "Diedrich," while on that of a son we read "Dietrick," on that of the wife of the latter "Detrick," on that of another daughter-in-law is "Deatrick," while a daughter's name bears the inscription, "In Memory of Margaret Tietrich." In fact, on nine headstones at the graves of so many members of the same family the name occurs in no less than six different forms. The spelling used by all the members of my own branch of the family I take to be an Anglicized form, introduced before the middle of the last century by my father, then a student at college, who yielded to the influence of an Anglicizing movement then popular in educational circles, a movement which we must regard as unfortunate, unwise and tending to confusion.

The name, whether as a cognomen (family-name) or a praenomen (individual-
nal name), occurs in other languages than the Teutonic. In Latin it is Theodoricus. According to some philologists Thierry and Thiers are French translations of the name. Dean F. W. Farrar, in a note to his commentary, in the Expositor's Bible, on I Kings xii, 1-5, makes the name of Jeroboam, king of Israel, the rival of Solomon's son Rehoboam, mean the same, i. e. "whose people are many," as Theodoric and Thierry. If Farrar's philology were correct, we might trace our ancestry, in name, at least, back not merely to the "ten lost tribes," but to the king of the seceding tribes centuries before they were lost, and my theme might be "The DIetrichs in All the World" instead of "The DIetrichs in Europe and America." But alas for any aspirations in this direction, the "higher criticism" comes in to dash this ancestral pride in Jeroboam to the ground.

Cheyne, a prince among these same higher critics, insists that the name of that wicked old king meant not what Farrar suggests, but rather "the kingdom contendeth." To be sure, other critics interpret Jeroboam's name otherwise, not agreeing among themselves. So we do not lay claim to this founder of a rebellious dynasty as our ancestor. He is unworthy of us, tho he would carry our ancestry back two thousand years further than we can trace it otherwise.

The First Great Dietrich in Europe

is the hero of the Teutonic "Book of Heroes," Dietrich of Bern, the mythical chieftain, who has been identified with the historical Theodoric of Verona, the great king of the Ostrogoths and of Rome, "whose 'name was chosen by the poets of the early middle ages as the string upon which the pearls of their fantastic imagination were to be strung.'"

According to the legends of the saga-men, Dietrich of Bern lived in the fifth century. His grandfather was a Teutonic chief named Hugdietrich, his father was Dietmar, his mother Odilia, heiress of the duke of Verona, or Bern, in northern Italy, which city had been conquered by his father, Dietmar. At the tender age of five years the young Dietrich was intrusted for training in knightly exercises and in the art of war to the famous warrior Hildebrand, son of Herbrand, one of the Volsung race. Students of Teutonic mythology will remember that Volsung, Hildebrand's illustrious ancestor, was the great-grandson of Odin or Wodan, from whose name is derived our Wednesday—a being possessed of creative power, who was "lord of battle and of victory, the fountain-head of wisdom and culture, and the founder of writing and of poetry and history." As tutor of young Dietrich, Hildebrand showed himself in every way capable and a worthy descendant of so illustrious and divine an ancestry. Master and pupil became inseparable, life-long companions, and their friendship has been in the folklore of northern peoples as proverbial as that of the classical Damon and Pythias or of the Scriptural David and Jonathan.

A Fascinating Hero-Tale

It might be interesting to tell the story of this great hero of the olden time. The
tale of his multifarious adventures is an entrancingly absorbing one and you may profitably read it—if you are masters of the language of your forbears and of the fatherland—in the Heidenbuch or the Thidreksaga, or, if you are not equal to that, in one of the translations of the above-mentioned saga, or in Miss Guerber’s entertaining “Legends of the Middle Ages.” No boy or girl of Dietrich lineage, with this last book available, should be ignorant of Dietrich’s combat with the giant Grim and the giantess Hilda; of the magic sword, Nagelring, given by the dwarf Alberich; of the wonderful helmet, as famous almost as the shield of Achilles; of the matchless steed Falke, or of the great Enkeaxe won by the defeat of the terrible giant Encke. His adventures in love, his deliverance, wooing and loss of Kriemhild, the captive queen of the ice-castle and rose-garden of the Tyrolean Alps; his unsuccessful suit for the hand of Hilda, daughter of King Arthur of Britain—his messenger made love for himself instead of his liege-lord, a sort of Miles Standish-Priscilla-John Alden affair; his kingship in the Amaling land (Italy), his loss of the kingdom and twenty-year exile; his happy marriage to Herrat; relative of Helche, the generous wife of Etzel, or Attila, the Hun, who received him and gave him a home during his exile; the terrible battle of Raben or Ravenna; the sad slaughter of the noble Nibelung knights; the regaining of his kingdom and the extension of his dominion until he was ruler of nearly the whole of southern Europe; and, finally, of his saddened, lonely old age and mysterious death—all these would surely interest you, both young and old, were there time to tell it all and had your speaker the gift of a raconteur. Let me, however, borrow from Miss Guerber this brief story of the last days of the old hero:

In his old age Dietrich, weary of life and imbittered by his many trials, ceased to take pleasure in anything except the chase. One day while he was bathing in the stream, his servant came to tell him that there was a fine stag in sight. Dietrich immediately called for his horse, and as it was not instantly forth-coming, he sprang upon a coal-black steed standing near, and was borne rapidly away. The servant rode after as fast as possible, but could never overtake Dietrich, who, the peasants aver, was spirited away, and now leads the Wild Hunt upon the same sable steed, which he is doomed to ride until the judgment day.

Ravenna and Its Antiquities

Ravenna, the Raben of the Heidenbuch and of the sagas, is one of the most ancient towns of Italy, situated 270 kilometers (170 miles) due north of Rome and 150 kilometers (95 miles) south of Venice. It is six miles distant from the Adriatic sea. Originally it was a seaport and under Emperor Augustus it was the headquarters of the Adriatic fleet, but the harbor has long since been filled up by the deposits of rivers and the sea. Interesting to the student of literature because here he may stand at the tomb of the great Dante, and may enter a house once occupied by the erratic Byron, Ravenna is to us of greater interest because it contains certain antiquities associated with the great Theodoric, king of the Goths and Romans, with whom, in the Teutonic myths, the fabulous Dietrich of Bern was identified.

A long wide street, the principal thoroughfare of the city, the Corso Giuseppe Garibaldi, extends north and south thru the eastern part of this ancient town. Midway along this street, as one goes southwest, on the left hand, stands a great basilica or church, erected fourteen hundred years ago by this same king Theo-

TOMB OF THEODORIC, NEAR RAVENNA
doric and originally intended as a cathedral for the Arian form of Christianity, which he professed. The basilica is well worth a visit and a description of its strange and interesting mosaics might well occupy our attention, did time permit. On the same street, a few paces south of the church, is a high wall, a part of the side-façade of the palace of the illustrious Theodoric. From this isolated ruin one may gather some notion of the magnificence of the palace of which it was once a part.

Of yet greater interest is the Rotonda, or church of S. Maria della Rotonda, a mile or less northeast of the city. This massive domed structure was once the tomb or mausoleum of Theodoric. It was probably erected by Amalsuntha, daughter of Theodoric and queen-regent of Italy, about the year 530. The substructure is of decagonal shape and surmounted by a flat dome, a single block of Istrian marble, about 35 feet in diameter, three feet thick and weighing, it is said, nearly 300 tons. This mausoleum was a work that excited the admiration of the contemporaries of its builders, and even today, it "is a marvel and a mystery how, with the comparatively rude engineering appliances of that age, so ponderous a mass as the monolithic dome can have been transported from such a distance and raised to such a height."

A Sacrilege—A Great Man in His Age

The body of Theodoric, deposited, according to tradition, in a porphyry vase in the upper story of this grand mausoleum, was not long suffered to repose in peace. The illustrious Ostrogoth had been an Arian and, altho he had exhibited in his rule of the Italians the utmost tolerance to the orthodox Roman church, soon after his death, his corpse was ignominiously taken out of the sepulcher and cast, as one story runs, into the fire-vomiting crater of the volcano of Stromboli, or, as is more probable, thrown into the waters of the neighboring canal. This latter version of the sacrilege has been made more probable by the fact that in May, 1854, some laborers engaged in widening the canal found, about five feet below the sea-level, a golden cuirass, adorned with precious stones. Most of the gold was appropriated by the rascally laborers and found its way into the melting-pot. A few pieces, however, were recovered, and may now be seen, catalogued erroneously as part of the armor of Odoacer, in the museum at Ravenna, where they may be seen by any roving Dietrich who may travel that way.

To tell the story of this great king of the Goths and Romans would take many hours, as it fills a most delightful book which at least every one of the Dietrich lineage should read. I refer to "Theodoric the Goth, the Barbarian Champion of Civilization," by Dr. Thomas Hodgkin, in the excellent "Heroes of the Nations" series. Let me dispose of this great hero of our name in the words of the opening paragraph of the volume I have recommended:

Theodoric the Ostrogoth is one of those men who did great deeds and filled a large space in the eyes of their contemporaries, but who, not thru their own fault, but from the fact that the stage of the world was not yet ready for their appearance, have failed to occupy the very first rank among the founders of empires and the molders of the fortunes of the human race.

Briefly I may add, a warrior like our own Roosevelt, he was ever a peace-maker among nations; a civilian, he stood always for law and the inflexible administration of justice; long before our strenuous President, he advocated "a square deal for every man": his wisdom was almost that of a Solomon; a barbarian, he was a devoted patron of the arts.

But it must be confessed that we can claim descent from Dietrich of Bern or Theodoric the Great only in the matter of name. These personages lived before the Teutons, at least, adopted the use of a cognomen or family-name. Dietrich was then only the name of an individual. Later it was taken as a family-name by a house or houses of the same race to which belonged this great champion of civilization.
The Dietrichs of Germany

Dietrichs have been numerous and illustrious in the fatherland. Members of the family fought nobly in the crusades and to at least one branch of the family, because of their valor in these and other wars, the great honor was given by the German emperor of being raised to knighthly rank commensurate with his own and the privilege of bearing on the escutcheon a field of red, an especial mark of dignity. It may be worth while to remember in passing that while we can not prove direct lineage from Theodoric the Great, it is yet equally difficult to prove that we are not bona-fide descendants of the great Ostrogoth.

The pleasure has been mine to read a letter from Hon. E. Theophilus Liefeld, United States consul at Freiburg, Baden. This letter, a lengthy one, enumerates no less than 33 Dietrichs who, in the past and present, have attained to eminence in almost as many fields of human endeavor in the fatherland. There are inventors, scientists, musicians, artists, littérateurs, physicians, lawyers, clergymen and statesmen, as well as noted warriors, in the long list. Possibly on some other occasion some account may be given of these worthies and of other foreigners, whose names should be added to the list furnished by the obliging consul. Indeed, it might have been better to limit this address to "The Dietrichs in Europe."

**A Large Family in America**

What shall I say of the Dietrichs in America? It is a question whether there is another family so large in all this great country of the West. Of course there are more Smiths, but then the Smiths have no common origin such as that to which we may legitimately lay claim. They come from all places, belong to all races; they are one family only in name. We are one race, tho our names are so variously spelt. And we can muster the greatest reunion, as past occasions and the present one have demonstrated.*

When the history of the Dietrichs in America shall be written it will be found, I think, that they have contributed largely to the population and to the success of these United States. How many Dietrichs sought a home in early colonial times in this new country it is impossible now to say with any degree of exactness. When I began this study it seemed possible to make some approach to exactness of statement. Starting on limited lines, the secretary of the association and myself visited the capital of our State and called on the courteous and capable custodian of the public records, Luther R. Kelker, who immediately interested himself in our quest and who has, from time to time since, sent us copies of valuable records, which limitations of time have prevented us from studying properly or digesting accurately.

Some Dietrichs settled on the Livingston Manor, along the Hudson river, nearly two hundred years ago. One or more of these Dietrichs came from New York into our own State, the name Dietrich occurring on the list of those who came with Conrad Weiser into sections of our own county of Berks.

By the courtesy of Mr. Kelker we have officially certified tracings of the signatures of no less than thirty-one individuals of this name who arrived as immigrants at the port of Philadelphia from 1731 to 1802, besides thirty-one others who, for some reason, did not sign their

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*About three thousand people attended the reunion at which this address was delivered. Seventeen States and two Territories were represented, also Canada and Mexico.
names, but merely made their mark or had their names written by a clerk. So far we have been unable to secure similar lists of Dietrichs who arrived at other ports of entry. Doubtless there were some, perhaps many, who entered the country elsewhere than at Philadelphia. In addition to those recorded in the Pennsylvania Archives, many have arrived in more recent years. Of some of these we have records, in case of many the records have not yet been obtained.

However and whenever our ancestors came, we are now a host, spread over all this great country. In every part there are Dietrichs and from all parts, even from Canada, representatives of the various families are gathered here to-day.

It was my purpose to enter somewhat into detailed enumeration of the Dietrichs who have achieved some measure of prominence in America. But there are too many of us and we must have some time to get acquainted with one another.

War-Record of the American Dietrichs

Reference must be made, however, to the part taken by members of the family in establishing and maintaining the republic of the "noble free" in the land of their or their fathers' adoption. The war-record of the Dietrichs is a not inglorious one. In the War for Independence men of our name did their part. From one county of New York (Ulster) sixteen Dedericks went forth to battle for freedom. At present we are looking up the records of men of our family from our State in the various wars, but the investigation has not progressed sufficiently to make accurate statements at this time. As examples of the difficulties in the way several cases must suffice. On the tombstone of William Deatrick in the graveyard attached to Bender's church, are these words: "A patriot of the Revolution." "Uncle Billy," as he was familiarly called, must have been quite a boy when the war broke out, possibly a drummer boy. The search has been made now for several months in the archives at Harrisburg, no record other than this on the gravestone has yet been found. Many muster-rolls of that early day have been lost or mislaid, and time is required to trace these records.

Only this morning I received information, without details, of members of my immediate branch of the family who served in the Civil War; out of one home four sons went forth, from others one or two.

The same was true of Dietrichs elsewhere. In our own county of Berks four sons left a widowed mother at Lincoln's call, two of them to die gloriously on the field of battle. We know of fourteen who served their country in the Civil War, citizens of this county. What Bancroft said of the Germans in America is true of the Dietrichs as well: "Neither they nor their descendants have laid claim to all that is their due." We appeal, therefore to all of our lineage to whom these words may come to look up the history of their immediate relatives, sending letters and papers, or certified copies of the same, as well as all available data to the secretary of the association or to myself, that the forthcoming History of the Dietrichs may be as full and reliable as possible.

The Dietrichs of the Present Day

The Dietrichs of our day and generation are, as sale-bills have it, "too numerous for mention." They may speak for themselves.

The study of the history of a family is not only interesting but also profitable. Such study leads to more purposeful study of history in general. Studying, with a personal interest, the story of the life of the great Theodore, we are led, and our boys and girls may be led also, to study besides it the many movements and personages associated with our hero. Familiarizing ourselves with the lives and characters of the great men who lived in the past, we may profit by their example, imitating their virtues and avoiding their errors. But we must not forget that we are living in the present.

Three things are of importance in each man's life: heredity, environment and individuality. We Dietrichs have a splendid heredity, for which we should be
thankful. Our environment here in America is vastly more propitious than was that of our ancestors across the seas; an environment conducive, in every respect, to the development of magnificent individuality. It remains for each of us, making full use of the resources of heredity and environment, to give good heed to the full development of the individuality of each of us. Doing this, we shall best be fitted to our sphere and in time to come, I am confident, members of our family shall prove a blessing to the generations in which they live, because they shall ably serve their fellows, their country and their God. No nobler epitaph can be written of any man than this: "He died in the service of humanity."

German Surnames:
Their Origin, Changes and Signification

BY LEONHARD FELIX FULD, M.A., LL.M., COLUMBIA UNIVERSITY, NEW YORK.

IV. GERMAN FAMILY-NAMES

FAMILY-NAMES had been unnecessary during the early centuries, because the population was comparatively small, immigration and emigration slight and trade and intercourse of all kinds confined to small districts. Under these circumstances there was as little need of family-names in any community as there is need for a family-name among the members of the same family to-day. Since everybody knew his neighbors and since the number of people was comparatively small, one name was a sufficient designation for each man. But this state of affairs was gradually changed. The Crusades made changes in the possession of land, small country villages grew to be cities; foreigners came and settled in the land of the Germans and with the increase in trade and commerce came a corresponding increase in the number of legal compacts and litigations. In addition to all these circumstances, many of the Old German names died out at about this time and other German names, which were originally different names, were now contracted into a single form, as Baldhard, Baldram and Baldwin into Baldo. From all these causes it became inevitable that in the large cities, which were the centers of intercourse, many people were found who bore the same name. We have already made mention of the large number of men who bore the name Wilhelm, but Wilhelm was not the only name which enjoyed such great popularity. We have records which show that at the beginning of the twelfth century there were fifty-nine men named Herman in Cologne, sixty-eight men named Burkhard in Basel and seventy-three men named Heinrich in Zurich. It is evident that this state of affairs caused endless confusion and could not be permitted to endure. In order to distinguish between these fifty-nine Hermans the people of that day resorted to many ingenious expedients. They added the name of Herman's occupation, as Herman der Schmid; or they added the name of Herman's father, as Herman der Sohn Dietrichs; or, if Herman held a municipal office, they added his title, as Herman von Vogt; or they added the name of his place of residence, as Herman von Newmark; or they added the name of some personal characteristic to distinguish this Herman from the other Hermans, as Herman der Rothe. These names gradually became fixed and descending from father to son they became surnames.

The Introduction of Surnames

Surnames were not introduced all over Germany at the same time, but were introduced in each district as necessity demanded. They were introduced first in South Germany. According to the great German philologist Becker, they were introduced in Cologne in 1106, in Zurich in 1145 and in Basel in 1168. Surnames were not introduced into Middle Germany until the thirteenth century and into North Germany until the fourteenth century. Moreover the rich citizens of
the towns were the first to take surnames. All above and all below the rank of these rich burghers still clung to the old custom for a long time. The nobility had no need of surnames, since the names of their estates were always mentioned in connection with their Christian names. Similarly the monks and abbots needed no surnames, since the names of their monasteries were always connected with their names. The apprentices in the towns early began to imitate the richer citizens and took surnames, but as their ranks were recruited mainly from the rural population they more generally clung to the older custom of using only a single name. In the country districts the taking of surnames by the peasants is closely connected with their gaining their freedom. While the people of Uri took surnames as early as 1291, some of the peasants who remained vassals until a much later day took their surnames as late as the sixteenth century. It is interesting to note in this connection that the last Germanic people to take surnames were those who inhabited the coasts of the North Sea, in Friesland, Holstein, Schleswig and Denmark. Until the middle of the eighteenth century it was the custom in these countries for each father to give to his son the name which his father bore. For example: Grandfather Clas, father Peter, son Clas, grandson Peter. This old Germanic custom is still being perpetuated by the reigning family of Germany at the present day, the Hohenzollerns. Here we have a succession of rulers, each being the son of his predecessor, and bearing respectively the names of Friedrich, Wilhelm, Friedrich, Wilhelm (the present king), Friedrich (the present crown-prince).

Before passing over to a more detailed study of the manner in which the Old German Christian names became surnames, we wish to emphasize the fact that the growth of German surnames is closely connected with the growth of cities in Germany, and that the custom of taking surnames spread from the cities to the rural districts, and not in the opposite direction, as some philologists have erroneously supposed.

**Surnames Derived from Old German Names**

The simplest and most natural way of distinguishing several persons bearing the same Christian name was to add to their names the names of their fathers, especially if their fathers were well known individuals. We find the beginning of this custom in as early a monument as the Nibelungenlied, where the phrases *Hilibrant Heribrantes Sun* and *Siegfried Sigmundes Sun* are found. When the name of the father was added to the name of the son in modern German times, it was added either in the phrase *Sohn Arnolds* or simply *Arnold*, or in the Latin phrase *Filius Arnoldi*, or simply *Arnoldi*. From this statement it would appear that all German surnames end either in *s* or in *i*. But this is far from being the case, for gradually, when people added the name of the father to the name of the son, they placed the name of the father in the nominative instead of the more exact genitive case. This was done to make the name of the father appear more distinctly. Accordingly we find in an old German town-register of the eighth century the entry *Sigifridus Filius Sigimundus* instead of the more exact *Sigifridus Filius Sigimundi*, while in 1030 we find the entries made with the word *Filius* omitted, viz., *Sigifridus Sigimundus*. This is the explanation of the fact that so many Old German Christian names have become surnames without undergoing any change of form whatever. Among the German names which have undergone the least change in their transition from Christian names to surnames may be mentioned:

Those compounded of -bold, as Liebold
Those compounded of -friied, as Siegfried
Those compounded of -hart, as Eckhart
Those compounded of -mnn, as Hermann
Those compounded of -rich, as Friedrich
Those compounded of -ward, as Siegward
Those compounded of -brecht, as Siebrecht
Those compounded of -ger, as Rodiger
Those compounded of -her, as Walther
Those compounded of -mar, as Polkmarr
Those compounded of -old, as Reinold
Those compounded of -weig, as Haroweig
Those compounded of -win, as Gerwin
Those compounded of -wolf, as Schonewolf and Rudolf.
Moreover, through the influence of the various German dialects, each of these names gave rise to a large number of names similar to it. Thus, to quote only one example, the name Luitbald gave rise to the following twenty-one forms: Liebaldt, Liebold, Liebhold, Liebeld, Liebel, Liepetl, Lippel, Lippel, Leopold, Leipold, Lepel, Leppel, Luppold, Lubold, Laubhold, Leybold, Leibel, Leibhold, Leipold and Leipel.

Numerous as are these dialectic variations, they are far less numerous than the abbreviations. These abbreviations may be divided into two general classes: those due to carelessness of speech and those used as terms of endearment. Of the first class we shall examine the three names Otto, Thiolo and Heino [from Heinrich] as typical examples. At first the final o of these names weakened into an e and thus we got the names Otte, Thiele and Heine. Later this final e was dropped entirely and these three names became Ott, Thiel and Heyn. Turning our attention next to the diminutives used as terms of endearment, we find that we may classify these into two divisions: the High German diminutives and the Low German diminutives. The High German diminutives end in the consonant l, which may be modified by the addition of a vowel or not. This method of forming diminutives is still found in the modern German suffix -lein. Among the surnames which belong to this class of High German diminutives may be included the following:

Those ending in -el, as Dietel and Merkel [Common form].
Those ending in -el, as Dietel and Merkl [Bavarian form].
Those ending in -el, as Dietct, Merkle and Eisele [Swabian form].
Those ending in -el, as Märkl [Swiss form].
Those ending in -el, as Märken [Swabian and Swiss forms].
Those ending in -len, as Eiselen [Weakened form of -lin].
Those ending in -lein, as Marklein and Dietlein [New High German form].

The Low German diminutives end in the sound of k, this method of forming the diminutive being retained in the modern German suffix -chen. To this class of diminutives belong the following:

Those ending in -ke with connecting vowel, as Tedike, Reinecke, Reinecke.
Those ending in -ke without connecting vowel, as Reinke, Wilke.
Those ending in -k, as Tiek.
Those ending in -ich or -ig [High German form for k], as Dedich and Kudig.
Those ending in -ken [weakened form of kin], as Tiedken, Wilken.
Those ending in -chen [New Low German form], as Nödechen and Dietigen.
Those ending in -je [Frisian form], as Dietje, Bäte, Meisje [Mädchen].

As may be seen from the examples, diminutives in k or l take an Umlaut wherever that is possible, because of the i in the original forms [-i ko and -i o] of these suffixes.

In addition to these two most important suffixes in k and l a third suffix is used in Middle and South Germany to form diminutives. This is the suffix in z [Old High German form -izo]. By means of this suffix we get from Dietrich, Dietze and Dietz; from Gottfried, Götze and Gocht; from Ludwig, Lutz and Lutz; and from Heinrich, Heinze and Heinz. Although these diminutives in z are, with the possible exception of Fritz, seldom found in North Germany, they are found very frequently in High German territory. The z of these diminutives frequently undergoes one of two changes. Sometimes the z is changed to ss or s, as in Dixs, Russ and Hains; while in other cases it is changed to sch or tsch, as in Gersch and Ditschs. Moreover, as the German language is seldom satisfied with the simple diminutive form in names, we have many compound diminutive forms, as for example, the following diminutive forms of Dietrich:

The form in -liche [Old German -licke], as Thielicke and Tiekie.
The form in -ikel [Old German -ikilo], as Tiekel.
The form in -izel [Old German -izilo], as Dietznel.
The form in -izke [Old German -izike], as Tiezcke.
The form which combines the three Old German diminutive forms [z, l and k], Dietzelle.

Although it is true, as we have stated above, that most personal names retained their nominative form when they became family-names, yet it was inevitable that a large number of family-names
should be in the genitive case. For as we have shown that the first family-names occurred in such phrases as *Sohn Arnoldi*, we see that the grammatical rule requires that the family-name be in the genitive case, even if the noun *Sohn* is omitted. Accordingly we find many German surnames ending in the Latin genitive *i*, as *Arnoldi* and *Henrici*, the strong German genitive *s*, as *Dietrichi* and *Hermanus*, and the weak German genitive *n*, as *Thielen* and *Otten*. A fourth genitive form—the Frisian—in *-ena* is also sometimes found in German surnames. As this ending has been explained as a genitive plural form, referring not simply to the father, but to the whole line of ancestors, it becomes apparent how these names in *-ena* became mainly the names of kings and nobles. There are more German surnames which are genitives than might appear at first inspection. This is due to the many corruptions of speech and orthography which they have undergone. German names in *-ts* are often written with *t*₂, as *Scirits* [S̄ícfris from *Siegrids*], *Gompertz* [Gomperse from *Gunbrecht*]. Nor are the English the only race having trouble with their *h*’s. The Germans are also inclined to omit this letter from names in which it rightfully belongs and to insert it in names in which it ought not to be. The two names *Reinartz* [from *Reinhard*] and *Reinholz* [from *Reinolde*] are the two most familiar examples of this German tendency. Another class of names which are really genitive forms, although the casual reader would not suspect it, are those ending in *y*, as *Bernhardy*. These names are analogous to the many Latin genitives in *i*, as *Arnoldi*, *Ruperti* and *Frederici*. Of other German surnames which are closely related to these genitive forms, we may mention firstly, surnames which are compounds of *-sohn*, as *Völungssohn*, *Wilmsen* and *Volquardsen*; secondly the South German patronymics in *-er* and *-ter*, as *Siebolter* and *Hartler* [from *Leonhard*]; and thirdly, a very few metronymics, such as *Vernaicken*, which means “son of Frau Aleke” [from *Adelheit*].

**Surnames Derived from Christian Names**

Having now considered at some length the German surnames derived from personal names of the first class—Old German names—we shall next consider those German surnames which are derived from personal names of the second class—Christian names. These Christian names underwent very great changes before they were adopted as family-names. With the exception of a few short names, such as *Thomas* and *Lucas*, most of these Latin Christian names contain four or five syllables. In pronouncing these foreign names the Old German always endeavored to move the accent, which in the Latin language fell naturally upon the penult or antepenult, to the first syllable, which was the syllable invariably accented in the Old German. This custom caused such contractions as *Antichristo* for *Antichristus*, *Chostanza* for *Constantia* and *Matheus* for *Matheus*. The Germans were so accustomed to accent the first syllable of their words that whenever, in the case of foreign words, they departed from this rule and accent ed any other syllable, the first syllable fell into disrepute, as it were, and the people soon did not pronounce it at all. We thus obtained such abbreviations as the Old High German word *Postus* for the Latin word *Apostolus* and the Old High German *Span* for the Latin *Hispanus*. Later through the influence of the many Romance words introduced into the German language—especially the nouns in *-ie*—the custom of accenting foreign words on their last syllable was gradually introduced into German. But in the case of proper names the tendency to remove the accent to the first syllable remains to this day and this tendency has caused syllables at the end of many names to disappear. As examples we may mention *Bendix* from *Benedictus* and *Niclas* from *Nicolaus*. In those cases where the original foreign accent was retained, syllables at the beginning of the name were lost—as *Achim* from *Joachim* and *Asmus* from *Erasmus*. Sometimes syllables have been dropped from the beginning and from the end of the same
name, as is the case in the name Fazi [from Bonifacius] and Nis [from Dionysi]. It is interesting to note in this connection that in the case of Old German names no abbreviations could occur at the beginning of the names, because the German accent is always placed on the first syllable.

From these abbreviated Christian names many German surnames have originated. Sometimes with an abbreviation at the end, as Mathes from Mathias and sometimes with an abbreviation at the beginning, as Xander from Alexander. In a few cases one Christian name has given rise to family-names of each of these two classes, as the following illustrations will show:

Ambrosch and Brose from Ambrosius.
Nickel and Claus from Nicolaus.
Enders and Drecwes from Andreas.
Barthel and Mewes from Bartholomius.

Sometimes, as in the case of the fourth example cited above, the two derived abbreviations have not a single letter of the original name in common. Sometimes also these abbreviations are again expanded by the insertion of a w or a g between two vowels, as for example, Pawel and Pagel from Paul. These abbreviations are often such that the primitive names from which they are derived can be discovered only with great difficulty. Examples of such names are Lex from Alexius, Xander from Alexander, Gille from Aegidius, and Groius, Rohner and Muzz from Hieronymus. Nor is the fact that a name ends in s positive proof that it is a genitive form. Often the s is simply the remainder of a larger ending, as in the examples Staats from Eustathius and Mewes from Murr. Nouns ending in -ies (dissyllabic) are the German forms of the corresponding Latin nominatives in -ius, as Borries from Liborius and Plohnies and Loennies from Apollonius. In the case of these Christian names properly so called we can be positive that they are genitive forms only when they end in a distinctly
genitive Latin ending such as ae or i, as for example, Matthiae and Pauli. These Christian surnames form compounds with -sohn and this suffix is frequently weakened, as in the case of the Old German surnames. Examples are Andersen, Matthisson and Peterssen. Diminutives are seldom found among these Christian surnames. Köbke [from Jakob] and Jahnke [from Johannes] are the only common representatives of the Low German diminutive letter k. while Jäckel and Hensel are the only representatives of the High German diminutive sound l. The diminutive sound z is not found in these foreign surnames at all.

The patronymic relation is indicated in the Christian surnames not only in the genitive forms and in the compounds of -sohn, but also in the names formed with the prefixes Jung and Klein. The father for example was called Andreas or Michel and then the son was called Jungandreas or Kleinmichael. Just at this time the surnames became fixed and Jungandreas and Kleinmichael became the names of all the descendants of these men. It is interesting to note in this connection that there are only five Christian names, viz., Andreas, Johannes, Michael, Nicolaus and Paul, and two Old German names, viz., Konrad and Heinrich, which form patronymics in Jung- and Klein-. The patronymics of these names gave birth to a large number of derived names through the usual corrupting influences of abbreviation and compounding, but of all these names the name Johannes has given rise to more surnames than any other. Vilmar has found more than a hundred different German surnames which owe their origin to the name Johannes. We thus see that Johannes became as popular as a surname as it had been before as a Christian name. We must confess however that this name is an exception and that, taken as a whole, the Christian names, as we might expect, did not give rise to as many surnames as did the Old German personal names.
Myles Loring:
A Tale of the Tulpehocken

Chapter XII.

"A Rare Day in June"

LOWELL'S description of June, in the "Vision of Sir Launfal," must have been written in the Lebanon valley. So at least thought Myles Loring, when the early days of that month found him hastening through its eastern gates toward blissful Womelsdorf. The days had seemed long to him since his separation from Caroline, and still they moved on tardy axes, though school days were over forever. The seminary preparations for ministerial service had ceased; the goodbyes had been spoken, to the grave and kindly professors on one hand and on the other to the bright young men who were to attempt the commission of eighteen centuries ago, "to go into all the world and preach the gospel to every creature."

Already licensed to preach, his letter of dismissal to the presbytery of Lehigh had been accepted and the call to Womelsdorf congregation approved. Absolutely nothing now stood between him and the absorbing ambition of his life. To enter upon the holy service of the Christian ministry with the gentle spirit he had loved in childhood at his side as his wife beloved, to enjoy and cherish until death should separate them—this surely was the terrestrial Eden!

Although quite accustomed to driving, it was not Caroline who awaited him at the station, but her brother Thomas, a young attorney of Reading, one of his former schoolmates. Perhaps he felt somewhat embarrassed while passing through Womelsdorf, and was glad when they turned out of Franklin street, for in all probability the whole town knew the secret, and the arrival of the omnibus and other vehicles from the station usually attracted the attention of curious eyes.

Never, however, had the old borough seemed so inviting. From the elevated ground about the station it appeared charming in its dress of red and white, the color of bricks and trimmings being plainly perceptible, while the everlasting blue of the Kau-ta-tin-chunk supplied the royal background of the picture. Riding through High street the shade of the trees furnished a pretty scene, and the old buttonwoods at the schoolmaster's seemed to gravely bid him welcome. The short mile to the canal was soon passed, for Thomas Filbert did not drive at his father's methodical gait: the crossing of the bright Tulpehocken and its business-associate, the water-way, was followed in another moment by the alighting at the gate.

Myles walked up the flowery avenue to the house quite unmindful of the brilliant colors which lined it, and was greeted at the door by Caroline. The busy attention of her mother was wisely directed toward some important culinary effort in the basement kitchen; and when the bold sunshine was shut out of the sweet, cool room Myles folded his affiance to his heart, giving and receiving kisses which told that the old, old story was ever new.

The evidences of preparation for the wedding were complete. The greeting he received from Mr. and Mrs. Filbert and the second son, Henry, was so cordial and affectionate that it touched his heart. The thousand and one things which develop in connection with a wedding were referred to in little snatches of conversation during the day and, slowly though it seemed, the evening-time actually approached.

It had been arranged that Effie Fidler
should be bridesmaid and Thomas Filbert groomsmen at the very early ceremony on the following morning. So it was eminently fitting that Effie, accompanied by Dr. Reed, should pay a little call that evening. The Filbert boys teased fair Effie with hints that she would soon follow suit in the matrimonial venture, which she, though not without some beautiful blushes, sturdily denied.

That last evening of the old relationship was ever sacred in memory to Myles and Caroline. The company gone and the family retired, after a rather exhausting day, they lingered a little on the porch, yet scarcely conversing, because of the fullness of their hearts. Gratitude to the Giver of all mercies was welling in Myles's bosom, and Caroline felt a divine joy and peace not interpreted by her slight expression of reserve. Fondly they traced the providential leadings of their lives, and expressed their mutual hopes for a happy and useful future. Myles was very sanguine that their aspiration would have its fruition, while Caroline—perhaps the more practical of the two—thought it well to tread lightly on that ground. But the picture of the years to come was bright even to her own modest prospect.

The quick or droning sounds of the night, the ripple of the water in the creek as the moonbeams fell upon its curving course beneath the trees that lined its banks, until it hid itself in the shadows of the bend, invested the silent scene with a strange fascination, until Caroline broke the spell by gently saying: "I guess we had better close the house." Myles himself performed the necessary duty, and the good-night of a love as pure as that of the angels was sealed with a kiss so sweet that angels might envy it, who "neither marry nor are given in marriage."

The wedding-morning dawned, itself "a sweet bridal of the earth and sky." Breakfast was not to be eaten until after the ceremony, for the minister—Myles's friend and the Filbert's pastor—was to partake of it with Effie Fidler. Thomas drove over for Effie, although it would not have been a breach of the simple conventionality of the countryside if Effie had come alone or remained during the night.

The minister, the Reverend Mr. Hackman, arrived in good season, and at eight o'clock all was ready for the solemn service. Quietly the couples stationed themselves near the front windows of the parlor. The good pastor took his place before them and read the opening sentences of the ritual. Mrs. Filbert's eyes were brimful of tears, and her undemonstrative husband's spectacles were strangely moist, as the pledges of faith were made. Even the boys felt a choking sensation, as they heard the words so pregnant with weal or woe. But neither Myles nor Caroline faltered in word, nor were their bright eyes dimmed by a single tear. They were wrapt in each other, soul to soul, at that moment; the beauty of betrothal ripened into the holiness of wedded love, as the sacred words were spoken which made them one, as the earnest prayer for the divine blessing and the benediction fell upon their ears. Then the smiling pastor offered his congratulations to "Mrs. Loring" and made way for the family.

It was Mrs. Filbert who first slowly advanced to her daughter's side and, drawing her face down upon her bosom, wept as though her heart would break. It was the supreme moment in a mother's experience. Caroline's fortitude disappeared, and she mingled her tears with those of her mother, while she gave her embraces that almost moved Myles to envy. Then the beautiful mother, with her old shyness and a few simple but exquisite sentences, bestowed a motherly kiss upon her son, as she called him. Merry Effie, as well as the boys and their wives, was sobbing like a child, as Mr. Filbert, quite broken down, shook hands with his boy, as he tried to call Myles, but dismally failed. The whole party might have dissolved in tears if the pastor, recovering himself, had not managed to turn the tide into the cheerfulness of which the occasion was worthy, by remarking that, as "there was a time..."
to weep, there was also a time to eat”; and though Mrs. Much Afraid, in the “Pilgrim’s Progress,” had taken to dancing after her recovery from Doubting Castle, he, like Mr. Despondency, was inclined to have something to eat. Whereupon the breakfast was immediately partaken of with a relish worthy of its attractions.

Ah, but the villagers were at the windows when the carriage went by on its way to the station! As if they knew the time to the minute, the pretty girls and the staid matrons and the ancient women were all on guard; even the men folks were included in the gazers upon their departure. But there is a curiosity which does no harm, a gossip without which we would all be out of sorts, which is absolutely necessary to our social life; if the “pair” could have heard the comments upon their appearance, and the kindly wishes of the curious ones, they would have waved their hands and blown kisses to the spectators.

Despite it all, however, Myles could scarcely wait for the train. The desire to have Caroline all to himself was so strong that only the coming of the express that touched at Womelsdorf could bring him absolute freedom of ownership. Like all other sublunary things, it came at last.

What a wedding-trip it was! Up the Lehigh valley from Allentown, past Mauch Chunk and Mount Pisgah, past the fascinating Glen Onoko, on, up to the summit of the mountain, whence the glorious vale of Wyoming came into view, like the fairyland of a romance; then for miles the fair valley of the Susquehanna and, as the day wore away, the mystic glen of Watkins, on little Seneca Lake. It was here, where angels might walk—in winding recesses, among cascades and flashing waters, by deep, somber cliffs, overtopped with trees and garnished at their foot with ferns—that a few days of the honeymoon were spent.

Then came another season by the watery abyss of Niagara, in some respects the most sublime sight in nature. Then Lake Ontario and Toronto, the summer sheen of the matchless Thousand Isles, the rapids of the famous St. Lawrence, the heights of Quebec and the historic Plains of Abraham, the foaming Montmorency, and afterward that rival of Italian waters, Lake George, and the medicinal springs of Saratoga. Myles had proposed to include the White Mountains and Boston, but his bride shrank from meeting his relatives at the latter place, preferring to receive them at Womelsdorf first.

It was fitting that a trip down the Hudson should cap the climax of this acme of wedding flights. The passage through the Highlands ever seemed to Caroline the gradual fading of a dream of heaven, so splendid had been the scenery of the long route of travel. It had been so unreal that sometimes Myles was compelled to recall her attention to himself.

Myles’s immeasurable mind was also deeply affected by the scenic wonders of his wedding tour. It threw into his subsequent preaching a nobility of thought and a wealth of illustration which added greatly to its acceptability and effectiveness. Looking up “through nature to nature’s God” sweetened and enriched the sermons which he found not a little difficult to prepare. When his own heart felt the affluence of his message he could be sure that others would feel it also.

But Myles’s supreme joy was Caroline. Such love and tenderness as this journey had revealed! Shy at best and full of maidenly reserve, the days of their courtship had seemed rather meager in expression on her part; but now her heart was unveiled, and her husband could read its true and deep affection.

Now there came a longing to each to reach home again, and one afternoon, in response to a letter, old Jack, driven by Mr. Filbert, stood at the Womelsdorf station to take them to the home on the Tulpehocken. Gladness shone in the eyes of the good man as he caressed his daughter and shook hands with Myles. Having read Caroline’s letters narrating the beauties and wonders of the scenery of the North, he was much gratified to hear her exclaim, as they came into full
view of the beautiful Blue Mountain, the splendid setting of green vales and wooded ridges: "O Myles, this is better than all we saw in our wonderful trip!" And Myles, drinking in the charms of his favorite scenery with kindling eye, cried out: "The Lebanon valley forever!"

What a welcome Mother Filbert gave them! Like Friday, when he found his father in Robinson Crusoe's island, she seemed desirous of determining by personal examination of Caroline's cheeks and hands if it were truly her long absent daughter. Upon the whole the late absentee felt that the measure of their happiness was only full, now that they were in the midst of the delights of home.

The same evening Effie Fidler and Dr. Reed called to express pleasure at their return, and thus the last day of what Myles termed his dolce far niente was spent in the agreeable converse of family and social fellowship.

The news of their return had spread, and the morning brought Dr. Marshall, who wished to make arrangements for an early assumption by Myles of his pastoral relation. It had been so long since Presbyterian services had been held in the town, that the little flock was hungry for their restoration. Preparations having been made by presbytery for his ordination and installation, Myles was requested to suggest a date for their consummation. This revived a reference which had been made before to the occupancy of the building by the "Shining Saints." The doctor remarked that those zealous disciples were aware of the new order of things, and while they had not been formally made acquainted with the plans of the owners of the building, they must certainly be expecting a quit-notice.

It was agreed that the doctor should consult the ladies of the congregation relative to the selection of a time for a reception of the pastor, which should also be convenient to him and his bride; and the good physician departed, quite pleased with the prospect of a settled pastor so engaging and so providentially called as Myles seemed to be.

From Mr. Filbert the young couple learned that a most desirable property was for rent in the town, located quite close to the church—a neat and inviting frame house recently built and heretofore occupied by its owner, who had been obliged by business-affairs elsewhere to remove from Womelsdorf. Although the fatigue of their journey was now beginning to assert itself, the candidates for sober housekeeping felt so much interest in the selection of a home for themselves that they determined to look at the house spoken of without further delay, and the afternoon found them on their way to the town. It needed but a brief inspection of the neat and roomy frame building nearly opposite the church, to prejudice them greatly in its favor. Although it quite lacked some of the comforts which modern houses in the larger towns almost invariably provide, they felt justified in engaging it at once.

So it was speedily settled where they should live, and when sufficiently rested from the weariness of travel they began the purchase of those household-articles which are so essential to the enjoyment of home. Not a few valuable articles were presented by Mrs. Filbert from a plenteous store of her own; the furniture patterns, conjointly the choice of the happy pair, were the result of much comparison and meditation.

It was really a red-letter day in the calendar of the Lorings when all was in readiness at last and the house-warming took place. A pleasant little "surprise" upon the part of their many friends was tendered, and this was not at all confined to the members of the Presbyterian church. All the denominations were represented, together with some of the "Shining Saints" and even a few persons whose church-relationship was decidedly hazy. The affair was quite informal, and with some light refreshments, the chattiest of evenings was spent.

The next morning, soon after the breakfast-hour, the householders were startled by the tolling of the bell in the steeple of the Union church on the hill. The solemn strokes grew to eighty-nine, then Caroline said old Mr. Derr must have passed away.
OLD Mr. Derr was not a Presbyterian, but a long-time member and trustee of the Reformed church. The duty of the funeral service would not fall to the lot of Myles; but, as the aged man was related by marriage to Mr. Filbert, both Caroline and Myles would be among the notified Freundschaft and must count upon attending the funeral. Riders at once went hither and thither over the country to “warn” people of the demise of the patriarch and the time fixed for the funeral, while a little army of women commenced immediate preparations for the funeral feast.

The house of mourning, which was so soon to become a house of feasting, after the old German fashion, stood not far from Newmanstown. It was a substantial building of stone, erected upon a large farm, with the usual great barn supplied with curiously ornamented air-holes. Gossip was rife as to what disposition had been made of the property by the old man’s will, there being “two sets of children.”

The labors of the kind-hearted neighbors can scarcely be conceived, but when the day of the funeral arrived they had achieved a triumph of hard-won preparation. The house had been set in apple-pie order, and the apple-pies themselves were what rural sales-bills assert, “too numerous to mention.” Pies of all imaginable material had been baked, and the array of custards and cakes would have revived the flagging powers of a gourmand overcome by ennui. There were dozens of loaves of whitest bread baked in the huge oven out of doors, roasts of fowl, beef and veal, cold meats, pickles and preserves. The ladies were hard-worked of necessity, for the Freundschaft was extensive and a large company was expected.

The funeral was set at an early hour, for dinner must not be long delayed, and in view of the dignity and years of the deceased, services would doubtless be of respectable length. The interment would be at Womelsdorf.

Carriage after carriage approached the house, some coming from the direction of Womelsdorf, some from the neighborhood of Myerstown. Indeed they came from all quarters, and the horses were tied to the fences adjoining the house.

Myles and Caroline went to the funeral in Mr. Filbert’s carriage, the same which figured on that fateful day when the seeds of love were sown, at least in Myles’s breast. The way to Newmanstown was simply a continuation of Bone street past the “manse,” as Myles called his residence. The Eagle’s Head was in fine view as they rode southward, and the beautiful Kluft disclosed itself later. Nothing was seen of the hut of the Her unless it were a thin column of smoke making its way above the trees which shut it in.

Myles had not seen Newmanstown since childhood, and the old-fashioned houses, which were of the simplest construction of logs, but as substantial, apparently, as when built, greatly entertained him with their quaintness. His attention was especially claimed by the pump placed in the middle of the highway, that all passers-by, whether man or beast, might drink. Knowing Myles’s propensity for historic spots, Mr. Filbert called his attention to a building a short distance from the village of almost massive strength, a story and a half in height, with walls two feet thick, the door-posts each a single sandstone and having double inch-board doors, pegged with wooden pins, the windows being square portholes.

A strong spring, rising in a cavern in the cellar, gushed through an aperture in the foundation wall. Myles immediately developed an overpowering thirst and alighted from the carriage to quaff from the pure fountain. With that freedom which is so innocently practiced in the vicinity he hurriedly entered the ven-
erable building, used chiefly for storage purposes, and glanced at its mammoth fireplace and fittings in general, even ascending to the dark attic and noting the ancient staircase and floorboards. He was quite prepared to learn from Mr. Filbert that this structure, dating back to the year 1745, was one of the old Indian forts, built for the express purpose of defence against marauding Indians and known as Zeller's Fort.

Mr. Filbert repeated the well preserved tradition of an Amazon who found this house both a hiding-place and an embarrassment in those perilous times. "Once, when she was all alone in the house, she saw three Indians approaching it. She barred the doors and closed the windows; but the Indians, one by one, effected an entrance by the opening for the spring. As they were not close together, the brave woman waited until the first Indian crawled partly through into the cellar and then struck him with an axe, killing him immediately. Imitating his voice, calling to his companions and pulling his body within, she waited until the second followed suit, when she dispatched him in the same way, also dragging in his body. The third Indian imagined that his comrades were enjoying an easy victory and made haste to enter also, but met the same fate."

"Horrible," said Myles, "but I should think that many people would look upon the house as haunted." "O yes," said his father-in-law, "it is often spoken of as haunted by 'spooks,' and some people would not go near it at night for any money."

As it was drawing near the funeral hour, they quickened their movements somewhat. Myles was surprised to see a long line of carriages in the field back of the house of sorrow, and the public road actually beleaguered with more. Their carriage being placed as near the house as possible, these relatives of the deceased entered the dwelling and found accommodation in one of the rooms reserved for the mourners.

The corpse rested in the center of the "best room," and a helpful woman among the "providers" kept brushing away the flies from the decrepit face. The undertaker fitted about with considerable pomposity, and when Myles gazed at him with lively curiosity he noticed another relative covering her face with a handkerchief in a way that was more suggestive of a giggle than a pang of sorrow. The lady stood upon little ceremony, for when Myles performed a trifling courtesy, picking up her handkerchief, she opened conversation in a whisper and straightway confided to him the strange behavior of the undertaker, who was not a local professional, but came from a distance.

"He wanted the family to go to the store and get a piece of black chintz for crapes," she explained. Myles looked at the man, who, with his hair parted down the back of his head and his vest-corners flowing, while his coat was removed, sat leisurely on the porch-floor smoking a cigar. By and by, in the oddest style he came to the minister who was in the same room with the family and graciously gave him permission to proceed with the service. It was done so patronizingly and so facetiously withal that Myles was almost tempted to laugh.

Reverently the minister read selections from Scripture and prayed. Taking his text from the Book of Job: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season," he preached a general discourse upon the imminence of death; at the close he made some special reference to the long life of the departed and his endearing qualities.

The service ended and the last look taken, the coffin-lid was fastened in place and the business-like and jaunty old undertaker prepared the family and friends for removal. The hearse was an ancient vehicle, festooned with rusty curtains, and having a "buggy-top," that is, an oilcloth frame over the driver, which could be lowered or raised at will. It was drawn by one horse and served any other purpose but the conservation of solemnity and reverence. However, the mourners in general seemed not to be
sensible of the ludicrous features of the occasion. Observing Myles's eye fixed on him and taking it as a compliment, the venerable man of interments nattily said to him in a sort of aside, yet loud enough to be heard several feet away: "I'm going to get a new hearse once, with glass sides, one of these days, for some of these new fellows are trying to run me out of business. But I've been burying people for sixty years, and I rather guess I'll have the drop on 'em for a while yet." Then, waxing interested and loquacious, he explained how he had ruined a good pair of shoes at a previous funeral.

Recollecting, however, that he had not learned how many persons would need to be provided with vehicles, he thrust himself into the presence of the weeping daughters of the aged man, whose coffin now rested in the hearse, with the query: 'How many noses?" When the carriages and the two omnibuses provided to transport friends arriving by rail were pretty well filled, this singular character looked almost leerily in at the house, and cried out very jocularly: "Any more passengers?" At this moment an ancient grasshopper flew into the second omnibus, in which Dr. Fidler was seated, whereupon that irresistible humorist, looking as though the deceased were his dearest personal friend, mournfully said: "That's the same old hopper that used to play about here when I was a boy, forty years ago." The friends from a distance were dumbfounded, but the natives were almost convulsed.

The long train of mourners wound onward to the "old ground" in the cemetery on the hill, and all that was mortal of Benjamin Derr was laid at rest with the solemn ritual of the church and the final remark, "Peace be to his ashes!" Then the funeral company, transformed as by magic from weeping Jeremias to glad Davids, hastened back with light hearts and stomachs to the homestead where hundreds ate at a table groaning with rich provision, and like another hungry multitude, "until they were all filled." There were some practiced eaters, both masculine and feminine, at these obsequies, having come many miles to eat long and well at the funeral feast of their "dear friend." One of these, extravagantly fond of pie, ate four or five pieces of her favorite dessert; another ate at three tables in succession. Some of the family, quite according to the established fashion of the neighborhood, urged the people as a personal courtesy to remain and eat to the memory of the former master of the household. The old undertaker, himself fast verging upon the tomb, ate with freedom and cracked merry jests with the other eaters, who had recovered from their sadness and were at least fortifying themselves against death by starvation.

As it would have been a mortal offence to the family if the Filberts had not returned to eat, Myles was compelled to partake of the viands. Although we must do him the justice to say that he abhorred the custom of mortuary feasts, yet his sharpened appetite being naturally unaffected by personal grief in this case, he was rather glad that so bountiful a dinner supplanted the meager luncheon to which he was accustomed (when any was had) in the East.

As the afternoon was scarcely advanced in a locality where the usual dinner-hour, announced by a big bell on a pole, is eleven o'clock, Myles begged Mr. Filbert to take him to see the "Gold Spring" in the Klutz. When the adieux had been spoken in spite of the unfeigned pressure of the family to detain them, they drove their horses up the famous ascent, winding slowly through the beautiful gap, whose towering western side was now in classic shadow—up past die Hauswirtin's until they saw a gate leading into the woods on the right. Here they diverged from the highway, and as the woods were interspersed with protruding rocks, the team was hitched to the fence. Then the four occupants of the carriage walked down a hundred yards or more to the little ravine in which, out of a white sandstone rock, the purest and coldest water burst forth in a strong, unfailling stream. Lingering in the welcome shade
they drank and drank again of heaven's own bounty and laved their hands in the cold current flowing over its rocky bed.

It was in this vicinity that the "gold mine" was being worked; but a sign, "No Trespassing," forbade a visit to its rich pockets. On the return trip Myles closely scanned the mysterious home of die Hauswrightin, for he had heard some ugly rumors, connecting her with the still unsolved mystery of the numerous robberies. Perhaps he would have attempted to call upon the now notorious creature, but the howling of the vicious Wasser and the entreaties of Caroline and her mother prevented him.

Myles was grateful to Mr. Filbert for proposing that they should go home by way of Stoughsburg, another place associated with his early recollections. This very pleasant village, situated on a hill, recalled to him the days for whose history he had a perfect passion, and the slow ride through its one street, embracing a view of the historic Reed's church, gave him untold pleasure, for it was a ride through the avenues of memory.

(To be continued.)

Clippings from Current News

German-American Day at Jamestown

German-American Day was celebrated at the Jamestown Exposition, August 1, by ten thousand Germans from all parts of the country. Special trains from Richmond and the West, as well as excursions from Washington, Baltimore and Philadelphia, brought in the crowds. After music by Finney's United States Band and singing by the Gesangverein Virginia of Richmond, Prof. Anton Koenner, of Norfolk, made the welcoming address in German. Other speakers were President Harry St. George Tucker, of the Exposition Company, E. K. Victor, German consul in Richmond, J. Taylor Ellison, Lieutenant-Governor of Virginia, and Dr. C. J. Hexamer, president of the German-American Alliance, who reviewed the part taken by the Germans in our struggle for independence and was loudly cheered when he declared there would have been no united colonial rebellion nor any United States of America but for the patriotism of the Germans in the colonies. A noteworthy feature of the musical program was the rendering of "The Lost Chord" by Mr. Napier, of Pittsburg, on the Exposition organ, accompanied by the entire orchestra.

Beautiful New History of Berks

Subscriptions are being taken for the Historical and Biographical Annals of Berks County, Pa., now being prepared under the supervision of Morton L. Montgomery, Esq., and to be published in two large richly illustrated volumes by J. H. Beers Co., Chicago, W. J. Dietrich, Esq., of Reading, who is assistant editor of this magnificent work, informs us that it will contain fully 1,500 fine family-histories, making it exceedingly valuable for genealogical study.

Had an Outing at Emaus

The Lehigh County Historical Society held its midsummer meeting, August 10, in the chapel of the Moravian church, at Emaus, one of the earlier settlements of the county. The burgess, Dr. H. T. Wickert, being unavoidably absent, greetings were spoken in his name by Robert Stansfield and responded to by President G. T. Ettinger. Eleven members were elected, raising the active membership to 110, and a number of books and documents were donated. Secretary C. R. Roberts read historical and genealogical notes relating to the early residents of Emaus, and Rev. Allen E. Abel, pastor of the local Moravian church, presented the early history of the latter, showing that the first log church of the congregation was erected in 1742 on a hundred acres of land donated by Jacob Ehrenhard. The second church was built in 1749, the third in 1766, the present one in 1834. In 1746 a girls' school was opened at Emaus, which was later moved to Bethlehem and merged into the Moravian Young Ladies' Seminary. The house built by Jacob Ehrenhard in 1803 is still standing near the Perkiomen railroad.

Old Home Week in Bernville and Bedford

Two Pennsylvania towns, Bernville in Berks and Bedford in Bedford county, celebrated Old Home Week simultaneously, August 4-10. The week's events in each town began with special services in the churches, then followed in Bernville School-Day, Lodge-Day, Reading Day, Old Home Day, Old Settlers' Day and Picnic Day. Bedford had a historical meeting on Monday, parade of lodges on Tuesday and Wednesday, the dedication of its Soldiers' Monument on Thursday, a grand reunion with races and games on Friday and a general good time for visitors on Saturday.

(TO BE CONTINUED.)
A BIRTHDAY-GREETING TO BABY JOHN
Offered July 5, 1907, by H. A. S.

Dear Baby John, so bright and gay,
Three years of age this summer day,
What shall my birthday-greeting be?
May the kind Muse inspire me well,
In smoothly flowing lines to tell
My love and best regards for thee.

Never before to one so young
With fondest feelings thus I clung,
No child e’er claimed so large a share
Of my affections, be’t confessed,
Like thee was petted and caressed,
The object of such tender care.

Three years—indeed, how short a span,
As measured by the life of man,
Does seem the time thou hast been here!
Days filled with play from morn till e’en,
With noonday naps and nights between,
An age to thee it may appear.

How far back does thy memory go
Of summer’s green and winter’s snow?
Couldst thou relate, if given speech,
How ‘neath the tree on yonder seat
Last summer we would sit and eat
The luscious pear, the ruddy peach?

The ride upon the trolley-car,
The country where the chickens are,
The horses and the “moo-cow” too,
And Dorney Park, the journey down
To Zionsville, the walks up town,
Are readily recalled to view.

Thy days are full of joy and light,
Oft spent in “work” from morn till night,
While hanging up the wash to dry,
Or digging in the garden-ground,
Dragging the little auto round,
Or piling spools on steeples high.

Much we admire thy ready will
To work when bid, the strength and skill
So rarely by a child displayed;
Thy curly locks, thy smiling face,
Thy movements full of ease and grace,
Thy simple trust, of none afraid.

’Tis true thou dost not always heed
When elders warn of naughty deed,
But surely there’s no ill intent.
O’erflowing with activity,
The tireless, youthful energy
Must somehow ever find a vent.
A little while tho wrath may burn,  
Thy tears to laughter quickly turn,  
And—sweetest, tend'rest habit this—  
When we pretend to grieve and cry  
In pain, thou promptly wilt draw nigh  
And offer thy all-healing kiss.

Now let us gently pull thy ears  
And wish thee many, many years  
Of health and growth, of strength and joy.  
Be ever fair in form and mind,  
Bright, loving, dutiful and kind.  
God bless thee ever, darling boy.

DER WIESCHT MANN VUN DER FLETT

BY CHARLES C. MORE, PHILADELPHIA.

NOTE.—Die Fleett is a name applied to a level stretch of land in Lower Macungie, Lehigh county, Pa., in which large quantities of iron-ore were mined thirty to forty years ago.

Wiescht hot er g’hëssëa—Johann Gottlieb Wiescht—un mer hot’s em schun uf hurnnert Schritt a’g’schëna, as er sei Nama gewiss net g’schtoha g’hot hat. Er war wiescht genunk für en noch viei wieschter Nama zu hawa. Odder, wie der Billy Derrick, unser Boss in der Coletage Meind, als g’sa s’est, un wann genunk für om Deiwel de Geil schei macha.

Ich weess noch gut, wie er in de Meind kumma is for Erweit. Er war en derrer, langer Mann mit arrig grossa Händ un fechterlicher Fiess. Sei magerer, knochiger Kop hot am a dinna, langa Hals schier grad van da Schultera naus g’schëntana, wie en Knartza am a Fenzarigel. Sei Baackaknochen hen sich rausch’g’schëwa wie die Hifta am a derra Gaul, un sei Baeka wara e‘g’falla wie an ra Geig. Sei Maul hot schier bis an sei flábbige Ohrerecht; sei Haut war so bran wie en g’schmokter Schunka, so runzlig wie en gédert Quitt un so voll Parplamonholer as en Sib is mit Lecher. Awer sei Nas erscht! Wie die Nadur a’g’fanga hot, sei Nas zu macha, hot sie wuh ah net gewiss wann ufzuheera. War des aver’n Kolwa, un dazur was sie noch feierrot! Sie hot em grad gemahnt un en grosser Fingerhut, mit Lewer gedeckt.

Es is aver kee Mensch alliver wiescht, jüscht so wenng in wie er alliver schee is. Die Nadur gebt uns Menscha immer ebbes mit for sel Ding gleich zu macha. Ma wiescht mensch Gebt sie gemeenerhand en gut Herz un ma scheena Mensch alsenmol un Herz as net jüscht so gut is. Viel wiescht Leit hen oft ebbes an sich, wie sie viel senncher gucka macht wie’s schensch G’sicht sie gucka macha kennt. Viel scheena Leit hen alsenmol Weg an sich, wie sie wieschter gucka macha als der alt Harry. So war’s jüscht beim Johann Wiescht. Er hot en paar Aaga g’hat as so trei, sanjt un gutmetig in die Welt nei geguckt hen, un wann mer in selle Aaga gageckt hot, do hot mer sel‘er Feierkolwa vun ra Nas ganz vergessa. Mer hot gemeent, mer deet ma kleena Kind in die Aaga gucka; ’s Herz is em dabei weech warra, un mer het en gleicha këna wie se eegner Bruder odder beschter Freind—wanne er ein geloost hot! Sei Aaga hen aver immer so traurig un betriebed gegeckt as wann sie sich uf en Art wie schemma deeta, zu so ma wiescht G’sicht zu g’heera.

Wann sëidhlab an en Mensch wega sein G’sicht genext is warra, dann war’s der arm Wiescht. Mer hot aver seelwa net g’heert, as er bees warra war driver. Er hot als selwer mitgelacht, awer er hot net proviit uns ein Hæk zurück zu gewa. Alsenmol, wann die Nexerei zu arrig warra is, hot er uf’igheer: zu grubba, hot uns mit seine sanfta Aaga a’geguckt un hot g’saatt: “Ja ja, Buwa! Mei G’sicht is wul net schee, awer es hot mich viel gekoscht, arrig viel. Es hot gewiss meh gekoscht as mei ganz Lewa wert is, gewiss es hot, viel, viel meh!” Dann is er wudder an die Erweit un hot g’schepp hot g’gebratt as wie wann er arrig beesa un traurig Gedanka vertrieva wot. Mer hot’s em a’g’sehna, dass ebbes in seinra Bruscht schafft as wie en Dumb, un darnob sin als paar Treena an seinra langa Nas runner geloafa uf die Grundsholla. Awer dann hot er erscht recht g’schaft!

Jermann, was hot der Mensch als schaffa këna! Wie er’serscht in die Meind kumma is un hot sich so in die Erweit gelost, do hen mir annera Kerls als gemeent, er wot sich jüscht a’macha bei’m Boss, for mei Loht kriega as mir odder vilchiht ab Boss zu warra, un mer hen uns vorgenummer, un mol gedich-tig zu drescha odder aus de Meind zu krauda. Awer mer hen en seelwa net beim Boss g’sehna odder ebbes g’merkt, as er meh mit’m g’schweert hot as grad notwendig war. Zudem hot er uns ah oft helfa die Kärch zu lad, wann’s der Boss net g’sheeta hot, un wann alsenmol eener vun uns schopan an die Erweit kumma is, war immer Meind genunk eggrava odder Kärch genunk gelada, as wann mer all uf Zeit kumma wara. For all sel hot er awer ah net viel mit uns g’schweert. Mer hen ah nie ausfinna këna, wu er herkum-ma is odder was er früher getriwa hot. Wann er in die Meind kumma is, dann hot’s bei em g’heesa Schaffs, un wann er owets in sei Schäänty ganga is, hot er sei Dühr zug’schlossa un noh hot’s g’hëssa: “Jeder bleibt bei sich.”

Mir Ammera hext als oft noch’im Sprepp, wann die vieh widder Meindgrawer als heennun-ma wara, noch en Weil vor der Dühr g’heckt un en bissel geplaudert, eb mer in’s Bett sin. Awer der Wiescht hot wie hen Zeit g’hot, er hot immer ebbes g’gchaft, ’s war grad as wann er sich für der Ruh ferchta deet. Wann er sich in sei Schäänty eig’schloossa hot g’hat, dann hot er als g’hockt un bis schob in die Nacht net gekunisdiert: awer wann er g’merkt hot, dann mer’n watscha, dann hot er sei Licht ausge-macht un is in’s Bett.

Ee Dag hot der Boss en Ruh vun abunt dreizh Jöhr in die Meind gebroch, de Kärch zu triwa. Den Ruh war daheem dërdrin-gangun un mit Zigeiner in die Gegend kumma. Er war en schüller, ugeweachter Ruh: der Boss hot en im Wiescht sei Schäänty un hot et
duh wot for den Buh! In die Schul deet er'n schicka un en grosser Mann aus em macha, un all so Dings. Owets noch der Erwert hot er sich mit'm vor sei Schàndt快捷 g'setzt, hot sei Händ g'howa un hot en singa macha; dann hot er die Aaga zugemacht un is in Gedanka weit fargangà—wul zurück an den Platz, wu all sei Truwel herkumma is.

So is der Sommer verganga. 's Schopjtjorh hot die Buh dian brau g'farbat; der kalt Wind hot sie vun da Beem giressa un rumher g'schtreut. Der Buh hot sich redry kriegt for noch der Schtadt in die Schul zu geh, un mir Annera hen so langsam a'gf'anga unsra Schàntys ef'zuricha for da Winter.

Ee Dag hot der Buh, wie gewehnlich, sei Karch zwisché dem Italian un' Wie is dargangen, for en lada lossa, un is 'm Italian mit'm Rad uf die Fiess kumma. Mit ma Krich as wie en wild Dier un mit'm Messer in der Hand is der Mensch uf den Buh loss'fahrat. Mit em Sprungh war awer ah schun der Wie is vor en, un der Schtich, un gemeent for der Buh is ihm dám in die Bruscht ganga. Unne en Laut vun sich zu gewa, is der Wieischt nunner g'sunka. Mir Annera warra zu arrig verschrocka, for grad eebes zu macha. Bis mer recht rumgeguckt hen, war der Italian fart, un mer hen'selle wes nimm g'sehna.

Mer hen da Wieischt in sei Schànty getraga un uf sei Bett gelegt. Der Buh hot sich zu em g'setzt un sei Händ g'howa, bis sie kalt un sehtrief war; dann hot er sich iwer'nfuf's Bett g'schmissa un g'heelt as wann sei jung Herz verbrecha deet. Mir sin selle Nacht bei em gebliva, weil er's net geduh hot, dass er die Schànty verlossa deet.

Wie er dann en bissel ruhig warra is, do hot er uns verzehlt, forwas der Wieischt so gut zu em war un en so gegliche hot. Dem Buh sei Mâm war mol mit em arma Wieischt verschrocha gewest, awer wie er die Parpla kriegt hot un darnoh so wieschtgückig warra is, hot sie ihr Wart zurück genummata un hot einter Schmerger g'heit. Der Wieischt hot dann die Gegend verlossa un is so in der Welt rümewandat. Er hot sel Medel auwer schlebtag net vergessa kenna, un weil der Buh so viel geguckt hot wie sie un ah ihr Schàntim g'hot hot for singa, hot er'n in sei Herz g'schlossa, wu sei Mâm drin begrawa war. Darch den Buh hot er dann widder en Blick in selle Welt kriegt, wu die Lieb ganz allese uns gewa kann.

So hot dann der arm Wieischt noch geleb't for dem Kind's Lewa zu seefa, dem Buh wu sei Mutter ihm sei eega Lewa so gut wie genummata hot g'hat. Un's war net emol sei Kind!

Ihr misst net immer vorna dra sei
   Un alfter im a Schuss:
   En blinde Sau finnt ah ebemols
   En Eechel odder 'n Nuss.
   "Goethe von Berks."

Dem Mann, wu im a Glassha wuhn,
   Sot's gar net netig sei zu weisa,
   Dass es erbûrmlich g'fährlich is
   For Scholla. Schtee un Prigel schneissaa.
   "Goethe von Berks."
'Swar ehner Thomas Umbenhacker
Hot g'hoert tum Union Canahl,
Up meest ab Lotta fun eine Acker
F'rn Schtettel im Nordkill Dahl.

'Sis nachscht an neinzig Yahr zurick,
Wu die Nordkill sich bewegt
Schier an der Tulpehacka Grick,
War sell Schtettel ausgelegt.

Die schoena Lotta lang und brehnd
Warra all glei ufigenuma,
Und's Schtettel war au'gär net blehnd
F'r recht g'swind ufigenuma.

Als Umbenhacker-Schtettel no'
War's f'r Weil gekennt;
Doch BERNVILLE war glei druf der Go,
Und sell is es now genennt.

Wu die Garwerei ihr "Ruins" sin
Bis nu'wus Schuhhaus schteht,
Und zwiska yuscht zweh Alleys drin
Is Bernville lang und brehnd.

Doch sin noch "Suburbs" nehwa bei,
Wie in'ra grossa Schtad;
Die nemmt, of course, noch Bernville ei'
Wann's Bralla eppes bätt.

Awwer yuscht fier Schkwaer is Bernville lang,
Der Borough-lein no' zu geh;
Und darch zu kumma macht Trolleys hang,
Der Profitt waer ganz zu gleh.

F'r'n yeders wehs wer die Zeitung lehnt
Dass 'n Riggelweg will Geld;
Und der "Head" fun ehm mit die ann'ra raced
F's reichscht zu sei in der Weld.

Doch darch 'rn Union Canahl sei Zeit.
Wie der Towpath war schier wie'n Schtross.
Sin Leut hie kumma fun nachscht und weit,
F'r die Business dort war gross.

Fun alla Ecka in sellem Welddleh
Sin Fuhra kumma zu hohlha
Maschiena, Backaschteh, Ledder, Oehl,
Schohtirsch, Lumber und Coala.

Am Weisa Schtohrhans und au' zu Roda
Hen die Bauera ihr Wehhta hie g'fahra,
Und noch was unner Frucht-is geroda
In die guta alta Yahrha.

Awwer sellie Zeita sin nimmie meh dort.
Sie sin ganga mit 'n Union Canahl:

Der Riggelweg hot der Canahl mit fort—
Doch 'sis kenner im Nordkill Dahl.

Und die gut alt Kirch, wu'n hunnert Yahr
War gepredigt, gebeth und g'sunga;
Wu alla Dahg, mit Schtimm so klarh,
Die Elf-Uhr Bell war gerunga—

Sellie Kirch is ganga, mit ann'ra Sacha
Die f'r Alters wara schoe';
Es war gemeht sie schoenner zu macha.
Und im Platz fun ehm sin now zwich.

Au' nimmie nachscht is die Fischerei
Wie sie war als Yahra zurick;
Was war's doch Luschtu draus zu sei
Mit Gert und Lein an der Grick!

Awwer Bernville in ihr "Old Home Week"
Hot gut Rechcht scholz zu sei;
Mahg's Frieda sei oder geht's in der Krieg;
Hot Bernville blentie dabei.

Die Schulha sin net leicht zu bieta,
Sell weisst sich mit der Zeit;
Und besser Leut sin net zu meeta
Wann g'sucht werd lang und weit.

Und draus in der Weld, in ball ye'der Schtaet.
Und au' in ann 'ra Laenner.
Wu gutie Arwet recht a'geht.
Sini Bernviller Maed un Maenner.

'S macht gar nix aus in was f'r'n G'schaeft.
Fah glehngen nun zu Parra.
Wu a'gewennt werd Menscha-graefft
Sin Bernviller g'funna warra.

Sin blentie au' in Politicks,
Und dehl in Washington,
Doch war noch keunner so toll Tricks
F'r zu macha Congressman.

Die Leut die die erschta Lotta hen kauf
Sin awwer nimmie do';
Doch wer wehs ep net 'n Mancher lauf
Mit leichter Schritt uns no'.

Und in der "Home Week Jubilee" 
Gückt herrlich, luschtig un froh
Zu sehnu dass die Lieb bleht grne
F'r die alta Sacha do'.

Damm lang leb' Bernville! lang un schoe'
Mahg's blewva im Nordkill Dahl!
Und mahg "Old Home Week" immer schich
'N schoe' Gedachtnissmahl!
EDITORIAL DEPARTMENT

In Memory of German-American Patriotism

On the first of August, while we are writing these lines, the German-American National Alliance is celebrating German Day at the James-town Tercentenary Exposition. The date has been chosen as the hundred thirty-second anniversary of the day when the German-Americans of Philadelphia virtually declared their independence from England, eleven months before the Continental Congress formally severed the ties connecting these colonies with the mother country.

August 1, 1775, according to Dr. Oswald Seidensticker's History of the German Society of Pennsylvania, this Society, then about twelve years old, joined with the German Lutheran and Reformed Churches in issuing a pamphlet of forty pages, addressed directly to the church-boards, the officers of the Society and the German inhabitants of New York and North Carolina. Its primary purpose was to counteract the Tory tendencies of the Germans in Tryon county, New York, and North Carolina by setting forth in their own language the truth of the political situation. The pamphlet contained reports of the battles of Lexington and Bunker Hill and the Acts of Congress bearing on the momentous questions of the day. Further on we read this striking passage:

Day by day we behold that the people of Pennsylvania, both rich and poor, unanimously approve the resolution of Congress. The Germans of Pennsylvania especially have distinguished themselves far and near by the formation of militia-corps and picked-rifle corps that are ready to march whithersoever it may be necessary. And those Germans who can not render military service are universally willing to contribute to the common good according to their means.

An appeal was made to the Germans to prepare for armed resistance to British oppression, which was seen to be inevitable. The Germans began to drill and on March 25, 1776, still in advance of the Declaration of Independence, their volunteers met in the Lutheran school-house, at Fifth and Cherry streets, Philadelphia, and marched afield. All these facts are set forth in the circular by which the German-American Alliance invited participation in the commemorative exercises of this day.

What History Usually Fails to Tell

The stand thus taken by the Germans of Pennsylvania so soon after the outbreak of our struggle for independence is scarcely mentioned in our histories and not generally known even to their own descendants of to-day. Too often our people are made to appear in a secondary role, following the lead of the New Englanders, when they were actually in the front ranks. We trust the historical address to be delivered to-day by Dr. Hexamer, president of the German-American Alliance, will go far to enlighten the country as to what the Germans did for the great cause of liberty in those days "that tried men's souls."

A "Notorious Habit" of Pennsylvanians

As we have already pointed out, it is their excessive modesty, their habit of disregarding their own great men and their own achievements, that prevents the Germans from claiming and getting the credit they deserve. Ex-Governor Pennypacker lately called attention to this in a speech of which the Philadelphia Public Ledger had this to say editorially:

Ex-Governor Pennypacker utilized the Fourth of July again to call the attention of the people of Philadelphia and Pennsylvania to their notorious habit of neglecting to praise their own distinguished sons. . . . If there are Pennsylvanians who achieve something, we think of them as citizens of some other State until we are forced to admit that they live at our very doors. It is comforting to be introduced to a Philadelphia author or artist through English praise, and in late years the puffery of a market-place like New York has filled us with complacency regarding genius which was struggling for recognition. . . . The distemper—whatever it is—can probably at length be got out of the system by repeated appeals to reason, aided a little by ridicule.
In these words The Pennsylvania-German recognizes a valid reason for its being and ample justification for asking the generous support of loyal Pennsylvanians, especially those of German descent. May we not hope by continued appeals to reason gradually to break up this "notorious habit" to lift, as it were, the bushel under which our fellow-citizens have so long hidden their light?

Words of Peace Fitly Spoken

Coming at a time when the Second International Peace Conference is sitting at the Hague, the theme of the address delivered by our State-Superintendent, Dr. N. C. Schaeffer, as president of the National Educational Association at Los Angeles, Cal., was eminently fitting. He spoke wisely and well when he said:

It seems to me that our textbooks and our instruction should glorify the arts of peace above the art of war. In other words, history should be taught from a more rational point of view. Whilst it would be wrong to rob the soldier of a just share of glory, it will nevertheless be wise to emphasize the victories of peace above the victories of war.

How can this be accomplished? In the first place, let us instill proper ideals of life and heroism. The pupil can be led to see that Pasteur, the scientist, has done more for humanity than Napoleon; that Carnegie, the philanthropist, has done more for civilization than the admiral who sinks a hostile fleet; that the woman who serves in the hospital as a nurse displays as much heroism as the officer who serves his country.

The Gravestone of a Great Teacher

July 24, 1907, a hundred years had passed since the death of Rev. Dr. John Christopher Kunze, a son-in-law of the patriarch Muhlenberg. He taught in the University of Pennsylvania, at King's (now Columbia) College, was the first Lutheran minister in this country to receive the degree of D.D. and the first to publish an English Lutheran hymnbook. He was buried in a cemetery at the corner of Hudson and Leroy streets, New York, and later his bones were removed to the Lorillard vault. The modest marble slab set over his first resting-place remained until last spring when workmen in demolishing an old building at the place found two old tombstones, of which some account was given in the daily press. This attracted the attention of a Lutheran pastor, Dr. Wenner, who immediately went to the spot, examined the stones and, having satisfied himself that one of them was indeed the stone which had marked Dr. Kunze's grave, bought it for twenty-five cents. It is now in his study and, tho mutilated, the inscription is still legible.

A biographical sketch of Dr. John Christopher Kunze appeared in The Pennsylvania-German for July, 1902.

Two Corrections and a Credit

The duty of making corrections is not very pleasant, but must never be shirked by a conscientious editor, such as we try to be.

In the article on Early German Catholic Parochial Schools, by Rev. J. J. Nerz, in the July issue, on page 297, second column, eighth line from below, "about eighty-five families" should read "thirty-eight families." It should have been stated that the materials of that article were chiefly drawn from "Catholic Parochial Schools in Colonial Times," by Rev. James A. Burns, C.S.C., a well known authority on the subject, reference being had also to Shea's "History of the Catholic Church in the United States" and the Parish Records.

In the same issue the title of Rev. D. B. Shuey's poem, on page 335, should read Das Schulhaus an der Kirch, not Krick. The editor misread the last word, a fact which points out anew to contributors the importance of writing plainly and distinctly every word of their communications.

The picture of the Bucks County Historical Society's Museum in the August issue should have been credited to the courtesy of the Doylestown Intelligencer. The oversight was due to the editor's unfortunate forgetting.
Clippings from Current News

To Gather New “Americana Germanica”

At a late meeting held in Troy the German-American Alliance of New York unanimously resolved to appoint a committee of seven on German-American history and literature and to request its local federations, the public press and German-Americans generally to gather publications of this class and send them to the New York Public Library, 425 Lafayette street, New York, in care of Richard E. Helbig. Mr. Helbig also sent a request for publications relating to German-American history and literature to the German-American Teachers' Federation, when this body met in Cincinnati at the beginning of July.

Historic Spot Marked by Cannon

Two of Admiral Farragut's old guns, taken from the U. S. steamer Richmond, were mounted July 4 at Newhope, Bucks county, on a triangular plot of ground known in Revolutions-day as Coryell's Ferry. Further up the old York road is the old Washington tree, under which, according to tradition, the battle of Trenton was planned. The cannon are the gift of the Government. Addresses were made by Congressman J. P. Wanger, State-Senator Webster Grim and others.

Honor for Berks County Educators

At the meeting of the Pennsylvania Educational Association at Greensburg, July 2 and 3, Dr. W. W. Deatrick, of the Keystone State Normal School, was elected president of the Child-Study Section. One of the most notable addresses of the meeting was that of Supt. Eli M. Rapp, on the Reorganization of Rural Schools. Mr. Rapp held the undivided attention of the audience and earned hearty applause.

An Aged Bible-Reader

One of the oldest women in Berks is Mrs. Esther Keller, of Richmond. She was born as Esther Clouser at Pricetown, June 27, 1810. She married John Keller and has been a widow about fifty-five years. She was the mother of fifteen children, of whom five only survive, besides forty grandchildren and five great-grandchildren. She spends most of the time reading her Bible and singing the old German hymns.

The Centennial of Mechanicsburg

Mechanicsburg, Cumberland county, celebrated its hundredth anniversary July 3 and 4 with historical addresses, parades, fireworks, concerts and general merrymaking. The principal speakers were Congressman M. E. Omlsted, of Harrisburg, Thomas K. Donalley, of Philadelphia, and Rev. W. H. Stevens. Henry Staufer built a small cabin on the site of Mechanicsburg in 1807. The town has now 1,000 inhabitants and is one of the most progressive in the State.

Weiser Homestead Burned

The old home of Conrad Weiser, near Womelsdorf, was destroyed by fire of unknown origin July 12. Weiser moved to this place from Schoharie, N. Y., in 1729, died there in 1760 and is buried in a private graveyard nearby. The house was a stone structure, one and a half story high and 20 by 50 feet in size. (A sketch of Conrad Weiser's life with pictures of his home and grave appeared in the first number of The Pennsylvania-German, January, 1900.)

A Woman Deputy-Sheriff

The first woman to hold the office of deputy-sheriff in Mifflin county is Ethel Traub, sister-in-law of Sheriff A. C. Kemberling. Miss Traub is twenty-two years old and was a printer. Her first official act was to take a woman prisoner to the Morganza Industrial Reform School.

Five Generations in One Family

Adams county boasts of a family in which five generations are represented. Mrs. Sarah Hoffman, of Caustown, the great-great-grandmother, is 79 years old. Mrs. Herr, the great-grandmother, lives with her husband, a prosperous farmer, in Freedom township. She married at fourteen and a year later bore a daughter who is now Mrs. Alice Bollinger. Mrs. Bollinger is the mother of Mrs. Fannie Wagaman, who is eighteen and the mother of Robert Carlinus Wagaman, aged one year and eight months. All these names point to a Germanic ancestry.

First Schwenkfelder Church-Wedding

Altho the Schwenkfelders have been in existence almost four centuries, no wedding was ever solemnized in any of their churches until recently, when Dr. Allen A. Seipt, of Delaware, O., and Irene A. Schum, of Philadelphia, were united by Dr. O. S. Kriebel in the Philadelphia church, at Thirtyith and Cumberland streets. The Schwenkfelders always advocated plainness of dress and opposed all ceremonialism in worship; but in recent years innovations have been gradually introduced. The Philadelphia church generally taking the lead.

Archeological Contribution to Jamestown

At the instance of Dr. M. D. Learned, of Philadelphia, who has charge of Pennsylvania's archeological exhibit at the Jamestown Exposition, H. W. Kriebel, of East Greenwich, has sent thereto a number of valuable books, manuscripts and other relics. The collection includes two manuscript Schwenkfelder hymnbooks, a copy of the Mechelenburg Himmelsbrief, two volumes of sermons, dated 1723 and 1734, specimens of penwork, a medical treatise written in 1795 by Benjamin Schultz, etc., also a zither about a hundred years old.
Services of Pennsburg Recruits

Ex-Governor James A. Beaver, who in his commencement address at Perkiomen Seminary, on June 28, alluded in an interesting manner to the fact that a squad of recruits from Pennsburg had joined the regiment which he commanded in the Civil War, has sent the Seminary a copy of the History of the 148th Pennsylvania Volunteers, the regiment to which he referred. This is a book of 1006 pages and contains much valuable historical information.

Tardy Recognition of First Treasurer

The picture of Michael Hillegas, first Treasurer of the United States, appears on the new yellow-backed ten-dollar bills. This belated testimonial to a man whose services to his country long deserved recognition is due to one of his descendants, Rev. Michael Lee Minnich, a Lutheran minister, to Ex-Treasurer Shaw and the late Secretary John Hay. The latter two favored the claims of Robert Morris and Samuel Meredith until proof was found in the Government archives to support Mr. Minnich's contention. (A sketch of Michael Hillegas appeared in The Pennsylvania-German, October, 1901.)

Brownback's Church Remodeled

Brownback's Reformed church in Chester county was remodeled during the summer and rededicated July 28. Dr. J. W. Menninger, a former pastor, preached the sermon. Brownback's congregation is one of the oldest in eastern Pennsylvania. It was organized in 1743 with Rev. Jacob Lischky as its first pastor. Its first log church was built about 1750. A stone building followed in 1800. The third church was erected about 1850, the fourth in 1879. The church is named after Gerhart Brownback, who settled in the vicinity in 1725 and donated the land for the church and graveyard.

The Evangelical Conference's Centennial

The first annual conference of the Evangelical Association, founded by Rev. Jacob Albrecht, was held by the latter at the house of Samuel Becker, near Kleinfeltersville, about ten miles southeast of Lebanon, Pa., November 15 and 16, 1807. The centennial of this event will be celebrated at Kleinfeltersville, Sept. 18 and 19 of this year. Rev. A. M. Sampsel will be master of ceremonies and among the speakers will be Rev. B. H. Niebel, Bishop H. B. Hartzler, Bishop W. F. Heil, Rev. A. Stapleton, Rev. C. N. Dubs and others. Rev. Albrecht is buried at Kleinfeltersville with the family of George Becker, in whose house he died in 1868. A memorial church was built beside his burial-place in 1850.

OBITUARY

Dr. William Ashmead Schaeffer, formerly pastor of St. Stephen's Lutheran church, in Philadelphia, died there July 27. He was born in Harrisburg about fifty-five years ago as a son of Rev. Dr. C. W. Schaeffer, and graduated from the University of Pennsylvania in 1866. He held pastorates in Wilkes-Barre, Easton and Philadelphia. He served as corresponding secretary of the Foreign-Mission Board and as president of the Publication Board of the Evangelical Lutheran General Council, besides holding other positions. In memory of his parents he built the Ashmead Schaeffer Memorial church at Mount Airy.

FAMILY-REUNIONS.

The season of family-reunions is again in full swing. The following list comprises those that have been or will be held in Pennsylvania-Germanland, as far as our information goes:


July 27. Eighth reunion of Zieber family, at Zieher's Park; of Senninger family, at Edgemont Park, near Slatington; third of descendants of David and Mary Williams, pioneers, in Hatboro, Montgomery county.


July 31. Fifth reunion of Claus family, at Neffsville, Lehigh county.

Aug. 3. Eighth reunion of Baer's, at Kittstown Park.

Aug. 4. Reunion of Spare family at Zieher's Park.


Aug. 8. Sixth reunion of Zieber family at Wescosville, Lehigh county; reunion of Peters family at Neffsville; reunion of Hartle family at Columbia Park, near Bloomsburg.

Aug. 10. Third reunion of Worthing, at Sand Springs.

Aug. 11. Fourteenth reunion of Shapter and third of Ritters and Werleys, at Neffsville; sixth of Kisters, at New Tripoli, Lehigh county; third of Ritters at Dorney Park, near Allentown.

Aug. 15. Fourth reunion of Huth family, at Neffsville; fifth of Saut family, in Pennsylvania Park, Reading.

Aug. 17. Fourth reunion of Schet family, at Stothitzville, Berks county; reunion of Kreiss at Sinkling

Spring. of Gehmanns at Zieher's Park; and of Twineham at Westwego. Zieber's fourth, of Hellers, at Wind Gap Park, Northampton county.

Aug. 20. Eleventh reunion of Gut family at Gut's Station, Lebanon county; reunion of Clews at Schneck, Northampton county.


Aug. 31. Reunion of Rosenbergs, at Perkasie Park; of Seiberts at Island Park, near Easton, and third of Shimers, at Oakland Park, Northampton county.


Aug. 31. Third reunion of K Resorts family, at Effort, Monroe county, and of Gargas family in Daylestown township, Bucks county.

Aug. 7. Third reunion of Grubbs, at Sazag Frieble's Park; sixth of Ren family, at Neffsville; sixth of Folwellers, at Neffsville; third of Frieble at Dorrance Park, near Allentown; reunion of Movers, at Perkasie Park.

Sept. 2. Third reunion of Boyer family, at Kittstown.

Sept. 7. Reunion of Hegele family, at Siles, Bucks county.

Chat with Correspondents

Dialect Stories and Idioms

An Easton reader thinks our dialect stories are rather long. Another reader suggests foot-notes explaining dialect expressions.

We do not consider our dialect stories too long, as a rule. The only one yet published that was not complete in one issue was "Boon-astie's Trip noch Fidelisy un Canada." It is not always possible to write a good story in very few words, nor is it easy to abridge one without loss. We try to keep within suitable limits, both with stories and poems written in the dialect; the latter usually give us more trouble in this respect than the former. Contributors of verse should practice condensation as much as possible.

The use of foot-notes explanatory of idiomatic expressions is not practicable to any large extent, because we cannot know which of these idioms the majority of readers need to have explained. A better way to enable all readers to enjoy the dialect gems would be to print full translations in parallel columns, but these our time and space forbid. Moreover, the dialect has a flavor of its own, which is often lost in the translating process.

What an Enthusiast Thinks and Wishes

The following is from a reader and contributor in Washington, D. C.:

I consider The Pennsylvania-German one of the best of magazines, as it coincides with my views of a magazine devoted to the subjects that come under its title. Of course, I am more or less an enthusiast on these subjects, and have wished I had the means of some persons I know. I would search every nook and corner of Pennsylvania-Germany for records of the past and put them in abundant circulation. As it is, my time is limited to the evenings, and then I am away from the base of action. Yet, if you ever come this way, I may be able to show you a little something that efforts during spare hours have produced, with self-denial, of course, in regard to other phases of enjoyment.

Your magazine requires an active, energetic, patient worker to keep it going, as there is much uphill work and many a steep place to overcome. There are a number of our people who do not appreciate this work as they ought, yet who in other respects are excellent individuals.

Where pride of ancestry has taken root, it is not so difficult to get subscribers; but where the economical principle of not buying what one does not really need still rules, getting subscribers is no easy matter.

Unfortunately, Brother G., our own canvassing experience fully corroborates all you have said here. Could we but infuse a little of your enthusiasm into all the people we are laboring for, our work would be immensely lightened.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XXX:

What of Peter Rumble and Family?

Information is wanted concerning Peter Rumble or Rump, who owned a sawmill at Quakake, the railway station nearest to Weatherly, Carbon county. What was his ancestry? Were any of his blood in the Revolution? His wife, Barbara, was akin to the Craigs of Lehigh Gap; that was her name or perhaps the name of her sister's husband. Peter Rumble and wife had one son, John, born October 17, 1801, in North Whitehall township, Northampton (now Lehigh) county, who married Elizabeth Rothermel.

ANSWER TO QUERY NO. VII

(Published in September, 1906)

Jacob Fromwald qualified at Philadelphia, Nov. 10, 1743, from the snow Endeavor, Thomas Anderson, captain, from London. In No. XVI of the Appendix to Rupp's Thirty Thousand Names may be found the name of Peter Fromwald, of Oley township, Philadelphia (now Berks) county. He owned a hundred acres of land, on which he paid quitrent prior to 1734. There is no name approaching either spelling of the names just cited from Rupp except that of Johannes Waldcr, who took oath Aug. 24, 1750. He came in the ship Brothers, Muir, captain, from Rotterdam, last from Cowes. Tho I have read Rupp's Names from cover to cover several times, I have never seen but these three that might belong to one family connection. Johannes Waldcr did not write his name on the list, but the clerk at the courthouse wrote it—a practice that often resulted in "freak spelling."

(In Rupp's lists names not written by the immigrants themselves are marked with a star. Jacob Fromwald's name is so marked, and in the Pennsylvania Archives, Second Series, Vol. XVII, page 249, where the same list appears in revised form, is given as Jacob Brauntelder, a name which differs still more from Vornwald, who was the subject of inquiry in Query No. VII.—Ed.)
Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of "The Pennsylvania-German" on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.


This is a very valuable book, written by a teacher of wide experience and tried skill. "Primarily the book is intended for Sunday-school teachers; these need and should have all the assistance and guidance that experience and study can provide. The purpose has been to vitalize certain educational principles, to push their application home to the conscience and, if possible, to inspire in the heart of the teacher a great desire to make the most of the vital opportunities that are his. The teacher of a secular school will find here the same underlying guidance needed in his work."

According to Dr. Brumbaugh, the teacher must be made, not merely trained. Education is more than a transforming process, it is creative. In the first chapter he states the general problem quite correctly and succinctly thus: "To know, to feel, to do, is to enrich the soul. To inform the mind is one thing; to enrich the soul is quite another. The teacher in Sunday-school above all other teachers must know how to enrich the soul—to occasion right thought, to secure keen feeling and to ensure right action." The book consists of twenty-eight chapters, each conveniently subdivided and followed by questions and suggestions "for testing one's grasp of the subject and for discussion in teacher-training classes."

It is an excellent textbook, seeming equally adapted for private or school-study.


An instructive and entertaining pamphlet of fifty pages, forming No. 4 of Vol. XXIX of Zeitschriften des christlichen Volkslebens, a serial publication issued by the same firm.

Calendar of Pennsylvania History

JULY, 1907


3. Pennsylvania express and freight-train collide at Sunbury. Three dead, many injured.

3-4. Centennial anniversary of Mechanicsburg.

5. Federal Court at Pittsburg sends two former officers of the Enterprise National Bank to the penitentiary.


8. Summer-school opened at the U. of Pa.


11. White damp in coalmine at Honeybrook kills nine men.


16. National Grand Lodge of Elks meets at Philadelphia.—21,000 non-paying members of United Mine Workers dropped from list by district-convention at Wilkes-Barre.


18. Magnificent parade of Elks in Philada.—Meecker & Co., independent hard-coal miners, appeal to Interstate Commerce Commis-

sion against Anthracite Trust.—Lincoln Beachey makes successful airmail flight in Philada.—Destructive floods in western Penna. streams in the southeast.—Seventh annual reunion of Susquehanna Lutheran Association at Selinsgrove.

19. Elks make pilgrimage to Valley Forge. —Fatal collision of freight-cars near Free-

mansburg.

20. Second Brigade goes into camp at Altoona.


22. Annual festival of Bavarian Society in Philada.


25. Twenty-first annual reunion of Lutherans at Pennar.—Riot of Jewish women in Philada, on account of increased price of kosher meat.

26. State Medical Examining Board licenses 328 physicians.


31. Battleship Kearsarge successfully launched at new League Island drydock in Philada.—Fire at Marshalsea, Pittsburg's insane asylum.
The Pennsylvania-German

A POPULAR MAGAZINE OF

BIOGRAPHY, HISTORY, GENEALOGY,
FOLKLORE, LITERATURE, ETC.

THIS NUMBER CONTAINS
The Fourth Instalment of Our Illustrated Symposium

THE PENNSYLVANIA-GERMAN IN HIS RELATION TO EDUCATION
With Articles on Reforming Secondary Schools and Colleges, Schools of the Mennonite Settlers, The German Baptist Brethren's "Church-School" and Neighborhood-Schools or Pay-Schools

General John Frederic Hartranft, Union Leader and Governor of Pennsylvania (Illustrated Biographical Sketch)
The First Two German Settlers in Pennsylvania Berksville: A Historical Sketch (with Illustrations)
An Oldtime Country Frolic
Myles Loring: A Tale of the Tulpehocken (Illustrated Serial Story), Chapters XIV and XV
Literary Gems, Editorial Comment, News-Clippings, Correspondents' Chat, Genealogical Notes and Queries, etc., etc.

Full Table of Contents back of Frontispiece. Business Matters on next page.
The Pennsylvania-German

October, 1907

Table of Contents

<table>
<thead>
<tr>
<th>Page</th>
<th>Frontispiece—Portrait and Autograph of General John Frederic Hartranft</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The Pennsylvania-German in his Relation to Education—A Symposium (continued)</td>
</tr>
<tr>
<td></td>
<td>The Schools of the Mennonite Settlers—By Rev. A. S. Shelly</td>
</tr>
<tr>
<td></td>
<td>The German Baptist Brethren’s “Church-School”—By Rev. G. N. Falkenstein</td>
</tr>
<tr>
<td></td>
<td>Neighborhood-Schools or Pay-Schools—Extract from Dr. James P. Wickersham’s History of Education in Pennsylvania</td>
</tr>
<tr>
<td></td>
<td>General John Frederic Hartranft, Union Leader and Governor of Pennsylvania</td>
</tr>
<tr>
<td></td>
<td>The First Two German Settlers in Pennsylvania</td>
</tr>
<tr>
<td></td>
<td>Bernville: A Historical Sketch</td>
</tr>
<tr>
<td></td>
<td>An Oldtime Country Frolic—Extract from Dr. W. A. Helffrich’s Autobiography</td>
</tr>
<tr>
<td></td>
<td>Pennsylvania Historical Societies: Their Aims and Their Work For the Encouragement of County Historical Societies</td>
</tr>
<tr>
<td></td>
<td>The Bradford County Historical Society</td>
</tr>
<tr>
<td></td>
<td>The American Baptist Historical Society</td>
</tr>
<tr>
<td></td>
<td>The Home—The Sampler</td>
</tr>
<tr>
<td></td>
<td>A Land of Prosperous Farmers—By Col. J. M. Vanderslice</td>
</tr>
<tr>
<td></td>
<td>Der Bullfrog war versoffa—By “Onkel Jeff”</td>
</tr>
<tr>
<td></td>
<td>Clippings from Current News</td>
</tr>
<tr>
<td></td>
<td>Literary Genus</td>
</tr>
<tr>
<td></td>
<td>Wann der Parra kummt—By “Solly Hulsbuck”</td>
</tr>
<tr>
<td></td>
<td>En simper Mann—By Calvin C. Ziegler</td>
</tr>
<tr>
<td></td>
<td>Four Kinds of Men—Viererlei Männer</td>
</tr>
<tr>
<td></td>
<td>Der Keshtabaam—By E. K.</td>
</tr>
<tr>
<td></td>
<td>Der alt Garret—By Frank R. Brunner, M.D.</td>
</tr>
<tr>
<td></td>
<td>En wieschter Draam—By Charles C. More</td>
</tr>
<tr>
<td></td>
<td>Nooch d’r Daif</td>
</tr>
<tr>
<td></td>
<td>Editorial Department</td>
</tr>
<tr>
<td></td>
<td>Clippings from Current News</td>
</tr>
<tr>
<td></td>
<td>Chat with Correspondents</td>
</tr>
<tr>
<td></td>
<td>Genealogical Notes and Queries</td>
</tr>
<tr>
<td></td>
<td>Our Book-Table</td>
</tr>
<tr>
<td></td>
<td>Calendar of Pennsylvania History, August, 1907</td>
</tr>
</tbody>
</table>
The Pennsylvania-German
Vol. VIII OCTOBER, 1907 No. 10

The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles
Edited by Prof. L. S. Shimwell, Ph.D., Harrisburg, Pa.

Reformed Secondary Schools and Colleges

The Pennsylvania-German people of the Reformed Church gave early consideration to questions which concerned the future welfare of their beloved church. They clearly saw that, in order to perpetuate the noble work of their church and preserve the life of its infant congregations, an educated ministry was indispensable. Accordingly, they zealously endeavored to effect the means which would secure to the pulpits of their church a succession of liberally educated ministers. In order to afford special facilities for the requisite training of such young men as had the gospel ministry in view, and to provide advantages for the higher education of the German community at large, they early agitated the question of establishing a literary institution. They proposed plans; but, being without the financial ability to carry them into execution, the worthy enterprise was delayed. Later, it was decided to solicit the co-operation of the Lutheran Church, another branch of the German churches in America, whose financial inability had also deterred it in the establishment of a literary institution of its own. In consequence of this decision, these two German branches of the church in Pennsylvania united their efforts to supply a common need; and, at length, these efforts were crowned with success. Money was contributed by the members of both churches, presumably, a considerable sum for that day. Benjamin Franklin, who had always cherished a warm regard for the Germans, made the largest individual contribution toward this project. The legislative Assembly of the State was petitioned to make a contribution to this commendable enterprise, and it responded thereto by bestowing for the use of the proposed institution “the public storehouse and two lots of ground in the borough and county of Lancaster.” Operations for reconstructing “the public storehouse at Lancaster,” in order to adapt it to its intended use, and the erection of an additional building were commenced; and in the year 1787, with appropriate ceremonies, the cornerstone of the new institution was laid. Benjamin Franklin was present at these services; and, as a fitting acknowledgment of his personal interest in the educational welfare of the Germans they named the institution

Franklin College

When it was ready for occupancy, it was “formally opened in the most impressive manner.” Leading ministers of both the Reformed and Lutheran churches were present and participated in the exercises. Its first board of trustees in-
cluded noted army officers of the Revolutionary war and four signers of the Declaration of Independence. However, the expectations of the founders of this college were not realized. It proved to be of little benefit to either of the churches to whose efforts its existence was due. It lacked means sufficient for the support of its professors, its charter provisions were defective, and it never rose above the claims of a local academy. I may say here that, in the course of time, the Reformed Church purchased the Lutheran interest in the property of this institution and made it the foundation for what is now known as Franklin and Marshall College of the Reformed Church.

Marshall College

The first college owned and managed exclusively by the Reformed Church was located at Mercersburg, Pa., and was called Marshall College in honor of the eminent jurisprudent and Chief Justice John Marshall. This institution grew out of the needs and demands of the Theological Seminary of the Reformed Church which had been opened in Carlisle, Pa., on March 11, 1825. The Pennsylvania-Germans of the Reformed Church were persistent in their efforts to establish an institution in which theological instruction might be imparted, principally in the German language, to meet the needs of the church in the early years of the nineteenth century, when pulpit ministrations were performed almost entirely in the German language. The original method of privately educating students for the ministry was felt to be altogether inadequate to satisfy the growing demands of the church.

At the annual meetings of its Synod there were frequent utterances to the effect that the state of the Reformed Church imperatively demanded a theological seminary which should exist under the direct denominational control and supervision of said church. After the maturing and failure of several plans for the establishment of this much needed institution, at length, "at the Synod convened in Bedford, Pa., in 1824, a communication was received from the trustees of Dickinson College—then under the control of the Presbyterian Church—inviting the Reformed Church to establish its theological seminary at Carlisle, in close connection with the literary institution which they represented." The invitation was accepted, and Rev. Lewis Mauer, then pastor at York, was called to the important position of teacher of theology. But this arrangement did not prove satisfactory; and, in consequence, the seminary was removed to York, Pa., where it was reorganized and commenced operations on November 11, 1829. Here, in order to give students the benefit of instruction in certain branches of study preparatory to their theological course, Rev. Daniel Young, and subsequently, Rev. Frederic A. Rauch, Ph.D., had
been employed as assistants to Dr. Mayer. The work of literary and classical study at the seminary had increased under the patronage and encouragement of the Pennsylvania-German people of the Reformed Church to such proportions as to render it expedient to establish another institution, in order that the seminary might confine its work within its originally prescribed purpose. Hence the founding of Marshall College. Dr. F. A. Rauch was its first president. In 1837 the seminary was also removed to Mercersburg, and the institutions labored side by side until 1853, when Marshall College was transferred to Lancaster, Pa.

**Heidelberg University**

Pennsylvania-German stock had settled and become numerous in Ohio, many among them being members of the Reformed Church. They retained the Pennsylvania-German ideas of education. In 1824 the Synod of Ohio held its first sessions. By this time already the work and growth of the Reformed Church in Ohio, and further westward, had developed to such magnitude and importance as to cause it to feel the need of literary and theological institutions within the bounds of its Synod. As the church continued to grow, such institutions became an absolute necessity. They were needed for the education of men for the ministry, in order to extend the work of the church, as well as to provide educational facilities for the children of Reformed families in Ohio and adjacent States. The distance and traveling expenses to the college and seminary at Mercersburg were too great. Therefore, after considerable agitation of the subject, and the undertaking of several preparatory measures, Heidelberg College was formally opened in Tiffin, in rooms rented for the purpose, on November 18, 1850. This institution was founded under the auspices of the Ohio Synod, and was named after the famous German university of that name, and also the formula of the Reformed faith—the Heidelberg Catechism. Its first president was Rev. E. V. Gerhart, D.D. The erection of a permanent building for the college was commenced in 1851, and the cornerstone was laid on May 13, 1852. The institution was very successful, and it soon became necessary to supplant the original building with a new and larger one. Thus a new building, beautiful in design, large and commodious, was erected and was dedicated with appropriate ceremonies on June 16, 1886. A theological seminary has been operated, also, from the beginning of the college, under the same roof. Both college and seminary have their distinctive faculties. In 1890 the institution was organized into a university. An integral part of the institution is a well conducted academy. Its many buildings, with their splendid
equipment, make Heidelberg University rank among the best institutions in the State. Its organization is thorough, its working condition is good, and its aim is to keep abreast with the progress of knowledge and culture.

**Catawba College**

This college of the Reformed Church is at Newton, N. C., and was founded in 1851. It is under the care of the Potomac Synod of the Reformed Church. The Reformed people in North Carolina are descendants of the Pennsylvania colony which came into that State as early as 1785. True to their educational views, these Pennsylvania-Germans established a college for the church, which has been a rallying point for its people. It has both collegiate and academic departments and is in a prosperous condition.

**Franklin and Marshall College**

This institution of the Reformed Church, at Lancaster, Pa., is a consolidation of Franklin College, at that place, and Marshall College, which for eighteen years had been at Mercersburg. In 1853 the Reformed Church became, by purchase, the exclusive owner of Franklin College. The two colleges were then consolidated; and, in order to preserve the historical continuity of the educational enterprises of the Church, so far as that was possible by the retention of the old names, this newly combined interest was named Franklin and Marshall College. The theological seminary connected with Marshall College was not removed to Lancaster until 1871. This institution of learning is acknowledged everywhere as one of the best colleges in the country. Its facilities have grown greater from year to year. It has been constantly increasing the number of its professors, erecting new buildings, and providing them with new equipment and apparatus. In it is found every facility for the prosecution of a course of collegiate study, whether such a course be regarded as an end in itself, or as preparatory to university or professional training. This institution, it is abundantly acknowledged, has been of great value, not only to the Reformed Church, but also to the whole country. Of the thousands who have studied within its halls, many have distinguished themselves as preachers, theologians and authors. A large number of its graduates have entered the legal and medical professions. Dr. G. W. Richards, of the faculty of the theological seminary at Lancaster, has stated that "among the representative alumni are governors, judges, State senators and representatives, superintendents of public instruction, professors in seminaries, colleges, normal schools, high schools and academies, missionaries in China and Japan, rising young scientists and prominent authors." Any country might be justly proud of the long list of names borne by the great Pennsylvania-Germans connected with this institution. President Harris, of Bucknell, said: "Franklin and Marshall has the reputation of making men, and so long as this world needs men it needs such work as this college is doing." At the same place is the theological seminary, which is the oldest of the literary institutions of the Reformed Church, and which successfully continues its work of training an efficient ministry for the church. The history of Franklin and Marshall Academy runs parallel with that of the college. It was originally organized as a preparatory department to the college. It is now a separate and distinct institution, and it aims to be "in the best and highest sense a training school for those who desire to prepare for college, and also to furnish a complete academical course for those who do not purpose taking a full collegiate course of study."

**Mercersburg College**

After Marshall College removed to Lancaster, its spirit still lingered around the buildings of its former habitation. The outgrowth of that circumstance was the founding of Mercersburg College. It was chartered in 1865. Owing to financial embarrassment, it was temporarily closed in 1880; but it was reopened in 1881, and for a number of years it enjoyed a good degree of prosperity. But about fourteen years ago, the institution was reduced to the rank of a high grade
academy. In 1893 William Mann Irvine, Ph.D., became its president; and since then the school has had a phenomenal growth. Many new buildings have been erected and nearly four hundred boys have been enrolled in it, annually, for several years. It ranks among the best academies in the country.

Allentown College for Women

The Pennsylvania-German has not been behind others in the matter of providing higher education for women. In the Reformed Church there are several colleges for the education of women, and they are among the best schools of their kind. Allentown College for Women was
chartered in 1867. The institution is progressive and thorough, aiming to serve its patrons with the latest and most improved methods of instruction.

Ursinus College

This institution of the Reformed Church is situated in the borough of Collegeville, Montgomery county, Pa., in the charmingly picturesque and uniquely beautiful valley through which flows the Perkiomen. It is "beautiful for situation," also, from a moral and social standpoint. Like most other colleges, it had its origin in religious impulses. The immediate impulse which led to its establishment lay in a holy zeal for the conservation of the doctrines and usages of the Reformed Church in their true historical sense. It was to offset and check certain dangerous tendencies in the church that the need of another college began to be felt. Those who shared this feeling held meetings at various places; and at a gathering of clergymen and laymen in Philadelphia, in November, 1868, it was

"Resolved to go forward in the establishment of an institution for the Reformed Church in eastern Pennsylvania, devoted to the doctrines of the Reformation and true to the creed of the noble men who effected that great movement in the progress of religious and civil liberty and in the return to the purity and simplicity of the apostolic times."

Funds began to be contributed for the new project at once. At a later meeting held in Philadelphia, a board of directors was chosen. The formal organization of the board of directors was effected on January 12, 1869, when also a committee was appointed to prepare a charter. The act of incorporation was procured from the Legislature of Pennsylvania on February 5, 1869. The charter is a very liberal one, containing the rights and privileges of a university charter. The buildings of Freeland Seminary were purchased, and in them Ursinus College was opened for the reception of students in the autumn of 1870. As the religious impulses in which this college had its origin embodied a desire to furnish men for the Christian ministry, steps were taken toward the establishment of a theological department already before the close of the first academic year. Both the College and the School of Theology have been notably successful in the work undertaken by them. A high grade academy, as one of its departments, has also been successfully operated. Many thousands of young men and women have been educated at this institution of learning. The quality of the work done at Ursinus, in its several departments, has always been decidedly excellent; and yet every step of progress marked by larger equipment and increased facilities has been stamped by an equivalent improvement in educational methods and the organization of instruction, until to-day it stands second to none among the progressive colleges of the State. Animated by a liberal and progressive spirit, the institution has always welcomed every advanced educational idea that would in any way contribute to the success of its efforts to meet the wants of the times. The instruction of the collegiate department is organized according to a regulated elective system under which six regular courses of study are offered, each leading to the degree of Bachelor of Arts. Rev. J. H. A. Bomberger, D.D., LL.D., was its president from the beginning until his death in 1890. Ten years ago, the Ursinus School of Theology was moved to Philadelphia. Just now a union has been effected between it and the Heidelberg Theological Seminary, the purpose of which is to make a strong general theological seminary for the Reformed Church. It is called the Central Seminary of the Reformed Church in the United States, and for the present time it is located at Tiffin, Ohio.

Mission House—Women's College—Academies

Under the name of Mission House the German people of the Reformed Church have, for many years, conducted a first-class institution of learning at Franklin, Wis. It includes a college, academy and theological seminary.

The Women's College is at Frederick, Md. It is about fifteen years old, and it is a successful, progressive, well-organized and equipped college for women.
Its faculty numbers twenty-four regular teachers.

The Massanutten Academy is a high-class secondary school of the Reformed Church, at Woodstock, Va.

The Interior Academy is another school of the same class at Dakota, Ill.

Other Secondary Schools and Colleges

It is plain that the Pennsylvania-Germans of the Reformed Church have shown no lack of interest in the matter of education.

They have founded and operated many other secondary schools and colleges, some of which have ceased to exist, and others have passed under the control of other religious bodies. Such was Palatinate College, at Myerstown, Pa., founded in 1868. For a time it had seven instructors and over two hundred stu-
students. It became Albright College, under the control of the Evangelical Church. Others were Calvin College, at Cleveland, Ohio; Wichita University, at Wichita, Kan.; International Academy, at Portland, Oregon; Clarion Collegiate Institute, at Rimersburg, Pa.; Juniata Collegiate Institute, at Martinsburg, Pa.; Pleasantville Collegiate Institute, at Pleasantville, Ohio; Greensburg Female Collegiate Institute, at Greensburg, Pa., and Claremont Female College, at Hickory, N. C.

I must add that the Reformed Church owns and operates North Japan College, at Sendai, Japan. This is the largest and best equipped institution of learning in the Mikado’s empire. The Miyagi Girls’ School, at the same place, is a school of the Reformed Church: so are the Boys’ School and the Girls’ School at Yochow, China.

The Schools of the Mennonite Settlers

BY REV. A. S. SHELLY, BALLY, PA.

Love of Letters a German Racial Trait

It has truly been said of the early German immigrants to this country that they came with a fair share of common-school learning, and that they early established schools to educate their children. The love of letters is a racial characteristic of the Germans, who have been leaders among the nations of modern times in matters of education and literary work. They have to their credit such vanguard work as the invention of printing, which has brought literature within the reach of the common people, and the Kindergarten system, which takes time by the forelock in the education of the child and makes the acquisition of knowledge and culture a pleasure.

This educational bent was hindered, but not effaced, by the terrible experiences through which the ancestors of most of our Pennsylvania-Germans passed before the doors of this western asylum opened for their reception. In the conflicts which devastated large portions of the German states, the peasantry naturally suffered the most, and it was from this class that the majority of immigrants came to these shores. However, though peasants of the hard-working classes, they were intelligent and possessed of a good share of the national love for knowledge. They took their position by the side, in some respects indeed in the lead, of their English neighbors in matters educational, setting up printing-presses for the issuing of books and periodicals and establishing schools for their children.

What has just been said of our German immigrants in general, is true of the Mennonite immigrants in particular. All the fearful suffering which they had passed through in the old country, being persecuted for their faith, their property being confiscated, themselves driven from place to place as though they were the offscouring of the earth, many of their number tortured and put to death in horrible fashion, their mere assembling for worship or other purpose generally provoking renewed persecution and violence—all this had not availed to crush their indomitable spirit. Though amidst such persecution the maintaining of schools for their children was made exceedingly difficult, if not impossible, and though their experience set them against the institution of higher education, which seemed to foster the unchrist-like spirit animating their persecutors, they still retained their love for what they considered a true education, in which the ability to read understandably the words of Divine wisdom was a main feature.

Worship and Education Considered First

Wherever they took up their abode in the wilderness of the New World, one of the matters of first public concern was to provide a place of meeting for worship and for the systematic instruction of their children. Generally, at first, one house was put to this twofold use, thus closely associating their schools with their religion. The records of these schools were seldom preserved; but well authenticated traditions in most of the
Mennonite communities give strong ground for the assertion quoted by Wick-ersham in his History of Education in Pennsylvania, that “every old Mennonite meeting house was either used as a schoolhouse, or there was a school con-nected with it or in the neighborhood, supported by Mennonites.”

Christopher Dock’s Schools and Others

Instances corroborating this statement may be adduced. Thus, it is known that the first log meeting house at German-town, built in 1706, was used for school purposes. The beloved teacher from Skippack, Christopher Dock, occupied the teacher’s bench here four years in succession. His school in the settlement on the Skippack was held in the house built in 1725, which was probably used also for worship, the grant of land made to the congregation by Mathias van Beber in 1717 mentioning as one of the purposes, “to build a schoolhouse there to have their children taught and instructed.” Dock’s other school in Salford was in all probability held in the meeting house of that settlement.

In the Mennonite settlement at Deep Run, Bucks county, the first log building erected on land deeded to the congregation by William Allen in 1746, was used for school and public worship, being continued in use as a schoolhouse long after a separate house of worship had been built.

The Mennonite settlers in what is now Upper Milford township, Lehigh county, erected a log building probably before 1750. This was in two parts separated by a swinging partition, thus providing a convenient room for a school.

In the settlement in Chester county they built a schoolhouse before they erected a church. The same relative degree of concern for school-benefits is indicated by a statement made regarding many settlements in Lancaster county, that for a time they held their religious meetings in their schoolhouses. Wick-ersham says of these last-named communities: “They kept no records relating to schools. But soon after the war of the Revolution, forty communities were reported and it is certain that most of them had schools.”

The writer remembers seeing in the old meeting house of his boyhood days, in Milford township, Bucks county, the evidence of a partition by which in earlier times a part of the house was converted into a schoolroom, and tradition dates this practice back to the early days of the settlement. In 1838 or 1839 a separate house was built for the school, and this was used till in 1849 the school was merged into the public-school system.

General Character of Those Early Schools

Similar evidence is found in almost every Mennonite community. To what extent these schools may properly be designated “church-schools” is a point which, in the absence of all records, can not, at this distance, be easily determined. Whether the congregations in their organized capacity usually provided for the maintenance of the schools and exercised control over them, is not definitely known, as far as the writer has been able to ascertain. We are probably close to the facts when we think of the leaders of the communities interesting themselves in getting some capable persons to make use of the place provided and conduct a school there; the teacher thus secured looking for his remuneration to the payment of a certain tuition fee by those sending children, and usually boarding around with the patrons: the children of poor people probably having their instruction paid for out of the fund for charitable helpfulness maintained in most or all of the congregations; each teacher being, in matters relating to the branches to be taught and the general conduct of the school, a law unto himself, guided of course by the general sentiment of the community, the extent of the course of instruction being largely regulated in each case by the law of supply and demand.

Schools Open to All—Dock’s School Methods

Both as to teachers and Dock’s School Methods

The donor of the ground for the school at Skippack, for instance, definitely stip-
ulated that all the children of the neighborhoood should share in the advantages of the school. Christopher Dock writes in his explanation of his school-methods that he received into his school children from homes of different religious opinions and practices and that therefore he did not instruct them in one form of the catechism. Parents, he says, taught the catechism at home, but in the school he used hymns and psalms, since of both spiritual hymns and psalms the Holy Spirit is the author.

A good idea of the nature of the instruction imparted in these early schools is afforded by Dock's School-Methods above referred to. This "pious schoolmaster from Skippack," as he has appropriately been called, upon the urgent request of friends interested in the promotion of school-interests, reluctantly consented to write what is called on its title page "A Simple and Elementary School Discipline, setting forth clearly not only how children may best be led into the branches commonly taught in schools, but also how to instruct them in godliness." In this little work, which came from the press of Christopher Saur in 1770, and which for many years was a lonely pioneer in the literature of this country on the subject of teaching, the author gives a detailed description of his methods of teaching and school-management with his reasons for the methods he adopted in preference to others that might and to such as should not be used. It was written in German, but the interested reader will find an English translation thereof in Pemppacker's Historical and Biographical Sketches.

Dock laid great stress on the moral training of children and took advanced ground in favor of moral suasion in preference to a too habitual resort to physical punishment. On the necessary equipment of a loving interest in children, he says:

I fervently thank the dear Lord that, as I have been dedicated by Him to this calling, He has also given me the mercy that I have an especial love for the young. Were it not for this love it would be an unbearable burden; but love bears and is not weary.

Again he says:

Though we are placed over these youths, Christ also is our head and we must govern our conduct with the young according to His command. Therefore it can not turn out well with ourselves, if we act tyrannically with them.

Speaking of certain evil habits, he says:

It will go hard with parents and teachers to answer, if they do not earnestly strive to keep the young entrusted to them from these habits. How heavily this often rests upon my heart, no one knows better than myself.

The New Testament and the Book of Psalms were largely used for reading. That such teachers as Dock, while they taught the children the art of reading, failed not to endeavor to impress their young minds and hearts with the moral and spiritual truths of the text, is seen from the following quotation:

I have labored to bring it about that the New Testament might be well known to them, so that they could turn to passages quoted. The door was thus opened to them that they might collect richly the little flowers in this noble garden of Paradise, the Holy Scriptures.

One of his exercises in this is thus described:

They are told all to sit still and pay attention to their thoughts, and dismiss all idle thoughts, but the first quotation that came up in their mind they should search for and read aloud. In the course of this exercise I have often been compelled to wonder how God has prepared for Himself praise out of the mouths of babes and sucklings.

Mennonite Schools in Minnesota

A recent communication to the writer of this article from a leading teacher in a large Mennonite settlement in Minnesota throws light upon the subject under consideration. These Mennonite immigrants of more recent years, coming from the steppes of Russia and other sections of the old country, seeking new homes under more favorable conditions, bear a striking resemblance in their peculiar characteristics to the ancestors of our Pennsylvania-German Mennonites. The way in which they at once grappled with the school-question in their new surroundings, gives evidence of a similar interest in the education of the young. That they advanced with compara-
atively more rapid strides from elementary into secondary and higher training is due largely to the difference in circumstances and times.

The writer of the letter says:

Two characteristics belong in a peculiar degree to our people: a devotion to the church and a concern for the proper training of their children. In regard to both of these our settlement here has passed through periods of trial and struggle. Today it may be said that there are few if any settlements in the State where more has been done, both in the matter of church and of education, than among the Mennonites.

They found a system of public schools in operation in the State when they came there. "But," says my informant, "the condition of these public schools was such that our people soon came to look upon them with aversion. Something more and better than they offered was wanted, and our fathers soon saw that they had an important duty to perform in the direction of proper schools for the education of the rising generation of citizens. Properly qualified teachers being the first desideratum under the circumstances, a band of interested men soon united in establishing a school for the training of German-English teachers."

It is to be noted that there, as in the Pennsylvania settlements, one leading thought in the arranging of their schools was the preservation of their mother-tongue. Another was the desire to have religious instruction imparted in their schools. These two considerations entered largely into the cause of whatever of lukewarmness or opposition the Mennonites of Pennsylvania manifested toward the public schools when they came.

To bring the history of education in that settlement down to the present, another paragraph from the letter will suffice:

In the years 1901-1907, 560 students have taken instruction in our teacher's training-school, which instruction is given in German and English. Twenty of these young people are at present successful teachers in the public schools and congregational schools (held in the interims between the public-school terms). Thirty are known to be active Sunday-school teachers. A goodly number are pursuing studies in higher institutions of learning, and one is in India, in the Mennonite mission at Dhamtari.

This is a fair sample of the educational efforts in almost every Mennonite settlement in the country. The history of the school-movement among the Mennonites of Kansas and Nebraska, leading up to the highly developed system of today, with Bethel College at the head, is of exceeding interest. For its beginning one must go back to the formation of those settlements and note the educational spirit of those immigrants, in common with their brethren in other parts, brought with them from the old country.

Institutions for Higher Education

Among the Pennsylvania-German Mennonites and their descendants in this and other States, the advancement toward an appreciation of the value of a higher education was much slower than among the later immigrants. The aversion to higher institutions of learning mentioned earlier in this article was deep-seated and hard to overcome. The efforts of those who sought to lead in this direction met at times with sore disappointment, the usual lot of pioneer efforts in all lines of progress. However, notwithstanding the slow pace and the almost stubborn conservatism to be overcome, the efforts were not without avail. Some of them were later turned into other channels, where the impulses started by Mennonites helped along the general movement for higher education. A striking example in this line was the school started by Abraham Hunsicker under the name of Freeoland Seminary, out of which developed the present Ursinus College, at Collegeville. Of the founding of this school in 1848 the son of the founder writes:

Having been called to the ministry he realized his insufficiency to meet properly the responsibilities of so important a calling. His mind was at once directed to making provision for the better education of young men in general, and especially those of his own denomination.

Twenty years later the first distinctly Mennonite school for higher education was founded by the united efforts of a number of Mennonite congregations in
Pennsylvania and other States, the school being located at Wadsworth, Ohio. In this movement, John H. Oberholtzer, himself a teacher of many years' experience in congregational and community schools and a leading minister of the church in this State, was one of the leading spirits. For twelve years the school at Wadsworth under the direction of the united congregations, known as the General Conference, did good work in the line of academic and religious instruction, and though it then closed its doors for lack of sufficient patronage and financial support, owing largely to other reasons than indifference to higher education, the influence of the school did not die with the institution. Several Mennonite schools of today are in a large measure indebted for their existence and success to the impulse received and the lessons learned in the Wadsworth experiment.

Besides Bethel College at Newton, Kansas, and the Preparatory School at Mountain Lake, Minnesota, already mentioned, there are the following prominent Mennonite institutions for higher education in successful operation: Central Mennonite College, at Bluffton, Ohio, and Goshen College, at Goshen, Indiana. Mennonite youth are found in many seminaries, colleges and universities and in Mennonite pulpits today are found young men who have studied in undenominational institutions as well as in the schools of other denominations. The old indifference to scholastic training for the ministry, as well as other callings, has in part passed away.

The German Baptist Brethren’s "Church-School"

BY REV. G. N. FALKENSTEIN, ELIZABETHTOWN, PA.

The Pennsylvania-German in History

UNTIL comparatively recent times the Pennsylvania-German, as such, had little or no recognition upon the pages of history. If any notice was given him there, it was usually uncomplimentary, even discreditable. When the Pennsylvania-German Society was organized a little more than a dozen years ago, with the avowed purpose of thoroly investigating the part this people had played in the upbuilding of our Commonwealth, its publications amazed the uninitiated and roused widespread interest in the United States and Europe.

That the Pennsylvania-German has a religious history is not strange. Many of his ancestors came hither for religious reasons. They fled from the ravages of war and persecution in the fatherland to enjoy the civil and religious freedom of the New World. Still it is a matter of surprise to many to learn how much of our religious life to-day is due to the molding influence of our pious German forefathers.

Our Forefathers’ Life and Character

Recent historians have made some astonishing claims for the character and services of the Pennsylvania-German. Not many years ago he was without name or fame, each succeeding generation seeming to come and go unnoticed by the larger world outside. Now all this has changed. The veil of the past has been lifted, and we have been permitted to behold wonderful things. That unknown and unhonored German has sprung out of the dead past into a living reality. We have seen our own forefathers, among the early German immigrants, land upon these wild, un hospitable shores. We have watched those sturdy and devout home-builders pass into the trackless forests, to erect their homes and churches, lay out their fields and gardens. They had rough hands and strong muscles, but underneath their rough exterior they bore noble purposes and lofty aims. In their log dwellings they laid deep the foundations of the Christian home, the richest legacy they have left us. Whether under the canopy
of heaven, in the sheltering shade of the trees or in their little churches of log or stone, they brought into their services the sweetest songs of praise and the purest spirit of worship.

Their Educational Needs and Struggles

To many perhaps the most astonishing claims yet made for the Pennsylvania-Germans are the facts set forth in this Symposium concerning their early struggles for education. Some would imagine those hardy settlers to have been children of nature, like their barbaric neighbors, the red men of the forest. They settled in the midst of nature in all its wildness in order to subdue and tame this wildness, so that nature in all its richness and fullness might minister unto them. Amid surroundings that produced neither comfort nor plenty, the courage of our German forefathers made their environments harmonize with their nobler selfhood. They were not unlettered; they had been taught and disciplined for centuries. Large experience had enabled them to know their needs and to provide for them. This was true, not only with regard to material resources, but in educational matters also.

In the foregoing I have described conditions as they existed, not only among the Brethren, but in agricultural communities generally. Many there were who felt the need of schools and educational facilities of some kind, but the problem was hard to solve, among the Brethren as well as among others. There were individual efforts, but as there was no government aid or organized means of school-support, many a brave attempt was defeated by discouragement.

The “Church-School”—Position of the Brethren

The Christian Church must ever take the advance steps in Christian civilization. The “church-school,” as the mother of the public school, is an interesting study and has a complex history. It was not always the same in character. In some denominations it was entirely a creature of the church, local or more general, being absolutely under the church’s government and control. In some cases it was rather an individual effort, but receiving church sanction, and so it became a “church-school” by official endorsement. In this light we must view educational efforts in the German Baptist Brethren’s church, prior to the public schools. It is not strange therefore that the colleges of the Brethren to-day are “church-schools” only by official endorsement.

The object of the foregoing remarks was to present educational conditions in agricultural regions, which the Baptist Brethren so largely occupied. I do not wish to claim for these a position in advance of other denominations. The country was naturally slower than the town to take forward steps in education. It is an easy matter to overestimate historical claims, but I have no desire to overdraw the picture. It is not necessary. I know that a proper presentation of the Brethren’s early educational efforts will give them a creditable position.

Community Schools—Germantown a Center

In some churches there were community-schools, a sort of church or union schools, established by the united efforts of churches or of individuals. The Brethren joined in some such efforts by communities. The Germantown Academy, which has existed a century and a half, has a very interesting history. It is a most notable school of its kind. Some Brethren were early identified with this work, assisting in the financial support of the Academy.

Germantown was the first congregation organized in America, the “mother church.” Therefore it naturally became the center of influence for the Brethren’s denomination and remained such for more than a hundred years. Germantown, so justly celebrated for her wealth of interesting history, occupies a place of imperishable fame. Her printing-presses produced the first German Bibles published in America; from there came also the early hymnbooks and other publications. Germantown was the standard-bearer of progress in those days.

“The Select School”—Susan Douglas, Teacher

It is only proper, therefore, that I should go to Germantown for the con-
crete illustration of which we know most and which constitutes the type, as it were, of the "church-school" among the German Baptist Brethren. It was familiarly and locally known as "The Select School." It is impossible in this connection to trace its full history, and I shall offer only a few facts relating to its existence and work, to illustrate our subject.

Susan Douglas, a member of the Germantown congregation, was the well beloved teacher of this school. To have been her pupil meant to be her lifelong friend. Being a most successful teacher, she was very popular and had a large school, sometimes numbering seventy pupils. In those days copies were set by hand, instead of being printed, as they are now. Some years ago the daughter of Sister Douglas, Rachel Douglas Wise, then over eighty years of age, told how as a young girl she used to set the copies for her mother, in order to have them ready for the day's session. Sometimes she would begin setting copies at four o'clock in the morning.

A "Church-School" in the Parsonage

This school, taught by a member of the church, needed no further official endorsement to mark it as a "church-school" than permission to be held on the church-grounds and in the church-house, or parsonage. Here was remarkable activity and work under the directing control of the church. The church-property was located at what is now Nos. 6611 and 6613 Germantown avenue, Philadelphia. At the east end of the yard was the stone church, which is still standing. On the north side was the Old Folks' Home. Facing the home, on the south side, was the parsonage, in which was the school. A triangular space formed a sort of open court for these three buildings, representing the threefold church activity of education, charity and worship.

While residing in the old parsonage during my pastorate it was my rare good fortune to be familiarly associated with the old schoolroom. It was then divided into two parts, one of which was the dining-room, the other my study. Here I
met more than one person of ripe old age who related with youthful enthusiasm some of his experiences and recalled pleasing incidents of the days spent in that schoolroom. Most interesting as well as most remarkable was the testimony of these people concerning the branches taught and the character of the work done by this teacher of almost a century ago. Such a conception of education as she had would do credit to a modern master of pedagogy.

The work did not stop with practical instruction in "the three R's." In addition to these and other common branches due consideration was given to laying the foundation for industrial and artistic training. Sewing and fancy-work were taught, also drawing and painting.

The public free school came at last. This "church-school," so eminently successful, had served its purpose and served it well. Sister Douglas dismissed her school and, as she and her pupils walked out of the parsonage forever, they closed the most triumphal chapter in the history of the education of the German Baptist Brethren's church.

**Neighborhood-Schools or Pay-Schools**

*Extract from Dr. James P. Wickersham's History of Education in Pennsylvania*

While the German religious denominations represented by the early settlers in the State built many schoolhouses and maintained many schools, while church and school were planted together in almost every community where a congregation of like faith could be collected large enough to sustain them, yet the number of schools established in this way was entirely inadequate to the accommodation of all the children who desired to obtain an education. Had there been a school at every church, many children lived at too great a distance to attend it. But vast sections of thinly settled country were wholly without churches, and in others the churches were so scattered that they could not be reached by young children going to school. Adults frequently traveled to church on horseback or in wagons five or even ten miles; it was impossible for little boys and girls to walk such long distances, often through unbroken forests. Hence arose multitudes of schools, sometimes composed of the children of a single family or of several families, and generally growing into schools of little communities or neighborhoods. Such schools may appropriately be called neighborhood-schools, although widely known by the name of pay-schools or subscription-schools.

In proportion to population, the neighborhood schools were fewest in the oldest settled parts of the State; for as the people moved west into the Cumberland valley, along the Susquehanna and Juniata and over the Alleghenies, intermingling socially and in business, out of common toils, common interests, there necessarily came to be common schools.*

McMaster, in his History of the People of the United States, speaking of the educational condition of America directly after the close of the Revolutionary War, states that "in New York and Pennsylvania a schoolhouse was never to be seen outside of a village or a town." He is mistaken. In Pennsylvania there was scarcely a neighborhood without one. At the time of the adoption of the common school system, in 1834, there must have been at least four thousand schoolhouses in the State, built by the volunteer contributions of the people in their respective neighborhoods. Thoroughly republican in principle, these schools of the people grew apace with the progress of republican sentiment, and it only required the legislation of after years to perfect the form and systematize the working of what had already in substance been voluntarily adopted by thousands of communities throughout the State. Such schools were at that day

*By a reference to the newspapers of the time we find that the lists of subscribers contained many German names as well as English. Tradition handed down by our grandfathers and grandmothers tells us that there were many such schools in the German counties.
without precedent. They were established by the early colonists only from necessity; but as the people of different denominations and of none mingled more and more together, their sectarian prejudices and customs of exclusiveness acquired across the sea began to wear away, and they finally discovered that neither sect, nor class, nor race, need stand in the way of the cordial union of all in the education of their children.

The early schools established by the people for themselves were at first necessarily crude in organization, narrow in their course of instruction, poorly taught and kept in rooms or houses often extemporized for the purpose and seldom possessing any but the roughest accommodations. As a class they were inferior to the church-schools, for these were generally supervised by the ministers, who sought to engage the best qualified teachers that could be found and to insure good behavior and fair progress in learning on the part of the pupils. As at the church-schools, but probably with less discrimination, those able to pay for tuition did so, while the children of those unable to pay were admitted almost everywhere gratuitously. Doubtless many children remained away from school whose parents were too poor to pay for their schooling and yet too proud to accept charity; but be it said to the credit of the schools of all kinds in Pennsylvania from the earliest times, that inability to pay tuition-fees never closed their doors against deserving children desiring admission. The educational policy of the people of Pennsylvania for one hundred and fifty years after the coming of Penn was to make those who were able to do so pay for the education of their children and to educate the children of all others free, and the few known departures from this policy on the part of either church or neighborhood-schools make the record a noble one.

A school was frequently started in this wise. The most enterprising man among the settlers in a community, having children to educate, would call upon his neighbors with a proposition to establish a school. This being well received, a meeting of those interested was called and a committee or a board of trustees appointed, whose duty it was to procure a suitable room or, if so directed, build a schoolhouse, ascertain the number of children who would attend the school, fix the tuition-fee, employ a teacher, and in a general way manage the school. The trustees were usually elected at an annual meeting, composed of those who patronized the school or contributed towards the erection of the schoolhouse. Women sometimes attended and took part in such meetings. As land was cheap, a site for the schoolhouse was in most cases obtained without cost, and the house itself was not infrequently erected almost wholly by the gratuitous labor of those most interested. Skilled in such work, it is said that it was not uncommon for a party of settlers to construct a rough log cabin, which they deemed suitable for a schoolhouse, in a single day. When money was needed for building purposes, it was raised by voluntary subscription.

Note.—There are few communities in the German counties of Pennsylvania in which do not linger the names of German schoolmasters who taught the neighborhood-school for years. They were not itinerants, like the Yankee teachers, but residents of the community, known far and wide as wise counselors of the youth and safe keepers of their morals. The curriculum of those schools was about the same as that of the church-schools. Many families still treasure as relics the German New Testament and Psalter, the arithmetic (such as Enos Benner's in German or Pike's in English), cyphering-books, copy-books and notebook (for musical instruction) used by some ancestor while attending the old-time subscription-school.—L. S. S.

An Ancient Sickle

Amy H. Diehl, of Allentown, thirteen years old, lately became the owner of a sickle made at Emaus in Revolutionary days by J. Christ, whose name is stamped upon the blade. It was bought in 1776 by Matthew Kern, of Milford, who left it to his son David. Daniel N. Kern, a grandson of the first owner, in 1832 gave it to his daughter, Mrs. Henry H. Diehl, the mother of the present owner. The sickle is nearly two feet long and in excellent condition.
A SOLDIER from necessity, like Washington; successful in arms by prudence, courage and patriotism. As a politician, shrewd, cautious and lucky. In statesmanship or policy, a friend of the common people by instinct, like Jefferson. As a citizen, looking to the public good rather than to his own emolument." This is the summing up of the character of John F. Hartranft in M. Auge's Lives of Prominent Citizens of Montgomery County, Pa., from which much of the material of the following sketch has been taken. In our galaxy of famous Pennsylvania-Germans his place is indisputable.

His Ancestry and Education

John Frederic Hartranft, seventeenth Governor of the State of Pennsylvania, was born December 16, 1839, at New Hanover, Montgomery county, Pa., as the only son of Samuel Engel and Lydia Bucher Hartranft. He was of German origin, being a descendant in the sixth generation of Tobias Hertteranff* and his wife Barbara, née Jäckel, two of the Schwenkfelder refugees who landed September 22, 1734, at Philadelphia, to seek and find in Penn's new colony the freedom of worship which had been denied them in their Silesian homes.

Young Hartranft, always a quiet, thoughtful, manly boy, was educated in Marshall College at Mercersburg, Pa., and in Union College at Schenectady, N. Y., where he graduated in 1853. He was proficient in mathematics and shortly after graduation was engaged as civil engineer to survey the line for railroads from Chestnut Hill to New Hope by way of Doylestown and from Mauch Chunk to Whitehaven. After he had served four years as deputy-sheriff of

his native county, he studied law and was admitted to the bar October 4, 1860. Upon the outbreak of the Rebellion, immediately after President Lincoln's call for 75,000 men, he offered his services to Governor Curtin as colonel of a regiment of militia, which was mustered into service as the Fourth of Pennsylvania, April 20, 1861. This regiment was sent to join the army of the Potomac under General Butler, as soon as equipped. Its three months' term expired shortly before the battle of Bull Run, but Colonel Hartranft continued in the service and took part in the battle as an aide to Colonel, afterwards General, Franklin.

Distinguished Military Services

In November, 1861, Colonel Hartranft was mustered into service anew as commander of the Fifty-first regiment of Pennsylvania Volunteers and sent to North Carolina, where he took part in the battle of Roanoke Island. His regiment fought in the second battle of Bull Run,* at Chantilly, South Mountain and Antietam.† Then it was sent to the

*On the last night of the second battle of Bull Run when the Union line had been broken and the army was in full flight, Colonel Hartranft—among the last to leave the field—was surrounded by a large force of the enemy and a surrender was demanded. He immediately answered: "No, never," saying "Follow me, my men," and himself leading the way, his command broke through the line and escaped.—Biographical Encyclopedia of Pennsylvania.

†It is mortifying to remember that Hooker, of the right wing of the (Union) army, was kept engaged alone at Antietam until late in the day and then, to turn the tide of battle, our Fifty-first and other brave troops were remorselessly slaughtered at the bridge. During all those weary hours of combat fifteen thousand of our men stood aside and never pulled a trigger. Other troops had been repulsed in the attempt to take the bridge when McClellan sent word that it must be carried. So General Meade called the Gettysburg which was among Pennsylvania, Col. Hartranft, to storm the bridge." Burnside knew from what he had seen of that regiment in North Carolina that he could rely upon it for a forlorn hope, and... the result showed that he did not err in the choice. The three principal officers dashed over with their men, and the key to the battle was secured, but with the loss of Lieutenant-Colonel Bell killed and Captain Bolton desperately wounded, also the sacrifice of many other valuable lives. The actual casualties were twenty-one killed and fifty-eight wounded, whose names are in the report, tho the official account places the number of both at one hundred twenty-five.—Biographia of Prominent Citizens of Montgomery County, Pa.
West and took part in the siege of Vicksburg. There Colonel Hartranft was prostrated by the climate and compelled to go to the hospital.

In November, 1863, he rejoined the Union army at Knoxville, which was successfully held by his engineering skill. Early in January, 1864, the Fifty-first regiment came home on a thirty-day's furlough. Having such a command and such a record, it was quickly recruited by new men and the re-enlistment of battle-scarrèd veterans. When it rendezvoused at Annapolis, Md., the Ninth corps, numbering 20,000 men, was, in the absence of Burnside, assigned to Colonel Hartranft, a high but deserved honor to a man who, from the neglect of his government or by reason of his own modesty, had during important battles acted as major-general, but a colonel in rank.

Finally Colonel Hartranft was sent to join Grant's army in Virginia, with which he took part in the battle of the Wilderness and other sanguinary struggles. May 12, 1864, almost two years after Antietam, he was appointed brigadier-general. For his gallantry in commanding the Third division of the Ninth corps during the attack upon Fort Steadman, March 25, 1865, he was brevetted as major-general. His brigade had the honor of marching into Petersburg, when this town had fallen into the hands of the Federal troops, and himself was surnamed the Hero of Fort Steadman.

General Hartranft's war record was a brilliant one. During his service in the Union army he took part in the following battles: First battle of Bull Run, Va., July 21, 1861; Roanoke Island, N. C., February 8, 1862; second battle of Bull Run, Va., August 30, 1862; Chantilly, Va., September 1, 1862; South Mountain, Md., September 14, 1862; Antietam, Md., September 17, 1862; Fredericksburg, Va., December 13, 1862; Vicksburg, Miss., July 4, 1863; Jackson, Miss., July 10, 1863; Campbell's Station, Tenn., November 16, 1863; Knoxville, November 29, 1863; Wilderness, Va., May 6, 1864; Spottsylvania, Va., May 8-12, 1864; North Anna River, Va., May, 1864; Cold Harbor, Va., June 3, 1864; Petersburg, Va., June 17 and 18, 1864; explosion of mine at Petersburg, July 30, 1864; Weldon Railroad, Va., August 18, 1864; Ream's Station, Va., August 25, 1864; Poplar Spring Church, Va., September 30, 1864; Hatcher's Run, Va., October 27-29, 1864; Fort Steadman, Va., March 25, 1865; Richmond, Va., April 2, 1865.

Upon the close of the Civil War General Hartranft was ordered to Washington, where he was charged with the execution of Payne, Harold, Atzerott and Mrs. Surratt, who had been condemned to death for conspiring to kill President Lincoln, Secretary of State Seward and other heads of the Federal government.

His Political Career

In acknowledgment of his valuable services General Hartranft was given unmasked the appointment of colonel of the Thirty-fourth regiment of Regular Infantry, then stationed in Kentucky, but declined. September 17, 1865, he was nominated by the Republican State convention at Harrisburg as auditor general of Pennsylvania and elected to this office twice in succession. In 1871 he declined a third nomination, and Colonel David Stanton was elected his successor; but when Stanton died afterwards, the Legislature decided to continue Hartranft in office until the following year. April 10, 1872, General Hartranft was nominated by the Republican State convention as Governor of Pennsylvania, and elected the following autumn with a plurality of 35,527 votes above his Democratic opponent, Charles R. Buckalew. Three years later, in 1875, he was re-elected, defeating Cyrus L. Pershing, Democrat, with 12,030 votes, thus serving two successive terms, from 1873 to 1879. Upon his retirement from the Governor's chair President Hayes appointed him postmaster of Philadelphia: July 15, 1880, he was made collector of the port of Philadelphia. This office he held until July, 1885, when John Cadwalader became his successor.

The last public office held by General Hartranft was that of a member of the
Criminal Indian Commission in June and July, 1889. Still later he was named as the successor of Commissioner of Pensions Tanner, but declined the appointment.

General Hartranft as Governor

General Hartranft possessed great executive ability and performed the duties of every office he held with efficiency and courage. In his inaugural address as Governor, January 22, 1873, he drew particular attention to the growing evil of special legislation for private ends, and at the assembling of the Legislature of 1874 vetoed eighty-two bills of this character in a single day. He also advised that the power of pardoning convicts be lodged with a State board, which has since been done. The severest test of his whole military and civil career was the task of quelling the terrible railroad-riots that, like an electrical tempest, swept over the country in 1877. By ordering out the whole military power of the State at once and appealing also to the Federal government for help he met the trouble as Washington did the Whiskey Rebellion—frightening the rioters at the outset. The result proved the wisdom of his measures; after the Governor arrived on the scene of disorder scarcely a life was sacrificed either by the military or the people. With great earnestness Governor Hartranft recommended the founding of industrial schools and compulsory education, also maritime schools, in which idle young boys might be trained into seamen. His urgent appeals for the insane were seconded by the Legislature and the grand hospitals erected at Norristown and Warren are the result. Another public measure which he advocated was the scheme of postal savings-banks, to be operated by the National government.

His Death and Burial

General Hartranft belonged to many associations, such as the Union League, the German Society of Pennsylvania, the Swiss Charitable Society and others. He died at his home in Norristown, Pa., October 17, 1889, after having been bedfast about ten days. He had been suffering with kidney-trouble for some time, but the immediate cause of death was an attack of pneumonia. He was sincerely mourned by hosts of personal and political friends, particularly by his former comrades in arms, the members of the Loyal Legion and the Grand Army of the Republic, as well as of the State militia, whose commander-in-chief he had been for a long time. His remains were buried October 21, with imposing military and civic honors, in the municipal cemetery of Norristown. A handsome monument, erected by the National Guard of Pennsylvania, marks his grave.

In person General Hartranft was tall, of dignified, commanding appearance, dark complexion, with fine prominent eyes, well preserved by temperance and sobriety. He was married January 26, 1854, to Sallie Douglas Sebring, daughter of Hon. William L. Sebring, of Easton, who survived him with two sons and two daughters.

The First Two German Settlers in Pennsylvania

The following article was contributed to the Familien-Freund of Milford Square, Pa., in 1893 by H. B. S., who states the substance of it was gathered from a little history belonging to Mr. D. K. Cassel, of Nicetown, Philadelphia.—Ed.

At the beginning of the year 1680 two bright, sturdy young Germans sat together confidentially talking in an inn of Rotterdam, on the coast of Holland. They appeared much pleased, and their beaming faces showed that the subject of their conversation must be of an agreeable nature.

One of these men was aged about twenty-four and named Heinrich Frey. The other, Joseph Plattenbach, was two years younger.

Frey was a carpenter. Plattenbach a blacksmith. When they had finished their apprenticeships, they went to Holland, which was said to be a good field for competent workmen. On reaching
Holland, however, they were badly disappointed, for in spite of diligent seeking they could not find employment. Then a baker advised them to go to America, where a certain Mr. Penn had been granted a large tract of land by the king of England, which tract he proposed to call Pennsylvania and in which he was about to found a city. This city was to be built between two beautiful streams, the Delaware and the Schuylkill, and to be called Philadelphia, or City of Brotherly Love.

Upon hearing this advice those two Germans quickly decided to go to America, sailing in the ship Marcus. After a voyage of eighty-eight days the shores of the western world came in sight, and they sailed up Delaware Bay. Here and there on both sides of the river they perceived little cabins and men busily toiling near them.

Soon after their arrival Frey and Plattenbach built a carpenter-and-blacksmith shop near a beautiful spring, in the shade of an enormous chestnut-tree, upon the spot now at Front and Arch streets. One day, while they were busily hammering, a stalwart young Indian appeared at the door of the smithy and looked on with genuine astonishment, as the two pale-faced men struck the red-hot iron, making the sparks fly, and finally beat it into shape. When the blacksmith perceived the wondering savage standing at the door, he kindly beckoned him to draw near. Then he showed him an ax, a hoe and a big knife, and explained to him by various signs that these things had been made out of red-hot iron—all of which still increased the young red man's wonderment. Early the next morning he reappeared at the door of the smithy, and these visits were repeated regularly for several weeks. When he saw there was something heavy to hold or to carry, he was always ready to give help.

It was now late in the fall and the Indians' season for hunting big game, their harvest-time, had come. As Minsi Usquerat had joined these hunts every year since his boyhood, he requested his white friends and employers to allow him to assist his fellow-tribesmen in their camp in their preparations for the chase. The two German settlers gave the Indians a number of objects made of iron, which excited their wonder to the highest degree. At that time the Indians had hardly any knowledge of iron, their arrows, battle-axes, knives and the like being fashioned out of hard stone. When all preparations for the hunt were completed, about a hundred sturdy, well equipped men gathered on the spot, proposing to go as far as the Blue Mountains. There game was still found in large numbers, especially in the valleys adjoining the mountain-ridge, in what is now Lehigh and Northampton county.

The winter of 1680-81 was a terrible time for the settlers on the Delaware. Both Delaware and Schuylkill were frozen over for a long time; the snowstorms were so unusually severe that for several days the settlers could not go from one cabin to another, and the cattle suffered greatly, because it was so difficult to bring them food. Before the cold weather set in, however, the Indians had returned from their hunting-expedition to the north, heavily laden with game, and before the snow covered the paths their chief returned the kindness of the Germans by sending them a present of skins of bears, deer and foxes, also of excellent deer's meat, and requesting them to visit the Indian village as soon as the cold weather would end.

On a beautiful spring morning, when the earth was beginning to renew her garb of flowers and verdure and the leaves were unfolding upon the trees, our two Germans and their young Indian friend left the settlement on the Delaware to visit the Indian village. They bore many presents which they had made during the long, hard winter. If the Lenni Lenapes—by which name the Indian tribe living there was known—had been surprised by the presents sent by the Germans in the fall, their astonishment hardly knew any bounds when they received those saws, hammers, spears, knives, hoes and planes, and were shown how to use them.

Before leaving Rotterdam our two young Germans had bought two guns
and laid in a good store of ammunition. They now decided to add one of these guns to the presents they were bringing the savages. The young Indian who had spent the winter with them had thoroughly learned the use of a gun while out hunting, and now began to show his copper-colored brethren how to handle the "machine." First he showed them the black grains of powder, took some in his hand and let them roll into the barrel so that all could see. Then he made a paper wad and rammed it down hard with a rod upon the powder. Next he rolled a ball down the barrel, put a wad on this also, then lifted the gun, opened the touch-pan and poured some black grains on that. The savages watched all these proceedings with profound attention. But when Joseph stepped aside, raised the gun, took aim and pulled the trigger, and they saw the flash and heard the report, most of them ran away in fear, believing that Joseph had drawn thunder and lightning from heaven.

Next morning the chief requested the two Germans to take a walk with him. They walked to the top of a hill which offered a charming prospect of the surrounding country. There the chief stood still and began to speak. "You pale-faced men," he said, "have not come to disturb our peace, to cheat us or to teach us bad manners, and as we are the owners of all this region, we have decided to make you a present of a fine tract of this land. Will you accept the gift? As it is given with a good heart, answer Yes."

The Germans answered with a hearty Yes, stepped up to the chief and grasped his hand. The tract, which was beautifully located, was then paced off, and the limits were marked by cutting chips from trees. When this was done the Germans called their land Aufgehende Sonne, Rising Sun, a name which it has kept until now.

Frey and Plattenbach now received letters from their parents by way of Rotterdam, conveying hearty greetings. These letters were not read, however, until they had eaten a meal; it was considered proper to eat before receiving news, which might easily spoil one's appetite.

The Indian village stood where now the railroad leading to Germantown winds around a hill below the town of Rising Sun. There, according to tradition, the cabin and smithy of those two German settlers still stood during the Revolutionary War.

At length these Germans were greatly surprised by the arrival of their parents, brothers and sisters from Heilbronn. They were glad to find their kinsmen so unexpectedly in the Indian village and came hurriedly to meet them. When everything was arranged, Frey and Plattenbach decided to visit the land given them by the Indians with their parents, return thanks for it and inspect it carefully. A short inspection convinced them that the soil was excellent for the cultivation of grain, and they resolved to make their dwelling there.

Two years had scarcely elapsed since the families of Frey and Plattenbach had moved to their new home. Every Sunday the two young men would come up from Philadelphia to visit them on the farms, where they were always received with joy. As a result of these frequent visits little Cupid began to put in his work. Plattenbach was passionately fond of fair Eliza Frey, and Heinrich Frey would not live longer without the lovely Maria Plattenbach. As the girls reciprocated these feelings, an agreement was soon reached. A day was set for the double wedding, and a young minister just arrived from Germany, Julius Falkner, united the two couples on the farms of Rising Sun.

The families of Frey and Plattenbach lived long, happy and contented upon their farms and in Philadelphia, until death severed their tender ties and returned them to the dust, from which they had sprung. The widow of Heinrich Frey is said to have lived as late as 1754 in Germantown, and many of her descendants are still living in Philadelphia. The family of Plattenbach, however, seems to be extinct.
THE PENNSYLVANIA-GERMAN

Bernville: A Historical Sketch

Note.—This paper is based on the Program and Souvenir Book published by the Program Committee of Bernville's Old Home Week, August 4-10, 1907, mention of which was made in our September issue.—Ed.

The origin and early history of Bernville is shrouded in the obscurity common to many notable places. Authentic records of its early history are scant indeed. Of its numerous traditions by far the most interesting is that which tells how John Penn, Conrad Weiser and Stephanus Umbenhauer were associated in a movement for a new county, to be called Tulpehocken, with Bernville as county-seat. The story purports to come from an Umbenhauer diary, but if such a diary ever existed all trace of it is now lost. This is all the more to be regretted because the early history of the town is indissolubly connected with the Umbenhauer family.

The Umbenhauer Family—Other Early Settlers

The first members of this family hailed from Berne, Switzerland, the two brothers, Stephanus and Edwin, having landed in America January 10, 1737. They located in the section which now contains Bernville. Stephanus having bought the land from Thomas Penn. This land has been handed down to Umbenhauer heirs until the present generation. Balthaser, or Balzer, inherited the original estate of 220 acres upon the death of his father, Stephanus, in 1755, and left it to his son, Thomas. Next the land was successively inherited by Peter and William Umbenhauer; at present it is owned by Henry, Isaac and Daniel Umbenhauer, the sons of William. The farm now contains 174 acres.

Of the early inhabitants of our locality hardly more is known than that they spoke German and that a considerable number came from the canton of Berne, in Switzerland. Like other Americans, they combined patriotic loyalty to the country of their adoption with a loving memory of their old home. Our cemeteries afford a graphic record of the lives offered in the War for Independence as well as in the Rebellion.

The following are among the more familiar early family-names of Bernville and vicinity:


Forming Townships—Founding the Town

For some time the region was known by its old Indian name Tulpehocken. "Land of Turtles," a name still borne by the creek and a township. Only a year after the arrival of Stephanus Umbenhauer it was deemed expedient to divide Tulpehocken township, and the eastern part was named Bern. So rapid was the development of the community in the next fifty years that Bern township was divided, with Upper Bern as the name for the new section. By 1841 a new township was formed from parts of Bern and Upper Bern and named Penn, in honor of the original owner of the land. In Penn township Bernville is situated.

As early as 1819 Thomas Umbenhauer set aside forty-six acres to be divided into building-lots, sixty-two in all. With true economic and artistic foresight he chose as a site for the new town a slight elevation near the confluence of the Tulpehocken and Northkill creeks.
The beauty of the location is still a matter of constant remark. August twenty-fourth of the same year the first six lots were bought by Peter Bennethum. Part of this ground was then occupied by a tannery, the one thriving industry of those early days. The new owner built his home near by, and this was the first house in the village. Not until January 22, 1820, did the new town receive its name Bernville, in honor of the birthplace of the grandfather of Thomas Umbenhauer. In March, 1820, twenty-three more lots were sold. It is said that Thomas Umbenhauer, to avoid all imputation of unfairness, determined to award them by lot. Numbered tickets were sold at $30 each and on a certain day drawings were held. Each lot was originally 60 by 260 feet. In addition to the original price of $30, each lot was subject to a ground-rent of $16.33 1-3. The purchaser could pay this in cash or pledge himself to pay one dollar annually for an indefinite period. Even in our day many lots have still been subject to this ground-rent. The names of the original purchasers are still preserved. Of the twenty-three lots sold in 1820 nineteen were almost immediately improved with houses, and this group may be said to have formed the real nucleus of the new village. An interesting feature of the town-plan was the provision for a market square in the center; along this square all houses were to be set back ten feet farther than in the other squares, making the street twenty feet wider than elsewhere. This additional square was never utilized for marketing, but it adds much to the beauty of the town.

So far as known, the first house in what is now the borough of Bernville was built by Philip Filbert in 1820. It was a two-story log structure, so substantially built that it is still in sufficiently good repair to be regularly occupied. The original logs have been weatherboarded, but otherwise it remains very much as when first erected. Two years later the first store was built, next to the Filbert house; this building, since put to various uses, also remains substantially the same as when built. The first hotel in this section was built by Philip Filbert; it is still standing, but no longer used as an inn. In the town itself the first hotel was built by Samuel Umbenhauer in 1825; it has long since been remodeled and is now the residence of Dr. John A. Brobst. The second hotel was conducted by Daniel Bentz.

Bernville’s Boom Days—Made a Borough

While many thriving trades were carried on in and about the town, no great boom was experienced until the opening of the Union Canal in 1828. When this scheme was consummated Bern-
ville entered upon an era of unusual prosperity. Prior to the opening of the canal, tanning, under the direction of Peter Bennethum, was about the only important industry. This has been successfully continued ever since until quite recently, when the old tannery was permanently abandoned.

With increased prosperity there was a growing dissatisfaction about the middle of the last century, especially with the conditions of the schools and roads. After much deliberation the conclusion was reached that the best remedy for all ills would be the incorporation of the town into a borough. The proposed erection of a schoolhouse some distance from the town determined the citizens to apply for a charter.

In 1851 the town became a borough, the charter having been granted by the Legislature in that year. More trouble arose when it became necessary to determine the borough-limits, because many property-owners just outside of the town refused to be included within the new grant. The final issue was that only that part included in the original plan of Thomas Umbenhauer was to constitute the borough. E. B. Filbert was the first burgess and A. R. Koenig the first town-clerk.

Bernville was now in the heyday of its prosperity. Owing to the transportation facilities afforded by the Union Canal, it soon became the business-center of this part of the country. Warehouses were erected and coal-and-lumber yards established. Farmers from far and near brought their grain and other produce to Bernville for shipment to the markets, and took home from its well equipped stores all the necessaries of life. A number of industries sprang up. First-class brick-clay was found, and several brickyards were soon in successful operation. To these Bernville owes its many brick houses. A brewery was established and is said to have done an excellent local business. Handle-works were established in 1868 and very successfully ran by Klahr & Son until severe losses by fire caused the business to be relinquished in 1882. Just north of the town, on the Northkill creek, a foundry was built and operated by Joel Haag. For a number of years Benjamin Klahr carried on the pottery-business originally established by Levi Youson. Owing to the fine water-power, both in the Northkill and the Tulpehocken, many gristmills were built, most of which have been in continuous operation ever since.

The Churches of Bernville

With all this material welfare the social, intellectual and religious life of the community was in full accord. The churches and the schoolhouse at the north end of the town witness most faithfully the alliance between religion and education. This was one of the priceless heritages which the German immigrant brought with him across the waters.

There is still extant a record that on Christmas day, 1745, a plot of ground was donated for a church by Gottfried Fidler. Early in the following year a log building, the first home of the Northkill Lutheran congregation, was erected. This humble building stood for forty-five years and saw some of the most interesting events in the history of our national life. In her pulpit stood some of
the early Church's most noted pastors. Dr. Henry Melchior Muhlenberg preached there, and the line of her early pastors forms a list of leaders of whom the congregation may well be proud.

The log church was displaced in 1791 by the brick church, which stood the storms without and within until 1905, when it too was razed. This was the building which will live longest in the minds and hearts of the residents of Bernville and will always stand most distinctly for the religious life of its people.

Who will ever forget that almost square colonial building with the steeple at the south end? The distinctive features of the interior were the high pulpit at the east wall and the gallery on the other three sides. Below were the sittings for the women and the older men, the deacons and elders having box-stalls—a separate section for each age and sex. Rarely were these imaginary lines overstepped, and when some "city-man" had the boldness to sit with the lady whom he had escorted to the service, one would almost expect to see a deacon gently touch him on the shoulder and advise him to go to his own place. But those days with their joys and their sor-

rows have gone, and everyone now sits where he chooses.

However strange some of these customs may appear to us now, they did not impair the worth of that church, for it had some relation to almost everyone in the town and the surrounding country. At the call of the bell almost every household prepared for going to the house of worship. One is reminded of the words of Harbaugh:

"Darch Hitz und Kelt, darch Schtaab un Schnee,
Is Alles ganga, Gross un Klee,
Bei reich un arma Leit."

Those who did not heed the call of the bell in that church-steeple were a small minority. Especially impressive was it to see the farmers, who had worked early and late during the preceding week, come to church on a hot summer Sunday afternoon, attentively and devoutly taking part in the entire service.

Nor did the ministrations of that church cease with Sunday. Though her doors were closed through the week, her voice was heard. Who that was brought up within its hearing will ever forget the eleven o'clock bell, which to the toilers in the field announced the dinner-hour?

When the Reformed congregation was gathered, they too used this edifice, and thus for many years it served both denominations. Probably the proudest day of this church was when her sons and daughters gathered to celebrate its hundredth anniversary in May, 1891. The two days of special services were none too many to honor the event.

But the day came when this second building was to be superseded. After much planning and some unfortunate differences two beautiful new buildings arose, one for the use of Frieden's Lutheran church, the other for the St. Thomas's Union (Reformed and Lutheran) congregation. Bernville can now boast of church-buildings that would grace any city.

Frieden's Lutheran congregation is at present without a pastor, but is being supplied by the Rev. D. G. Gerberich. Five former pastors of this congregation are living, Revs. John Smith, Dr. Hugo Grahn, D. D. Trexler, J. J. Cressman (under whose pastorate the present
church was built), and H. L. Straub. Two of his sons, Revs. A. M. Weber and G. M. Sheidy, have entered the ministry. St. Thomas's Reformed congregation has been served for more than forty years by the Rev. T. C. Leinbach, now assisted in the work by his son, Rev. E. S. Leinbach. From this congregation a number of young men have entered the ministry, among them Revs. Allen K. Faust, Thomas Fox and Edwin Bright. Rev. M. S. Good is pastor of St. Thomas's Lutheran congregation, having succeeded Rev. William Gaby, the first pastor.

An Evangelical congregation was organized in Bernville and a building erected in 1830. The growth of the congregation necessitated the erection of the present building in 1872. The congregation at one time numbered seventy-five members, but owing to industrial conditions most of them have now removed from Bernville and the church is rarely opened. Four members of this congregation entered the ministry, two of whom are now in actual service, Revs. Charles Daniels and C. C. Speicher.

The Schools of Bernville

The Bernville schools began with the founding of the town, which is midway between the earliest settlements of Tulpehocken and the present. Prior to the general adoption of the common-school system, a little more than half a century ago, which was nearly coincident with the establishment of the borough, the schools of Bernville were "pay-schools," where each pupil was charged a certain fee for instruction, the principal branches taught being "the three R's—reading, 'riting and 'rithmetic."

It appears that the lot on which the school-building stands has been used for school-purposes since the town had boys and girls old enough to receive instruction, and the first schoolhouse was a low, log structure on the rear of the lot. At that time there was also a schoolhouse outside of the town, near Samuel Mögel's residence; the well used by that school is still there, while the road passes over the site of the building. In this schoolhouse a man named Deininger taught in German, and he is the earliest teacher of that section whose memory tradition has preserved. The first English teacher in that locality is said to have been Nicholas Krusey, who was among the earliest teachers in the old log building.

Some time before the establishment of the borough, a one-room brick schoolhouse was erected on the site of the present building. This appears to have been the beginning of two grades in the Bernville schools. The present school-building, a two-story, four-room brick structure, was erected in 1877. Three grades, grammar, secondary and primary, were established in 1878.

The majority of the teachers also taught a subscription or select school of eight or eleven weeks after the expiration of the public-school term. The use of the schoolrooms on such occasions was granted free of charge. Occasionally, when the regular teacher removed from the place or was no longer available, an outsider was granted the privilege of teaching a subscription-school. A few of the older teachers have continued in the service, and the years of their schoolroom-work cover two generations of pupils. The majority of them have, however, entered other fields of usefulness. The citizens of Bernville, as a rule, elected the most capable men as guardians of their schools, and it is a credit to the borough that politics very seldom turned down the best man.

The subscription or select schools conducted for eight to eleven weeks after the public-school term were a prominent feature during part of Bernville's school-history, especially in case of the grammar grade, which was then a combined normal and high school. In addition to pupils from the town, young men and women from neighboring districts attended. Instruction was given in the common-school branches, business-forms, the higher mathematics, Latin, German and Greek. A class for teachers was one of the specialties. The writer at one time had eighteen students in Latin, and during the term of 1890-91 forty of his
formers pupils were teaching in the public schools of Berks county.

The schools of Bernville have enjoyed for a long time the reputation of being among the most efficient in the county. During the prosperous times of the Union Canal the public-spirited citizens took a deep interest in the welfare of the schools. They saw the advantages of a liberal education and tried to bring about the best results with the means that a town of its size could furnish. When the business-interests of the town suffered because of the decadence of the canal, the interest in the schools kept increasing. A number of parents desired that their children should receive a higher development of mind than was obtainable from the ordinary routine of the schoolroom, and saw no reason why their town could not have well equipped teachers and proper facilities to that end. Their efforts proved successful to a large degree. Today Bernville is proud of the fact that its public schools have helped to lay the foundation for intelligent activity in hundreds of young men and women, and challenges other towns of even greater size to show equal results for the same period.

In many States of our great Nation, and even in other lands, the pupils of the Bernville schools have proved themselves worthy men and women. There are not many vocations or callings in which some of them are not found. Even Uncle Sam is annually paying them, as employees of the government, between $15,000 and $20,000. Then, too, it must not be forgotten that Bernville has graduates from Muhlenberg, Princeton, Franklin and Marshall and Pennsylvania Colleges, as well as from the Normal Schools at Kutztown and West Chester, not to mention several medical schools and theological seminaries.

Military Spirit—End of Prosperity

By far the most important element in the older life of the town were the Battalion-Days, held at recurring intervals. The battalion was a species of military encampment, and no place in all the county was more popular with the soldiers than Bernville. The greatest occa-
sion of the kind was in 1841, when a three weeks' encampment was opened on Umbenhauer's farm. The camp was in charge of General William H. Keim and made up of companies from Berks and nearby counties. Regular military regulations were maintained, and on the day of dress-parade many notable persons were present, among them D. R. Porter, Governor of the State, fourteen members of the State Senate, also the State Secretary and the State Treasurer.

These battalions were the forerunners of the local militia just prior to the Civil War. At the first call to arms practically the whole male population enlisted. A military company of boys too young to enlist was organized by George W. Huber and known as the Bernville Home Guards. Although the boys ranged in age from only twelve to sixteen, a true military aspect was given by their regular uniforms, flags and officers. Huber was captain, James Conrad was lieutenant, John Daniel and a certain Dundore were the drummers. Billy Boyer carried the flag. The swords and bayonets were made by Ephraim Whitman. On all public occasions these twenty-five or thirty Home Guards turned out and kept the military enthusiasm alive.

Such was life in the old days. The general prosperity of the town, its beautiful location, its water-power, its means of transportation, all these called forth many optimistic comments as to the future welfare of the community. There seemed to be no reason why Bernville should not grow to be one of the largest and most active towns in the county. But the march of progress throughout the country at large gave the death-blow to the industries of Bernville. The Union Canal could not compete with the railroads that were stealing all its trade, and it was not long before its activities began to decline, ceasing altogether some twenty-four years ago. After the closing of the canal all business activities ceased in a comparatively short time.

Bernville's Old Home Week

August 4 to 10, 1907, Bernville celebrated Old Home Week, a very successful homecoming of the citizens, former residents and friends of the town. The movement was first started at a banquet held during the Christmas holidays of 1906 and which was attended by a number of alumni and a former principal of the Bernville high school. The idea gained ground very rapidly and soon outgrew the best wishes of its originators.

The outcome was a week of jubilee that will remain for many years to come a red-letter time in the history of the place. Space will not permit us to write of the parades of the various days, the speeches made, the friendships renewed, the festive gatherings, the celebrated sons and daughters that returned to the place of their birth. It must have been a relief to the good housewives when, after a week of noise, littered streets, crowded houses and larders in constant need of replenishing, the town settled down to its ordinary peaceful and quiet life. Long live Bernville!

An Oldtime Country Frolic

EXTRACT FROM DR. W. A. HELFFRICH'S AUTOBIOGRAPHY, TRANSLATED BY REV. W. U. HELFFRICH, BATH, PA.

C R A M E R (my tutor) loved to dance, but city balls were unknown in the country. There was nothing but the coarse frolics, a deteriorated form of the German Volks Tanz, not to be found elsewhere in the world. Cramer took a fancy to these vulgar amusements and often attended them. Father would not have tolerated this, had he known it, so Cramer pretended to go visiting friends. He repeatedly urged me to accompany him to one of these frolics. I well knew that I would not be allowed to go, and therefore never asked Father's permission to do so. At last I thought: "I am going to see this glorious thing." So one night we retired early, then redressed and stole
out of the house with the assistance of old Freny, who promised to admit us on our return. Away we went thro' the dark forest to Helffrichsville, where a frolic was scheduled at the inn. It was a cold autumnal night, and therefore all had crowded into the rooms. The house was full of youths and maidens, acquaintances and strangers. I also crowded into the surging mass. "And this is your first frolic!" thought I.

But what a wild, coarse, brutish thing it was! The house was full, every room being occupied. Some of the young people had come a distance of five to six miles. In one corner of the large bar-room, on a table, sits a miserable fiddler, rarely two, producing horrible caterwauls on his instrument. In the center of the room a space is kept clear for the dancers. Each youth selects his own girl or another partner from the circle of spectators that crowd the remainder of the room and, smoking, laughing and talking noisily, seem to be all tangled into a knot. Ten or more pairs, according to the size of the space, leap and jump around the circle like mad. The music to which they dance is called a reel or jig; it is rude and unrefined in itself. Many years later, when I saw the negro dances of the South, I remembered this ragtime music and those dances. The two must be related, for dance-music and dancing are decidedly negro-like and characteristic of the lowest types of humanity. After a reel or jig has been repeated twenty or more times, the selfsame ding-dong having been scratched thro' again and again until the dancers have all but exhausted themselves by their boisterous antics, the fiddler stops, possibly in the middle of a piece, and the crowd scatters. "And this is dancing?" thought I. The Saturnalian orgies of the heathen gods loomed up before my mind's eye.

When the set is danced, the bar becomes the center of refreshment for the panting boors. Now the landlord reaps the harvest for which the frolics are held. Whiskey flows like water and muddles body, soul and spirit. With minds excited by liquor they visit the table in the corner, where the fiddler has his seat. Each of the men pays him five cents—the player's toll; he pockets his fee and the scene begins anew, becoming wilder and more maddening, the longer it lasts. Frequently a fight ensues, when awful oaths and beastly behavior follows. Are these human beings? Even if it does not end in a fight, the liquor loosens all bonds of morality in the thoughtless crowd. The shameless language used by the young men among themselves or in addressing the girls mocks all human feeling.

Past midnight the frolic continues, when at length the landlord calls a halt, after harvesting one more drinking bout, or the fiddler packs up his violin, and the frolic closes. Yet this is not the end; in fact, it is only the beginning, the visible part of these bucolic frolics. Preparations are made to go home. Each youth seeks out a girl and asks: "Nemmscht mich mit den Ovet?" or, "Dürf ich mit dir heem geh den Ovet?" Thus acquaintanceships are usually formed. The lad accompanies the girl to her home. The parents know that their daughter is at the frolic, and the door is left unlocked. Together they enter the house, for the young man does not accompany his girl to the door and then return to his own home. No, he enters the house with her, not to spend an hour or so in talking, but to go to bed with her, and this with the sanction and knowledge of her parents. Such was the universal custom of courtship in those days, and seldom was a marriage solemnized into which the element of illegitimacy did not enter. How could it be otherwise, when young persons associated at occasions like these shameless and immoral frolics? There were families who forbade their children to attend these degenerate conditions of the social life of the community—frolics, vulgar company and allied things—and who gave them Christian nurture, but such families were few. Illegitimate children were common, tho' their birth was usually legitimized by a subsequent marriage.

I had been to a frolic for the first and

"Will you take me along with you tonight?"
"May I go home with you tonight?"
the last time. Assuredly it was not to my liking. To be pushed back and forth in the crowd and to have my hat thrust down intentionally over my face several times, was enough to give me a different idea of this glorious thing. A neighbor’s son looked at me and said: “Are you here too? What will your father say, if he finds it out?” I had been wondering myself, so I promptly sought out Cramer and proposed to go home. He did not like the suggestion; he had been dancing and would have preferred to go home with a girl. I threatened to expose him, for it was dark and I was afraid to go alone. At last he yielded, and we went home, where old Frey opened the door for us, thus saving me from punishment. However, the experience was good and even necessary. From personal observation I had learned to know and hate these orgies, which I afterwards suppressed in my congregations.

Pennsylvania Historical Societies:

Their Aims and Their Work

The encouragement of historic research being logically a part of our designated field of labor, we have opened a department devoted chiefly though not exclusively to the interests of the societies constituting the Pennsylvania Federation of Historical Societies. This department will give data relating to the work of historical societies—notable meetings, contributions, papers read, etc. As space permits, short sketches of individual societies will be given, telling their history, objects, methods of work and the results achieved. We cordially tender the use of these columns to the societies for the expression and exchange of ideas relating to their work.

FOR THE ENCOURAGEMENT OF COUNTY HISTORICAL SOCIETIES.

The secretary of a county historical society of whom we had requested a history thereof wrote us recently as follows:

I regret very much that our Society would not make a favorable showing at present. It made a good beginning, but, owing to lack of interest on the part of its officers and members, it is inactive at this time. No provision having ever been made for a salaried secretary or librarian, no one cares to assume the duties of that position.

In our reply to this we made the following suggestions:

1. Your county-commissioners are authorized by law to pay out of the county-funds a sum not exceeding $200 annually to your Society, to help pay its running expenses. Lay the matter before your commissioners, show them the value of your Society and convince them that the appropriation of the full sum of $200 a year would be a paying investment.

2. Make your members acquainted with the work our magazine is doing along this line. A secretary of a historical society wrote us not long ago: “I know of nothing that will tend to stimulate and aid local historical study and research more than such a department (of Historical Society Note) in your periodical.” We shall try to report from time to time what sister societies are doing. Draw inspiration from the deeds of others.

3. Arouse general interest in historic research by emphasizing the duty the present owes to the past and future. We are reaping the days of yore and sowing for the ages to come. We can not do our duty to posterity if we fail to honor our parents.

4. Get those together who still take an interest in the work and toil on, remembering that love begets love, even in the study of local history.

For the benefit of all our readers we give herewith the wording of a law passed by the legislature of Pennsylvania and approved by the Governor May 21, A. D. 1901.

An Act to encourage county historical societies.

Section 1. Be it enacted, etc., that from and after the passage of this act the commissioners’ board of the respective counties of this Commonwealth may, in its discretion, pay out of the county-funds not otherwise appropriated, and upon proper voucher being given, a sum not exceeding two hundred dollars annually to the historical society of said county, to assist in paying the running expenses thereof.

Section 2. In order to entitle the said historical society to the said appropriation, the following conditions shall have been first complied with: The money shall be paid to the oldest society in each county, if there be more than one; it shall have been organized at least three years, incorporated by the proper authority and have an active membership of one hundred persons, each of whom shall have paid into the treasury of said society a membership fee of at least two dollars for the support of the same. And provided further, That no appropriation under this act shall be renewed until vouchers shall be first filed.
with the board of county-commissioners, showing that the appropriation for the prior year shall have been expended for the purpose designated by this act.

Section 3. And be it further enacted, that to entitle said society to receive said appropriation it shall hold at least two public meetings yearly, whereat papers shall be read or discussions held on historic subjects; that it shall have established a museum, wherein shall be deposited curios and other objects of interest relating to the history of county or State, and shall have adopted a constitution and code of by-laws, and elected proper officers to conduct its business.

THE BRADFORD COUNTY HISTORICAL SOCIETY

(NOTE.—The following brief sketch is based on the first annual issued by the Society, September, 1906.)

The Bradford County Historical Society was reorganized in July, 1902, and has held fifty regular and special meetings. Special subjects are considered at the regular meetings, which are accordingly designated as Wysox Day, Educational Day, Women's Day, etc. The June meeting of each year has been set apart to the old people of the county, who take part in a program specially arranged. On an average almost a hundred persons attend the regular meetings, which are held the fourth Saturday of each month.

Papers have been read and addresses made on subjects relating to the county—history of townships, prominent families, educational history, Indian paths, tribes and burying-grounds, etc.

A museum has been established in which all the people of the county are interested. In addition to the general collection of relics, curios and mineralogical specimens, a log house, an exact representation of the homes in which the forefathers lived, has been constructed in the building. This house is composed of a piece of timber (all different kinds of wood) from every township in Bradford county, the logs being laid up in the order in which the townships were formed. In the structure are embraced all the native woods of the county, over eighty in number. Within is the old-fashioned fire-place, supplied with andirons, crane and kettle. The usual furnishings of the old-time home have their place. Every person who visits the log house writes his name in a register, and since its completion, in July, 1905, it has been visited by people from half of the States in the Union. Nor have the soldiers or nature-study been neglected.

The library contained 260 volumes a year ago. These consist mostly of historical works and rare old books on various subjects. A number of volumes of the early newspapers of the county have been secured, and it is hoped to make the chain complete. A collection of original maps and manuscripts of much value has also been obtained. Of paintings, portraits and other pictures the Society already has a fine collection.

The last monthly June meeting of the Bradford County Historical Society was devoted to the old people of the county, the fourth and greatest annual gathering of the kind, the spacious court-room at Towanda not being large enough to hold more than a third of the crowd. The exercises consisted of automobile-rides, singing, recitations, violin-music and dancing, exhibitions of breaking, swinging and hatching flax, the carding of wool, an oldtime military drill, and the presentation of gifts to the oldest gentleman and oldest lady present. The total number present whose ages ranged from 70 to 94 years was fully 140. More than threescore veterans of the Rebellion were present.

The Pennsylvania-German was well represented; the Society will listen in the near future to a paper on the German and Dutch in the county. The first permanent settler of Bradford county was a German from the Schoharie Valley in New York.

THE AMERICAN BAPTIST HISTORICAL SOCIETY

The American Baptist Historical Society, which has its present headquarters in Room 304, 1630 Chestnut street, Philadelphia, was founded for the purpose of establishing and maintaining, in the city of Philadelphia, a library or depository of books, pamphlets, periodicals, manuscripts, portraits, views, etc., pertaining to the history and present condition of Christianity and the Baptist denomination in particular; also for preparing and publishing, from time to time, works that elucidate such history.

It desires to secure by purchase or gift: All books that have been written by Baptists; all books about Baptists, whether for or against them; minutes of Baptist associations and reports of Baptist societies and gatherings; historical sketches of Baptist churches, ministers or members; photographs or other pictures of churches, colleges, schools and other buildings, and of prominent members of the denomination; manuscript sermons, addresses and lectures that have not been published, but will be of value for reference or publication; autograph letters and autographs; Baptist periodicals, wherever published; anything historic or otherwise that relates to the denomination. Its Library is free to all who wish to use it, and students and writers should there find material which would not be accessible elsewhere.
Rev. A. L. Vail, corresponding secretary of the American Baptist Society, says in a letter to the publisher of this magazine: "Our Society is not local, but national and cosmopolitan in purpose. We are now, however, in a transition and semi-storage situation, awaiting the erection of the Baptist Publication Society's building, now begun. Our future is somewhat uncertain, owing to limited funds."

In the absence of an endowment and other resources the Society earnestly appeals to all who are interested in Baptist principles to help it in any of the following ways: By contributing to an endowment fund; by becoming life-members on payment of ten dollars; by becoming annual subscribers in some stipulated amount; by giving books, minutes of associations, addresses, reports of meetings, files of religious papers and any other material valuable for the writing of denominational history.

The officers of the American Baptist Historical Society are: B. L. Whitman, D.D., LL.D., president; E. B. Hulbert, D.D., vice-president; B. MacMackin, D.D., recording secretary; Rev. A. L. Vail, corresponding secretary; Arthur Malcolm, treasurer.

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

Contributions relating to domestic matters—recipes for cooking, baking, suggestions on household work, gardening and flower-culture, old-time household customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are specially requested to aid in making this department generally interesting.

The Sampler

Reprinted from The Christian Work and Evangelist.

The making of samplers in the good old times was by no means confined to English-speaking girls. Many beautiful, quaint and artistic specimens of this kind of needlework are still treasured in Pennsylvania-German homes. We entreat our readers to send us descriptions of these, with illustrations if possible, to supply a proper contrast to the article here quoted.—Ed.

A century ago, more or less, it seems to have been obligatory on the part of every girl at school to work a sampler. This task, extending through a school-year possibly, antedated mental philosophy and the higher mathematics on the curriculum, but served the purpose as a discipline in accuracy, inculcating patience and perseverance, virtues especially taught little girls. This painstaking work of art was a matter of deliberation. Canvas was the indispensable first purchase; there were colors and qualities to be considered. The best Italian sewing-silks were used; these came in small skeins, to be wound, an item of expense, trouble and delay.

Teachers kept in stock patterns for the use of pupils; but the arrangement of these could be varied, so that, while the whole school might copy the same "studies," the fancy of each little needlewoman made her sampler characteristic.

After working a faultless cross-stitch upon the hem of her sampler, little Jane Gradgrind repeated the alphabet five times across the top of her strong yellow canvas in fadeless black silk. Meanwhile poetic little Ann Sherwood devoted much time and green and red sewing-silk in a splendor of strawberry-vine, running her sampler just within the inevitable cross-stitched hem; but she made only three alphabets, and these in part in pink silk, which, alas, could not endure.

These alphabets were models for a generation for marking linen and blankets and houselinen; threads of the finest linen were counted, and a lozenge of linen was hazed over the wrong side of the marking and beautifully stitched, threads counted, upon the right side, to cover the wrong side of the silk markings. So the sampler was a necessity to the housewife.

Each sampler had its verse of poetry. This was a serious thing to decide upon; also its place, which seems to tell whether the little lamb gave ornament or verse the first rank.

Little Catharine Hasbrouck has nine distinct art studies, besides the alphabet, rendered five times: in old English, in script, both capital and small letters, also large and small in printhand. She has a bunch of strawberries, a flower-pot, a basket of fruit, a branch of a cherry-tree with a robin pecking fruit, a willow-tree, an urn with a flowering plant, besides corner-pieces of different geometric designs in the lower corners, for use in future rugs or lamp-mats; also a centerpiece of growing crimson carnations.

Below the carnations appears this stanza:

Virtue and wit and science join'd,
Refines the manners, forms the mind;
But when with industry they meet,
The female character's complete.

At the left of this verse a pair of love-birds, touching bills, stand upon two hearts, worked in red, topped with green, after the fashion of a strawberry emery. The love-birds upon the two hearts may symbolize Completeness, as computed at that date—1830.

The sampler of Sarah Owen is upon white canvas almost as daintv as handkerchief-linen, which is as remarkable as its verse:

Jesus permit thy gracious name to stand
As the first effort of an infant hand,
And while her hands upon this canvas move,
O, teach her heart to sing and praise thy love.
And when thy children let her have a part,
And write thy name, O God, upon her heart.

Unfortunately the date of this is obliterated.

The maker's name was invariably worked upon her birthday, with proper date.
The absence of punctuation is noticeable in all sampler verses:

At the famous Nine Partners' Quaker School little Betsy Vail wrought this solemn verse:

Religion is the chief concern
Of mortals here below;
May I its great importance learn,
And practice what I know.

Betsy lived to celebrate the sixtieth anniversary of her marriage, at which time she had not forgotten her exceeding homesickness at school. In showing her sampler she told how on one occasion a young teacher tried to comfort her, saying: "Thee must come to me, when thee is sad; I will mother thee."

"No," sobbed the child; "I can't pretend thee is my mother; thee has red hair!"

The Nantucket Historical Society displays a sampler with this inscription:

To no particular lot of life
Is happiness confined,
But in a self-approving heart
A firm contented mind.

Sally Baker is my name,
At twelve years old I made the same.
1800.

A yellow sampler, bearing date 1794, is one of my treasures.

Recently a gushing young lady recognized upon it some of the most beautiful stitches which are again in vogue, and turning to me with rapture exclaimed: "And did you really do this lovely thing?" Which proves how difficult it is for girls today to realize that there is nothing new for the needle; old fads are constantly recurring.

In a beautiful home in Catskill is framed a needle-worked poem, the handiwork of one of the family of Friends who gave name to Palenville:

The Close of the Year

As rapid rolls the year away
Down the swift current of the times,
A moment let the reader stay
And mark the moral of my rhymes.

As rivers glide toward the sea
And sink and lose them in the main,
So man declines—and what is he?
His hope, his wish, alas, how vain!

Fast goes the year, but still renewed
The ball of time knows no decay,
Sure signal of the greatest good,
We hope in God's eternal day.

Know then the truth, enough for man to know,
Virtue alone is happiness below.
—Jane Palen.

During the years when the sampler led the city schoolgirls on to elaborate pictures wrought in cross-stitch of zephyrs, the farmers' daughters were spinning and weaving and growing the grass with which they were to make their own straw bonnets. An early agricultural paper called the "Plough Boy," in a list of premiums offered for a county fair in New York State, prints the following:

For girls, not over fourteen years, one dollar prize for each of these home-spun articles: Best pair linen stockings spun and knit; best runs of linen yarn. For best ladies' straw or grass bonnet, made in the county, of materials grown in the State, eight dollars prize. To the lady who shall attend the next annual fair in the best homespun dress of her own making, twenty dollars prize.

This was the ultimatum of the motto beginning: "Industry taught in early days."

A Lehigh County Singer in Berlin

Madame Alberta Gehman-Carina, daughter of William Gehman, of Macungie, has been singing with marked success at the Comic Opera in Berlin. She made her debut in opera in France two years ago and was a great favorite in Paris. She is a thorough musician also, playing violin and piano admirably. She was married recently to a young wine-merchant, Wilhelm von Augustin.

Montgomery's Oldest Physician

Dr. Joseph Warren Royer, burgess of Trappe, who recently celebrated his eighty-seventh birthday, is the oldest physician in Montgomery county and probably also the oldest chief executive of any municipality in Pennsylvania. He graduated from the University of Pennsylvania and has resided at Trappe ever since.

A Campaign Badge of 1828

N. A. Gobrecht, of Altoona, has presented to the York County Historical Society a satin badge originally owned by his father, W. D. Gobrecht, one of the earliest lawyers of Hanover, and used in the campaign for Andrew Jackson in 1828. It shows the American eagle with a fine portrait of Gen. Jackson in uniform, and the date of the battle of New Orleans, January 8, 1815.

Oldest Married Couple in Northern Berks

Isaac H. Wenzich, aged 88, and his wife Rebecca, aged 85, of Bernville, are the oldest married couple in northern Berks county. They have been married 66 years and still enjoy good health. At Mohnton, Berks county, Mr. and Mrs. Samuel K. Mohr, both 82 years old, celebrated their sixtieth wedding anniversary during the last week of August.
A Land of Prosperous Farmers

COL. J. M. VANDERSLICE, COLLEGEVILLE, PA., IN

THE COUNTRY GENTLEMAN.

In the census of 1890 Montgomery county stood third in the United States in the value of its agricultural products, seven of the first ten counties being, I believe, of southeastern Pennsylvania. In the latest census the county is seventh or eighth. It is the third county of this State in the value of its taxable property, being surpassed only by Philadelphia and Allegheny. It bounds Philadelphia on the north and northwest, and in it are the pretty towns and magnificent estates near the city. The Schuylkill river is its boundary on the southwest to Valley Forge, below which the townships of Upper and Lower Merion are separated from the rest of the county by the river. Along the Schuylkill, in the towns of Conshohocken, Norristown, Royersford and Potterstown, are numbers of textile, hat and hosier factories, iron, steel and bridge works, nail and paper mills, etc. Along the other side, on the North Penn Railroad, in the towns of Ambler, North Wales and Lansdale, are agricultural works and manufactories of specialties.

Between these boundaries is located the thickly populated, rich agricultural section, with its rolling hills and beautiful valleys, a region of surpassing beauty. The lower part of the county is of limestone formation, and there are the quarries of marble and fine building-stone. In the upper part the soil is a rich shaly loam, underlaid with red shale or with sandstone. It responds quickly to the application of a fertilizer.

I wish particularly to speak of the fertile Perkiomen valley, one place at least where farmers are prosperous. This region, lying off the main lines of railroad, is seldom seen by the stranger, and is little known. Numbers of automobiles, however, now travel over its fine roads. Many of the farms have been in the same families for generations, some of them since the settlement of the country more than two hundred years ago. The old people retiring after acquiring a competence and a son taking the farm. Many of the children, however, have gone to Ohio, Illinois, Iowa and Kansas. A few years ago there was quite an exodus from the neighborhood to Kansas.

Into this region came English Episcopalians and Welsh Quakers, followed shortly afterwards by Holland Dutch and Scotch-Irish Presbyterians. Later came a great influx of Germans from the upper Rhine districts. The descendants of the latter now predominate among the old resident farmers in the valley. They are for the most part a conservative people, adhering to the customs and faith of their ancestors. The people are honest, industrious and thrifty. They are kind, intelligent and hospitable, many of them believing it to be a sin to turn even a tramp away without a good meal. They excel as farmers, and their fine buildings, well tilled and neatly kept land attract immediate attention. The rotation that they have practiced for years is corn, oats, wheat, clover and timothy. Potatoes are also raised in considerable quantities.

By the use of barnyard-manure, lime and a little other fertilizer, they raise immense crops, particularly of corn, the yield being from 80 to 100 bushels of shelled corn per acre. The farms are heavily stocked, and milk is sold to the city or to the numerous creameries. The majority of them do not now raise their own cattle. There are almost weekly sales of heavy fresh milkers, brought from the West, which readily bring from $65 to $75 per head. The calves are sold, and the cows, fed a very heavy ration, are milked from eight to nine months. When, being in a good, sleek condition, they are in a short time finished up and sold to the butcher. If a cow is not a good seller, she is sold at once. After deducting the value of the calf, the farmers must lose from $15 to $25 for each cow, and I have been at a loss to understand how it pays even if the cows are great milkers. Still, it must pay, or these men, thrifty as they are, would not continue the practice.

Good horses, mostly from West Virginia, are brought into the valley in numbers. Though there are some splendid stallions in the vicinity, comparatively few raise horses as they formerly did. In this I think they make a mistake, as the cost of a couple of good colts early is comparatively slight, and yet they add considerably to the income. Probably my natural love for the horse, intensified by my service in the cavalry during the war, influences my judgment.

Though these people are conservative, the institutes are well attended, and the farmers manifest an intelligent interest in anything that will improve their practice. The use of the most improved implements is common. The farms average from 100 to 125 acres. While I have traveled through all the agricultural sections of the country, and have observed their conditions, I have never seen a section where there are better farms and where farmers appear more prosperous than in the Perkiomen Valley.
Clippings from Current News

Fire Destroys Famous Old Hotel

The Concordville Hotel, one of the oldest landmarks of Delaware county, was destroyed by fire September 6. Only the barn and other outbuildings were saved. The hotel had existed since pre-Revolutionary days; parts of it were erected from buildings ransacked by Cornwallis after the battle of Brandywine. It had spacious reception and dining-rooms and fifteen bedrooms.

Marble Tablet Placed on Ancient Church.

A beautiful marble tablet, placed on the walls of the old church near Oldman's Creek, N. J., was unveiled August 31st by the Gloucester County Historical Society. The church stands on the first “King's highway” opened in southern New Jersey, running from Salem through to Burlington. Near this spot the Moravians erected in 1747 a log church, which was dedicated Aug. 31, 1749, by Bishop Spangenberg. The present church, a brick structure with two rows of windows, was begun in June, 1786, and dedicated July 5, 1789, by Bishop J. Ettwein. October 15, 1836, the property was conveyed to the Protestant Episcopal Church of New Jersey. Hon. John Boyd Avis, of Woodbury, a lineal descendant in the sixth generation of George Avis, who donated the ground for the original log church, formally presented the tablet, which was accepted by Dean C. M. Perkins, of Vineland. Rev. W. N. Schwarze, a Moravian, delivered the historical address.

Centennial Celebration in Millersburg

The citizens of Millersburg, Dauphin county, celebrated the hundredth anniversary of the founding of their town in a becoming manner September 4 and 5. On the first of these days a great industrial parade was given in the morning, and the afternoon was devoted to various sports and contests. A magnificent civic parade on Thursday was followed by historical addresses in the afternoon and a grand display of fireworks in the evening. An attractive feature of the celebration was the crowning of Miss Irene Freck as carnival queen and the presentation to her of a diamond ring. Two grandsons of Daniel Miller, the founder of the town, Wesley and John W. Miller, came from Ohio to attend the festivities.
Myles Loring:
A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

Chapter XIV.

Reading Their Title Clear

The “Shining Saints” had been notified that their tenure of the Presbyterian edifice was at an end, and they had prepared for a farewell meeting with fond anticipations of “a good time.” Captain Timothy Branders was expected to preside at a preliminary love-feast, and the Reverend Brother Hodges to preach the closing sermon, while a visiting brother, better acquainted with the rite, would administer baptism by immersion to three candidates for membership.

The attendance of villagers at the church was not materially increased, for the “Saints” had not made eminent progress on Womelsdorf soil; but the people were on the alert for the novel spectacle of an immersion. Well would it have been if the sacred rite, administered with such solemnity and beauty by the churches to which it legitimately belongs, had that day fallen into more appropriate hands!

The love-feast, under the unique treatment of Captain Branders, was a thing of life. It was the conviction of the leader, a little boastfully asserted, that “power” was there. Some favorite songs opened the way for prayer and testimony, some of which was certainly to be classed as nondescript.

Brother Hiram Nobble delivered one of his typical exhortations. It was noticeable that he never had any experience to relate, but invariably cut his brethren and outside “sinners” with satirical criticisms. Indeed he usually “threw a damper over the meeting,” which required a vigorous rally of the “Saints” to dispel. On this occasion he brought a copy of the Bible, evidently in the hope that he might lead the meeting; and unwilling that his luminous thoughts should remain hidden under a bushel, he proceeded painfully to stumble through the Epistles of St. Peter. As on a former occasion he had omitted the word “Epistle” in reading the title of St. John’s first letter, so now he dropped it, obviously because it was incomprehensible to him and unpronounceable. He entitled the book “The Peter.” His conceptions of that term posterity will probably never be able to tell; it may have been that he classed it with that other enigmatical word, in the Old Testament, “Psaltery.”

But the good brother got off a piece of genuine wit, the masterpiece of his life. Speaking of his pastors in the old communion he declared they were all “scrubs and apprentices,” meaning thereby that some were chosen from secular pursuits to supply the charge, while others were undergraduates of colleges.

Brother Pickering was thrilled more than usual. His vision of his own spiritual attainments was vivid beyond expression. He had had such a deep experience of “power” that his very frame trembled with joy. How he wished that his brethren about him might sweep the heavens with a faith like his own! He seemed to have conquered every foe and set up his banner in the name of the Lord of hosts.

Now, Brother “Billy” was a psychological study; perhaps from what shall follow the reader will be inclined to regard him as a curiosity in physiology also. He was a skilled watchmaker and in many respects an intelligent man, but he had a bibulous weakness which seemed to break out whenever he made a brief excursion from home. Perhaps he struggled with temptation more than people generally were willing to give him credit for, but his “high profession”
was obnoxious even to the "Saints," and Brother Noble determined to exercise his self-appointed prerogative and bring down the pride and naughtiness of his weak fellow-professor. So he looked up severely and coarsely said: "Did you climb so high the last time you were at Reading?"

Poor Pickering was keenly sensitive to the slightest hint, and this attack reddened his face; but with many a hem he managed to say, as he rose again and apologetically referred to his weakness: "I've got beyond sinning, brethren; but I am troubled with a tumor in my stomach which occasionally develops, and requires liquor to subdue it." This reply so disconcerted Noble with its subtleties that he said no more.

Brother William Wilkins often received such blessings that he lay prostrate upon the floor and his brethren were obliged to "work with him," to restore him, until wearied of the effort, they let him alone, when he revived safely. This garrulous saint, who had enjoyed fellowship (or else been miserable) in almost all the denominations, who had been an elder in the Mormon fold as well, stoutly insisted that he no longer "felt the motions of sin." But alas! in an evil hour, tormented by a relative of ungodly character, he threw a stone which caused the death of his persecutor.

The congregation sang: "O Lord, send us a blessing!" keeping time with their feet and putting a rousing emphasis upon the petition. A very tripping prayer it was, but it enlivened the meeting considerably, and Brother Parlor rose to say that "it was good to be there, and he hoped to shake glad hands with all the folks on the sunny banks of deliverance." The expression of his face was intended to be rapturous, but, including the effect of a lock of hair appeared from his forehead, it was rather that of a grin. He was a very lazy, caveling sort of Christian, but sincere in his limited measure.

The sisters were fairly represented in the testimonies. In fact, as in all societies, they were more numerous than the brethren. Sister Minker told with much unction of her "great blessings" and appeared almost overcome with the weight of heavenly manifestation, while Sister Diener spoke of "new joys of the kingdom."

Nor was Hepsy Barker absent from the feast of fat things. Shortly after the testimonies commenced the wheels of a carriage were heard to stop in front of the church, and in came Hepsy, green bag, brown veil and omnipresent over-shoes. But no one had ever heard Hepsy testify of her experience, which must be placed to her credit.

Brother Oldbones delighted the meeting with a fiery exhortation and spicy testimony. But the climax was reached when Captain Branders sang the stirring song:

"We have brothers in the kingdom, fare you well, fare you well; By and by we'll go and see them, fare you well, fare you well. There we'll sing and shout forever, fare you well, fare you well; Over Jordan into glory, fare you well, fare you well."

A wave of enthusiasm passed over the company. Sister Minker, carried away completely by the whirlwind of joy, attempted to leap heavenward, but was prevented, as usual, by Sister Diener, who bravely clung to her skirts and gradually brought her attention back to sublunary things.

At this stage of the proceedings the looked-for visiting preacher arrived with Brother Hodges. Accepting the offer of a kindly neighbor to supply them with suitable clothing for the baptismal service, they had called at her house and in an upper room arrayed themselves in workaday garments which could not be injured by water. Brother Hodges's nether supplies were of sufficient length, but those of the visitor were too short by four or five inches. The sleeves of the coat were likewise too much abbreviated for an esthetic presentation; and the immediate effect upon both gentlemen was detrimental to the solemnity of the occasion. Brother Hodges smiled a little at the ludicrous appearance of his colleague; but the latter, gazing down at
his brief pantaloons and shoes two sizes too small for his slender feet, burst into laughter uncontrollable. Then Brother Hodges, recollecting that as the senior of the two he ought to set a good example, said, "Let us pray!" and then and there fell upon his knees and prayed for grace to overcome the undue spirit of levity which had broken out. But human nature in his colleague rioted in the ludicrous, and it was long before the bubbling over quite ceased.

As the pair ascended the pulpit-steps the love-feast was concluded, and the preliminaries of the sermon proceeded, Brother Hodges producing his masterpiece, "Who is on the Lord's side?" Alluding to the unfortunate habit of Christians in general, of evading direct spiritual discourse, he said: "We ask, 'What is the weather, and the weather and the weather,' but not, 'How are our souls prospering?'" And bringing into view the devoted labors of Dunstan Dole he told how that indefatigable worker once riding with a gentleman said: "Do you see that old oak-tree, sir?" "Yes, sir." "To-morrow morning, sir, at nine o'clock, sir, I'll be under that tree, sir, praying for you, sir."

But the congregation sat stolid under the familiar effort. The colleague was well acquainted with the good man's repetitions, and to him both the hackneyed sayings and illustrations and the refusal of the brethren to recognize any humor in the feature, was amusing in a high degree. Afterward, when conscience troubled him a little, he spoke of the sermon as a good one, but quite lost his balance when Pickering replied, rather disdainfully, that the congregation had already heard it five or six times.

The eclectic feature of the practice of the "Saints" was exhibited in the Chris-
tening of an infant by Brother Hodges, before the congregation left the church for the scene of the baptism of the three mature candidates. Only one of these, Sister Minker, had conquered her shyness sufficiently to bear testimony in the love-feast. The other two, a man and a woman, although willing to receive the rite in public, were bashful of speaking in public.

It was a motley procession which that day marched out to the Tulpehocken. The preachers naturally led the little company of "Saints," but before them went a large number of boys who had become weary of waiting for the expected appearance of the congregation. Behind them came others, the number constantly growing until the crowd was somewhat imposing for a place of so small a population.

Down Bone street moved the "Saints," all of them looking upon the circumstance as almost august. Slowly turning the corner at the Squire's, they passed out the Rehersburg road to Shull's lane, just beyond the old mill. Here they turned to the right and in ten minutes more stood upon the banks of the Tulpehocken, at one of the "swimmin' holes" of the Womelsdorf boys.

By this time a large crowd of youths and adults were assembled, some of them on the north bank of the stream, among the trees on the hillside; others—mostly boys—on the island in the creek. After a little consultation by the preachers it was decided to leave the administration of the rite to Sister Minker until the last, as she was a very fragile, excitable body. Brother Bet-pler's proposition, to precede the preachers with a staff to determine the best spot, was accepted.

Brother Hodges followed the merchant, and immediately after came his colleague, who, when the ritual had been concluded, received the candidates and with the assistance of Hodges immersed them in the creek. It was well that Sister Minker was the last to receive the rite. As she sank beneath the waters, she became limp, whereupon the preachers carried her out to the bank and placed her in the hands of some of her fellow-members.

The sensation among a people to whom such a scene was entirely new, was very great. The wonder of the young people reached a rather irreverent height, which maintained itself as the wet and bedraggled company returned over the dusty road to the place of final dismissal.

But the town had a new sensation shortly afterwards, when it was discovered that several pocket-books and a watch or two had been filched from their owners during the sacred ordinance. Not a few persons, who remembered that they had seen the poor Hex of the Kluft sitting beneath the buttonwood which shadowed the baptismal scene, spoke harshly of her powers and hinted at retaliation.

Chapter XV.

A Commencement and a Conclusion

The following Tuesday was a great day in the Presbyterian Zion. It had been appointed for the ordination and installation of Myles Loring as pastor of the Womelsdorf congregation. As he had passed in certain studies at the spring meeting of the presbytery, his examination before the adjourned meeting would be confined to those subjects in which it was obligatory for him to appear before the congregation, including a sermon.

It was a day of rain and mud. Down the slopes upon which the town lay, the water ran so copiously that many cellars in the lower parts of the borough were deluged. But all of the little flock were gathered at the church and entered with zest into the program of the occasion. The attendance of presbytery was rather greater than might have been expected. Perhaps it was due to the fact that a weak charge in a territory where the denomination was sparse demanded
a lifting-up of the hands that hung down and the palsied knees. At least a dozen ministers and four or five elders were present.

Myles passed through all the ordeal calmly and successfully, until the full force of the surroundings came upon him; then his voice shook with emotion and tears glistened in his eyes. To realize that he was to minister in the little white pulpit with black velvet cover, in which the old schoolmaster presided for so many decades as superintendent of the Sabbath-school, to descendants of the friends of those days, even to some of his old playmates, who once vied with him in reciting verses rewarded with blue and red tickets, cards and ultimately with Testaments and Bibles—was all too much to endure without a moving of the foundations of the soul.

He never forgot the words of the charge to himself by the venerable William Moore, whose long experience had fitted him for so delicate a duty. This most beloved presbyter, who had been pastor of a single charge for forty years and whose name was like ointment poured forth in a large parish, where he had consumingly labored for the best interests of his flock, addressed him in tender words, reminding him of both duty and privilege. In the brilliant, black eyes which threescore and ten years had not dimmed, Myles read a sympathy which only experience could create, and he felt that a father in the gospel stood before him. Often afterward, in times of doubt and trouble, he was helped by this felicitous address.

The transition to the reception which followed made him think he had been dreaming; but the cordial words of the visiting friends and their substantial compliments, in the shape of useful articles for household purposes, brought him back into the real surroundings of the new life that was opening before him.

In the kitchen lay bags of flour, groceries of all descriptions, a great quantity of white, home-made soap, crocks of apple-butter, dried fruit, preserves, potatoes and all those necessaries which the thoughtful minds of Berks county matrons could conceive as essential to the comfort of a home.

A meal of great variety and proportions promoted expressions of social fellowship, and ministry and laity vied in sallies of wit and humor. A very great surprise awaited Myles in the shape of a fine horse and buggy with which to perform distant pastoral work. The young minister could scarcely express his thanks for such hearty and thoughtful kindness.

Still another surprise, though of quite a different nature, was in store for Myles. About four o'clock, Miss Effie Fidler, who of course was one of the chief—we might playfully say elect—ladies of the occasion, slipped away from the company and returned with a companion upon whom Myles no sooner glanced than he was affected with wonder and gratification.

A cordial welcome indeed Myles gave the new comer, then he introduced her to Caroline and others. Miss Eleanor Warren, "an old school-friend" of his—if he might use the adjective in the sense of long-time fellowship. His perplexed inquiries relative to her appearance in Womelsdorf were speedily answered. He learned that Miss Warren was the teacher of the private school mentioned in our opening chapter and had come to the town in response to an advertisement. As her Sundays were usually spent in Reading and she was absorbed through the week in her schoolroom duties, she had missed all reference to Myles during the period of his visits and had only accidentally learned the day before, from Effie, who the new minister was.

It was an added pleasure to the happy experiences of the day to have the company of Miss Warren. Caroline in particular was attracted to the cultured girl whose acquaintance she had just made. Both she and Myles insisted that she should pay them a long visit at her earliest convenience.

When the cheerful company broke up, and Myles and Caroline were alone, it seemed to them both, as they mutually expressed it, "as though their life-work
had actually commenced." To profound thoughts of the sermon he would have to preach the coming Sunday morning were added grave meditations upon plans of work by which the congregation might be interested and their true spirituality promoted.

The very next afternoon, at the close of school-hours, the young parson and his bride called upon Miss Warren at the Seltzer House, where that lady and Myles talked freely of olden days, to the delight of the admiring and quiet Caroline. It leaked out that Miss Warren felt her life at the hotel rather dreary, which introduced a bee into Caroline's bonnet. That same night she proposed to Myles that they invite his friend to their "manse," where her comfort would be increased and their own pleasure enhanced by so desirable a member of the "family."

Myles was a little reluctant to agree to the proposition, for a selfish reason which may well be excused; but of course he yielded to the generous suggestions of his "dear little wife." The surprising invitation was accepted by Eleanor, not without some objections which thoroughly appreciated the kindliness of her friends. But as the present term was nearly ended, Miss Warren refused to invade the manse until the fall term, for she purposed spending her vacation in New England.

By Sunday the mud of the day of ordination was almost crumbled to dust, and the sun shone propitiously upon the first Sabbath of Myles's new service.

The notes of the bell in the cupola of the little church were very musical to him. Once he had imagined them burdened with words of invitation: were they not so in a higher sense to-day? Trembling a little and faltering in voice, his manner in the pulpit mightily moved all hearts as he talked of divine things. A mysterious helpfulness waited upon him, and he knew it. His prayer for the consciousness of the Divine presence was simple and touching, and the benediction seemed to impart the very peace of God.

At the Sunday-school session in the afternoon there were many reminders of the days of yore. With considerable eagerness he searched the premises for "The Sunday-School Bell," one of the earliest song-books for Bible-schools. Great was his delight at finding a copy, worn and moldy, but precious with

"There is a happy land,
Far, far away,"
"I'm bound for the land of Canaan,"
"Kind words can never die,
"Out on an ocean all boundless we ride,
"Around the throne of God in heaven,
and many other familiar melodies. Perhaps even a greater prize was the discovery of a tattered copy of a child's newspaper entitled "The Little Pilgrim," of which Grace Greenwood was editor.

As if to prove that years make but little difference, Tony Urweiler, the butt of the practical jokes of the town-boys, placid as ever and apparently not a day older, came up, pipe in hand, ready for lighting, and greeted the pastor much as though he had only parted from him a week before. The easy smile and cunning manner of one who imagined himself shrewd enough to cope with his perpetual tormentors were as plain and natural as when they had played together in childhood.

Myles began early in the week a systematic visitation of the homes of his flock, to identify himself with them and their interests and devise plans of church improvement. One of his conceptions was a scheme of intellectual development for the young men, for whom no public library was provided, nor any special means of church activity. But instead of finding those upon whom he called ripe for propositions of this sort, the young pastor learned that the town was speculating strongly upon the source of the robberies which had so long confounded the most acute minds.

A bold burglary near the Forge the night before had again stirred up the people; it was felt to be too bad that no clue could be obtained to the perpetrators. Noticing quite an assemblage about "Cheap John's" store, Myles stepped up and soon learned that means of investigation were being vigorously discussed.
Captain Timothy Branders appeared to be the leader of the agitators, while his partner, Brother Bettler, occasionally threw in a remark of confirmation or assent. The captain was evidently inclined to the opinion that die Hauswertin was implicated in the untoward events which had so greatly annoyed and excited the community. His partner contributed various items of his own personal knowledge. He averred having met more than once, under suspicious circumstances, a man who harbored at the Hex's, and while he did not wish to make any accusation which he could not substantiate, he felt that woman of doubtful character—who by the way had been seen at the baptism, when so many persons lost their valuables—was somehow connected with the disagreeable circumstances.

Bettler's advantage in gaining information lay in his frequent trips through the country, for the purpose of effecting sales and exchanges of various articles of merchandise. Sometimes, when quite a distance from home, he would secure a night's lodging and fare at a trifling cost—perhaps the gift of some cheap article in his collection of goods. He carried combs, brushes, little mirrors, Barlow knives, perfumes, soaps and indeed a multitude of trifles usually found in a peddler's pack, but of the drudgery of transporting which he was relieved by the use of a wagon and horse.

His best sales were usually made in the homes of comparatively poor people, but he did not disdain to visit the rich also. Nor was his business confined to sales; he either bought things for cash—at low rates, to be sure—or, what he much preferred, traded his wares for watches and other articles which he might sell again at a profit. His store contained much second-hand material, which he sold in the main very successfully.

The captain, who was more glib in conversation, was always in the store when his partner was absent. Nor did his mining operations appear to suffer at any time by his absence from the field of excavation, for alas! the results of mining were very meager. "The South Mountain Gold Mining Company" occasionally sent out samples of the assay of its ore; but persons who, though destitute of professional knowledge, possessed good estimating powers, felt satisfied that the stony ridge forming the southern boundary of the Lebanon valley did not contain a bonanza of precious metal.

Myles listened gravely to the drift of the discussion and was alarmed to perceive that it boded no good to the unfortunate female who wore the reputation of a Hex. The prevalence of the superstition he very well knew; for a certain fairly intelligent minister of his acquaintance was so imbued with faith in occult powers as to declare frankly that, in case of the recurrence of the serious sickness of his little child, he would procure the services of a "pow-wower." What to do, however, to divert attention from a poor human wreck, dissolute and ignorant, but doubtless innocent of speculation, as it seemed to him, he did not know.

With much deference he addressed the little company and with considerable skill threw obstacles in the way of belief of the woman's complicity in the robberies. But he found that the captain and his business-companion were determined to settle suspicion upon her. Despite his remonstrances it was agreed that a meeting of citizens should be arranged and steps taken to bring about an investigation in the quarter indicated. Such a meeting was called for the fol-
lowing evening, at the large room above the store of the genial Mr. Dundore.

At this meeting, while a few took sides with the charitable view of the young minister, the majority, anxious to ferret out some avenue of explanation of the mysteries, gave the weight of their opinion upon the captain's side, and it was resolved that a speedy investigation of the premises of the Hex should be made.

"I feel certain," said the captain, "that the stolen goods will be found in her house or else secreted near it." Bettler, as usual, endorsed the saying.

It was really a curious company which marched up to the Kluft the next morning; their general appearance was like that of a household bent on catching a poor mouse hiding behind articles of furniture in a room. But there were some stragglers in the rear, ready to run at the slightest indication of danger. Yony Urweiler was probably the bravest of the party; puffing his pipe, he stalked on ahead looking as important as if he were a major-general leading his forces into battle. Captain Branders was quite aware that any attempt to search the premises would be illegal, but he hoped to accomplish the matter by diplomacy.

There was not one, save Yony perhaps, who did not keenly recall the savage leaps and ferocious cries of Wasser. And each man and boy devoutly purposed keeping clear of the brute's vindictive teeth. The investigators moved out Bone street to Smith's warehouse on the railroad, and then took a narrow private road to the Kluft. The speed of the party diminished noticeably as they approached the steeper portion of the journey; the proximity of the wretched dwelling produced trepidation in their ranks. Still nearer crept the brave band, until each man expected to hear Wasser's notes of battle. But Wasser either slept or held the enemy in contempt. Then the cool bravery of Captain Branders manifested itself. The pious superintendent of the gold-mines advanced fearlessly to the kennel where the dog held undisputed possession and boldly rattled some loose boards. But never-

more would Wasser terrify the rare passer-by, except possibly by his "spook," for the unattractive but faithful dog was dead!

A disheveled creature now appeared, but regarded her visitors with a sinister eye and manner. After considerable parley and badinage, die Hauswartin was lured to the north side of the house, whereupon Bettler (for no one else was willing to run the risk of her maledictions and baleful power) slipped around the house and entered it. It seemed a half hour, but it was really only a few minutes, when he reappeared, bringing with him some articles which were proof positive that die Hauswartin was guilty of harboring stolen goods.

The poor woman seemed dazed when she discovered the object of the investiga-
tors, and utterly dismayed at the exhibition of Bettler's trophies; her feeble attempts at remonstrance and explanation were of course jeered at. She protested that she had never seen the articles produced as proof against her; but an explanation so contradictory of appearances had no weight with her judges.

The poor creature said that neither man nor woman found refuge in her lonely home, and that very few people consulted her powers over diseases. She had been terrified of late by mysterious sounds, as of a person walking through her house; on previous occasions Wasser had barked furiously, although she could not imagine why. She had wondered at the quiet of the dog during the slight disturbance of last night, but understood it when she found his dead body at the kennel-entrance.

The fatal fact of finding upon the premises goods which were obviously stolen was paramount in the minds of the regulators; but the more cool-headed of them, aware of the lack of legal authority, laid no hands upon the culprit. In a hurried consultation they agreed to take proper steps to sift the matter to the bottom and bring the woman to punish-
ment. It was not long before the crowd returned to town to spread their triumphant achievement in locating the transgressor, or at least his accomplice.
Left to herself die Hauswerti fell into a fit of violent weeping and moaning. Both her demi-john and her bottle of "lecture opium" being empty, her unstrung nerves, tortured by the occurrences of the day, completely gave way, and she threw herself upon a miserable settee in her one lower room and shook with morbid apprehension.

After a while a curiosity seized her to examine the upper apartments of which there were two; there, to her horror and dismay, she actually discovered several packages of goods which were not her own. The consciousness of duplicity in the assertion of healing power served to harrow her with the thought that divine retribution was about to be visited upon her, and she determined to fly from the scene. With this purpose she rummaged the house hastily to procure her most valuable effects, and having an inking of what might be expected from the villagers, she concluded to disappear through the Kluft or its neighboring ravines, to some secluded spot where she could hide herself in safety.

Although there was an accumulation of rubbish both below and above stairs, there was really little that was worth carrying away. It only remained to examine the cellar and secure some food for the toilsome journey. Into this gloomy apartment, lighted by a single window, being for the most part above ground and walled in with a dark and dirty stone, she went with a lamp almost as dingy. A few scraps of bread and meat were snatched from moldy shelves, and with a shiver the woman stepped out into the welcome light of day. But the sight of dead Wasser stretched at full length so close to the house overcame her, for, brute though he was, he was her best friend. Sinking to the floor, the lamp fell out of her hand; in a moment the room was ablaze and the woman in imminent peril of her life. Happily the catastrophe imparted a momentary strength to the friendless and troubled Hauswerti, and she managed to get out of the burning cabin just in time to avoid an awful death.

The flames quickly seized upon the inflammable parts of the building and devoured the woodwork and furniture, together with all the contents, as rapidly as a heap of dried brush. In fact it was all over so quickly that, when the people of the nearest farm discovered the fire and ran to render help, all was consumed, save the still smoking beams and smothered débris in the little walled enclosure. When still later, Constable Spotts, armed with a legal commission, visited the premises, the terrified late occupant was on her way to a distant mountain retreat, where she might feel absolutely safe. Womelsdorf never saw her again.

It was a great sensation—greater than Van Buren's visit to the Seltzer House in 1838; greater than the Civil War, because it was so exclusively the property of Womelsdorf. For the moment Branders and Bettler were heroes, although there were some who doubted the woman's guilt. It was argued that the Hex could not have committed the depredations of which she was accused, that she must have had an accomplice; but it was responded that some had seen men hanging about her premises, and the existence of stolen property there was undeniable. The skeptics felt themselves strengthened in their conviction at a later period, when yet another burglary was committed; but then their opponents contended that this was the work of the same parties, who had only transferred their headquarters elsewhere.

(To be continued)

An Octogenarian Minister

The oldest clergyman of the United Evangelical East Pennsylvania Conference is Rev. Edmund Butz, of Allentown, who was born in South Whitehall, Lehigh county, November 18, 1827. He united with the church at four-teen and has worked in the ministry over fifty years, serving charges in Lehigh, Berks, Montgomery, Northampton and Carbon. He has attended 131 campmeetings. Though he retired from active service several years ago, he still preaches frequently.
WANN DER PARRA KUMMT

By "SOLLY HULSBUCK."

Wann der Parra kummt,
Werd rum getschumpft.
Die "euchre-deck" werd g'schwind verbrennt,
Es G'sangbuch un es Teschtament
Abg'schtaabt un uf der Disch gerennt,
Wann der Parra kummt.

Der Pfaf is rund
Un schtatt un g'sund;
Er hot en dicker Haversack.
So geht die Polly an's Geback
Mit Schmier un Schmutz un Mehli bei'm Pack,
Wann der Parra kummt.

Die alt verlumpt
Kopax is schtump.
Dart is en alter Guckriguh,
Gebora 1882,
Der krigt bei'm Henker nau mol Ruh,
Wann der Parra kummt!

EN SIMPLER MANN

BY CHARLES C. ZIEGLER, ST. LOUIS, MO.

Ich kenn en gewisser Mann
'As dankbar is un froh
Far dar Himmel hoch un bloo;
Far sei Age, dass ar so
Sei Kinner sehne kann;
Weil sei Kinner schringle un lache
Un ihre G'schpfie mache;
Iwver die un deglieche Sache
Frohsinnig lacht ar dann.

Ar lacht un is voll Freed
Far dar Regge un dar Schnee;
Far's Grass un dar lieblieb Klee
Un die Blumme frisch un schee'
Un em Wald sei schattiche Päd.

ARNAB PROVERB

The man who knows not that he knows not
ought—
He is a fool; no light shall ever reach him.
Who knows he knows not and would fain be
taught—
He is but simple; take thou him and teach
him.

But whoso knowing knows not that he knows—
He is asleep; go thou to him and wake him.
The truly wise both knows and knows he
knows;
Cleave thou to him and nevermore forsake
him.

—London Spectator.

VIERERLEI MÄNNER

EIN ARABISCHES SPRICHWORT

Der Mann, der nicht weiss, dass er ja nichts
weiss,
Der ist ein Thor; er tappt im Finstern hin.
Wer nichts weiss, doch zu lernen sucht mit
Fleiss,
Ist einfältig. Geh', unterweise ihn.

Wer aber weiss und nicht sein Wissen kennt.
Der schläft. Ihm aufzuwecken sei dir Pflicht.
Wer weiss und, dass er weiss, auch weiss, der
nennt
Mit Recht sich weise. Folg' ihm, lass ihn
nicht.

—H. A. S.
DER KESCHTABAAM

By E. K.

Der Keschtabaam vun alla Beem halt ich mer for der schenscht.
Wann du net ah so denka kannsch, glaaw ich net, dass du'n kenscht.
Der Schtamm is dick, die Rin is brau, die Näscht sin lang un viel;
Die Blätter grie un schee gezackt, der Schatta immer kihl.

Mit seine Blätter, Bliet un Frucht is er net in der Eil—
Was ebbes Rechtes werra will, nemmt immer'n gute Weil.
Wann Weidabaem un Meepla schun mit Blätter schtehn bedeekt,
Hot ihn die Sun un Frühlingsluft mit knapper Not geweckt.

Wann dann die Luft mol wärmer werd, dass Eis un Froesch vergeht,
Schaftet er sich glei so luschsig raus, wie mere's net meena deet.
For'n lange Zeit scheint nix gericht, ken Blieta un ken Frucht—
Die Kerscha un die Meeplabliet finnt jeder ohne g'sucht.

Doch endlich weiss Schwänzer sich, recht in da Blätter drin.
Sel sin die Blieta; bass jucht uf, bis sie mol fertig sin.
Un dicht dabei, am frischa Holz, wachst en klee Klettcha raus;
Dart wacha mol die Kescht a drin, sel gebt ihr schachtlig Haus.

Die ganz schee Sach is so verschteckt, 's schweizt Niemand leicht davun;
Doch endlich, wann's mol zeitig is, kummt alles an die Sun.
's geern ganza langa Wocha hi', doch geb's at End un Luscht;
Die Schwänzer wacha lang un dick, da Kletcher schwellt die Bruscht!

Die Schwänzer gucka goldig weiss un sin jucht gar zu siess.
Die Bolla sin noch grie un zart un schachte em ken Fiss.
Guck jucht mol hi! Des is en Luscht, so Blieta wie des sin;
's sin dicka Klumpa, breet un lang, un gar ken Blätter drin.

Die Siessigkeet bringt Käffer bei un Micka, allerlei.
Werr ich nau bees for so Gezeig? Ich bin jo ah dabei.
's is en Genuss, gewiss ich leb, for Aaga, Nas un Ohr;
Nix kennt mer schenner, besser sei im ganza liewa Johr.

Die Blieta werra welk un brau un falla endlich ab—
So geht's mit allem Blietaschmuck zum diefa, schitlla Grab.
Dann wacha erscht die Bolla recht, die Schtachla schpitza sich.
Lang net zu neekscht mit deinra Hand—gewiss, sie schtecha dich.

In jedra Boll sin Kescht a drin, die wachs naeu erscht aus;
Un wann sie schutzlos wara drin, wär bal en jede haus.
Die Vegel, Meis un Kinnerstooff wäri Dag un Nacht druf los;
Drum sin die Schtachla ganz am Platz, grad so wie bei der Ros.

Wann dann die Kescht a gresser sin un brau wie Haselnuss,
Schepringt jede Boll in Kreuzform uf, in weita, diefa Riss.
Doch net zu g'schwind, hab noch Geduld! 's is immer noch net Zeit:
Sie fall'n der endlich vor die Fiess, noch hoscht du sie net weit.

Du brauchscht ken Gert un Prigel do—ken Anscht, un "Gott erbarm!"
Erwart die Zeit un hab Geduld bis noch ma "Keschtaschtarm.
Geduld is doch en grosse Sach, sie schëpart uns Not un Mih;
Wer ohne sie sei Glick versucht, der finnt's doch wercklich nie.

Guck mol so'n Boll genauer a—wie wunnerbarlich schee:
Inwenig zart wie Kisseschoot, auswenig Schachtla, Zäh!
Was is doch des en Unnerschied, beinnaller ah so dicht!
's gebs viel zu lerna iwerall, vum bescha Unnerricht.

Vun alla Beem im Vatterland, eb wild noch odder zahm,
Setz ich mich's liebseht im Schatta hi' vom liewa Keschtabaam.
Ich scheck mer Blättcher an die Bruscht, en Blimecht uf da Hut,
Un denk dabei in siesser Luscht: Was haw ich's doch so gut!
THE PENNSYLVANIA-GERMAN

DER ALT GARRET
BY FRANK R. BRUNNER, M.D., ESCHBACH, PA.

Der Garret war der ewerschacht Schtock
Uf unserm alta Haus.
Es Dach war nudder un ken Glock
Hängt im a Schtiepel draus.

En Haus wu net en Garret hot,
Vum beschaft Schtoft gemacht,
Is net en Wohnung wie's sei sot
Un werd net viel geacht.

En Garret des deckt der Garret zu,
Halt Schnee un Rega draus;
Doch werd's bal alt, wie ich un du,
Noh gebt's viel Lecher naus.

Ich seh die Better noch dart schteh;
Die Garretsclutb war voll.
Die Fedderdecka was't oft kleee,
Die Deppich war'n vun Woll.

Die Zeha war uns oft kalt,
Ja, oft'mols bloo un schwarz;
Un Summers, wann der Dunner knallt,
Dann zittert uns es Herz.

Der Garret war en Schtorhaus ah
For alles was mer hot.
Ich weess noch gut, ich denk oft dra',
An selle gross, gross Lot.

Gederrta Bohna, Kerscha, Schnitz,
Un Thee vun aller Art,
Hen g'hanga dart in Kält un Hitz,
Un Brotwärstsch bei der Yard.

Un Keschte, Walniss, Hickerniss,
'Ff Heifa un in Säck,
Hen, uns bewillkummt—ja gewiss!—
Do odder dart im Eck.

Un Beerschnitt, so siess un gut,
Die wara unser Freed.
Un Juddakerscha bringa Müt,
Wann's als ans Backa geht.

Un Latwergh ah, der allerbescht,
Zwee Dutzend Heffavoll,
Hen mir nuf Schpotjohrs, eb mer drescht;
Do war's em immer wohl.

Mer hen oft Latwergrätsch gemacht.
Was war des als en Freed!
Do hen mer g'feiert, g'rhiert, gelacht
Un Schpass g'hat mit da Meed.

Die Meis mit ihr a scharfa Näs,
Die wara ah dabei.
Die Mämm die war gar oft'mols bees,
Hot g'saat, des breicht net sei.

Doch war'n sie dart, ja viel zu viel,
Zu schnellia alles aus.
Die Mehlsäck wara als ihr Ziel;
Mehl war ihr liebschter Schmaus.

En roter Eechhas sehnt mer oft
Dart uf der Garret-Pet.
Er hot en Nescht, wu er drin schloft,
Sei Weilwe ah, ich wett.

Sie schnieka an die Walniss oft
Un nennia viel mit fart.
Mer losst sie geh, des hungrig Schtoft;
Die Winter wara hart.

Wie lieblich rauchs't un rappelt's doch,
Wann's regert, uf em Dach!
Noh kummt der Eechhas rei zum Loch;
Sel war en scheene Sach.

* * * * *

Es alt Haus is nau fart; ich sehn
Juscht wu's mol g'schtaanna hot.
Die Leit wu drin gewohnt als hen,
Sin viel schun bei ihr'm Gott.

Die paar, wu uf der Erd noch sin,
Die missa ah bal naus.
Es Dach brecht nei, 's bleibt nix meh drin.
Guckt rum for'n anner Haus!

EN WIESCHTER DRAAM
BY CHARLES C. MORE, PHILADELPHIA

's is en bissel g'schwind ganga mit mer, sel
muss ich saga, Geschter war ich noch g'sund
un munter, heit lei ich do un bin doot! Ich
hab immer gemeent, wann mer mol doot wär,
dann deet mer nix meh vun sich wissa; aver
do lei ich, bin doot un weess's, un kann's doh
net helfa. Alsemol meen ich, ich wär juscht
sehel'doot un deet bal widder zu mer kumma:
noh is mer's als widder as wann mei Gesicht
iver mer schwewa deet un deet mich recht
draurig a'gucka; weil mer so g'schwind vun
nammer geh hen missa.

Wie's kumma is, dass ich g'schtarwa bin,
kann ich mer net recht er'bilda. Ich meen awer,
ich wär noch'm Supper ins Bett; mer hen ge
broten Lewur g'hat un mei Fräh hot sich noch
g'freet, dass mer's so gut g'schmackt hot. Im
Bett is ebbe wie'n kalter Froscht iwer mich
kumma, dann hot's mer in da Bee gekrawelt un
dann is mei Gesicht wie so'n kleene dunkle
Wolk aus mer in die Heh g'schtiega. Noh
war ich ewa doot.

Was ich awer gar net begreifa kann is, dass
ich nau alles viel besser senn un verscheht as
wie ich noch gelebt hab. Ich kann jo grad in
die Menscha nei sehna un ihra Gedanka lesa.
Do is mei Fräh. Wie die in der Schrub rum
laaft un heißt! Un doch hot sie mei Life-In-
surance for fünf dausent Daler beig’holt so g'schwind as sie g’sehn hot as ich doot bin, un schummzelt un wumert, was sie mit dem Geld duh will, un eb ihr neckschier Mann ihr a fünf dausent g’hat, wann er schertet, un wann for Kleeder sie’s bescht suhta. Un dabei bril un dobt sie, wann die Leit reikummer für mich a’gucka, as wann sie närissic werra wot. O, so Weiever! For selle fünf dausent Daler deet sie mich fünf dausent mol schertvera sehnh.

Un dann der Coroner un die Tschury—wie die Leit sich verschettla kenna! Do sechtren sie un macha all G’sichter as wann sie Zahweh hetta. Der Coroner fingt un mer rum un sagt, ich het’s an der Lewer g’haut; dann rolle sie die Aaga un gucka as wann sie’s Heemweh hetta for mich, un doch denkt jeder: “Ja, der hot’s an der Lewer g’haut, for about hunnert Daler wert un unser Säck!” Un ‘s net wooh, dass ich’s an der Lewer g’haut; ich hab’s von der Lewer g’haut, un nau weess ich ah forwas mein Frah sich so g’frett hot, dass ich so herzhafft gessa hab.

Nau kummt der Undertaker. Des is grad der Recht, den kenn ich schun lang. Der hot so’n schwarz Schild an seinra Dühr, mit silwerna Buschtau; des hot er sich nau iwer die Aaga g’hängt wie’n Kappscharp. An eem Buschtau is en bissel Silwer ab un do kann ich’n grad ins Hern neignucka un sei Ge-danka lesa. Er hot mich uf’n Bord gerollt un dabei en G’sicht gemacht as wann sei Herz verschprinnga deet, un dof frett er sich, dass er ah ebbe auf mir zu verdien kritt. “Eem sei Dood is en Annera sei Brot” denkt er un er meent, Gott het’s doch schee uf der Welt ef’gericht, weil er die Leit schertvera macht, so as en Undertaker lewa kann. Sei G’sicht heit auswenng un lacht inwenng. Sel is sei Bis-ness-G’sicht, un er hot’s ah immer uf. O, wann ich jusscht mit mein Händ verrega konnt? Ich wot’n emol en paar ins G’ress gewa, dass er mol drei Wocha uf Vacation geh misst. Die grossa kupperna Cent, wu er mer uf die Aaga gelegt hot, die deet ich’n, bei Golly, in da Hals nei schtoppa, dass er dra verwarga deet.

Er hot mei Nochbera g’frott, for mich uf der Kerschhof traga, un sie hen’s ah zug’saat. Awer ich seh’n, ’s is ihm doch net recht; un halwer Dag zu verliera, koscht zu sindhaftig viel! Wann sie seldebag mich g’frott hetta, for sie helfa naustraga, ei, do wär ich gern in der dunkelschta Nacht un bei der gresschta Kält ganga un het ihnna den Favor gedhu. Awer wart, sie kumma villeicht ah mol for ebbe!

Es deet mich ah net so verzärna, wann die Leit net so betrieben G’sichter macha deeta, wann sie mich a’gucka. Sie wunnter aal, halw ich nau hi’ ganga bin un eb ich ah mei Sinda bereit hab. Ich glaab verhaftig, dass viel Leit an en Hell ghawa, weil sie hoffa, ihr Nochbera kumma mol nei!

Mei Frah kummt ah so noheddaabt as wann mei Dood sie schteif in de Kreiz gemacht het. Verschettling, nix as Verschettling! Ich seh’n’s doch, wie selle finndauent Daler ihr Herz lacha macha. Un for selle Fdleurerkeder hot sie ah net jusscht so viel bezahl. Forwas so sot sie viel for’n dooter Mann ausgewa, wann en lewendiger jusscht halwer so viel koscht un zehamol so viel wert is? So denkt mei Frau vun mir, wu ich dra’ ganga bin un g’schtarwa, dass sie des Geld ziega hot kenna. Oi course, mei Schterwa war net jusscht un harter Tschab, awer er halt so lang a’.


Die Hälft vun mein Grab is der A’fang vum a diefa Loch. Sie setza mei Lad ah grad nhewig sel Loch, un ich wett druf, ’s deet net viel nemma, dann deet ich zamma nummer barzela. Nau harch jusscht, wie sie da Grund uf mich nummer scheppa—un die Scholla falla all nhewig die Lad un schiewa sie als weiter iwer der Rand. Guck, guck, was ich g’saat hab—do do gehts—grad was ich gewiss hab, as h’appenaa deet—

Bums!!

“Was g’häppent is? Ei, du alt Mondkalb, bischt aus’m Bett g’falla!”

Jerum, des is meinra Frah ihra Stimm. Ich bin net doot, ich hab jusscht so en ferchehricht wieschter Draam g’hat. Noch dem soll sie mer aver ken Lewer meh brota for Supper!

**NOOCH D’R DAIFFI**

Note.—The following pretty "fondling-peace" has been sent us by Dr. S. P. Heilman, of Hazelwood, Pa., with these remarks: “At the twenty-fifth anniversary of the Baden Aid Society, of Philadelphia, (Stiftungsfest des Badischen Untersuchungs-Verbaunus), held in Washington Park, July 24, 1907, a beautiful book was given out as a souvenir. This book contains

*Zaige, lenn mi’s Kindli sehnh!*
*Gell, ’r gunne mi’ des Glick?*
*’s Mülli sperr’ts uf! ’s duet gänhe!*
*O, wia nudlig ich’s, wia dick!*

Güggli het’s, o, dia glänze
Wia d’r Morgestern so hell.

—the picture of a small party, father, mother and a nurse carrying an infant child that has just been christened, coming out of church and meeting many lady friends. Attached to this scene is the following poem in the Baden vernacular. Who can translate it into English equally pretty, affectionate, tender and loving?*

He, de ghörsch halt’s Huwelerenze!
Gell, mi herzig’s Pföschtli, gell?

Jetz macht’s d’Aigli zue, ’s liab G’schöpfi.
Schlof guet in dim Pfuife drin!
B’hüet di Gott, du hahl’s, guet’s Tröpli!
Wurr wia dini Eltra sin!
German Immigration and Influence

THE month for which this issue of The Pennsylvania-German is dated will bring the two hundred twenty-fourth anniversary of the landing of the first German colony in this country. October 6, 1683, was the starting-point of the current of immigration that, with gradually growing strength and occasional ebings, has since been setting toward these shores from the fatherland. Of all foreign countries Germany has made the largest contribution to the population of the United States.

We have no figures at hand to estimate the strength of the German element in this country to-day. But we will quote, as from competent authority, from an article recently published by Professor John Hoskins in the Princeton Review, some statements concerning the influence of the Germans upon our national life:

According to the last census there had come to the United States between the years 1820 and 1900 over five million emigrants from Germany. During the same period 3,024,222 English and 3,871,255 Irish emigrants came to our shores. Whatever molding influence our English political system and the English language may exercise, these figures at once dispel the illusion that the American people is Anglo-Saxon in blood and temperament. A conservative estimate shows that certainly one-third and more probably, owing to the great fecundity of the German marriage, one-half of our population is of German descent...

As a result of German immigration the Lutheran Church has been making gigantic strides forward in the Middle West. Lutheran-ism is likely to leave a deep impression on the religious character of our people. In the educational sphere it is German influence which, more than any other factor, has transformed the old American college into the new American university, a type whose form and spirit have been largely determined by the State institutions of the Middle West. Not only are most of our professors in higher institutions of learning today German-trained, but the methods employed, as well as the results communicated in theology, philosophy, history and the sciences, are largely the products of German thought and research. In literature itself the influence of the contemporary German drama is already making itself felt, and finally, that all the progress we have made in musical art is due to German inspiration and German methods, is a fact too obvious to need further comment.

A Contrast in Farming

Travelers who have been in all sections of this country frequently remark that nowhere else they have found such fine farms and farm-buildings as among the Germans, whether in their original homes in southeastern Pennsylvania or in their later settlements. Usually their farms may readily be distinguished from those of their neighbors of other nationality by the evidences of industry, neatness and thrift abounding on every side. In short, the Pennsylvania-Germans are known far and wide as model farmers. By way of contrast let us quote from The Lutheran a few observations on farming in New England, made by a resident of the Lebanon valley.

Perhaps we are mistaken, but New England is a land of farms without farmers. In all our wanderings we did not see one great "Pennsylvania barn," lifting itself in glory to the skies. In western New England I saw not one field of wheat, and but one field of grain of any kind, and the people were staring at this field from the car-windows, wondering what kind of grass could be growing out there! The only cultivated lands were tracts prepared for raising truck, and none of them seemed eminently successful. There were no signs of the ownership of horses or farming-machinery. All the men we saw in the fields were stooping painfully, cultivating the earth by hand.

One thing must be said in favor of this country—it is a region of grass. Hundreds of acres of apparently unbroken ground stretched far off to the horizon, resplendent in its beautiful garment of living green. Nevertheless, this grass did not intimate a bountiful hay-crop. We saw some wagon-loads of hay being taken to the barn or the town. But neither horse, wagon, load or driver were according to the Pennsylvania style. The hay-wagon had a sort of lean spare-rib look and the loads were correspondingly small. On top of one sat, or rather lay, the driver, broad upon his back and fast asleep, while the horses were meandering between trolley-cars and bustling teams and shooting automobiles. It seems sad to find hayseed one of the most remarkable products of advanced New England.
The German as a Town-Dweller

Not only as an agriculturist has the German-American proved a conspicuous success. He is a home-builder in the towns also, a very potent factor in their growth. Here is a well deserved tribute to the German element in a well known Pennsylvania town, offered by a newspaper-correspondent:

York today holds a high position as a manufacturing city, ranking third as such in the State. It owes this position not to unusual railroad or water facilities, nor to superior geographical situation, but solely to the circumstance that labor here is abundant and inexpensive. And why is there an abundance of inexpensive labor? It is because of the quiet, simple, plain-living, home-loving habits of our German population.

Shamefaced Germans—A Hoax or a Slur?

It would not be difficult to gather many more tributes, direct and indirect, to the civic and domestic virtues of the German-Americans. When the foremost writers of the day, such as Professor Hoskins, bear witness to their influence on religion, education, art, literature, agriculture and mechanics, how despicable appear those Germans, young or old, who are ashamed of their origin, name and language! Yet unfortunately we find a good many of these, even here in eastern Pennsylvania, who take special pains to hide the first, to anglicize the second and to forget the last—their tongue may stumble painfully in the attempt and their speech, like that of Peter, when he denied his Lord, betrays them.

Here is another clipping that is not just complimentary to the "Pennsylvania-Dutch," but may serve a purpose. It is well to see ourselves as others see us, even when they look at us thro' glasses all dark with prejudice and envy.

Some years ago, there were to be seen, in a shop in Philadelphia, several large books of Lutheran devotion, in the type and orthography of 1640, bound in deeply stamped white vellum, with heavy brass clasps. They did not appear to be imitations of old books; they seemed to be ancient, but the date was recent. "They are for the Pennsylvania-Dutch," said the bookseller. "They would not believe that the Lord would hear them, if they prayed to Him out of a modern-looking book. And those books, as you see them, have been printed and bound in that style for nearly two hundred years for the Pennsylvania-Dutch market, just as they were printed for their ancestors, during the Reformation."

The editor who tells this story gives it as an instance of the conservatism of "these worthy people," a conservatism probably not to be found anywhere in Europe. Certainly it would be the height of conservatism to use prayer-books reprinted time and again "in the type and orthography of 1640." If such a thing were done. We have been in scores of Pennsylvania-German homes and handled hundreds of their books: we have seen there many a cherished old tome bound in white vellum, with heavy brass clasps, some even dating further back than 1640, but not one of those reprints of recent date. Either that bookseller wanted to hoax his interviewer or the whole story is an ill devised slur.

A Word for the Publisher

Many magazines begin a new year's volume with this month. Publishers are sending out their fall announcements, and many readers are about to make up, from the abundance of material offered, their lists for the coming year. To all our readers whose subscriptions are about to expire we extend a cordial and pressing invitation to renew promptly, also requesting them to urge upon their friends the claims of THE PENNSYLVANIA-GERMAN, in order to swell our circulation and enable us to improve our magazine. With respect to combinations please remember that we are ready to meet the prices quoted by any reputable publisher or agency. Do not fail then to include THE PENNSYLVANIA-GERMAN in your list of choice magazines for 1908.

German Day in Luzerne County

The Germans of Luzerne county, Pa., celebrated German Day September 5 at Sans Souci Park. President Julius Schumann, of the German-American Alliance, and others made addresses.
Lutheran Books in the State Library
A large number of representative Lutheran books have been placed in the Pennsylvania State Library, and a special list of the Lutheran books and authors has been prepared for the Library's catalog. The Lutheran ministerial association of Harrisburg has led in this good work.

New Cottage at Bethany Orphans' Home
Fully fifteen thousand people attended the forty-fourth anniversary of Bethany Orphans Home at Womelsdorf, August 23. The chief feature of the day's exercises was the dedication of the Leinbach cottage, a handsome three-story building of Colonial design, erected to relieve the crowded condition of the Frick cottage. The new structure cost $12,000. Among the legacies thereto was one of $1000 by John E. Lentz, of Allentown, and one of $1472.22 by Catharine Ott, of Coopersburg. Rev. and Mrs. George P. Stem, of Siegfried, donated the infirmary.

Deplorable Indifference to Church-History
Several years ago Rev. J. W. Early, a retired Lutheran clergyman of Reading, undertook to compile the history of all Lutheran congregations in Berks county, eighty in number. The work, upon which he spent a vast deal of time and labor, was to be published in book-form, but, though less than two thousand subscriptions at less than a dollar each were required, sufficient interest could not be aroused among almost thirty thousand church members in the county to subscribe for the required number of copies. Rev. Mr. Early has therefore concluded to publish the histories in the Reading Times.

Portraits in Susquehanna University
Susquehanna University at Selinsgrove, Pa., now contains portraits of four prominent Lutheran divines and teachers: Rev. Henry Ziegler, D.D., professor of theology from 1858 to 1881 and president of the University from 1866 to 1881; Rev. Peter Born, D.D., Professor of theology from 1881 to 1889, and president from 1891 to 1894; Rev. Samuel Donner, D.D., pastor of Trinity Lutheran church from 1855 to 1866, and president of Susquehanna Female College from 1866 to 1869; Rev. J. R. Dimm, D.D., professor in Susquehanna University from 1894 to 1906, and its president from 1895 to 1899.

Historic St. John's Rededicated
St. John's Lutheran church at Center Square, Montgomery county, was rededicated August 23d. The pastor, Rev. J. H. Ritter, was assisted by Rev. Dr. Jacob Fry, of Mount Airy, and Rev. C. C. Snyder, of Dublin. St. John's was organized in 1769, its first pastor being Dr. John Frederic Schmidt. After the battle of Germantown, when Washington had to retreat to within three miles of Church Hill, on which the church stands, Dr. Schmidt threw open its doors to receive the sick and wounded Continentals and administered Christian comfort to the dying. The present church is nearly a century old and built of the same material as the former. Its most precious relic is a pewter communion service, which was used for more than a century and whose wafer-plates are inscribed "Queen Church, London."

A Sunday-School's Golden Jubilee
The Sunday-school of the West Swamp Mennonite church, the first of its denomination in eastern Pennsylvania, celebrated its fiftieth anniversary August 31. The exercises were held in Weinberger's grove, close to the church. Addresses were made by William M. Gehman, of Macungie, one of the organizers of the school; Rev. A. S. Shelly, of Bally, and Prof. S. M. Rosenberger, of Philadelphia.

The Oldest Lutheran Church in Canada
The Lutheran Church in Canada stands fifth in size and first in rate of growth. St. John's church, originally called Salem's, at Riverside, on the banks of the majestic St. Lawrence, two and a half miles northeast of Morrisburg, is the oldest existing Lutheran church in all Canada. It was founded in 1784 by forty families of German loyalists from the Hudson and Mohawk valleys in New York. Their first pastor was Rev. Samuel Schweidtfeiger, who built a church and parsonage in 1789 and served the congregation fourteen years. His successors were: Rev. Frederic A. Myers, 1804-1807; Rev. J. R. Weigandt, 1808-1811; Rev. Myers again, 1814-1817; Rev. J. P. Gerntner, missionary; Rev. Hermann Haynena, 1820-1827; Rev. Simon Dederich, 1837-39; Rev. William Sharts, 1840-1858; Rev. J. H. Hunton, 1861-1873; Rev. Lewis Hippe, 1873-74; Rev. August Schulites, 1874-75; Rev. M. H. Fishburn, 1876-82; Rev. A. H. Kimnard, 1882-90; Rev. W. L. Genzmer, 1890-93; Rev. O. D. Bartholomew, 1893-95; Rev. S. C. Keller, 1895-1900; Rev. J. C. F. Rupp, 1900-1907.

A Wife's Self-Sacrifice
Mrs. Washington A. Roebling, who died in Trenton, N. J., some months ago, was a woman who achieved success along unusual lines. Her chief claim to distinction lies in the work she did in superintending the building of the Brooklyn Bridge. When her husband, the famous architect, who had personally superintended every detail of the construction, fell sick of caisson-fever, she took his place, making daily reports to him and receiving from him daily instructions. But the work she performed was too much for any woman, and
her physician traced the mental and physical breakdown which brought on her death from that time. In 1889 Mrs. Roehling graduated from the women's legal class of New York University, thus attaining in her later life an honor to which she had long aspired.

Yohe-Stecher-Weygandt Reunion

The Yohe-Stecher-Weygandt Historical Society has been organized in southwestern Pennsylvania for the purpose of bringing together the descendants of three of the oldest families that settled in that locality. Their ancestors were among the early settlers of the Bushkill valley, in Northampton county. Between 1784 and 1795 Cornelius Weygandt (son of the immigrant Cornelius) and his wife, Lewis Stecher, his brother-in-law, and Michael Yohe proceeded to the Monongahela valley, locating near the present Monongahela City, where their descendants have been among the most prominent inhabitants until now. The house erected by Cornelius Weygandt about 1784 has since been occupied continuously by his descendants. The families have continued in the faith of their forefathers and are mostly Lutherans. September 19, 1907, they held a reunion at Mount Zion Lutheran church, at Ginger Hill, a church which they founded and in whose cemetery many of their members rest.

The Stecher Historic Society of Ohio held its second annual reunion at the home of Mr. and Mrs. Samuel Stecher, near Jeromesville, Wayne county, O., Sept. 11. Most of these Stechers are also descendants of the above-named Captain Lewis Stecher, though other families of that name, descendants of Melchior Stecher, have located in Ohio more recently.

Additional Family-Reunions


Aug. 15. Third reunion of Kostenbaders, at Kutztown, Columbia county.

Aug. 17. Fifth reunion of the Finks in Waldheim Park, near Allentown.


Aug. 21. Reunion of Swartzes at Hancock, Berks county; eighth reunion of Klotz family at Neffsville, Lehigh county.

Aug. 22. Eighth reunion of Shiffers at Wind Gap: fifth of Wetherholds at Neffsville: sixth of Dunkelbers at Island Park, near Sunbury; reunion of Hilbert family at New Jerusalem, Berks county.

Aug. 24. Third reunion of descendants of John and Andrew Lohman at Dorney Park.

Aug. 25. Seventh reunion of Longacre family at Ringing Rocks Park, near Pottstown.

Aug. 27. Ninth reunion of Lichtenwallner family on the Allentown Fair-Grounds.

Aug. 28. First reunion of Trenxler family

at Kutztown; second reunion of Penna. descendants of John and Margaret Greenwalt at Franklinville, Montgomery county; reunion of descendants of Conrad Hurff at Allentown, N. J.

Aug. 29. Reunion of Hummel family at Island Park, near Sunbury; third of Shimers at Oakland Park.

Aug. 31. First reunion of Hess family at Dorney Park; reunion of Thomas family, at Chalfont, Bucks county, and of descendants of Carl Rentzheimer at Hellertown; first reunion of descendants of Hans Wetzel at Sigmund, Lehigh county.

Sept. 7. Third reunion of descendants of William and Julia Grander, at Royersford.


OBITUARIES

Karl Weiss, once a famous tenorist, who sang opera in many cities of Europe, died in the Lehigh county almshouse July 27, after having lived many years as a recluse on the Lehigh mountain. He was 79 years old, a member of an honored German family, and had been the personal friend of Mendelssohn and other great musicians.

Herman R. Rauch, widely known as musician, plumber, wheelwright, confectioner, mason, sculptor, wood-carver, music-teacher and jack of all trades, died at Lebanon, Pa., August 5, aged 84. His chief work was a garden he had built with fifty years of labor and which contained miniature castles, fortifications, soldiers and other statuary. He had been a cripple since infancy.

Rev. J. M. Bachman, a well-known Reformed clergyman, died August 14 at Lynnport, Lehigh county. He was a graduate of Franklin and Marshall and had congregations at New Bethel, St. Jacob's, Jacksonville, Lynnville and Lowhill.

Rev. Cyrus J. Becker died at Catasauqua, August 22. He was born near Kedersville, April 4, 1827, a son of Rev. Jacob Becker and grandson of Rev. Christian Becker, who came to this country in 1793. He was educated at Lafayette College and Mercersburg Seminary and ordained to preach in 1851. He retired from ministerial work five years ago. His death closed pastoral services of grandfather, father and son that extended over 125 years.

Milton A. Richards, M.D., died in Maxatawny, Berks county, August 24. He was born in Lehigh county, September 26, 1843, attended the high school of Geneva, N. Y., and became a public-school teacher in 1860. He graduated from Jefferson Medical College in 1872 and practiced medicine in Maxatawny forty years.

Chat with Correspondents

A Family of Patriots

A Snyder county subscriber writes:

I have just learned of a Pennsylvania-German family of seventeen children, nine of whose sons served their country faithfully during the severe trials of the Civil War.

Who can report families that have done more for their country?

Was a Pennsylvania-German’s Poem

In asking for extra copies of the May number a reader in Germantown says:

It contains a poem written by the late Dr. Porter, to which one of your correspondents has taken exception. I am sorry I cannot agree with him that such contributions should be omitted. The poem was by a Pennsylvania-German on a Pennsylvania-German subject, written when a youth and in the very heart of Pennsylvania-Germandom.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XXXI.

Descendants of Dr. Christian F. Martin

The editor of this magazine desires information concerning the descendants of Dr. Christian Frederic Martin, a native of Teltow, Germany, who came over with Rev. H. M. Muhlenberg and others, landing at Charleston, S. C., September 22, 1742. He settled at the Trappe, in Montgomery county, Pa., and married a Miss Schwartz or Schwartzly, with whom he had six children: Fredrick, John, Samuel, Elizabeth, Ellen and Mary. After the death of his first wife he married Mary Miller and moved to a farm in Macungie, where he spent the rest of his life practicing medicine. He died June 13, 1812, and is buried at the Lehigh church. By his second wife he also had six children: Andrew, Jacob, George, Charles H., Peter and Anna.

Frederic Martin, his first-named son, moved to Otsego county, N. Y., and died there. John and Samuel passed their lives in Montgomery county, Pa. Elizabeth married a Mr. Egner, Ellen a Mr. Hartzell. Of Andrew we have no information whatever. Peter became a physician, settled along the Little Lehigh in Ma-
cungie and died about 1846; he had a daughter, who married a Mr. Trexler. Anna, the last-named daughter, married a Mr. Brecht, or Bright, and had four children: Reuben, Stephen, Edward, Marian.

Who can tell us more of the descendants of these sons and daughters of the immigrant Dr. Christian Frederic Martin?

SQUIRE BOONE, FATHER AND SON

Answer to Query No. XXVII.

My answer to Query No. VI in the issue of October, 1906, states intelligently that Daniel Boone was the son of Squire (or more properly Esquire) George Boone, who was known all his life as Squire Boone. He named one of his sons Squire, probably in honor of his own title. This son Squire was just as well known as his brother Daniel; in fact he was better known in North Carolina than Daniel. The list of family-names in Query No. XXVII omits that of Squire. The biography of Daniel Boone recites the deeds of his brother Squire in Kentucky. Furthermore, George Boone, who married Sarah Morgan at Gwynedd Meeting, July 24, 1720, was Esquire George Boone. Easton, Pa.

W. J. HELLER.

CAPTAIN FREDERIC BINGMAN

It may be of interest to some of your readers to know that Frederic Bingman, son of Johan Yost Bingman and his wife Juliana, was born Jan. 15, 1753, was married to Christina Hufnagel, died in 1836 and is buried at Troxelville, Snyder county, Pa. Frederic Bingman was a captain in the Revolution and fought in the battle of Brandywine. He was formerly from Berks county, Pa.

J. C. SHUMAN.

258 Wooster Ave., Akron, O.
Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the publisher of The Pennsylvania-German on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.


The Travel Magazine. A continuation of the Four Track News. Published at 333 Fourth Avenue, New York, at $1 a year.

The September issue of The Travel Magazine closes its first volume under the new name and in enlarged (quarto) form. Like all its predecessors, it is replete with interesting reading and beautiful illustrations. If, like the editor who writes this, you have not the time nor the means to go traveling yourself, do the next best thing—read The Travel Magazine and enjoy traveling in imagination while sitting in your easy chair under a favorite tree or by the fireside.


This paper gives a documentary history of the various fire-organizations of Lebanon, the first of which was organized July 17, 1773. As far as possible, it follows the chronological order.

Calendar of Pennsylvania History

AUGUST, 1907

1. The Capitol Commission resumes work at Beach Haven, N. J.
2. Ben Franklin, the biggest balloon in the United States, is christened at Philadelphia.
3. The Red Men's carnival and pow-wow begins in Philadelphia.
4-10. Old Home Week celebrated in Bernville and Bedford.
9. Severe electric storms in eastern and central Pennsylvania.—Fire destroys outbuildings of State Hospital for the Insane at Phila.
16. Capitol Commission submits report, recommending the prosecution of all guilty of conspiracy, collusion and fraud in furnishing the capitol.—President Samuel J. Small of the Commercial Telegraphers' Union issues a general strike order.
17. Five miners drop to their death at Sonnan, near Pittsburg.
22. Destructive fire in the East End of Pittsburg.
23. Forty-fourth anniversary of Bethany Orphans' Home at Womelsdorf.—Two men murdered by the Black Hand in Coaldale.
24. Balloon Ben Franklin sails from Philadelphia to New Egypt, N. J.
25. Rededication of St. John's Lutheran church at Center Square.
27. Forty-second annual State convention of Patriotic Order, Sons of America, in Phila.
28. Fight between firemen and State troopers over a hook-and-ladder truck in Weatherly.
31. Fiftieth anniversary of West Swamp Mennonite Sunday-school.—Fifteenth annual meeting of Penna. branch of Master Horse-shoers' National Association at Allentown.—Samuel Faust, ex-Assemblyman, dies in Frederic.
This number contains
The Fifth Instalment of Our Illustrated Symposium

The Pennsylvania-German in His Relation to Education

With Articles on The Old Octagonal Schoolhouse on the Bath Road, The Eight-Cornered School-Building at Sinking Spring, A Lehigh County English School Seventy Years Ago and A Subscription School in Hereford, 1814-1854. Also:

Doctor Constantin Hering, a Pioneer of Homeopathy (Biographical Sketch with Portrait)

Pennsylvania's Old Apprenticeship-Law (with Facsimile of Old Indenture of Apprenticeship)

The Wyoming Historical and Geological Society (Illustrated)

Myles Loring: A Tale of the Tulpehocken (Illustrated Serial Story), Chapters XVI and XVII

Literary Gems, Editorial Comment, News-Clippings, Correspondents' Chat, Genealogical Notes and Queries, etc., etc.

Full Table of Contents back of Frontispiece. Business Matters on next page.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frontispiece—Portrait of Doctor Constantin Hering</td>
</tr>
<tr>
<td>THE PENNSYLVANIA-GERMAN IN HIS RELATION TO EDUCATION—A Symposium (continued)</td>
</tr>
<tr>
<td>The Old Octagonal Schoolhouse on the Bath Road—By John R. Laubach</td>
</tr>
<tr>
<td>The Eight-Cornered School-Building at Sinking Spring—By Superintendent E. M. Rapp</td>
</tr>
<tr>
<td>A Lehigh County English School Seventy Years Ago—By L. B. Balliet, M.D.</td>
</tr>
<tr>
<td>A Subscription-School in Hereford, 1814-1854—By H. W. Kriebel</td>
</tr>
<tr>
<td>Doctor Constantin Hering, a Pioneer of Homeopathy</td>
</tr>
<tr>
<td>Pennsylvania’s Old Apprenticeship-Law—By Robert G. Bushong, Esq.</td>
</tr>
<tr>
<td>THE PENNSYLVANIA-DUTCH—Prof. Albert Bushnell Hart in Boston Evening Transcript</td>
</tr>
<tr>
<td>PENNSYLVANIA HISTORICAL SOCIETIES: Their Aims and Their Work</td>
</tr>
<tr>
<td>The Wyoming Historical and Geological Society—By Rev. Horace E. Hayden</td>
</tr>
<tr>
<td>THE HOME—Grandfather’s-Clocks—By the Editor</td>
</tr>
<tr>
<td>Myles Loring: A Tale of the Tulpehocken—By Rev. Alden W. Quimby. Chapters XVI and XVII</td>
</tr>
</tbody>
</table>

## Literary Gems:

- Rocks and Rocks—By J. O. K. Robarts | 559
- Der Jockel—By K. | 560
- Das Leben—Life | 561
- Der Tschellyschlecker—By Charles C. More | 561
- Mei Expierenz im Circus—By “Joe Klotzkopp, Esq.” | 561

## Editorial Department

- Clippings from Current News | 565
- Chat with Correspondents | 567
- Genealogical Notes and Queries | 567
- Our Book-Table | 568
- Calendar of Pennsylvania History, September, 1907 | 568
The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles

Edited by Prof. L. S. Shimmell, Ph.D., Harrisburg, Pa.

The Old Octagonal Schoolhouse on the Bath Road

BY JOHN R. LAUBACH, NAZARETH, PA.

Es alt achteckig Schulhaus an der Bächer Schtross was a unique and interesting building of Pennsylva-
nia-Germandom. It was so called on account of its peculiar construction, being octagonal in form, the only one of its kind, according to my knowledge, in this section of the country. It stood alongside of the highway from Easton to Mauch Chunk, in Upper Nazareth township, Northampton county, Pa., about a mile west of the village of Smoketown and two miles southeast of Bath, near the east branch of the Monocacy creek.

It was built in 1828 by means of contributions from the surrounding community, and for more than fifty years it stood as a landmark known far and wide. Its walls were built of limestone quarried in the vicinity; the mason-work was done by Daniel Michael, who for many years lived on the same road opposite the schoolhouse. Its walls were eighteen inches thick, solidly built, neatly plastered and whitewashed on the inside and rough-cast on the outside. They could easily have defied the storms of centuries yet to come, had not a building of more modern construction been desired.

This old structure was known as the Union Schoolhouse and controlled by six trustees, three from Upper and three from Lower Nazareth township, selected from its patrons in the district. Among the best known of these trustees were Adam Daniel, better known as Squire Daniel, from the fact that he was a justice of the peace for a number of years; George Wellick, Peter Rohn and others, who departed from the scenes of this life many years ago.

The door of the schoolhouse was on the south side. Opposite the door on the north side was the teacher’s desk, raised on a small platform. Extending along six sides of the room were two rows of desks, one for the larger pupils, facing the wall, and one for the smaller ones, facing the stove. These desks were of the simplest construction and bore many a penknife-carving made by the pupils in days gone by. The benches around the larger desks were about two feet high and ten inches wide, standing loose on the floor; every now and then one toppled over and made a disturbance. This was generally followed by a sharp reprimand from the teacher, and the one at fault was only too glad if the master did not use the rod, of which there was generally a good supply on hand on the window behind the teacher’s desk.

I remember, one Sunday afternoon when we had singing-school, that a worthy old gentleman of the neighborhood,
sitting all alone on one of these benches, became so interested in the singing from old Weber's Notabuch with its character notes that, in some way or other, the bench dropped out from under him. He was left suspended without any support but the desk behind and the smaller bench before him, on which he had rested his feet. All present were greatly amused, and amid the tittering he could not refrain from exclaiming: "So verh—Hinkelschtanga!"*

In the middle of the room stood an old wood-stove, similar to the one pictured on page 33 of the first number of The Pennsylvania-German (Jan., 1900). This was later replaced by a coal-stove. In the yard in front of the schoolhouse was a big pile of wood, and many a scholar was only too glad to be allowed to go out and saw and split the same, rather than study his tiresome lessons.

In the frame of the window behind the teacher's desk was the blackboard, about four feet wide and five feet high, which could be raised or lowered as desired, but little use could be made of it. On one side of the door was a place for the water-bucket, also a board which could be turned around, having the words OUT and IN cut in large letters on the same, to be used by the pupils as occasion required.

Daniel Fox was the first teacher in this building, during the winter of 1828 to 1829. Among others whose names I have heard mentioned and under whose instructions I have been, were a Mr. Kraut, a Mr. Herbst, Joshua Michael, Barnet Laubach, William Desher, John Odenwelder, Abraham Woodring, Daniel Moser, John J. Kreidler, Abraham Gruver, Albert B. Fehr and George W. Moser. There were others, but I have not been able to learn their names.

At first all instruction was in German, but after a while English was introduced. This was desired by some of the patrons, owing to the nearness of the "Irish Settlement"—the locality where the Scotch-Irish had settled, on the west branch of the Monocacy creek, in East Allen township—which was only three miles away and where English was spoken. It is related that, when the teaching of English was first proposed, it was considered by some of the trustees that Mr. Herbst, who had taught for some time, was too
"Dutch," and that they ought to look around for some one more able to teach English. But when Mr. Herbst handed in his report at the close of the term, he suggested that English orthography should be taught in future, and this word — orthography — quite confounded the trustees, who had no idea of what he meant by such a big word. Happily there was a Walker’s dictionary lying on Squire Daniel’s desk, in whose office they had met, and by referring to the same they found out what Mr. Herbst had meant. They came to the conclusion that he knew enough English and re-engaged him for another term.

Of those who taught within the walls of the Octagonal Schoolhouse but few are left among the living. The oldest still surviving is Joshua Michael, an octogenarian, now living in East Allen-town, but who lived nearly all his life in close proximity to the schoolhouse. My uncle, Barnet Laubach, of near Nazareth, is the next to him in regard to age. Of the whereabouts of the other survivors I know but little. As far as I know, only three remain: Mr. Deshler, Mr. Fehr and George W. Moser.

The pupils who once received instruction within those walls have been scattered far and wide, and looking over the district at present only a few, a very few, can be found.

The Eight-Cornered School-Building at Sinking Spring

By County Superintendent E. M. Rapp, Hamburg, Pa.

A Unique Type of School-Architecture

At the eastern end of the village of Sinking Spring, in Berks county, near the Harrisburg pike and near a recently abandoned toll-gate, stands an eight-cornered building that almost invariably attracts the eyes of passers-by, especially of strangers on trains and trolleys. This octagonal building was formerly used as a schoolhouse and was a type of school-buildings of which many were scattered throughout the Middle (Atlantic) States over a century ago. The constructors no doubt concluded that, if it was built octagonally, space would be economized.

It is the only building of its kind remaining in the county, although abandoned for school-purposes over fifty years ago. Still a few of these buildings are used for school-purposes in the near-by counties of Bucks and Montgomery. For the last half century the structure has been used as a dwelling, and the accompanying cut is an excellent picture of the edifice as it stands to-day. It is of stone, very substantial, the walls being three feet in thickness, plastered and whitewashed on the interior and exterior. The outside is the same as when it was constructed, except for a porch in front, an addition on the east end and a dormer-window. The inside still retains the umbrella-like rafters. For a time it became the rendezvous of tramps. Mr. and Mrs. Johann Bogenshitz were among the first tenants and Mrs. Katrina Bogenshitz, who survived her husband, was the lone tenant for some time. After her demise the building was occupied by David Reifsnyder and family. The present tenants are Lewis Kershner and family, who have lived here for over thirty years.

Owned by Welsh Baptists—Old Graveyard

The Baptist denomination of Reading claims ownership of the building, as well as of a tract of land comprising about three acres, including a one-fourth-acre burial-ground immediately west of the building. Probably no demand was ever made for the payment of rent and none ever paid. Mr. Kershner every year gives some attention to the burial-ground by keeping down the weeds. The structure is on or near the site of a former Welsh Baptist church. The Welsh Baptists had two comparatively strong congregations in this section in the early part of the eighteenth century. Cumru, Brecknock and Caernarvon were originally Welsh settlements and still retain their original Welsh names. This section of Spring township was at one time a part of Cumru. One of these congregations was located at or near the present site of this edifice, the other opposite the barracks of the State constabulary, in Cumru, near the Wyomissing road. A
small one-story building, formerly used as a meeting-house as well as a schoolhouse, still remains standing, although at present somewhat dilapidated. On the site of this structure is an old neglected Welsh burial-ground. Rev. Thomas Jones, a Welsh Baptist clergymen residing in Heidelberg, along the Cacoosing, preached here and at Sinking Spring.

The burial-plot immediately adjoining the west end of the eight-cornered building at Sinking Spring is in a fair state of preservation, although some of the tombstones were purloined some years ago for building material. This act of desecration was a despicable piece of vandalism and smacked of barbarism. On one of the tombstones lying flat on the ground is found this inscription: "James Davis, died on the 4th of December, 1786, aged about 60 years." On another was found the name of John Davis, who died in 1770; on still another the name of Sarah Evans, who died the 8th of November, 1762, aged 76 years. The names on many of the stones are entirely obliterated. Many of the mounds have no headstones.

The immediate predecessor of the octagonal schoolhouse in country-districts during Colonial times was the log schoolhouse with a rough puncheon floor or a dirt floor. During and immediately after the Revolutionary War the rough log cabin was replaced, in the Middle States, by a better schoolhouse of the octagonal shape, so much in favor for meeting-houses as well as for school-purposes. In eastern Pennsylvania these octagonal houses were nearly always built of stone, like the one we have just described.

Some Pupils of the Oldtime School

A dozen or more of the older and prominent citizens of Sinking Spring and vicinity received their educational training in this building and still vividly remember the oldtime school of sixty and seventy years ago. Prominent among those who attended this school are Richard B. Krick, Levi S. Witman, Cyrus A. Ruth, Jacob Krick, Daniel Miller, Kate Miller, Jonathan Ruth, Mrs. Eve Ann Oberlin, all of Sinking Spring; George N. Peiffer, justice of the peace, of Mohnton, and Benjamin Luft, of Wernersville. The writer is specially indebted for most of the data for this article to Richard B. Krick, who has an exceptionally good memory.

Meager Furnishings—Primitive Heating

The interior furnishings of this schoolhouse were very meager. Against the walls all around the room was built a continuous sloping shelf, about three feet from the floor, serving the purpose of a desk. Long backless benches accompanied it, on which the older pupils sat facing the wall. While they were studying they leaned against the edge of the shelf, and when they wrote or ciphered they rested their exercise-books and slates on it. Under it, on a horizontal shelf that was somewhat narrower than the upper one, the pupils kept their books and other school-belongings when not in use. A table was placed in the middle or near the middle of the room, with lower benches on each side of it for the smaller children. The number of children the schoolhouse would hold depended on how closely they could be packed on the benches. The enrollment in midwinter numbered between seventy and eighty. The children in the oldtime families were more numerous than now; "race-suicide" was unknown and the farm-regions had not yet begun to be depopulated by the cityward migration destined to drain them later. But no matter how many pupils, there was never any thought of providing more than a single teacher.

The master's desk was placed at the north end of the building, opposite the entrance, but inside the circle of shelving which served as a continuous desk. Besides serving the ordinary purposes of a desk, it was a repository for confiscated tops, balls, pen-knives, marbles, jew's-harps and the like, and was frequently a perfect curiosity-shop. All seats and desks were of pine or oak, rudely fashioned by some local carpenter. Their aspect was not improved by the passing years; the unpainted wood became more and more browned with the number of human contacts and every possessor of a jack-knife labored over them with much idle hacking and carving. This
oldtime school must have been somewhat up-to-date, as a wooden blackboard four feet square was hung against the wall opposite the entrance; but in order to use it the children were obliged to crawl with their knees on the sloping shelving used as desks.

A cast-iron wood-stove occupied the middle of the room and nearly roasted the little ones, who occupied the seats around the table near-by. The wood was usually furnished free of charge by the patrons. It was cut into stove-lengths by the older boys; in a school of seventy or eighty pupils there were a score of young men and women practically grown-up. The young men took turns in "chopping" and in pleasant weather preferred the change to the school-routine. The wood was oftentimes burned green; no one thought of getting schoolwood ready long enough beforehand to allow it to season. When it was delivered in the schoolyard, it lay there exposed, and it was often wet with rain and buried in the snow. In summer the place of the woodpile was marked by scattered chips and refuse. Woodsheeds and even other very necessary outbuildings were conspicuous for their absence. At times several of the boys earned their tuition by cutting wood a certain period and attending to the fire.

The tuition amounted to three cents a day and where parents were too poor the most well-to-do often volunteered to pay the tuition of the children of their less fortunate neighbors. The schoolroom-walls were dismally vacant except for weather-stains and the grime from the fire. This schoolroom was lighted by six small windows of twelve panes each. The glass in the windows was often broken and in cool weather the place of the missing panes was supplied with hats during school-hours.

Order of Exercises—Making Quill Pens

The usual routine of a school-day—and this school was typical of nearly all schools in this neighborhood—began with reading from the Testament by the first class. Next came writing and its accompanying preparation of pens and copies, and possibly thawing and watering of ink. For each writer the master set a copy at the top of the pupil's copy-book. The writing-book was usually made of sheets of foolscap paper, with a brown paper cover sewed on. The writing was done with a quill pen, and the experienced teacher always took great
pride in his ability to make and mend pens. Richard D. Krick is still quite a genius in making a pen and showed the writer minutely how to make one. A sharp pen-knife is needed. The new quill must be scraped on the outside to remove the thin film, a sort of cuticle which enveloped the quill proper. One dexterous stroke cut off what was to become the under side of the pen. A single motion of the knife made the slit. Two quick strokes removed the two upper corners, leaving the point. Then came the most delicate part of the mechanical process. The point of the pen was placed upon the thumbnail of the left hand. The knife was deftly guided so as to cut off the extreme end of the pen directly across the slit, leaving a smooth end, not too blunt so as to make too large a mark, and not too fine so as to scratch. "Master, please mend my pen," was among the first English sentences taught the children in school. For advanced pupils the master wrote, "Procrastination is the thief of time," "Contentment is a virtue," or some other wise saw. Legal forms, especially receipts and notes, sometimes took the place of saws.

After writing, the second and third classes read from the Testament or Psalter and later on from their readers. Cobb's Juvenile Readers, Nos. 1, 2 and 3, were among the first to be introduced in this particular school. This was the age of the a-b ab, e-b eb, i-b ib, o-b ob, etc.

The smallest children were next called out to repeat the alphabet or a few sentences from their primers or spelling-books. The teacher often placed the speller before the pupil and with a pencil or pen-knife pointed, one by one, to the letters of the alphabet, saying, "What's that?" and not infrequently asking the question in German. In the middle of the forenoon as well as in the afternoon there was a recess. This was of course before the wicked craze that there should be no recess, lest the children be corrupted. The master, as a signal for the pupils to come in, cried out "Books," re-echoed by the children, or tapped a small bell, or rattled sharply at the window. The last period of the forenoon-

session as well as the afternoon-session was devoted to singing, and some of the teachers were excellent singing-masters. "Blow ye the trumpet, blow," was the customary closing-hymn for the forenoon-session, and the following is a stanza of the afternoon closing-hymn:

- "The day is past and gone,
  The evening shades appear;
  Oh! may we all remember well
  The night of death draws near."

Spelling-Matches—Comly's Spelling-Book

The afternoon-sessions were practically a repetition of those of the morning. The multiplication-table, as well as tables of weights and measures, was repeated on Friday afternoon. Once a week the school would choose sides for a spelling-match. This match at times took up half the afternoon and was frequently attended with efforts to defraud and exhibitions of envy. In this section the spelling-match was also a common recreation of a winter evening; in fact, the spelling-school was a great institution. To these evening contests came not only the day-pupils, but their older brothers and sisters and the rest of the community. For the whole neighborhood it was equal to a theatrical play, and furnished great fun for the young people. "Pieces" were spoken, and there was oratory and dialogs. The dialogs were inclined to buffoonery, but the oratory was entirely serious, though not infrequently high-flown to the point of grandiloquence. Patrick Henry's "Give me liberty or give me death" was a great favorite. Games would come after the exercises and, if sleighing was good, an extended sleighride, on the principle that the longest way around was the nearest way home. It is well perhaps at this time to call to mind the great attention that was given in spelling to the pronunciation of the syllables. The word abomination, for example, would be spelled after this fashion: "A. there's your a; b-o-m, there's your bom, there's your abom; i-n in, there's your in, there's your bonin, there's your abomin; a, there's your a, there's your ina, there's your bonina, there's your abominia; t-i-o-n, there's your tion, there's your ation, there's your ination, there's your
bomination, there’s your abomination.”

The only speller that the above-named former pupil remembers using was Comly’s New Spelling-Book. This speller has on nearly every page a few short paragraphs of reading in addition to columns of words. The first of this reading starts lugubriously with “All of us, my son, are to die,” and the tone of the reading-lessons right through the book is very serious. There are crude pictures and short texts on the Camel, the Whale, the Oak Tree and Young Lambs. But the text promptly reverts to its pedantic and melancholy moralizing, often with a touch of theology added.

The Mysteries of “Old Pike”

The only arithmetics used in this school, as recalled by these men, were Pike's and Rose's. Many of the older people now living in the Middle and New England States studied Pike. Nothing was more likely to assist a man in getting a school than the ability to do any sum in arithmetic.

To be “great in figgers” was to be learned. Pike contained many rules—over 300—and not a single explanation of one of them. Some of the problems required for their mastery a great deal of genuine mathematical capacity. A majority of the pupils of this school, including practically all the girls, ciphered only through the four fundamentals of addition, subtraction, multiplication and division, with a short excursion into vulgar fractions. They won distinction among their mates if they penetrated into the mysteries of the rule of three; to have ciphered through “Old Pike” was to be accounted a prodigy. Here are a few items from the table of contents that will give some idea of the ground Pike attempted to cover:

- Extraction of the Biquadrate Root.
- Pensions in Arrears at Simple Interest.
- Barter.
- Alligation Medial.
- Of Pendulums.
- A Perpetual Almanac.
- To find the Time of the Moon’s Southing.
- Table of the Dominical Letters, according to the Cycle of the Sun.
- Table to find Easter from the year 1753 to 4099.

To measure a Rhombus.

The Proportion and Tonnage of Noah’s Ark.

The tables of weights and measures were longer than ours to-day. In measuring liquids were used the terms anchors, tuns, butts, tiersces, kilderkins, firkins, puncheons, etc. In dry measure were pottles, strikes, cooms, quarters, weys, lasts. Examples in currency were in pounds, shilling and pence, and doubtless helped to retain the use of these terms in trade long after dollars had been coined. The rule of three was recognized as an arithmetical landmark and I give Pike’s definition:

The Rule of Three teacheth, by having three numbers given to find a fourth, that shall have the same proportion to the third as the second to the first.

This is sufficiently clear; but some of the book’s explanations are quite unintelligible to the present generation, as for instance:

When tare, and tret and cloff are allowed. Deduct the tare and tret, and divide the sultle by 108, and the quotient will be the cloff, which subtract from the sultle, and the remainder will be the net.

The following paragraph shows the interesting manner in which the author expressed himself when he had a problem to propound:

An ignorant fob wanted to purchase an elegant house, a facetious gentleman told him he had one which he would sell him on moderate terms, viz., that he should give him a penny for the first door, 2 d. for the second, 4 d. for the third, and so on doubling at every door, which were 36 in all: It is a bargain, cried the simpleton, and here is a guinea to bind it; Pray, what would the house cost him? Ans. £86,331153. 1 s., 3 d.

Rose’s Arithmetic is more modern. A little grammar and history was also studied by the younger of these former students.

Some Oldtime Schoolmasters

The only teachers of those good old days that are now remembered in this section of the country and who taught in this building were these: John Bush, who hailed from Lancaster and was noted as an excellent scholar and teacher, also a good singing-master. Daniel Bitler, of Robesonia, who was also reck-
oned a good master. Thomas Huelett, a typical tramp teacher, either of Scotch or Irish descent and given to much drink. Henry Stetler, of Boyertown, an efficient and accomplished scholar, who was afterwards honored by being sent to the Legislature.

These men were typical schoolmasters of those days. Thomas Huelett, instead of "boarding round," lived and boarded himself in the schoolhouse during the winter and in summer assisted the farmers in the lighter labors of the farm. He took special pride in his rabbit-hutch under the school-building.

All these men could manufacture from a goose-quill a pen equal to the finest steel pen of to-day, and although they knew nothing of Spencian slant or the perpendicular style, they could set a fair round-hand copy which our high-school boys and girls would do well to imitate. They knew little of what we call didactics and less of psychology, but they were master-hands at manual training, a fact to which many a mischievous urchin bore unwilling witness. The terms correlation, co-ordination and apperception were Greek to them, yet they knew that the acme of school-government was obedience and that the road to learning was self-reliance and hard study. They possessed no diploma, held no State certificate, and no county-superintendent marked their papers 65 per cent., judging them unfit to teach.

Their scholarship for the most part was of brains rather than of books. In those times there was no course of study and little red tape; no printed rules and regulations. Promotions were unknown as a rule of order, and teachers and pupils alike vexed by the specter of term-examinations. This was simplicity simplified. We have now exchanged the old field-schoolmaster, half vagabond, half scholarly gentleman, for a young woman. In point of purity and unspoiledness this is a great gain. The old master almost always used tobacco, often whiskey and profanity, and sometimes had an acquaintance with the seamy side of life that makes cold chills run over one when he thinks that this man might be the companion and trusted friend of budding girlhood. But this nomad, who roamed from district to district, was a mature man who had sound ed the heights and depths of adult experience, and if pure and good was fit to be a leader of the young.

The Oldtime School-Discipline

The discipline of this school, as recalled, was similar to the discipline of other schools in those times. Severity in a teacher was held to be a virtue rather than the contrary. A muscular clash between teacher and older pupils was not infrequent, and the master who lacked courage or athletic vigor met with ignominious disaster. Several instances are still recalled in which some of the afore-said masters were barred out near Christmastime. Parents were uneasy if the master was backward in applying the rod, and inferred that the children could not be learning much. Obedience was the rule in almost every household, and disobedience was a disgrace. Between teacher and parent there was perfect concord. If an unruly urchin was severely "thrashed," there was no complaint and no protest by any one. A bunch of apple- or birch-twigs was, as a matter of course, an indispensable requisite of this school. Special punishments were invented by special teachers. A very few of these will suffice for this article. Whispering was considered a crime and most of the time a pupil was on the watch for a culprit, ready to hurl a leather strap at the offender's head. The dunce-stool is still recalled—a bench four feet high and about three feet long. It was called "riding the jackass" and considered a most disgraceful and dreaded punishment. The victim was an object of ridicule to the whole school. A severe flogging was always preferred to this mode of punishment. O corporal punishment! How many pitiable, miserable subterfuges have been contrived to avoid thy name, when the real thing would have been much more effective and, I think, more respectable.

Each style of country-school-building marks an epoch in our educational his-
tory and represents a distinct type of school. The old log schoolhouse of Colonial times represents one epoch; the octagonal or primitive square frame building, of Revolutionary days until about 1840, another epoch; the "little red schoolhouse," from 1840 to the beginning of this century, still another epoch. And now the "little red schoolhouse" is rapidly giving way to the twentieth-century centralized and consolidated school-building and school.

A Lehigh County English School Seventy Years Ago

BY L. B. BALLIET, M.D., ALLENTOWN, PA.

The following quotation from Mathews and Hungerford's History of Lehigh County, Pa., printed in 1884, giving a brief account of the early schools of the county, will serve as a fitting introduction to Dr. Balliet's interesting article:

Almost without exception the earliest schools in Lehigh county were established at or in connection with the Lutheran and Reformed churches, and the pastor was often the secular teacher. "Frequently," says Professor Knauß, "the schoolhouse preceded the church, and served the double purpose of church and school. These schools were church-schools so far as instruction was concerned, but were not directly supported by the church. Each parent who sent children had to pay in proportion to the total number of days sent. In most cases the teacher "boarded 'round," which in those days was no easy task." In but few instances was the pupil afforded opportunity for studying anything beyond reading, writing and a little arithmetic. The Germans excelled in music, and at a very early day introduced it into their churches and schools. To the Mora-vians particularly were the people, as a whole, indebted for the introduction of what at the time probably was called advanced education. In their schools, and in all others of the early times, the German language was exclusively employed.

About 1760 harm was caused to the schools, says a good authority, from the fact "that many of the principal teachers, such as Miller, of Lynn, Roth, of Allentown, Michael and others, left their services as school-teachers and commenced to preach, because the congregations could get no other ministers. Less qualified men were taken as teachers, and the schools lost greatly thereby.

The German language was the sole vehicle or medium of instruction until 1800. Between 1800 and 1820, English was introduced in some of the more progressive schools and taught in connection with German; in the same period a very few distinctively English schools were organized. The first of these was at Egypt, in Whitehall. The house in which it was held was built in 1808, and the school was opened Jan. 3, 1809. Jacob Kern, the first teacher, received $14 per month. This school was kept up regularly until 1857. The English School Society of New Tripoli, in Lynn township, was organized in 1812, erected a building and established a school, which was continued until 1850. Another English school was established in Upper Sancen in 1833.

That slow progress was made in the introduction and practical use of English is shown by the report of County Superintend-ent C. W. Cooper (the first elected) for 1855. He says: "The approximate proportion studying in English books is seventeenths, of whom but three-eighths understand the language."—Ed.

How sweet, while the evil shuns the gare, To view th' unclouded skies of former days!

It is a part of our nature, wisely so ordained by our benevolent Creator, that, as we advance in years, we delight to look back upon the days of our childhood, especially the period of our school-life. The writer's schoolboy-days, to which the following reminiscences refer, were passed in North Whitehall township, Lehigh county, Pa.

The First English Schools

In eastern Pennsylvania, where Lutheran and Reformed congregations were established by the early settlers, the schoolhouses were owned by the congregations and stood near the churches. The schoolmaster was also the organist of the congregation, which elected and supported him. This officer was well cared for by the congregation. He had to be a man of good character, to whom the religious instruction of the young could be entrusted. We doubt whether any English was taught in connection with German in the schools of the two denominations above named earlier than 1810.
The first English school in Whitehall township probably was that located at the tannery near the Egypt church. It was built about 1810 and was a low one-and-a-half-story building. Teachers there were Michael Kramer, Henry Scholl, Mr. Baringer, Thomas Fitz Jerrold, Mr. Welsh, William Osman, Basil Wood, Mr. Kreider and others.

The next English school was built near a creek, about a hundred yards below the present Balliettsville, so that it may properly be called the Schoolhouse at the Creek. This spot is very homelike to me.

There are objects that have been familiar to us in childhood and that we never forget. They are photographed on the mind, as it were; they become a part of ourselves and remain with us forever. That old schoolhouse and our schoolmasters have never been forgotten.

**Origin of the Balliettsville School**

Let us describe the schoolhouse first. The records tell that at an election held at the house of Moses Lewis on the twenty-ninth of March, 1816, S. Balliet was duly elected president of the English Schoolhouse Society and that George Deichman, Jacob Schneider and Christian Troxel were duly elected managers of said schoolhouse for the ensuing year. This was attested by Peter Romich and Peter Butz, judges of the election.

The house was to be built in a size of twenty by twenty-four feet. Each of the twenty subscribers to the schoolhouse, whose names appear below, was to deliver one short and one long log by the first day of May following.

George Deichman,       Wilhelm Rinzer,
Jacob Schneider,       Nicholas Scheirer,
Nicholas Wolting,       Michael Frack,
Peter Butz,            Peter Groff,
Peter Romich,           Joseph Balliet,

The Schoolroom and Its Furnishings

The inside of the schoolhouse was plastered. The windows were small, the ceiling was low and unplastered. Ventilation there was none. Along three sides of the wall stood long desks sloping up toward the wall, with high benches behind them. One of these benches was occupied by the large boys, the other by the big girls, who read, wrote and ciphered—the senior class. The third was for the smaller pupils, who were begin-
ning to write—the junior class. In the center of the room, around the elephant-like stove, on two rows of benches sat the A B C's and the a-b ab's—the freshmen. A four-sided space in the corner was used as a place for hats, shawls, woollen scarfs and lunch-baskets—the commissary department.

Near the stove stood the master's desk. This also had a sloping top and was painted red. It was about five feet high and the bench behind it was of corresponding height.

Other log schoolhouses were built thro'out North Whitehall township at later periods. There was one at the Union slate quarry, one in Deibert's valley, one at Schnecksville and one near Siegersville. All of these were very low and had small windows; consequently they had poor light and little ventilation. Our modern pig-stable is a cottage compared with the schoolhouse of that period.

Watching the Master—The Schoolday

At the opening of the school-term the new master would be closely eyed by every boy. A close study was made of his physiognomy, and there were many conjectures as to whether he would be "good" or "cross." Will the present administration follow in the footsteps of the last? What course will the new master take in reference to little lotteries, snow-balling, tagging, trading in quills, calamus, apples, popguns, slate-pencils, etc.? We were all in favor of "free trade," but if the master should not be in accord with this enlightened principle, it might produce a panic, a stagnation in the commerce of the neighborhood.

The school-hours were from eight to twelve, and from one to half past four, without any intermission or recess whatever. At eleven o'clock came the order, "Get your spellings." That ever-welcome word "Dismissed," marked the next important event after the spellings, at noon and at evening. Dinner over,
with his eyes closed. Sometimes his heavy breathing would assure us that we might safely start off across the room to kiss the big girls. But lo, now and then the master's wakeful spirit would peep thro' half open eyes from under his bushy brows. The writer was once caught in this act (of kissing) and compelled to sit beside a clergyman's daughter as a punishment. The schoolmaster of that time boarded around among the farmers and was looked upon as the head of the family during his stay, which varied from a week to a month. The neighbors living around a schoolhouse would elect their schoolmaster. Sometimes he would elect himself with the consent of the neighbors. If he did not suit the parents, these would not send their children to his school, thus stopping his salary.

Severe School Punishments

The masters of those times were neither educators, instructors, teachers nor trainers. They were very severe in the government of their schools. They used various instruments and modes of punishing. Among these the rod and the cowskin, the rule and the leather spectacles held the front rank. A boy, who has been the editor of the best German weekly in this county, was once fearfully cowhided by the master, as I was told by an eye-witness. After having laid on the cowhide thick and fast for a while, the master stopped a moment to take off his coat, then resumed his work on the boy and kept it up until he was tired out. The marks of the cowhide could be plainly traced where it had struck the table.

This master also had a baton or stick, two and a half feet long and two inches wide. This was used in spelling thus: When one or more pupils could not spell the word, the one who could spell it would take the baton and lay it on the palms of all who had missed it.

The flat rule was also applied by the master to the palm for many offences in school. This was called Batschkändler-cher gecwa.

Leather straps were used frequently. One master used to lock the two ends of the strap and throw it to the offender. If it remained closed, he was not punished; if it opened, he was.

Another punishment was making a boy stand out with a stick tied in his mouth like a gag. Another was used when there were two offenders. A chair was laid on the floor backwards; then the two culprits were made to sit on it back to back and tied together with a cord. This was once the fate of the writer and another chap, who has since become a justice of the peace. Sitting among the big girls was still another mode of punishment, liked by some and very annoying to others. This too was often the fate of the writer.

Wearing sheepskin-spectacles with the wool on was another mode. The spectacles were thrown to the offender, who had to bring them to the master, put them on, and stand in the middle of the room for a specified time. This was considered a severe punishment; it made the boy look like a monkey.

Kneeling in a corner facing the school was another punishment. Standing on a table with an armful of wood was still another. Girls generally were exempted from these punishments.

Sometimes the whip was thrown at an offender, who would rise with the whip in hand and watch for another criminal, to whom the whip was then thrown. If no other culprit was found in a specified time, the one with the rod in hand had to take his punishment.

Long Sessions—The School at Dinner

We have said that school would open at eight o'clock in the morning and continue without recess or intermission until twelve. Young America in those days had backbone and iron-clad stern ends. What modern boy or girl could sit for four hours in a continuous stretch? Instead of ringing a bell to call us to school the master would come to the door and bellow out, "Books! books!"

If I were a painter, I could still make a graphic picture of the children of our old country-school at dinner-time. Just think of fifty to eighty hungry children in a small schoolroom! The master gives the signal, "School is out", and leaves the room. What a charge on the
stacks of baskets heaped on one side of the room! The contents are spread on the narrow bench and each party groups around it. Cold meat, sausage, bread, cakes, pies and vials of molasses were relished as we never have relished them later in life. The greatest kindness a scholar could show to a companion was to permit him to drink molasses-water out of an empty vial. I can still see them standing with their heads flung back, sucking the delicious liquid from the narrow-necked bottle.

Here and there we see one leaning across the table or over the bench, to share a little delicacy with a poor playmate. If it is not molasses-water, it is probably a piece of pie or ginger-cake. The time of eating was spent in mirthful chatting and laughter. It was a noisy scene, but there was no sinful noise. At one o'clock the school would resume work and continue until half past four.

The morning hours were employed in reading twice, in writing and ciphering at will. The same routine was followed in the afternoon. When we could not work out our sums, the master would "do" them, if he could, then send us back to our seats without any explanation.

Writing With Quills—Our Textbooks

All the writing in school was done with goose-quills, for steel or gold pens were yet unknown. The making and mending of pens consumed much of the master's time and patience. The whole noon intermission was often spent in this work. "Please, sir, my pen splutters," "I've split my pen," "My pen won't write," "My pen is too hard"—such and many others were the cries of the boys and girls, as they surrounded the master, meanwhile making faces at each other behind his back. Those who were too poor to purchase paper would write on their slates. In the early German schools girls did not write or cipher.

Singing and praying were practiced in the parochial schools, but in few or none of the English subscription-schools.

The books used in the German schools were the ABC-Buch, the Psalter and the New Testament. The English books used were: Comly's Primer and Spelling-Book; Maury's Introduction to the English Reader, Maury's English Reader and Sequel, Most's United States History and Pike's Arithmetic. This last was generally known as "Old Pike" and often facetiously called der Hecht—the German name of the kind of fish known as a pike. A certain storekeeper was much puzzled one day, when a schoolboy called to ask for der Schlissel zum Hecht. The boy wanted the Key to Pike's Arithmetic.

A Subscription-School in Hereford, 1814-1854

BY H. W. KRIEBEL.

To illustrate one method of conducting schools prior to the adoption of the present excellent public-school system, we will consider a few data relating to the erection of a schoolhouse and the management of a school at what is now Chapel, in Hereford township, Berks county, prior to the adoption of the present system.

Subscribers, Contributions and Building

A company was organized about 1814 for the erection and maintenance of a schoolhouse on the lot where the Chapel schoolhouse now stands by the following residents of the vicinity, each contributing the sum set opposite his name:

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christopher Schultz</td>
<td>$21.25</td>
</tr>
<tr>
<td>George Wiegnor</td>
<td>20.25</td>
</tr>
<tr>
<td>Jacob Gery, Sr.</td>
<td>17.60</td>
</tr>
<tr>
<td>David Krauss</td>
<td>17.60</td>
</tr>
<tr>
<td>John Schlicher</td>
<td>10.93</td>
</tr>
<tr>
<td>Daniel Heil</td>
<td>12.26</td>
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<tr>
<td>George Marsteller, Sr.</td>
<td>11.26</td>
</tr>
<tr>
<td>Matthias Schultz</td>
<td>11.26</td>
</tr>
<tr>
<td>Samuel Treichler</td>
<td>11.00</td>
</tr>
<tr>
<td>Isaac Griesemer</td>
<td>13.60</td>
</tr>
<tr>
<td>Peter Steinman</td>
<td>6.26</td>
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<tr>
<td>Abraham Griesemer</td>
<td>6.26</td>
</tr>
<tr>
<td>Conrad Heil</td>
<td>9.60</td>
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<tr>
<td>George Steinman, Jr.</td>
<td>10.26</td>
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<tr>
<td>George Meschter</td>
<td>5.26</td>
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<tr>
<td>Adam Schultz</td>
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<td>John Moll</td>
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<td>Henry George</td>
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<td>John Weidner</td>
<td>12.60</td>
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<tr>
<td>George Steinman, Sr.</td>
<td>6.26</td>
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Jacob Deysner ........................................ 16.26
Solomon Yeakel ........................................ 4.26
Jeremiah Yeakel ...................................... 15.60
Isaac Yeakel ........................................... 9.26
Jim Gery, Jr ............................................ 7.33
Jacob Gery, Jr ........................................ 6.26
Elias Ritz .............................................. 10.00
George Clemmer ....................................... 10.00
Jacob Willauer ...................................... 5.00
Samuel Gery ............................................. (?)
Joseph Yeager, admitted into company April 5, 1821 ........................................ 8.00
Jacob Hillegass ......................................... (?)

Of the subscribers Abraham Griese- 
mer withdrew in 1817 and Joseph Ye- 
ger in 1821. George Clemmer, Elias 
Ritz and Jacob Willauer joined the com-
pany after the organization had been ef-
fected.

A schoolhouse was erected by this 
company, on or before 1814. Christopher 
Schultz, who then owned the two 
farms now owned by H. K. Schultz and 
Jonas Kriebel, donating the land, ac-
cording to tradition.

Constitution of the Company

In order that there might be system in 
their work and a clear understanding 
respecting objects, plans and necessary 
regulations, a kind of constitution was 
adopted, of which the following is a free 
translation. Space will not permit us to 
call attention to what may be termed the 
main features of the project, which the 
kind reader will note for himself.

VARIOUS REGULATIONS

of the Company of the newly erected School-
house in Hereford Township.

Whereas, no society, church or association 
of persons for any special object of whatever 
nature can exist without rules and regulations 
or constitution, by which each member may be 
directed for the preservation of peace and 
unity, it is likewise necessary in the present 
case that we, as a company and subscribers to 
this schoolhouse, should endeavor to perfect 
an organization among ourselves, so that our 
business may be conducted in proper order and 
each may have rules for his conduct. In con-
sequence whereof they must select persons 
among themselves to attend to various duties, 
without throwing all the cares and burdens 
upon a few persons, as circumstances may de-
mand.

Wherefore the subscribers to this school-
house, or at least a part of them, shall meet each 
year on the first Saturday in May at this place 
to elect a president, treasurer and two trustees 
in such manner as they may find most suitable.

1. It shall be the duty of the president to 
open the meeting and at each gathering to 
state why the company has met and what busi-
ness is to be transacted. He shall also provide 
ink, pens and paper, since at each meeting 
these will be needed, lest each man depend on 
the others and things be wanting.

2. The treasurer shall keep a memorandum, 
in order that a record may be made from year 
to year of all transactions and that, in case a 
capital should gradually be collected, the annual 
balances in the treasury may likewise be re-
corded. He shall also keep a record of all 
expenses for improvement of the school of 
whatever nature, if necessary. He shall also 
make a record of the gifts for the use of the 
school, in order that a complete record may 
be made each year and transcribed into the 
memorandum.

3. The trustees shall have the right to se-
lect the teacher under the following conditions.
In case he is a stranger to them, they shall in 
the best possible manner find out whether he 
possesses the qualifications a teacher ought to 
have, and is a man of good character as well as 
of adequate knowledge of reading, writing, arith-
metic and the like—not in the German alone, 
but also in the English, and so forth. If they 
have satisfied themselves on these points, they 
may close a contract with him, as they may 
find it desirable and as they can agree with 
him, whether by the month or by the child in 
such way as not to prove disadvantageous to 
the School-Association.

4. It shall also be the duty of the trustees 
to see that proper discipline and decorum be 
observed in the school, and that the teacher 
discharge his duty according to ability. In 
case they find that he has done his work pro-
perly and that complaint is made against him, 
they shall sustain him and in some way or 
other seek to remove the trouble.

5. They shall also provide at all times a 
sufficient supply of firewood.

6. If any one sends a child or children by 
the month, and the same or any of them be-
come sick in the mean time, so that it may not 
attend the full time, the teacher shall not have 
the right to charge for full time, since no one 
is accountable for the absence; but if the pupil 
is absent without just cause, no allowance shall 
be made, since it is the fault of the parents.

7. The teacher shall keep an accurate ac-
count of each and every pupil during the time 
of school, and on the day when the school is 
to close. Trustees at least shall meet here 
and the patrons may do the same in order that 
the report may be made and the account ad-
justed in the presence of the school-teacher, 
when the lists must be handed over to the 
trustees in order that the money may be col-
lected and the school-teacher paid. Should 
any balance be left, they shall hand the same 
over to the treasurer, who shall put it at in-
terest as soon as it is worth while, unless need-
ed for school-repairs.
8. Whoever has just excuse or objections to make of any kind shall present the same on the last day of school or at the trustees' election, in order that the same may be mutually discussed, since such matters do not rest on one or two.

9. And since those who are not subscribers to the schoolhouse and who wish to send children to school are not entitled to send at the same rate as we the subscribers, since they have not had trouble nor expense on account of it, it shall be the duty of the trustees to inform such applicants for school-privileges of the condition of things; namely, that such must pay a dollar per month for each child. But this shall not be a law applicable to all persons, since the children of the poor must also be educated, on which account the trustees shall show consideration, as they deem proper and are able to arrange matters according to circumstances.

10. Each year two trustees shall be elected, the retiring trustees being re-eligible: unless objections are made by them or others, they may be elected for a longer time, which will show itself at the counting of the ballots. The president and the treasurer shall be elected for not less than two nor without their consent for more than three years, except in cases where changes become necessary through sickness or death.

Some Trustees—Furnishing Firewood

From scattered references the following trustees of the Hereford community-school may be named:

1815, Jacob Gery.
1816, Jacob Gery.
1818, Samuel Deisher.
1822, Samuel Gery.
Daniel Heyl.
1846, S. D. Heil and George Wiegner.
1847, H. Marsteller and George Huber.
1848, G. Deisher and E. Baer.
1849, Johannes Steinman and Jonas Nuss.
1850, Joseph Gery and Gabriel Griesemer.
1851, David Treichler and Benjamin Yeakel.
1852, Enoch Schultz and Willoughby Wiliu'er.
1853, Samuel Schultz and Joel Deisher.
1854, Daniel Nuss and Johannes Yeakel.

A partial record shows that loads of firewood were delivered for the use of the Hereford subscription-school as follows:

1814, George Wiegner, Jacob Gery, Adam Schultz.
1815, Jacob Deisher, Heinrich George, George Steinman, junr.
1817, Mathews Schultz, Samuel Dreichler, George Wiegner.
1818, Samuel Dreichler, Elias Ritz, George Klemmer.
1819, Johannes Weidner, George Wiegner, Christopher Schultz, Adam Schultz.
1820, Isaac Griesemer, Samuel Gery, Jacob Deisher.
1827, Adam Schultz.

Miscellaneous Items

Whether the list of teachers or the enrollment of pupils has been preserved, the writer is unable to say. Kind reader, if you know of any definite facts concerning teachers or pupils, you can confer a great favor by placing them at the disposal of the writer of this article.

Christopher Schultz served as treasurer of the company from 1814 to May 20, 1843, when he was succeeded by his son, Joseph K. Schultz, who served until the final dissolution of the company and the winding up of its affairs in 1855. The treasurer's accounts were recorded in pounds, shillings and pence until 1832, when the change to dollars and cents was made. From these we glean items like the following:

Daniel Schlicher received in 1815, 75 cents for a note-board (Noten-Tafel). The teachers could teach the pupils how to sing, and no doubt they and their pupils often made the little schoolhouse echo. They had a well with a bucket at the schoolhouse, as shown by items of expense. Henry Moyer in 1816 received a dollar for locating the water.

Jonas Fetzer was paid sixty cents for some mason-work and George Christian fifty cents for a bucket. The account does not show whether Moyer used a divining fork or was led by his aching bones in finding the water.

Three pounds of shingle nails were bought in 1819 for 36 cents—a rather high price, but would you be willing to forge by hand a pound of such nails for twelve cents? Up to 1827 a yearly charge was entered for making fire in the schoolhouse, ranging from fifty cents to two dollars for the term of four months.

For the first ten years the trustees annually paid over to the treasurer a balance from the teacher's salary. The inference would seem to be that during this period the trustees guaranteed a fixed salary to the teachers and that what
was left from dues, tuition, charges, etc., after paying the teacher was turned into the treasury. In 1821 twenty-five cents were received as balance from the debating club (Sprechschule). Who will sing the glories of this Hereford Literary Society of 1820?

Sale of the Schoolhouse

Hereford township accepted the public-school system in 1845, but, judging by the treasurer's accounts, the school directors did not assume charge of the school until 1849, as during this and the four following years they annually paid four months' rent. During the year 1854 the trustees sold to the school-directors schoolhouse and lot for $140. The price shows that forty years' wear of the house and furniture and the natural advancement of the educational idea had left the equipment in the rear. It is probable that the school-directors soon after built a more commodious house.

Without house or school there was no reason for the continuance of the organization and dissolution took place. The balance on hand, $184.61, was distributed among the contributors or their heirs January 27, 1855, $0.597 on each dollar of original investment being thus returned after the school had been in successful operation four decades.

Doctor Constantin Hering,
A Pioneer of Homeopathy

(See Frontispiece Portrait)

The following article is an abridgment of a biographical sketch compiled by Dr. Hering's daughter and published recently in the Mitteilungen des Deutschen Pioniervereins von Philadelphia.—Ed.

His Father and Childhood Experiences

Dr. CONSTANTIN HERING'S ancestors came from Moravia and wrote their name Hrinka. His father, Carl Gottlieb Hering, an affectionate, gentle-natured man, was educated at the Fürstenschule in Meissen, where Hahnemann received his early education, and later went to the university of Leipsic. He was educated for the ministry, but when preaching his trial sermon refused to cover his own luxuriant blonde hair with a periwig, for which he was censured as lacking in proper respect, and summoned before the Synod. In answering the charge, he took up a lock of his hair, and said: "Why should I hide and cover God's handiwork by that of man?" In consequence he was accused of blasphemy and of having "called God a perruquier." After this he refused to be installed as a minister, though he preached occasionally, and devoted his life to teaching and music. He published many books on musical instruction, and a collection of children's songs that is used to this day.

Before his marriage he lived in Leipsic; later he accepted a position in Oschatz, where Dr. Constantin Hering was born January 1, 1800.

It was customary to welcome the new year by a service in the church. The father, who was a noted organist, was in church, seated at the organ, when a friend brought him the news of the birth of a son. Immediately the organ pealed forth the grand old choral, "Nun danket alle Gott," with such volume and inspiration that people afterwards said: "It sounded as though the heavens had opened and angels with trumpets were blowing the choral." In defiance of a prevalent superstition, Constantin, the name of Magister Hering's first son, who had died in infancy, was also given to this child.

As Oschatz lay on the highway from Dresden to Leipsic, travelers of note often stopped there to see Magister Hering. Dr. Hering remembered many of these guests. He sometimes told of sitting on Chladni's knee and listening to his wonderful account of the Klangfügen. Seume's talk about America and democracy doubtless inspired the listening child with love of freedom and aversion to privileged classes.
His early teachers were persons of like character as his father; in particular, he always spoke with the greatest affection and veneration of his Lehrer Rudolph. He had no liking for history, but a great love for nature, and once incurred a reproof from his beloved teacher, Herr Rudolph, by refusing, in a composition that he had to write, to call Peter of Russia Peter the Great, writing with youthful audacity, "Peter, whom fools call great." He well remembered the battle of Jena and the march of a portion of Napoleon's army through Saxony, on their way to Russia.

On this march a company of soldiers halted before Magister Hering's house and demanded food. Constantin, then a lad of twelve, ran out and gave them a loaf of newly baked rye-bread, which the officer flung on the ground and the soldiers kicked about. The boy cried out indignantly: "It's good bread, my mother baked it; don't you know that God will punish you for desecrating bread?"

After the fatal retreat it chanced that the same squad came and begged for food. The lad again came to succor the poor wretches, this time offering them wheaten bread; the same officer, in rags, his arm in a sling, recognized the boy. "Ah, my lad!" he said, "the curse you told us of has fallen upon us."

Love of Nature-Study—At the University

The boy developed a great and enthusiastic love for the study of natural sciences. His collection of insects, minerals, and plants occupied all the hours that could be spared from school. Among his books was a small work on botany, numbering eighty-eight pages, entitled Systematisches Verzeichniss der Oberlausitz wild wachsend Pflanzen, von Karl Christian Oettel, 1799. On the fly-leaf in the boy's handwriting are the words, "My first book on botany"; the interlinear marks, underscorings and marginal notes on the well-worn pages of this little book show how diligently he used it.

He often said jokingly that the Parcae (Fates) came to him in reverse order, as the first stimulus to a love for natural sciences was the accidental finding upon his father's grapevine of the caterpillar Sphinx Atropos. When, as a young man in Surinam, he discovered the healing properties of the poison of the surukuku snake, he named the new remedy Lachesis, and finally, during the latter years of his life, he likened his labor of compiling his great work on Materia Medica, "Guiding Symptoms," to Clotho's holding the distaff and spinning threads. When the work was well begun he said: "When I shall be called hence the work will be left ready on the loom for other hands to weave."

In 1817 Constantin was sent to an academy in Dresden, where he studied surgery. A year later a copy of Euclid literally fell into his hands at an old bookstall; the volume so deeply interested him that he resolved to go home and devote himself to the study of Greek and mathematics, which he did under the guidance of Director Rudolph.

In 1820 he entered the university at Leipsic. Later he went to the university at Würzburg, attracted by the fame of Professor Schönlein, under whom he graduated with highest honors in 1826. At one time there were four sons of Magister Hering at the university of Leipsic, who were laughingly dubbed by their mates die vier Heringe.* Ewald Hering, next in age to Constantin, became a minister. Karl Eduard Hering devoted his life to music, and Julius Hering, whose special study was philology and who bid fair to outshine all the rest, lost his life while yet a student in rescuing his dearest friend. For nine years, from 1817 to 1826, Dr. Hering's life was devoted to study. His fellow-students nicknamed him der alte Wissen,† on account of his energetic application to study.

His Conversion to Homeopathy

He was poor and so was quite ready to add to his exchequer by engaging to write a treatise which was to prove a deathblow to homeopathy, and to be published by Baumgärtner. When this work was almost finished, he came across Hahnemann's challenge: "Disprove ere

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*The four Herrings
†Old Eisen.
you condemn!" When telling of this he would say: "In the arrogance of my youth, I thought this a sort of 'bluff,' and determined to take him at his word, with the result that Baumgartner never got the wished-for refutation of homoeopathy."

An old friend, an apothecary, was greatly delighted to hear that he was writing against the new school, but when Dr. Hering went to this friend one day for tincture of Peruvian bark, wanting it, as he told him, for the purpose of making a homeopathic proving, the man exclaimed: "My dear young friend, don't you do it; don't you know there is danger in that?" The young doctor replied that he was a student of mathematics and believed himself capable of distinguishing truth from falsehood. From that time this old friend, and many others, turned from him. Some said compassionately that he was going crazy. Himself admitted that he became almost a fanatic in the cause of homoeopathy, preaching it everywhere and at all times and seasons, like a very apostle.

A personal experience at this time also had a most decisive effect on his conversion. In making an autopsy on the body of a suicide, exhumed by the authorities, he accidentally became poisoned through an abrasion on one of his fingers. The wound became gangrenous. Leeches, calomel and caustics, the usual remedies at that time, proved of no avail, and his physicians said amputation of his hand was the last and only hope of saving his life. This he rejected, as the loss of his hand would be fatal to his chosen profession (surgery), and he would rather die than suffer it. Although he was already deeply interested in the new teaching, he still believed it absurd to suppose that external diseases could be reached by internal remedies, and ridiculed the proposition of an old disciple of Hahnemann to treat him with pellets. However, to please his friend, he finally consented to take minute doses of arsenic. He was cured, and, when telling the story, would say: "Hahnemann saved my finger, and I gave him my whole hand, and to the promulgation of his teaching not only my hand, but the entire man, soul and body."

Work in Surinam—Coming to Philadelphia

He received his doctor's degree from the university of Würzburg March 23, 1826, and wrote as his graduation-thesis, "De Medicina Futura," in which he resolutely and ably maintained the doctrine of Hahnemann. In May of the same year he was appointed instructor in mathematics and natural sciences in Blochmann's Institute, in Dresden. Some months later he was sent to Surinam, by the King of Saxony, in charge of the zoological department of the expedition. He remained in Surinam six years, still pursuing the study of homoeopathy and practicing to some extent among the Moravian missionaries and settlers. He also wrote several articles for the Homoeopathic Archives. This proceeding was brought to the notice of the king in such a way as to cause him to direct Dr. Hering to attend solely to the duties of his appointment and let outside matters alone. By return mail the doctor sent in a report, his accounts in full, and resigned his official position, remaining a few years longer in Paramaribo, where he practiced, made researches and some valuable discoveries.

He made many converts to homoeopathy and educated a student, Dr. George H. Bute, whom he sent north at the outbreak of cholera in 1832, to try his skill in fighting the epidemic. While his student was successfully battling with the cholera in Philadelphia, he went among the locers colonized in the vicinity of Paramaribo, outcasts from society, and although unable to cure more than a few, he did much to relieve the sufferings of many. He sent numerous medical articles to his friend Stapf in Germany, who published them in his Archives. He studied the habits and customs of the Creoles, mulattoes, negroes and Arrowackian Indians, risking his life in becoming acquainted with this wild tribe.

In 1829 he married Charlotte Kemper, but lost his young wife soon after the birth of a son and shortly thereafter determined to leave Surinam. Having al-
ways felt drawn towards the United States, the country in which the freedom he so loved was most ample, he determined to visit it on his way home. The vessel in which he sailed was bound for Salem, Mass., and after a very stormy and protracted passage put into Martha's Vineyard for a fresh supply of water and some necessary repairs.

This was in January, 1833. The ground was covered with snow, the first the doctor had seen for nearly seven years. He requested to be put ashore and in his delight took up handfuls of it, pressing it to his face in almost childish glee. He was so weary of being storm-tossed that he did not return to the vessel, but came by land to Philadelphia, where his former pupil, Dr. Bute, had introduced homeopathy, and at the solicitation of William Geisse, a German importer of this city, he remained there instead of returning to Germany, and soon had a large and lucrative practice.

In 1834 he married Marianne Husmann, daughter of Johann Heinrich Martin Husmann, of Hanover, Germany, later one of the pioneers of Missouri. The ceremony was performed by Dr. Theodore Demme, of Zion's church, on Fourth street, another staunch friend of Dr. Hering's until his death. At the house of William Geisse he met Friedrich Knorr, who had come from Prussia a short time before. He and Dr. Hering became most intimate friends, also their wives and children. Together they crossed the Delaware and brought fir-trees from Jersey, carrying them on their shoulders, followed by shouting boys, as the first German Christmas-trees in Philadelphia. The fame of these wonders spread abroad, so that evenings were appointed when the doctor's patients came to see the lighted trees; thus this beautiful German custom was introduced here.

The Homeopathic Academy at Allentown

Dr. William Wesselhoef't, a relative of the Husmanns, who by this time had established homeopathy on a firm footing in Northampton and Lehigh counties, Pa., hearing Dr. Hering had arrived in Philadelphia, came immediately to see him and proposed a plan for establishing a homeopathic school at Allentown, to be supported by a stock-company. January 1, 1834, Dr. Hering's birthday, a committee from the Homeopathic Society of Northampton and Counties Adjacent, consisting of Drs. William Wesselhoef't, Henry Detweiler and John Romig, waited upon him with the result that on April 10, 1835, Hahnemann's birthday, the North American Academy of the Homeopathic Healing Art was founded. It was located at Allentown, Pa., with Dr. Hering as president and principal instructor, and in May of that year Dr. Hering's connection with it began. A large proportion of the funds was raised in Philadelphia under the hearty co-operation of William Geisse and Dr. Bute.

The cornerstone for one of the two wings of the main building was laid May 27, 1835, when Dr. Hering delivered the inaugural address in the courthouse, in the German language, taking for his text Washington's words: "There is but one right way—to seek the truth and steadily pursue it." Funds believed quite sufficient for the maintenance of the academy until it should become self-supporting had been raised, but the scheme unfortunately miscarried, owing to some petty political intrigues and the financial crash of 1837, when the banker with whom the endowment-fund was deposited made a bad failure, and the money upon which the academy depended for immediate support was lost.

During his connection with the institution Dr. Hering's efforts to disseminate homeopathy were indefatigable. He taught, he practiced, wrote books and pamphlets, and had German textbooks translated, so as to bring their contents within the reach of all. At the instigation of his friend Wesselhoef't and with the latter's help, he labored extensively with the country-clergy, who sought instruction and practiced the new healing art upon their parishioners, who lived far away from the new doctors. With one of these, the Rev. John Helfrich, Dr. Hering formed a lasting friendship and had the satisfaction of seeing seven of
this man's descendants—sons, grandsons and nephews—join the ranks of homeopathy.

Two Disagreements with Wesselhoeft

Dr. Hering was not cast down by the failure of the Academy at Allentown. He returned to his practice in Philadelphia after the first and only disagreement he and Wesselhoeft ever had. As a matter of course they intended to settle and remain together, either in Philadelphia or Boston. When discussing details Dr. Wesselhoeft declared that he would take the outdoor practice, visiting the patients, while Dr. Hering was to be consulting physician and so have more time for literary work. Dr. Hering would not agree to this, as Dr. Wesselhoeft was his senior. As neither was willing to yield the harder labor to the other, they finally separated, Dr. Wesselhoeft going to Boston, where he remained until his death.

When settling up their accounts another difficulty arose. Both were students and, like Agassiz, had neither time nor thought to devote to their private money-matters. There arose a question as to which owed the other one hundred dollars; each declared himself the debtor and insisted on paying the amount to the other. Dr. Hering finally came off victor in the contest and forced the hundred dollars on his friend. Many years later, when Dr. Hering was telling this incident to his daughter, he smiled and after a moment's pause added: "Und der Alte hatte doch Recht," for long afterwards I incidentally found a slip of paper that proved it. But as I had had so much trouble in convincing him that I was right, I thought I wouldn't revive the old matter."

Early in 1840 he lost his second wife, a sorrow which for a long time so seriously preyed upon his health that his recovery was doubtful. During this time he was assisted in his large practice by his two brothers-in-law, Dr. Fritz Husmann and Dr. Jacob Schmidt, both of them his pupils in the healing art.

Several years after the collapse of the Allentown Academy. Dr. Hering was asked by Hahnemann's widow to come to Paris and take her husband's practice: afterwards he was several times invited to settle in London. But, honorable and tempting as these invitations were, he refused them all. He loved the country of his adoption, "his children's country," and would not expatriate them.

He delighted in doing honor to individuals and great events. Some time in the early forties, when Friedrich Ludwig Georg von Raumer visited this country, Dr. Hering gathered the prominent Germans of that day in Philadelphia in his house in honor of this guest. Of course there was music, singing and feasting. One course, heralded by a blare of trumpets and brought in by four "printers' devils" in a huge punch-bowl, consisted of sauerkraut festooned and crowned with Wurst.

Visit to the Fatherland—Always a German

In 1845 his failing health and a great desire to see his father, brothers and sisters, induced Dr. Hering to visit the fatherland with his two little children, leaving his practice in the care of Dr. Husmann. While in Germany, visiting his relatives and many old friends, he married his third wife, Therese Buchheim, daughter of Christian Friedrich Buchheim, army-surgeon in Bautzen Saxony. The sudden death of his brother-in-law, Dr. Husmann, called him prematurely to Philadelphia, early in the summer of 1846.

After several changes of residence, he finally in 1852 secured the property on Twelfth street, above Arch, which he had long tried to purchase, as it had a very large garden. Here he lived until his death, July 23, 1880. He took great delight in his large garden and for some years personally superintended the culture and care of it. As soon as the weather permitted in the spring and until late in the autumn what time he could give to his family and friends was spent there, either under a much-loved elm-tree, or in a grape-arbor, where the German afternoon-coffee was partaken of.

Ever pursuing his life-work with loyal and unfailing ardor, Dr. Hering was broad-mindedly interested in literature.
art, music and politics, and found his recreation in these. When the events which induced the Civil War were crystallizing, and ever after, he was a fervent and enthusiastic Unionist. When Fremont was nominated for the Presidency, his whole soul was in the nomination.

He bore testimony to his love for his native country on all occasions, and was always deeply interested in German affairs; even in his young manhood he had faith in the eventual accomplishment of German unity. In 1826, on a visit to Cologne, he was present at a banquet, at which he predicted the completion of the great cathedral. His prophecy was received with much mirth, but undaunted he arose and gave as a toast the sentiment: "The cathedral of Cologne will be completed as surely as Germany will become one and united." The toast was drunk amid much ironical laughter, and the young doctor complimented as an excellent satirist. But he meant no satire; he was in dead earnest, and lived to see Germany united and the completion of the cathedral assured.

His faith in the accomplishment of German unity never wavered, and how well he foresaw what was to come is shown in a paper, read by him at a social club called Die Kannegiesser, and subsequently printed in 1860. "Die natürliche Grenze." In September, 1870, he had the happiness of celebrating the victory of German arms and unity by a festival at his own residence, beginning with a choral, "Wie schön leucht't uns der Morgenstern," by a quartet of brass-instruments at 7 a. m., and continued during the evening.

March 23, 1876—the Centennial year—his many friends celebrated the fiftieth anniversary of his graduation in medicine by various ceremonies and a banquet at the Union League. He was an early member of the Deutsche Gesellschaft, the Alte Münnerchoir and many other societies, but, unlike most Germans in America, Dr. Hering, though truly loving the country of his adoption, remained all through his life a German as he was born. The house on Twelfth street was by many called "Little Germany"; the home-language was German, his children never addressing him in any other.

His hospitality was unlimited. No German of note who came to this country but visited and rested with him a while; all were made royally welcome. The anniversaries of the great poets and men of science, and notable events, such as the successful laying of the Trans-Atlantic cable, etc., were all occasions to gather his friends about him to rejoice in German fashion.

His Scientific Spirit and Untiring Industry

When in quest of knowledge, everything else had to give way; time, money, strength, sleep, all were sacrificed for the sake of science. He brought everything to the touchstone of scientific experiment, and was wont to say: "There is no such thing as belief in science. A property or thing is or is not." Everything was subjected to trial, and if it did not stand the test, he never strove to bolster it up with a more plausible theory, but cast it off as useless. A year or two before his death he remarked to some of his students: "Well, gentlemen, to-day I have lost one of my best beloved children. For more than twenty years I have been collecting facts and data to establish a pet theory of mine, and I was about to publish and give the results to the world, when to-day I have fully decided that it cannot stand the test of scientific experiment, and so I have buried it out of my sight. Not without a pang—but as my theory is not true, that is the end of it."

He was not a money getter. He did not care to amass this world's goods; but he wanted to be rich in learning, especially in all that pertained to his profession. He was logical, discriminating, a great lover and close observer of nature, a hard student, of unwearied industry. While Wilhelm Jordan was staying at his house, he remarked to a friend: "Jordan is a man of wonderful ability, but I have lost regard for him. Last evening, in a burst of feeling, he said: 'O, how badly it makes one feel to be convinced of error!' I felt indignant at such a statement and replied: 'No, not
if one be moved by proper motives. The only feeling of an honest man should be, how glad I am to learn the truth! I am sorry, but I have lost regard for Jordan."

He accorded the fullest respect to the opinions of others, and largely for that reason always commanded respect. He was an earnest, patient and constant toiler, and died in working-harness, seeing patients within a few hours of his death, and literally with pen in hand, correcting proof-sheets. His patients venerated, trusted, loved, almost worshiped him; no other man could supply his place.

Pennsylvania's Old Apprenticeship-Law

BY ROBERT G. BUSHONG, ESQ., READING, PA.

THE repeal by the Legislature at its last winter's session of the Act of 1770, which has been the general foundation of apprenticeship in this State, serves to recall to mind a relationship which at one time flourished in this Commonwealth, but which lately has so fallen into disuse that the statute's repeal will scarcely affect industrial conditions.

The Meaning of Apprenticeship

What is meant by apprenticeship? We must first of all distinguish between the legal and popular significations of the word. Popularly we call a person who is learning a trade an apprentice. For example, where a man must serve a certain length of time before he is recognized in a certain trade as fully competent to carry it on, we speak of such a man as an apprentice, regardless of many things which are essential characteristics of the legal status of apprenticeship. The relationship is merely contractual like that of any other employment. If the apprentice quits work an action of damages lies against him, if he is of age; if not of age, there is absolutely no remedy, because it is a rule of law that the contracts of a minor are voidable, except in cases it is not now necessary to consider.

In the case of apprenticeship in its strict legal signification before the repeal of the Act referred to, we have to do with an entirely different matter. It was what is called in law a status rather than a contract relation. To be a legal apprentice, it was necessary, first, that the apprentice be under age; if a male, under the age of twenty-one; if a female, under the age of eighteen years. Secondly, the relationship had to be created or the person be "bound out" (as it was called), by the overseers of the poor—who were authorized to bind out, with the consent of two magistrates of the county, all children whose parents were unable to support them and who in consequence came to be public charges—or by the apprentice's parents, guardians or next friends. In the former case the minor was not consulted and his consent was not obtained, but in the latter case his consent was necessary. Care was always taken in binding out by the courts to see that the prospective master was a capable instructor and a man of good morals. When properly bound out in either of the ways just described, the apprentice was personally responsible for the performance of the agreement entered into on his behalf, regardless of his minority, and upon attaining his majority he became liable to an action for damages if he was a party to the agreement. Other remedies of the master will be adverted to presently.

Purpose and Effect, Rights and Duties

The purpose of the binding out had
This Indenture

Witnesseth, That Frederick, Oboms, junior, son of Frederick Oboms, of Colihand Township, in Berks Country, County and Province of Pennsylvania, hath put himself, and by these presents, by will and accord, to Edward Penn, of Narrow Township in Berks County, Pennsylvania, Governor, Terms to learn his Art, Trade and Mystery, and after the manner of an Apprentice to serve him, and his lawful Commands every where readily obey. He shall do no Damage to his said Master, nor fix it to be done by others, without letting or giving Notice thereof to his said Master. He shall not waste his said Master's Goods, nor lend them unlawfully to any. He shall not commit Fornication, nor contract Matrimony, within the said Term: At Cards, Dice, or any other unlawful Games, he shall not play, whereby his said Master may have Damage. With his own Goods, nor the Goods of others, without Licence from his said Master: he shall neither buy nor sell. He shall not absent himself Day nor Night from his said Master's Service, without his Leave: Nor haunt Ale-houses, Taverns, or Play-houses; but in all Things behave himself as a faithful Apprentice ought to do, during the said Term, and the said Master shall use the utmost of his Endeavour to teach, or cause to be taught or instructed the said Apprentice in the Trade or Mystery of Merchant and Coaching, and procure and provide for him sufficient Meat, Drink, Apperits, Lodging and Washing, fitting for an Apprentice, during the said Term of nine years and teach him to read English, write, and from the customary Trades and Freedom, free of the pay the whole Term: he shall teach him names having paid the said Frederick Oboms, his Father, before his decease, besides himself to his perfect knowledge of the art thereof, and all manner of things relating to the said Term, and all that he is to know thereof, which he hath to learn whereby he is to be fitted to his trade with his two years from this Day. This said day shall be free.

And for the true Performance of all and singular the Covenants and Agreements aforesaid, the said Parties bind themselves each unto the other firmly by these Presents, in Witness whereof the said Parties have interchangeably set their Hands and Seals hereunto. Dated the ,

[Signature]

Sealed and delivered in the Presence of us.

[Signature]

[Signature]

Fac-simile of Indenture of Apprenticeship, Dated March 5, 1764.
to be to teach the apprentice some "art, trade, occupation or labor," in order to make the binding out valid. An attempt was once made to bind out a ward as an ordinary servant, that is, without any idea of having him learn a trade, and the indenture was held to be unlawful. It was permissible, in some circumstances, to bind out foreigners as servants, but this custom was never extended to native-born persons.

The effect of apprenticing was in general to transfer parental rights and duties to the master. It was the duty of the master to furnish board, lodging and support generally to the minor. An indenture of apprenticeship which released the master from the obligation of furnishing board during part of the year was therefore held invalid. It was not necessary to have the apprentice live in the same house as the master, but if he lived away, the master had to pay his board. The master also had to see to it that the apprentice received a reasonable amount of education. Just what was considered "a reasonable amount" it would be difficult to say, but in all probability, if the apprentice was taught "the three R's" the master would not be held delinquent. It was further incumbent on the master to care for the apprentice's morals. Compelling him to work on Sunday or allowing him at the age of six years to appear on the stage were grounds for avoiding indenture. Finally the master was bound to use reasonable endeavor to teach the apprentice the trade for which he was apprenticed. If a master did not substantially perform these duties, the apprentice could be released from his obligations.

The most important right of the master was to have the advantage of the labor of the apprentice. In order that he would be in a position to enforce this right, the master had what might be called the remedial right of punishing the apprentice and he was not responsible for excesses or mistakes, if he exercised good faith. The law provided too that punishment, even to the extent of imprisonment, could be visited on apprentices who did not live up to their agreements. Provision was also made by which runa-

way apprentices could be arrested and returned to their masters. Other duties and rights could be created by express covenant.

In certain cases apprentices could be assigned by their masters or their representatives. The Act of 1799 provided that, if a master died, the executors or administrators, if allowed by the original indenture, could assign the apprentice, subject to the approval of the Quarter Sessions. The same Act provided for an assignment by the master himself with the consent of minor and parents.

The relationship was terminated in various ways, some of which were the death of the apprentice or his attaining his majority, mutual consent or cancellation by the court for the master's non-performance of his duties.

Why Apprenticeship Became Obsolete

The reasons why apprenticeship became obsolete are no doubt many, but among them the present-day employer's unwillingness to take upon himself the arduous duties of the master must be noted. The advantage to the master of being able to compel his employee to serve out his term is more apparent than real, because a sullen servant is hardly better than none. Finally, the idea of being compelled on pain of imprisonment to work for a particular person came to smack too much of involuntary servitude for the liberty-loving employee of the nineteenth and twentieth centuries. The opposition to apprenticeship from this quarter became so great that it was necessary to pass a law forbidding any attempt to compel an employer to refuse to take apprentices. Though probably only some of the causes, these were enough to determine the fate of apprenticeship.

The original of the facsimile indenture of apprenticeship which accompanies this article was kindly furnished us by Mr. Frank Y. Kauffman, of Oley, Pa. This ancient document is of special interest, reciting in detail the terms of the contract formally entered into between master and apprentice a century and a half ago. Moreover, it shows that "husbandry or farming" was included among the "arts, trades or mysteries" which had to be learnt by means of an apprenticeship.—Ed.
"Assimilation" is the task which now presses most weightfully upon the American people; and the controversy over the restriction of immigration practically turns upon the question whether the newcomers are likely to become Americans, or at least the fathers and mothers of Americans. One party unkindly compares Uncle Sam to an ostrich, which envelops pebbles, nails and broken glass, but does not digest them; on the other side people point to the indisputable fact that every American is an emigrant or the descendant of an emigrant. The matter is getting serious in view of the fact that of the ninety millions of Americans, about fifty millions are not descended from English ancestors; and we are all accustomed to the generalization that New York has more Germans than Breslau, more Irish than Dublin, more Italians than Milan, and that Chicago is a great roaring polyglot Vanity Fair, in which all nations may hear their own tongues and be injured by their own cookery.

A DISTINCT TYPE TODAY

This question of the foreigner and his attitude to the native population is as old as the United States. Rogen Harlakenden among the Pilgrims was clearly of Dutch descent; French Huguenots tried to settle the Carolinas a century before the English were permanently established; in several of the colonies, as at Palatine Bridge, New York, New Bern, North Carolina, and Salzburg, Georgia, there were early German settlements; while into other colonies poured a stream of the tough and vigorous Scotch-Irish. It is not an accident that Antrim, Dublin and Derry can be found in New Hampshire, and Donegal in Pennsylvania; for the Scotch-Irish and some of the pure Irish were among the early colonists. By far the largest infusion of foreigners, however, was the settlement of Germans in Pennsylvania, for it was not only numerous, but prolific, both in stout children and in religious sectaries, so that in colonial times it was in civilization and the character of the population different from other parts of the same colony. After nearly two centuries of life in America these people, who have received very few accessions from Germany since the American Revolution, are still separate, and show little signs of complete absorption into the remainder of the community. Here is therefore a test, or rather a suggestion, as to the future of other races which are forming colonies in the midst of the English-speaking population.

This race-element is commonly called the Pennsylvania-Dutch, a term taken rather ill by educated people, who much prefer to be known as Pennsylvania-Germans, but the ordinary farmer, though he perfectly knows the difference between a Holland Dutchman and a German, commonly speaks of himself and his family as "Dutch." Nobody knows how many of them there are, for they are, of course, included in the census reports as native-born Americans, children of native-born parents, but the counties of Lancaster, Lebanon, Dauphin, York, Cumberland and Berks, which contain more than 700,000 people, are probably over half Pennsylvania-Dutch; half a million would be a low estimate for the total number of these people within the State of Pennsylvania alone.

A VERY MUCH MIXED LANGUAGE.

But it must not be supposed that there is only one kind of Pennsylvania-Dutch; experts enumerate at least six main varieties, divided according to their church. Of the first are the ordinary German Lutherans; then the United Brethren, or Moravians; then the Dunkers, a Baptist sect; and then the three closely allied sects of Old Mennonites, New Mennonites and Amish. Among themselves these various religious bodies have as many points of repulsion as of attraction; but they unite in obstinately sticking to two languages that are not English. The first is High German, so widely used that the annual edition of the Neuer Gemeinnütziger Pennsylvanischer Calender, which is now in its seventy-eighth annual issue, is printed by the hundred thousand, and includes among the saints' days the birth feasts of Adam and Eve, David and Benjamin Franklin. The second tongue is spoken and not written; yet it is not the Americanized kind of German that one hears in "Over the Rhine" in Cincinnati. The Pennsylvania-Dutch speak what is often called a dialect, but is really a barbarous compound of German and English words in German idiom, somewhat resembling that mixture of Hebrew and German called Yiddish. Infinite are the quaint turns of this so-called language, which is freely spoken and understood by several hundred thousand people, and has been even translated into verse, especially that of Rev. Mr. Harbaugh, who wrote a volume of poems called Harbaugh's Harfe with an English translation on opposite pages. Some phrases will illustrate this speech. Kookamutto is an almost unrecognizable form of Guck mal da. Buggy-forry is Pennsylvania-Dutch for im Wagen fahren. A droll phrase, especially applicable to this season of the year, is, "Is your oof off?" meaning, "Is your vacation over?" A lawyer of large experience and knowledge, former attorney general of the State, declares that he has heard a Dutch justice say: "Ich habe suit gebrought and execution geisued." The same eminent lawyer deposes that within about two years he happened to go into a court, where proceedings among Dutchmen were going on
before a Dutch justice, the witnesses being examined in Pennsylvania-Dutch. The counsel, interrupted for a moment by a conversation in English, unconsciously resumed his questioning in English, to which the witness replied in English; presently, without anybody’s noticing it, the witness fell back into Pennsylvania-Dutch, and after a little the counsel also took up that tongue. Meanwhile a stenographer was busy taking down the testimony, and when asked what language he used, he answered: “Oh, I take notes in English, and nobody ever finds any fault.”

An example of phonetic transliteration of the dialect is as follows: “Der klea caunt meer awver; sei net recht g’sund, for er kreisht ols so greisel-heftich orrick in der nacht. De olt Lawbucks belief er is wos mer aw ge-wordna haust, un caunt meer set braucha de-for,”—which in German would be: “Der kleines mein mir aber, sei nicht recht gesund der er recht g’sund so greuelhaftig arg in der nacht. Die alte Lawbucksbein belief er ist was wir gewachsen heissen, und caunt wir sollen braunchen dafür.” In English: “The child seems to me not to be quite well, for he screamed so cruel hard in the night. Lawbucks’s woman insists he has dropsy and thinks that we ought to do something for it.”

A copy of a singular example of an inscription in Pennsylvania-Dutch hangs in the house of General Hensel near Lancaster:

GOTGESNEGEDISESHAUS
UNTALES WAS DAGEHETEINUT
AUSGOTGESNEGEDALEASAMPTUT
DARZVDASCAXZELAMTGTOTAL
EINDIEEHPSOKXSTKEINEMMNES
· CHENMEHRAXNO 1759 JAHRS
PETER BRICKERELISABETHBRICKER-IN.

It takes close attention and a subdivision of the puzzle into component words to discover that this is a German inscription put up by Peter Bricker and his “Brickeress” asking “God to bless this house and all that goes therein or out and all authority and the village and the pulpit and to God alone be the honor else mankind no more. Amne the year 1759.” One of the worst specimens of Pennsylvania-Dutch on record was recorded by an ear-witness as follows: “Ich habe mein Haus gehinstedt und geklapboared.” Although anybody who knows some German can catch the sense of Pennsylvania-Dutch, none but an adept could express his more elusive emotions in this tongue.

NOT OVER FRIENDLY TO EDUCATION.

As a matter of fact probably seven-tenths of the Pennsylvania-Dutch can talk English, and many of them perfect English; still there are many thousands who are dependent upon the jargon for communication with their fellowmen. The Pennsylvania-Dutchman “does not favor too much education for young people because, he says, “It makes them lazy” if pushed a little farther, he defines his saying to mean that if young people are too much educated they are not willing to stay on the farm, and farm-work is what people are made for. It is one of the mysteries of the situation that the free schools have not long since broken up and dispelled the Pennsylvania-Dutch lingo, as they have dispensed of so many other foreign languages. One trouble is that the free schools of Pennsylvania were not founded until well on in the nineteenth century, and to this day the State authorities are not rigorous in enforcing the requirements as to the length of the school-term and the character of the teaching; furthermore, in many communities the children are all or nearly all Pennsylvania-Dutch and are not driven by that wholesome desire to be like their neighbors, which causes many foreign-born children to shake off their accent. Nevertheless there are several colleges kept up by the Pennsylvania-Dutch churches and many of the sects have an educated ministry.

ODD OLD LANCASTER.

Some of the children of Pennsylvania-Dutch families find their way into the great world at last, and many of them might compete in outward show with Yankees for the Pennsylvania-Dutch are a rich people. The most interesting and probably the most thrilling place in the Dutch counties is Lancaster, which in the time of the Revolution was already so important that the Continental Congress sat there for a time. Its conservatism is shown by the existence on one street of five business-houses, carried on under the same firm-name as one hundred and forty years ago. It is almost the only town in the United States which still possesses two of the old-fashioned inns, where you drive through an archway into a courtyard surrounded by galleries, such as Dickens loved to describe.

How many thousand stamping horses have kept how many thousand guests awake in the old Leopard Inn at Lancaster? There in Lancaster and the other cities of the region, the Pennsylvania-Dutch for the most part have thrown over their peculiar ways, and have become identified with the rest of the community—so much so as sometimes to be observers of the peculiarities of their countrymen. The typical Pennsylvania-Dutchman is a farmer, possessing a smaller or a greater (usually a greater) quantity of that bountiful soil which, properly enriched, makes Lancaster county the richest agricultural county in the United States. Somewhere on this property is one of those enormous barns with an overhang for handling the cattle; and incidentally there is a house, which, though on a much smaller scale than the barn, is usually neat and almost invariably clean. The farming would take away the breath of a Kansas or Texas brother, for beef-cattle are raised in considerable numbers alongside
splendid crops of grain. But in Lancaster county the product of most value is tobacco; and it is a truth vouched for by experts that from one farm of 130 acres last year was taken $11,000 in tobacco, besides $3,000 worth of other crops. Almost every square yard of the countryside is under cultivation, till you reach the hills tops where there is some woodland. It is like Iowa, for the sweep of completely occupied farmlands. The ordinary farm-team is still four horses, with a man mounted on the near-wheel horse, although the old-fashioned Conestoga wagon, which in old times could be seen in trains of as many as two hundred together, with its high body looking like the forecase and aftercastle of a seventeenth-century ship, and its canvas top, has almost disappeared.

TRUE PEASANTS

These are the canny people from whose savings arise banks and trust-companies; whose trade makes part of the wealth of the thriving cities, whose capital has constructed a network of trolleys; whose investments extend throughout the Union. Yet the true Pennsylvania-Dutchman is never a "country gentleman"; he likes to have money and will spend large sums for anything upon which he sets his heart, but has a thick streak of resolute determination not to part with his money on slight occasion. It was one of the many brilliant generalizations of the late Nathaniel Shaler, that one of the main difficulties with American government, and especially with city government, is the attempt of a foreign peasant class to adapt itself to urban life. Now the true peasant is hardly to be found anywhere in the United States, outside the rural negroes of the South; the Southern poor white has not the peasant's thrift; the Western farmer is a yeoman and not a yokel; the New England agriculturist is a town-meeting in himself. The Pennsylvania-Dutch are, however, genuine peasants, much of the type of the well-to-do French peasant, accustomed to a simple and inexpensive life, untrifled by the accumulation of money, extravagantly fond of owning land, and therefore showing striking contrasts of standard and behavior.

Here is one example taken from a recent personal experience. There is in Lancaster county a Pennsylvania-Dutchman, a cigar manufacturer on a small scale, who lives in a very comfortable house, recently enlarged, and is known to be "well fixed." A party of visitors came to his place, but Heinrich was away and the honors of the place were done by Mrs. Heinrich, a stately and handsome woman, who would have been at perfect ease with the governor of the Commonwealth, had he been one of the company, and did the honors of the place as a duchess might have done. When someone noticed a handsome porcelain refrigerator standing in the living-room, and asked if he might look into it, she replied with perfect serenity: "Oh, yes, but there isn't anything in it but newspapers. You see it's thisaway. Heinrich thinks we don't need ice because we got such a cool cellar and so we don't use that refrigerator." "But where is Heinrich today?" "Oh, you see it's thisaway, we started yesterday, off in one of our automobiles and it broke down, and we had to come home in the trolley; and so now Heinrich took our other automobile, and he's gone to get that one fixed." Heinrich is a dabster in automobiles, buying and selling to buy a better one: and he is perfectly willing to pay a hundred or two dollars for a refrigerator; but what is the use of laying out money on ice, when you have such a cool cellar?

DUTCHEMEN DRIVE OUT IRISH

It is only when on the ground that one realizes that the Pennsylvania-Dutch are not the only individual and discordant factor in that State; central Pennsylvania was settled by four different races—Germans, Scotch-Irish, the Scotch-Irishman, the Quakers, and the people of English stock, including a few Yankees. The Quakers took up a belt of territory running through the Chester Valley, and among them grew up an anti-slavery and abolition strip; the Scotch-Irish took a parallel belt; and the German lay between the two: hence an antag- onism which has not yet worn out, since the Quakers were anti-slavery. But their Irish and Dutch neighbors were inclined to be pro-slavery. In the riot at Christiansa, a few miles from Lancaster, in 1851, when one Gorsuch was killed in the effort to recapture his runaway slaves, the whole eastern end of the State was in an uproar, and a governor was defeated on the issue of siding with the pro-slavery faction. The Scotch-Irish as farmers have steadily lost ground to the Dutchmen, who stand ready to buy up farms as they become vacant; and there is a good story of a lonely Scotch-Irishman, the only one left in a township, who finds all his neighbors voting against him on the question of changing a road, and when the vote is taken, says, "I don't mind the d——d Dutchmen, but they come in here and spoil our society." Simon Cameron was of the Scotch-Irish, or rather of the pure Scotch blood, but married into the Pennsylvania-Dutch. Of course the reason for the fading away of the Scotch-Irish farmers is that they are gone to the cities to make iron, to make money, and to make material for the suits of the attorney general of the United States. Undoubtedly, however, one of the reasons for the permanence of the Pennsylvania-Dutch is the lack of harmony and neighborly feeling with their nearest neighbors. You know a Scotch-Irish farm when you see it, because it has not a red barn and is not so neatly kept up.

VEXED, THEologically AND Politically

A stronger reason for the segregation of these people is their fondness for abstruse theological hairsplitting, such as might better befit their Calvinistic neighbors. The German
immigrants as early as 1708 began to include Baptists—of whom the strongest sects now-
days are the Dunkers, and ascetics like the com-
munities at Ephrata, Lütitz and Bethlehem.

The Ephrata community, which was practi-
cally a monastery and nunnery, founded by
Conrad Beissel in 1738, is not yet quite ex-
tinct; and the Chronicon Ephrataense, in Dr.
Hark's general translation, is one of the quaint-
est services of American church-history. In
his early life Beissel was almost prevented from entering on his work by con-
sumption, till a counselor said to him, "My
friend, you meditate too much on the world's
dark side"; and after he had given him some
instructions as to his condition, he prescribed
the use of sheep's ribs, "by which means,
through God's grace, he became well again.

In Lancaster county the Mennonites and the
Amish (pronounced "Awmish"), are the most
numerous and decidedly the most picturesque,
since they still maintain a costume, special ob-
servations, and a separate life. The old Men-
onites and the new Mennonites appear to be
very distinctly marked in that the wide caps of
the old Mennonite women are allowed to flow
loosely, while among the new Mennonites, as
a stricter and severer church, the cap-straps
are tied firmly under the chin. The women
wear blue or red tight-fitting dresses with a
pointed cap of gray and commonly a sunbon-
et over the cap; the Mennonite men are not
very different from their neighbors. New
Mennonites literally put their fingers in their
ears if exposed to religious exhortation of any
but their own people, even at a funeral. The
Amish, however, are strongly marked, because
the men give to their head a "Dutch cap," which makes them resemble the Holland youth
whose portraits adorn the advertisements of
cereals, let their beards grow (hence they were
formerly called "beardy men"), and fasten their
grey home-made garments with hooks and
eyes. Neither Mennonites nor Amish will
take an oath, nor go to war; hence, when other
Pennsylvania-Dutchmen during the Revolu-
tion entered the patriot army the Mennonites
were considered Tories. Accepting this con-
servative position in politics, they became Fed-
eralists, and their region approved the Federal
Constitution of 1787; the other Germans, in
their role of patriots, became Jeffersonian
Democrats, and to this day Berks county, in
which they abound, is an inalterable Demo-
cratic stronghold, in which for thirty years
after his death they were still reputed to be
voting at every election for Andrew Jackson
for President; while neighboring Lancaster
county, in which Mennonites are abundant, is
overwhelmingly Republican. The Amish, bet-
ter than any of the other sects, stand by their
ancient customs; women commonly do not sit
at the table with the men, who take each his
own portion from a common dish; and the wo-
men come afterward. The Amish almost in-
variably worship in private houses; there are
only two church buildings of that sect in Lan-
caster county: their religious services last
three or four hours, including sermons by lay
preachers. Their weddings last all day, and if
there be an unmarried brother or sister older
than the bride, the guests go through the cere-
mony of setting the person thus passed by "on
the bake-oven." As you go through the coun-
try the Amish houses may be recognized by
their extraordinary colors; a stone house stuc-
coed and painted orange; a wooden house rasp-
berry color with blue blinds, or a fine shade of
mauve. The Amish are fond of good horses
and if your automobile passes a couple of
Amish girls in their scant red dresses, black
aprons and white caps, they will adjure you:
"Don't let her run off now yet," but in the
same breath will call you to notice that they
are driving a borrowed horse: the implication
being that they have better horses at home.
The Amish stand by each other in times of
difficulty and are a straightforward and hon-
est folk, though a bit too much like the good
people of Thrum's when it comes to doctrine.
There is a branch of the Amish popularly
known as the "whip-socket Amish," founded
by a brother who rebelled at the discipline of
the regular Amish because he would have a
whip-socket, instead of carrying his whip in
his hand, as was the custom. Nevertheless the
Amish are quick to take up new agricultural
and household implements, and are highly es-
teeemed amid the fraternity of patent wash-
boilers, hayforks and stump-pullers.

ENGLISH NAMES THERE TOO

Intermingled with the Dutch and the Irish
and the Quakers in Lancaster county are most
interesting memorials of another Church and
influence. As the Boston politician, Ireland-
born, remarked when he noticed the names of
the candidates for school committee: "How
these Americans are pushing in!" Some of
the oldest Episcopal churches in the Middle
States are to be found in Lancaster county,
especially Lacock church, Donegal church,
which lies close by the Cameron estate; and
St. John’s churchyard, in which is the renown-
ed tombstone of "Adelaide with the broken
lily," emblem of a life ruined by a worthless
husband. The old King's highway, the first
road toward the Far West, can still be travers-
ed from Philadelphia to Lancaster, and along
it are strung many old taverns, such as the
Bird-in-Hand, with a large space in front
where the wagons were drawn up at night.
There is a hospitable house at Kinzer, near
Lancaster, where on the piazza hang two of
the fine old signboards, one of them, "The
Three Crowns," shot through with the bullets
of Republican enthusiasts, and insufficiently
painted over as "The Waterloo."

Really to enjoy this region one needs a host
who shall be brimful of the lore of the coun-
try: and a company of eminent spirits who will
give a day's holiday to motoring over the un-
deniably bad roads, among the rich farms
and through the picturesque hills, stopping at Lititz for the children to be treated to ice cream sandwiches by a Pennsylvanian whom the children, unabashed by "excellencies," straightway "know by his picture," and so to the mansion of a former Pennsylvania senator who loves the soil of Lancaster county best of all the surface of the earth. Socially, politically, financially, industrially, the Pennsylvania-Dutch can not furnish their own leaders, yet whatever their religious and social narrowness, they have set to the whole nation an example of industry, thrift and respect for the rights of others.

Pennsylvania Historical Societies:
Their Aims and Their Work

The encouragement of historic research being logically a part of our designated field of labor, we have opened a department devoted chiefly though not exclusively to the interests of the societies constituting the Pennsylvania Federation of Historical Societies. This department will give data relating to the work of historical societies—notable meetings, contributions, papers read, etc. As space permits, short sketches of individual societies will be given, telling their history, objects, methods of work and the results achieved. We cordially tender the use of these columns to the societies for the expression and exchange of ideas relating to their work.

The Wyoming Historical and Geological Society

Organization and Membership

The Wyoming Historical and Geological Society was organized in the old Fell Tavern, Northampton street, Wilkes-Barre, February 11, 1858, to commemorate the successful experiment made by Hon. Jesse Fell, February 11, 1858, of burning the Wyoming anthracite coal in a domestic grate. The Society has had a continuous existence for fifty years.

Its fiftieth anniversary will be celebrated February 11, 1908. The centennial of Jesse Fell's discovery, which has brought such immense wealth to the Wyoming Valley and northeastern Pennsylvania, will be celebrated by this Society on the same day. The experimental grate used by Judge Fell in his discovery has long ceased to exist, but one of his grates made and used by him in his home, is preserved in the Society rooms.

The Society was organized to cover the original limits of Luzerne county (1858), and therefore extends over the entire counties of Luzerne, Wyoming, and Lackawanna.

The members of the Society are divided into honorary, corresponding and resident, the last-named into life members and annual members. The annual dues are five dollars; the life members' dues, which cover all financial obligations and constitute an invested life-membership fund, one hundred dollars. The life members number 150, of whom nine subscriptions are not yet due; thus the life-membership fund is $14,100. Any person who contributes to the Society at one time a sum not less than one thousand dollars, will be placed on the life-membership list as a benefactor.

Building and Library

The home of the Society is a handsome edifice of brick in the rear of the Osterhout Free Library, South Franklin street, Wilkes-Barre, facing the street. This building is provided by the will of the late Isaac S. Osterhout, a member of the Society, who, in founding the well established library which bears his name, generously provided this Society with a permanent home, free from all charges of rent, light, heat or repairs. No financial aid was given with this fine legacy. The building itself is 40 feet wide by 60 feet long and three stories high. Its interior furnishing of cases, desks, etc., is the work of the Society. It is supplied with a fine large fire-proof safe, in which the Society's rare manuscripts are preserved.

The library of the Society contains 18,000 books and pamphlets, very few of which are duplicated by either the Osterhout Free Library of 38,000 books, or the Albright Free Library, of Scranton, Pa., of 33,000 books.

Of the Society's books, 16,000 are on American history and genealogy, and 2000 on geology. The library has also 1200 bound volumes of local newspapers, the only full set of United States statutes at large in northeastern Pennsylvania and, being also a Pennsylvania and a United States depository, it contains title published by the State and the general Government. The department of genealogy, English and American, contains nearly 1000 volumes.

While this Society is a private institution, supported solely by the dues of its members and the income from its endowment, it has opened its library and museum for reference and study to the public free, each weekday from 10 a.m. to 5 p.m. The annual visiting list of schools, classes and individuals numbers between 6000 and 7000 persons.

The Osterhout Free Library and the Scranton Free Library, 20 miles east of Wilkes-Barre, two libraries aggregating nearly 100,000 volumes, buy very few books on American history and genealogy, and none on genealogy, but refer all students of such subjects to the
library of this Society. The latter is therefore the purveyor of these three lines of study for almost the entire northeastern portion of Pennsylvania. Of magazines alone pertaining to these subjects the Society keeps on file one hundred not found in the above free libraries.

A card-catalogue, covering all the books in the library except those of the United States depository of about 4000 volumes, facilitates research, and the librarians gladly serve all inquirers who visit the institution. Owing to the lack of funds the work of cataloguing the depository-books and the large annual additions to the library has been suspended.

Departments of Geology and Ethnology

The genealogical department of the Society contains 2000 books and pamphlets on geology, including nearly complete sets of the publications of the geological surveys of the United States, Canada and Mexico, the surveys of the various States of the Union, geological magazines, etc. The geological cabinets contain the fine collection of 5000 paleozoic fossils presented by the late Ralph D. Lacoe and the Christian H. Scharar collection of nearly 1000 paleozoic fossils from the outcropping of the carboniferous limestone at Mill Creek, Luzerne county, Pa., now covered by tons of culm; also 3000 carefully arranged mineralogical specimens, with about 3000 fine examples of the anthracite-coal flora, paleobotany, numbering 200 types arranged by the late Curator R. D. Lacoe and classified by him and Prof. Leo Lesquereux.

The paleozoic collection is kept in a separate room, with an excellent library for the use of students. It is, however, made practical to the public, especially to schools and students, by a carefully arranged case in the geological room, containing representative specimens showing the terrestrial strata from the archaean to the cenozoic age.

The ethnological department of the Society contains an excellent library on the subject and an unusually fine collection of Indian relics of the highest quality, almost wholly from the watershed of the Susquehanna and numbering fully 25,000 pieces.

This includes the A. J. Griffith collection, found in and around Pittston; the Colonel Zebulon Butler collection, from the Wyoming Valley; the L. Dennison Stearns collection and others, especially the Christopher Wren collection of 10,000 pieces from the Susquehanna river region from the New York line to the West Branch, formed and presented by the curator of ethnology and bearing his name. Also the superior collection made by A. F. Berlin, of Allentown, of 3000 pieces, one-third of which are from Pennsylvania, the rest from other parts of the United States. This last collection, bought by the Society, contains many exceedingly fine and rare pieces found
from Maine to Oregon, and from Canada to the Gulf of Mexico.

The collection of Indian pots in possession of the Society, fifteen in number and all local, has been pronounced the finest collection of Algonquin pottery in the United States. There are also valuable collections of Colonial domestic utensils, Revolutionary and Wyoming massacre relics, mementoes of the War of 1812, the Mexican War, the Civil War, and the war with Spain, also Hawaiian, Egyptian, Chinese, Japanese, Philippine, African and other fabrics. The American articles alone are worthy of a visit to the rooms.

Publications and Meetings

The Society has issued nine volumes of Proceedings and Collections and twenty-five pamphlet titles, containing various papers on American history, geology, ethnology, numismatics, etc. These volumes are well known in historical and scientific circles. Each member receives them without cost. The remainders are used for exchanges or are sold to increase the special funds of the Society. Volume IX was issued in 1906. Volume X is ready for the printer.

The Society holds at least four regular meetings annually for the transaction of business, the reading of papers, or the delivery of lectures by selected persons on subjects pertaining to its purposes. Several meetings are also held annually under the auspices of the coal companies, at which free lectures are given by expert speakers, illustrated when possible, on some subject connected with the coal industry, for the benefit of inspectors, managers and foremen of mines.

Finances and Needs

During the first twenty-five years of its existence the Society had no endowment fund. In 1889, by the sale of a lot on Washington street, a part of the "old graveyard," donated to the Society in 1870 by the city of Wilkes-Barre, a fund of $4,500 was created, and later increased to $5,000 by five life memberships. When the present librarian entered upon his duties, in 1897, the endowment-fund had reached, by addition of life-memberships, $8,000, of which he had personally secured $2,000.

In the past ten years the librarian has raised the fund to over $25,000, carefully invested by the trustees at five and six per cent.

But the Society has grown so rapidly in those ten years that its needs exceed its income and demand a larger endowment. Its well selected library and its scientific cabinets have become very important educational factors, and of the thousands that annually visit the Society fully ten per cent, between 600 and 700 persons, come for the purpose of study.

At the forty-ninth annual meeting, February 10, 1907, it was unanimously resolved to celebrate the semi-centennial of the founding of the Society, and the centennial of Judge Fell's successful experiment in burning Wyoming anthracite coal for domestic use, by increasing the endowment fund of the Society to $50,000.

The following members were appointed a committee to carry this resolution into effect: Major Irving A. Stearns, president; Edward Welles, Henry H. Ashley, Andrew F. Derr, Richard Sharpe, Andrew Hunlock, trustees; Rev. Horace E. Hayden, librarian; Sidney R. Miner, recording secretary; Charles W. Bixby, treasurer.

The appeal is most urgent to the public spirit of our members, who are among the most liberal and able citizens of the old county of Luzerne of 1858.

The Society is one that confers honor on its members. Its reputation is known all over this continent. Its publications have attracted the attention of historical and scientific societies and scholars throughout the Union, and its value as an educator is recognized all over Pennsylvania.

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

Contributions relating to domestic matters—recipes for cooking, baking, suggestions on household work, gardening and dower-culture, old-time household customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are specially requested to aid in making this department generally interesting.

GRANDFATHER'S-CLOCKS

BY THE EDITOR.

When an article on Grandfather's-Clocks was requested from me by an interested lady reader of these columns who prizes the old timepieces highly, I felt that, having two of these treasured heirlooms in my own home and six besides in the family, I should be able to give at least some information about them, dragged from the recesses of memory.

Almost since the days of the Revolution, what we now know as grandfathers' clocks have occupied a hallowed spot in many Pennsylvanian-German homes, being treasured not only as their timepiece but as the most valuable piece of furniture their modest homes contained. After occupying an honored place in the household for many years, the advent of cheaper clocks crowded out their more cumbersome and higher-priced predecessors, which were then ruthlessly cast aside for a trifle and considered a burden by those not fortunate enough to find a purchaser. After a period of disuse and neglect, their market value was ma-
terially enhanced by the stepping-in of the curio-dealer, who, having created an interest and opening a market among the wealthy, placed the old cumbersome grandfather's-clocks as hall-clocks. As a result of competition, prices rapidly advanced, and the old timepieces regained favor among their owners, more from a financial than an ornamental standpoint. They were brought forth from nooks and corners, put in repair and again put to actual use, so that with reasonable care and attention they will continue to tick for several generations. Many of these clocks which, during the period of their lowest ebb on the market, were allowed to leave the family, are now eagerly sought for and bought at fancy prices by younger members of the family, where it is possible to trace their lineage to a certainty. The lowest price of a grandfather's-clock that has come to the notice of the writer, value considered, was reached in 1862, when an eight-day clock with a hard-wood case, which in addition to minute and hour-hands contained a sweep second-hand and a sweep date-hand and showed the moon's phases, the property of Elias Bright, a clockmaker, was sold for $5.50 to his grandson, Joseph T. Bright, a resident of Springtown, Pa., who now is making a specialty of repairing these old timepieces and enjoys a large patronage in this line of work.

These clocks, which are of German origin, were made in America for a number of years by people of German descent until about 1824, when the manufactured German clock, known as the Hilsinger clock and locally called "Dutch or wall clock," made its appearance. The mechanical part and the size of the face resembled the grandfather's-clock, as we know it, but, instead of brass and iron being used exclusively in the making of the works, wood was substituted to a very large extent and instead of being encased, save with few exceptions, was suspended from the wall, being hung sufficiently high to allow the pendulum a free swing and the weight a clear drop. This clock, in turn, was followed by what was generally known as the "Yankee-clock," manufactured in the New England States, which on account of its portability and comparative cheapness rapidly replaced its more substantial predecessors.

Among the clockmakers of eastern Pennsylvania we find the names of Jedediah Weiss, of Bethlehem, Bixler of Easton, Krause of Kraussdale, Maus of Quakertown, Cope of Bucks county, Jonas Hagey, who made his first clocks at Springtown and later carried on the business at Hellertown, and Jacob Solliday, of Northampton county, succeeded by his son, Samuel Solliday. From the original records, now in possession of Peter Solliday, residing on the old homestead near Lehighville, we find that Jacob Solliday was active in the making of these clocks during the period of 1822 to 1827, his son Samuel taking up the business in 1828 and continuing until 1834. These records are very neat and carefully preserved and show that eight-day-clock movements were sold during that period at $40, while the thirty-hour movements ranged in price from $21 to $25. Cases were manufactured by local cabinet-makers to fit the movements and sold at an average price of about $25, with slight variations for quality of wood and embellishments.

In the manufacture of cases walnut and wild cherry, were extensively used, the latter being preferred, while in some cases curly maple and even mahogany were used. A cheaper grade of cases are to be found, made of soft white wood and painted.

Yodder of Bethlehem, probably the last clockmaker, in later years went to Philadelphia and began to manufacture clocks by the aid of machinery, conducting a business there which is still carried on to a certain extent.

The oldest clock known in this vicinity is the "Thomas King Clock," bearing date of 1788, which was sold at a sale some years ago to the late Dr. W. F. Detweiler for the paltry sum of five dollars. It is still in good condition and in daily use.

While the average complete clock sold at from $70 to $80, many clocks, owing to the comparative scarcity of currency during that period, were bartered or exchanged for various commodities. At this price it is self-evident that, with the average family of that period, the clock was by far the most expensive piece of furniture and one of the few luxuries enjoyed by our forefathers.

Those who were less fortunate were compelled to mark time by the aid of the sun-dial, the hour-glass or other appliances, many of which were crude and unreliable. But it will be remembered that time at that period was not as precious as now, and the rising and setting of the sun, with a mark for high noon, were the prime requisites in the measurement of time.

Noah Weiss, proprietor of the Mount Vernon Inn at Siegfried, Northampton county, known far and wide as a wood-carver of wondrous skill, died Sept. 5. He was born at Spinnerstown, Bucks county, as a son of Abraham and Anna Shelly Weiss. He became a cigar-maker and afterwards engaged in the hotel-business. He began to carve while living in Philadelphia, to amuse his son Howard, who was recovering from a severe illness. Among the larger of his carvings, which he never sold, are the Crucifixion, the Last Supper, the Nativity and other biblical subjects. He also reproduced a six-horse stage-coach crossing the Alleghenies, and his birthplace—a log cabin with a barnyard scene.
Myles Loring:
A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER XVI.

Thoughts too Deep for Utterance

THE terrestrial globe is not like the sun, some zones of which rotate more slowly than others; yet in the seductive vale of Lebanon the days seem longer than in the busy metropolis. Farm-toil is not light, but there is a leisurely air about even the plowman, as he swings his heavy instrument around the corner, while the well drilled and sober team slowly advance in the moist furrow, apparently meditating upon the far distant crop. Perhaps at the next round a farm-wagon will have stopped to permit its driver to exchange greetings with him of the plow; then the two worthies will hobnob, without an intruding thought of the great, bustling world so near and yet so far away.

It is well to have moments of something akin to idleness. True, sage Doctor Watts declares that

"Satan finds some mischief still
For idle hands to do—"

but the world is committing suicide in trying to outdo itself. Most of us are entirely too busy—too busy to eat, to sleep, to read, to recreate. And when we pretend to take needed exercise, we do it at lightning speed—like our other work. What is the automobile but an invention of the adversary, to bring about his old scheme of ruin to the race? It is an imposing illusion, moving so gently and swiftly, and it can be driven gracefully and healthfully; but the prince of the power of the air has found "some mischief still for idle hands to do," and men and women must ride as if he were after them—as he is. Who can enjoy the divine touches in earth and sky while tearing along the highway at railroad speed? Why will not people walk and feast upon the thousand items of nature's lavish menu?

Let us enjoy our liberty and employ it in studying our neighbors. "Gossip and scandal," do you say? Alas, yes, there are possibilities of it. But who does not devour the bill of fare furnished every morning by the best of the dailies? In fact we can not get along without it. There is a difference between the cruel gossip that destroys reputations and the sociable discussions by garrulous but kindly friends, whose knowledge is often responsible for gentle deeds in a time of need. There are some things which are best kept under lock and key, and there are some things which were best communicated to our neighbors to do with as they will.

We shall duly discover whether the glance which we now cast into the manse of the Presbyterian church at Womelsdorf is an impertinent one, or only one of simple kindly interest in society in general.

Eleanor Warren is seated at the piano in the parlor. No second glimpse is needed to convince us that she is a singularly attractive woman. She is not merely a young girl, with pretty face and plump form; she is more mature in every respect than the blooming maiden of eighteen. She is really beautiful, in face and in person, and the graces of refinement, linked with those of high intellectual culture, have qualified her for the absolute captivation of the average masculine mind and heart.

Naturally we wonder, even though we do not ask, why Eleanor Warren is in Womelsdorf? Her home is in the far "down east," whence so many schoolteachers have sprung. Born in that city of Maine where Longfellow first saw the light, she knew the harbors of the rocky coast by many a trip as far as the
mouth of the green-hilled Kennebec. Indeed, more than once she had seen the tall elevation of Mount Desert, girt by the tossing waves of the sparkling Atlantic. However it was hers to enjoy the superior culture of the Boston schools; until the unfortunate day when her father failed in his mercantile undertakings, she drank deep of the Pierian springs which flow in the very streets of that classic city of America. Then, alas, she was compelled to break off her studies and betake herself to the contemplation at short range of the problem of life. Happening, through a friendly agency, to hear of a probable professional opening at Womelsdorf, she set her face toward the goal of hope and commenced a private school in the building we have already referred to, situated almost at the foot of the hill leading to the stone church.

Listen to her as she touches the keys with her exquisitely molded fingers and sweeps the diapason with lightness and ease. It is rarely that high culture, musical skill, a gifted voice and personal beauty are combined in one possession. Eleanor was neither a great performer nor an extraordinary vocalist; but in her voice was that peculiar something which fascinates the genuine lover of music and makes him ready—if he be a man—to adore the singer. What can not music do? When the “heavenly maid” was young, she may have made more conquests, but she has never really grown old. There is no emotion known to humanity that music can not produce. The skillful performer can evoke chords which open the gates of heaven and exhibit the bliss of that beatific state where “life’s long shadows break in cloudless love”; he can stir up hell itself in the same breast by mad strains of abandon, which fire the blood and draw aside the curtain of a sensuous elysium, whose present intoxication prepares the way for the torments of Tantalus.

It was not the music of the operas which the strings of the pianoforte now breathed forth, but those harmonies of home and love that have become immortal. The present is not behind the past in anything, although it is the old songs to which we passionately listen. The cream of music rises slowly and it takes centuries to give birth to a few songs which can never die.

The teacher sang of the maiden’s affection for “Rolin Adair”; of the surpassing fairness of “bonnie sweet Bes- sie, the maid of Lundee”; of the solemn declaration of the lover of “Annie Lau- rie.” Music can paint upon the canvas of the mind pictures as real as those which the organ of vision actually sees; the solitary listener in the adjoining room saw visions and dreamed dreams, as he sat astonished and thrilled at the power of Miss Warren. She had not known that he was there, else peradventure she would not have sung in such a vein. Perhaps she saw Boston Bay and the old elm at Cambridge, or mayhap the rugged mountain-peaks of Maine and the breakers of its “stern and rock-bound coast,” with some fellow-student whose image was photographed upon her heart. But the minister saw the heather and bluebells of Old Scotia, nor yet clearly, for a mist had come unbidden to his eyes. A strange, undefinable feeling sprang up in his heart—one that he regarded with surprise, even with suspicion and alarm. How little we know ourselves, whether for good or evil!

It is almost tea-time and out in the kitchen domestic Mrs. Loring makes the final preparations for the evening-meal. She is only an ordinary singer and a timid player; but her homemade bread is white and light and sweet. She is not beautiful, and her hands show the honorable signs of housework; but hers is a devotion to home and husband worthy of the rarest songs. She is providing a repast which will gratify a hearty appetite, nor yet offend a but half hungry sense. Away, O culinary artists, who ruin stomachs by new dishes indigestible and disgusting, and give us the well cooked simples of our mothers!

Myles Loring passes through the kitchen. Why does he suddenly stop and seize the little baker, press her to his side and kiss her again and again? Once it was a little difficult to get kisses from her, but now she gives him a caress which would have sent him up to the
third heavens in those early days. His hurried embrace and warm enfolding expressed something more than usual, and Caroline felt it, without being able to divine the cause. But her smiling eyes, lighted by sweet affection, asked no questions. Perhaps she had listened to the love-strains and been thinking—not of the shadows of the Scottish mountains, but of the buttonwoods and the twinkling stars above them, and now supposed their thoughts had been as one.

At the close of the meal, which was partaken of a little dreamily by the trio the prayer at the customary family-worship was fervent and humble, even piteous, as though a soul were struggling with storm and billow and darkness. But while the two ladies were probably conscious of an unusual intensity of expression, neither gave it any additional heed.

An hour later Myles went for Caroline's niece, Margaret, Thomas Filbert's little daughter, who had spent the afternoon at the doctor's with Lillian Seibert and of course remained for tea, after the custom of the town. The fair little face was lighted up with vivacity and pleasure, but it remained very white and the blue eyes expressed delight at the social privilege of the hour. Myles lingered in conversation with the doctor, while Margaret tardily prepared to take her departure; when she was ready and had said a reluctant good-bye, he took her little hand in his and escorted her along the street. The little lady was very critical in her opinions of propriety and never permitted her uncle to evince any particular affection for her in public places; but as it was quite dusk Myles drew her close to his side, scarcely able to refrain from gathering her up into his arms. When they had reached home and shut out the inquisitive world, Margaret was obliged to pay ample "toll" for her uncle's attendance. Later still, when the little girl was awakened from a sound nap on the lounge by a summons to her chamber, her uncle atoned somewhat for his piracy by carrying her upstairs in her favorite style—"pick-a-back." He immediately sinned again, much to her sleepy disgust, by stealing another lot of kisses when she was helpless to prevent it.

Myles was usually a sound sleeper, but tonight was not a favorable time for slumber. Whether it were the preparation of a sermon for the following Sunday, the discussion of some knotty point in theology, the consideration of church-plans or personal troubles, he tossed on his pillow for an hour or two. Not until he had gone to the bedside of little Margaret and touched lightly, not once or twice but many times, the brow and cheek of that fair and innocent sleeper, could he sleep himself.

But when morning came and with it the rolling-up of the curtain of the day's duties, like poor Christian in the city of Destruction, he was "no better but rather the worse." Evidently a cloud was gathering upon the devoted head of this under-shepherd of the flock. At the breakfast-table he was moody and his manner attracted the attention of Caroline, who asked him if he did not feel well. Miss Warren inquired if he were suffering with a headache; but he answered jocularity and evasively.

After the morning-prayer he retired to his study, where he attempted to settle his mind by dipping into a book or two of which he was especially fond. This mild strategy having no effect, he put on his hat and strolled out into the town with his face turned toward the Tulpehocken. Much preoccupied, he scarcely observed Squire Wambach standing by the stone which marked his corner; nor did he linger on the old familiar sidewalk, where his exploits in the realm of marbles had been performed in days of yore.

Down the sandy road toward the creek he turned, halting a moment only at the old log house and glancing at the buttonwoods; then he walked like one in a dream to the lane which turns to the right at the old "pig-hickory tree." Following this until he came to the bridge across the creek and the canal at Shull's, he wheeled off into the fields near the brickyards, crossing which he found in the swampy ground some natural objects of interest. Next he made for Smith's lane, where to his surprise he
noticed a feminine figure seated on some bars which had been let down. As he neared the lady he was startled at finding Miss Warren, who was quite unconscious of his approach. She had been taking a short walk before the school-hour, as was her wont, and in her hand she held a copy of "Jane Eyre," to which she had been giving some attention.

If Miss Eleanor looked charming in the little parsonage-parlor the evening before, she looked more so now; in the bright light of a perfect morning. If her voice was sweet and captivating when she sang Scotch love-songs, it was no less sweet now as she rather confusedly returned Myles's salutations. Indeed he thought it had a new, strange power under these circumstances. She had had no thought of meeting any one in that secluded little avenue off the highway, where she often walked or sat, and read and thought of other lands. It was rarely that she saw any one in the lane, except an occasional toiler in the brickyard who passed her on his way.

How beautiful she seemed in her perfect health and glorious tint, her dark eyes rich with expression, her brown hair gathered with the utmost care beneath a neatly trimmed hat, her simple dress pleasing the eye by its absolute daintiness, her shapely, refined hand, unmarred by household cares, holding Charlotte Brontë's masterpiece!

Ah me! these are days when women struggle for equal rights with men, for a place of power at their side. When will they learn that they are already up higher, that it is possible to move their brothers as they will, if they but put forth their mysterious power? It may be there are some women who mourn the lack of attraction in the eyes of men, who do not seem to be sought for and petted and wooed. If they but knew the truth! It is indeed contrary to the customs of society that women should seek the love of men, but woman has in her heart the right to love. It is the divine endowment, and no one has the right to thwart it. True, she may not express it, but she may compel the love she seeks, if she will. How?

By the cultivation of womanly graces. Not by meretricious efforts to superinduce an artificial beauty, but by the merest attention to the obvious promptings of a refined nature. No cosmetics or drugs, but the daily use of soap and water, neatness of person, the careful brushing of the hair, regular attention to teeth and nails and plenty of fresh air and exercise—these are all that is necessary to comeliness of personal appearance. With these any woman, no matter how homely she has imagined herself, will look well enough to satisfy the taste of any man, if she supplies the other requisites of purity, intelligence, refinement and unselfishness. A slattern must ever repel, an undignified or loud behavior is fatal; while she who is always and everywhere gracious of manner, refined in word and deed, gentle in expression, will win more love than any beauty who lacks these qualities. There are some women who, though destitute of physical charms, are absolutely bewitching by their soulfulness, and have power to sway the world.

Shall I solve the secret of Myles's strange perturbation of spirit? It was Miss Eleanor Warren. Do you shr ink from the revelation? I have remarked that we do not know ourselves. How frequently we are alarmed at discoveries of ourselves of which we never dreamed! Sometimes these discoveries are not alarming. While we may mourn to find unsuspected weaknesses, we also may rejoice to find ourselves better than we supposed we could be.

But, you ask, is it possible that Myles Loring could even for a moment turn away from Caroline—from a love so sweet, pure and happy, from duty, honor and the faithfulness to death to which he was pledged?

Avast there, O reader!—as the sailors would cry. I have not said that Myles Loring turned away from duty: I have but hinted that he was curiously affected by the presence of Eleanor Warren. Have you not yet learned that this is not an ideal world, that we must take it as we find it? Here is your reformer, whose business it is to lift men higher,
but he complains because they are not already elevated. A gardener might as well demur that his garden is not already dug. There are in our natural life and our domestic establishments some embarrassing circumstances, which no refinement or culture can ever alter; so in our domain of intellect, heart and will there are inexorable conditions which must be calmly faced.

That was a shrewd theologian who said “the birds might fly over our heads, but they did not need to make nests in our hair.” They fly very near our heads sometimes; yet even then, if the nests are not made, no damage is done. Still, if the moral nature exerts itself and insists that the birds shall keep away, the approach need not be a near one. Temptation is not sin, nor does evil gain a lodgment in our hearts until the gates of the will are opened to its incoming. But the influence of such a combination of elements as existed in Eleanor Warren is most potent.

Happily there is a force at work in the spiritual realm which enters into such problems as these. It is the providence of God! The philosophy thereof has been misunderstood and even much perverted; yet the world bases more perhaps than it would be willing to confess on divine interference in human affairs. No man is able to unravel the mysteries which exist in connection with it, yet life is sweeter and history more explicable because of faith in an overruling Providence.

If any one wishes a concrete statement of this order, we refer him to that significant Scripture passage: “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

“A second time good morning, Miss Warren,” said Myles, hat in hand. “You seem to have been engrossed in literature!”

“Yes,” said that rare voice, “I love to read and study in the early morning, in an air which I am half inclined to think is even finer than my own New England ‘air of liberty.’”

“May I look at your textbook?” and Myles extended his hand for the volume now closed in the soft and pretty hand.

Miss Warren blushed almost imperceptibly as she handed her literary treasure to the minister. “Ah,” said he, smilingly, “you are indulging in Charlotte Bronte. Is ‘Jane Eyre’ a particular favorite?”

“I certainly regard it as a very powerful novel,” she replied; “but there is a realistic vein about it which, I confess, almost harrows me. It has a weirdness which, although totally unlike that of Hawthorne, is both captivating and painful.”

“Upon the whole, do you think that the influence of such a story is wholesome?” Here Myles assumed unconsciously the air of a teacher of morals.

“Well,” said the admirably modulated voice, “I could scarcely answer that without more thought. In fact I have not given much attention to the book at any time; this morning in particular my thoughts have been far away.”

“Still you are familiar with the thread of the narrative and recognize the essentials of the story?”

“O yes; but I have never really analyzed the moral of the plot. However, I think that on the surface the situation of Rochester calls for sympathy and compassion; at least I sympathize with him in his desperate embarrassment.”

This expression seemed to strike Myles with remarkable force. “Then you think that under such circumstances as those which beset him—and made his case unusually hard, I admit—he had some justification for his reckless purpose to escape from his dreadful bondage, and to attempt to secure bliss where he had reason to believe it could be had?”

Miss Warren was a little restive under this question, but she reflected a while before replying. “It seems hard,” she shortly proceeded, “that a hopeless relationship brought about under precisely such circumstances as contributed to his marriage should be suffered to continue indefinitely.”
"But would not the pillars of our social life be shaken, if any exception were made to the stern rules which control the affairs of state?"

"As to that I can not say, for there are two sides to the question. Would it not redound to the good of the state, to say nothing of society in general, if some unhappy and utterly misguided relationships were negatived and the poor slaves of custom released? It is a very grave theme and must not be lightly dealt with."

Myles admitted that there were great hardships experienced on account of the irrevocableness of such a relationship as that of Edward Rochester, but warmly declared "it were better for the few to suffer than that the social fabric should be in peril."

"I am not so sure that we are not in peril because of the very difficulties which grow out of the present system. Mark you, I have not given much study to the theme, and may come to a conclusion totally different from that at which I may have hinted. Some other themes are much more to my taste," she continued archly; "I have been thinking of taking up Cooper and re-reading his Indian tales, in this region once troubled by the red man."

"Myles immediately kindled and replied: "By all means, Miss Warren, the 'Leather Stocking Tales' are perennially fresh and pleasing in the extreme. By the way, have you ever visited Otsego Lake?"

"No, but I have seen the site of Fort William Henry, at the foot of Lake George, where the brave Munro defied Montcalm and lost his daughters; and I have been in the cave at Glenn's Falls, where Hawkeye and his party were hidden and the thrilling attack of the Hurons was made."

"Then you have excelled me in privileges, indeed, but I have gazed on the little lake spoken of as Glimmerglass in 'The Deerslayer,' and visited the spots
on its shores made immortal by Cooper's pen. You will remember that 'The Pioneers' depends upon the same sheet of water for its incidents.'

"Yes, I have always been partial to 'The Deerslayer,' and I consider 'The Pioneers' a most interesting link in the chain of his remarkable stories."

"I am sure you recollect how in 'The Deerslayer' Chingachgook stood on a rock at the foot of the lake, and passed from it to the ark—I have a stone picked up from the bed of the lake at its side. I have another which I procured in Leather-Stocking's cave on the side of a steep hill overlooking the lake, where the dramatic incidents associated with the appearance of old Major Effingham occurred. You shall see the curios today."

Miss Eleanor smiled at the eager interest of her companion in the fiction of Cooper, then, looking at her watch, exclaimed: "Why, it's almost school-time, and I shall have to hasten to meet some very real Indians." As they walked into the town, Myles showed the brilliant teacher some memorials of the Indian invasion of 1755.

They parted at the buttonwoods, for Myles turned to the right at that point, being bent upon an excursion up the turnpike; but he was deeply lost in thought as he walked, wondering at Miss Warren's peculiar remarks regarding social customs. Nevertheless, if there was any ground for the suspicion that, in the radiance diffused by the cultivated beauty, his affection for his simple-mannered wife really ebbed for a single instant, it flowed anew like the celebrated tides of Fundy—a strong, deep, tender love, vastly more precious than the vehement passion of courtship. When, upon his return to the house, he lifted Caroline's head from her sewing-table that he might look into her clear, loving eyes, he blessed God for the prize that had fallen to him, while the busy little mistress of the household simply concluded that another link was added to the chain of his unfailing tenderness.

Chapter XVII.
The End of a Long-Tangled Skein

The wonder-days of the autumnal season had come. The numberless tints illustrative of nature's dying transformation had spread over field and forest, and the entire South Mountain was afame with the glory of God. From the approach to Cushion Hill to the verge of the Susquehanna, the "burning bush" was multiplied by tens of thousands, and hints of Indian summer tempered the soft, dreamy air of the vale of Lebanon.

Myles's beautiful bay had a lazy life. Occasionally his master took Caroline for a drive over the attractive roads of Heidelberg township; more rarely Eleanor Warren accompanied him. But the chief use of the horse was by the ladies, for Myles preferred to be unincumbered when rambling about the beauty-spots of the countryside. He could thus have free access to curiosities of field, glen or stream, and follow the bent of his erratic inclinations.

A favorite ramble was down the canal bank from the locks to Charming Forge. The windings of the stream, from the swimming-places to the island in the Tulpehocken on which stood the old forge, and its associated dwellings, were ever attractive. The bluffs along the canal, the high hills, green or yellow according to the season, and the crops, bright in the sunshine or momentarily dimmed by the passing of a cloud, were eloquent companions to the passionate lover of nature.

The old forge was founded in 1749 and the cut-stone mansion was erected during the Valley Forge year of the Revolution. Upon the long, limestone channel, cut for a water-supply to a slitting-mill, a number of Hessian prisoners labored; some of whom, perhaps, afterward gladly settled down in a land of liberty and rich productiveness. Myles loved to pursue the quiet creek far down its lovely banks to the pastures of
Bernville and beyond, ever widening with the augmentation of the little tributaries which drained the lateral valleys.

One day the young minister was returning home from the forge by the "back road." His thoughts were upon many things, notably upon the work of the church. Of late he had pondered much about those peculiar people, the "Shining Saints," who were sadly like sheep without a shepherd. His ideas were purely benevolent, for he was well aware that little but trouble and anxiety could accrue to him, if they should desire to unite with his little flock. At present they were holding their meetings in the basement of the old Universalist church, the upper story of which was used as a schoolroom. Their numbers were not increasing, but actually dwindling.

Brother William Wilkins, although personally unmoved by the assertions of the nature of sin, moved some others in the same direction, being much of a thorn in the flesh. Brother Pickering's exalted "experiences" had palled upon the palates of his brethren; even the worthy though eccentric Hodge's "salvation within the four walls of the church" and his famous weather-reference had become a decidedly old story. Sisters Minker and Diener held fast to their profession, although at odds with each other. As for the ambitious exhorter, Nobble, his zeal was flagging, there not being sufficient recognition of his talents. Captain Branders and Brother Bettler were not invariably present at the meetings nowadays, and it was hinted that the affairs of the mining-corporation were so hopeless that in all probability a short season would find the operations at a standstill.

Myles had cherished the purpose of having a little talk on the subject with Branders or his partner, with the view of sounding them about union, but the opportunity had not yet offered.

Absorbed in thoughts like these the minister walked on, nor heard the rumble of wheels until he was bidden to "get up and take a ride." Then, to his surprise, he noticed Bettler's light wagon at his side and observed "Cheap John" in the act of inviting him to a seat. Immediately leaping up, rather glad for a rest and still more so for a chance to talk over church-affairs, the earnest parson thanked the driver for his courtesy. "Do you know, Mr. Bettler," said he, "I've met you somewhere away from Womelsdorf and can't place you?" "Why," said Bettler, "I can't say as to that, to be sure, but it's quite likely you have." There was just a little flush on his face as he continued: "I get into a good many places in carrying on my business." Then he laughed and said: "I suppose you are coming on right well with your church." Myles replied that perhaps he might call it fair progress, but the older denominations had a much larger sway, as might be expected. Thus the way led up naturally to the theme uppermost in Myles's mind—the future of the "Shining Saints." But all through the rather desultory conversation which ensued, he was impressed with the recollection that he had met Bettler before.

Musing after this fashion, his mind only half fixed upon the theme of conversation, Myles kept watching the steady flap, flap of the horse's feet in the soft road, the shoes leaving that clear-cut impression common to a slightly dampened soil. By and by he observed the horse limping and, divining the cause, bade his companion stop the wagon, while he jumped out and examined the near front foot. As he expected, he found a small stone wedged in the shoe, which he removed by the leverage of a stick picked up by the roadside. While handling the foot he noticed that it was malformed, and that the shoe was shaped to accommodate the variation. The Darwinian hypothesis of evolution was suggested to him by the study of a horse's foot, and he was about to refer to it playfully, when Bettler's profile caught his attention and powerfully disturbed his thought. Trilling as it was, his persistent mind was unwilling to drop the discussion of the circumstances under which they had met until it was solved. But, as one catches at a fragmentary vision of childhood, unable to bring out into bold
relief its attractive incidents, Myles was balked by a slight fault of memory and was compelled to drop the effort for the present.

Mr. Bettler did not manifest any special interest in Myles’s attempt to recall their first meeting, and in due time the two rode into Womelsdorf, past the mill at the east end of the town, the pastor sighting that there was such little prospect of saving the remnants of the “Saints” in their disintegration.

The next morning at daybreak a man rode hastily to the manse and, knocking loudly, awoke Caroline. He besought her to get her husband ready at once, to baptize a dying child at the forge. Myles’s response was prompt, and he arrived at the residence of the anxious parents just in time to gratify their wish. Upon his departure he noticed a confusion about the door, which he attributed to the sympathy and proffered help of the neighbors until he learned that the stone mansion of the Harrisons had been entered during the night and quite a heavy sum of money, intended for the payment of wages, abstracted from a desk in the sitting-room.

As Mr. Harrison was a personal friend and an occasional attendant upon the Presbyterian church, Myles immediately called to condole with him, and consequently heard a coherent account of the matter. Mr. Harrison had not been aware of the invasion of his house until, being summoned by the distress in his tenant’s house, he observed various signs that indicated an entry of his property for felonious purposes. Fearing that his desk might have been disturbed, he at once investigated it and found that his money was missing.

The bereaved tenants, who had been up the greater part of the night, recollected hearing a wagon pass soon after midnight, but had been too absorbed in attending to their dying child to try to ascertain who was belated upon the road.

As Mr. Harrison and Myles stood near the fountain discussing the annoying transaction, the pastor perceived upon the moist soil about the horse-trough the impressions of a horse’s fore-feet, and to his surprise recognized the near one as the imprint of the malformed foot of Bettler’s steed. At the same instant there burst upon him the association that had so long puzzled him as to his first meeting with Bettler. It was in the crowd at the Reading station upon his first visit to Womelsdorf after his long absence, and it was the same person whom he had suspected of stealing his watch because of the peculiar way in which he brushed against Myles!

Myles scarcely dared to mention his overpowering suspicions, notwithstanding that a number of little incidents came to his mind to confirm them. Besides, there was Bettler’s associate, the captain. Could it be that he was involved in such crime? It was true that Myles had always felt a repugnance to his religious manner and expressions, but he well knew that was a very inadequate and unworthy reason.

He came to the conclusion that, for the present, duty to his fellowman demanded that he should say nothing; but he determined to make a quiet investigation of his own, and to this end, after bidding a sympathetic good-bye to his friend, he slowly followed the footprints which led towards Womelsdorf by the less frequented back road. It was comparatively easy to identify them, for there were few other impressions to efface them; but Myles experienced another surprise when he saw them diverge from the Womelsdorf road at the Reading turnpike, and turn eastward.

Here the prospect of following the footprints was very slight, but happily, with some pains, Myles was able to trace them still further. As they might lead to Reading—and moreover he had not yet breakfasted—he was about to return to the town, when he noticed in the soft “dirt-road” at the side of the pike the same footprints, also the impression of the wheels, which had here turned upon the lock and faced the other way.

Could it be that a double robbery had been effected, and if so, what other house had suffered? It was at the short lane leading into the famous Weiser property, whereon a good friend of his (Mr. John Valentine) lived, and he proposed calling there later to obtain a clue, if possible.
On his way to the mause he noticed "Cheap John's" store open as usual, the captain sitting on the porch, in a solid arm-chair painted red, tilted back against the store-front. It struck him that it would be wise to inspect the contents of the store during Bettler's absence; so, engaging the captain in conversation, their discourse gradually led up to the quality of the gold found in the South Mountain. The captain, hoping that some more shares might be disposed of, talked freely and enthusiastically. Wishing to illustrate some of his statements by samples of precious metal, he took his caller into the store, which Myles had never more than casually glanced at, and showed him some specimens of ore and also of bullion. Then, reaching into the case of second-hand jewelry, he remarked: "Now there's a sample of metal of first grade, but not a bit finer than what we're getting out of the leads near the Eagle's Head. See the beautiful quality of the gold!" Myles looked at the article produced and saw his long lost watch.

His excitement almost betrayed him, but the shrewd captain thought he was playing with a new fish on his hook and misunderstood the cause of his nervousness.

Our amateur detective fell back on his wits and casually asked the price of the watch, managing to wonder where the firm traded for such goods so manifestly superior to the ordinary article. The captain was slightly disconcerted for a moment, but turned the matter off by a plausible reference to some one "hard up" for cash, and mentioned his price as some sixty dollars.

Truly Myles's business was growing upon his hands. Weighing in his mind the advisability of gathering still more conclusive evidence before making an exposure, he concluded to ascertain all the day could supply; then to make sure of the criminals by putting them into the hands of the law.

Caroline and Miss Warren had long since partaken of their breakfast, and Myles really had little appetite, so excited was he by the events of the morning. When Caroline heard his strange story she earnestly begged him to be careful, both of his accusations and his life; at which he smiled, as was usual with him when she expressed any fears.

Then he sallied over to his staunch friend, Mr. Dundore, and, taking him upstairs upon a simple errand, unfolded to him confidentially, as to the president of the society for the detection of criminals, his proofs of the guilt of both Branders and Bettler. Mr. Dundore told him in return that the soundest men of the town had for some time regarded Branders suspiciously, not in connection with the robberies, but as related to the gold-mining interests. Only Dr. Marshall was let into the secret, and Myles, reasoning that Bettler must be weary and in bed, and the captain necessarily on guard in the store, deemed it prudent to go at once to the Weiser farm to glean any possible helpful points.

Sauntering down the street and nodding to the captain, who was again on the porch, he quickened his footsteps when out of sight, and speedily reached the historic home of the pioneer of Berks county. Here he was cordially welcomed and after a brief interchange of inquiries about the respective families, mentioned his desire to examine the venerable building now used as an outhouse. It was evident from the conversation into which he skillfully drew the family that neither theirs nor any neighboring household had suffered any peculation during the night, and our amateur detective was puzzled as to the next step to take.

We have already mentioned the interesting appearance of the ancient Weiser homestead, amply equipped for resistance to aboriginal foes. As Myles entered it he was struck with the substantial and sturdy framework of the building and its mantel of solid oak. All sorts of lumber were stored in the first story, while things scarcely ever drawn upon were consigned to the upper room or attic. Venturing up into this portion of the building with Mr. Valentine, Myles scanned the rafters and window-fittings with a curious eye.

While examining the mortar in the stones of the south gable and commenting upon its endurance, he noticed a pile of débris in the center of the attic, half hidden by a wooden partition, in which seemed to be portions of a war-worn uni-
form. This, Mr. Valentine said, was a relic of Captain Dewees's Revolutionary service which had been preserved with some care for many years, but had at last suffered deterioration and been relegated to its present quarters.

Curious to examine the relic more carefully, Myles shoved aside some boxes standing in the dark corner, which had not been touched for years, Mr. Valentine remarking, "Nobody ever comes up here." The next moment he uncovered an accumulation of goods that drew from the owner of the farm a cry of amazement: "Why, what can this mean?"

It was a collection of the more precious and costly articles of household use, including several bundles of silver spoons and forks—some of them antique in appearance and engraved with a single initial S, a medallion of gold, some chains, a half dozen watches and some minor jewelry. The whole had been most cunningly concealed in the perpetual obscurity caused by the partition.

Myles was quick to supply the key to the mystery, although he had not dreamed of making such a discovery. In a few words he explained his suspicions and accumulated proofs, and enjoined upon his host the utmost secrecy until the proper moment should arrive.

It was not yet high noon when Doctor Marshall and Mr. Valentine called at "Cheap John's" and managed to get both Branders and Bettler into conversation about the gold-mine. Very soon, in pursuance of the plan conceived at Squire Wambach's, Mr. Dundore and Myles arrived and contrived to guard the doors, through one of which Constable Spotts also made his appearance with a stout deputy named Reifsnyder.

Bettler's tired face and manner strengthened the conviction of his guilt in the minds of the company present, but both men simulated utter astonishment at the charges with which they were confronted. As if an electric wire had conveyed the news to every household, the porches of the houses on the short way to the Squire's office were filled with wondering spectators, who caught some truth and much exaggeration of the singular story.

The offense charged being grave and no bail being procurable, the accused men were consigned to the lockup, in whose dark and uninviting dungeon they were incarcerated until they could have a further hearing.

Like fire in dry stubble the tidings spread through Womelsdorf. Every boy in the town looked upon the minister as a hero and visited the vicinity of the lockup, although quite afraid to approach it closely. Yet the boys proved of greater service than such timidity would suggest as probable.

Constable Spotts had secured the door of the dungeon with proper care, but he did not take into account the desperation of the two men, who were in great peril and felt it. At an early hour of the evening an herculean effort broke down the obstacle to freedom, and the prisoners fled down the street. But the sharp-eyed urchins who were playing "sentinel" caught sight of their sneaking forms, and raised a hue and cry which speedily drew from the stores the able-bodied men of the town, and these, with Constable Spotts, hastened after the prisoners. It was Tony Urweiler, the imperturbable smoker and perennial butt of the town-boys, who distanced the other pursuers and laid hold of Bettler as he ran past the old Stiegel schoolhouse. Though "Cheap John" rained blows upon him, the brave fellow clung to him until the constable relieved him.

Captain Branders, profiting by this digression, ran on at top speed out the Rehrersburg road, followed closely by a panting crowd. At Smith's lane he swerved for a hundred yards, then, leaping the fence and crossing the fields, again made out the road to the creek. His pursuers lost a little in the darkness, for it was a cloudy, moonless night. The ruined "captain," with everything to gain by increased speed, rushed on, past Schwenk's and the brick mansion by the mill. Doubtless he would have turned into Shull's lane but for the fear that some of his pursuers might have continued through Smith's lane to the brick-yard and would head him off; so he hastened over the tail race, toward the canal, hoping to baffle the crowd either at Fil-
bert’s or the old warehouse. But, as they were close upon him, he took a short cut across the meadow near the canal-bridge and, wading through the Tulpehocken, climbed up the bank with the purpose of crossing on the lock-gates.

The pursuers, halting undecidedly at the brink of the creek, gave Branders an advantage which brought a glow of hope to his soul. In a moment he was lost to sight and, though diligent search was made for an hour on both sides of the canal, the improvised posse were compelled to return disappointed.

But an Avenger, whose eye is not dim even in Egyptian darkness and whose grip is not to be shaken off, had brought the career of the man of mining-operations to an abrupt and fearful close. In his attempt to cross the upper gate his foot slipped in the darkness, and he fell headlong into the lock-chamber. Life is sweet, even though it must be spent within prison-walls, and as no outcry was heard it was presumed that his head was injured in falling.

Early in the morning the cheerful strains of a bugle were heard by the old lock-tender, who made ready to receive a heavily laden “down” boat. When the upper gates were closed and the water in the chamber was drawn off to the lower level, the rush of waters at the opening of the lower gates brought to the view of a “straggler” sitting on the bow of the boat the drowned and bruised body of Timothy Branders. All through the long night it had lain in its deep, gloomy tomb, amid the splash of the waters, while the lowering heavens settled like a funeral pall upon the dismal, slimy chamber of the dead.

Bettler spent the remainder of that night in the company of the constable, but he was also securely bound. When he heard of the death of his associate, he was visibly affected, and when he learned that Myles had recognized his own watch in the store, he was well aware that his only hope of mercy lay in a full confession of his evil deeds.

It was generally believed that his story was true in the main. The names of both partners were assumed, and they had long been companions in crime. The gold-mining scheme was little better than a bit of sharp practice, and Branders took advantage of it, as well as of the association with the “Shining Saints,” to follow the felonious business carried on at midnight. The stock in the store had been chiefly stolen from other localities, the peddling, while profitable, being a mere blind.

As the risk of keeping in their store-building the goods stolen in the vicinity of Womelsdorf would have been too great, the captain suggested the attic of the ancient Weiser house, which he had learnt was unused, as an excellent temporary hiding-place. It was both unlocked and unguarded by dogs; moreover, owing to the superstition of many persons relative to the Indian burial-ground at its rear, it was improbable that surreptitious visitors would encounter any curious eyes and ears. In precisely the same vein suspicion had been directed toward the miserable *Hauswirtin*, the captain himself dispatching Wasser by poison and hiding in the attic of the Hex’s house the accusing articles.

Quite a number of the stolen articles were eventually claimed and replaced. Myles secured his watch, Mr. Harrison his money and the Sallades their S-marked silver. At his trial in Reading Bettler was sentenced to a long term of imprisonment, yet not so long as it would have proved without his confession and partial restoration.

Womelsdorf rang with the praises of its ministerial detective. The story was repeated, like some popular songs, with variations, and Myles Loring became a hero. But he thought very little more about the matter, being engrossed with his churchly duties.

His plans for the wider mental and spiritual improvement of the young people proceeded with measurable success. The little membership of Presbyterians served as a sturdy nucleus from which to expand. Few, however, of the “Shining Saints” attended the church; the shock of the exposure of two of their whom members was so severe that, harassed also by previous discontent, the eccentric band was short-lived.

*(To be concluded in December)*
ROCKS AND ROCKS

READ AT THE OPENING OF THE POTTSTOWN-RINGING ROCKS ELECTRIC RAILWAY,
AT RINGING ROCKS PARK, JULY 21, 1894.

BY JOHN O. K. ROBERTS, PHOENIXVILLE, PA.

Rocks, mighty Rocks! Ribs of this world of ours,
Grand in design, in every way immense,
Portentous in their everlasting powers,
Appealing to our truest, keenest sense,
As we think of Horeb's ancient fountain,
And of massive, grim Gibraltar mountain.

Auriferous Rocks! Ye goal of man's ambition,
For which he'll travel, struggle, excavate,
Enduring hardships, tempting e'en perdition:
Yea, eagerly for gold his soul would stake,
Lest he should fail that thing to gather in
The love of which, we're told, is root of sin.

Pregnant Rocks! Parents of rarest gems divine,
Where grow the diamond and the blue sapphire.
And where the ruby and the emerald shine.
Contending with the opal's brighter fire;
Where we find turquoise, topaz, amethyst.
'Mid Alpine heights, the smoky quartz atwist.

Mercantile Rocks of various kinds and value
Are scattered here and there in every land,
Suggestive clearly of Almighty purpose.
Dispensing them with open, liberal hand:
For surely we'd be brought to sudden halt,
If minus iron, tin, coal, copper, salt.

Mechanic Rocks! The coarser-grained you know:
But well they hold their own in man's career,
Enabling him his craftiest skill to show.
His structures deftly heavenward to rear,
And here we find of fitting names no end.
As limestone, marble, granite and hornblende.

Financial Rocks, that make the mare to go:
Rocks inciting, urging men to barter:
Rocks that animate the lofty and the low:
Rocks for which labor priest and carter:
Rocks which always make us sad or merry.
Rocks rejected not by "Sockless Jerry."

There is no class of men—there never was
It matters not how holy be their cause—
Nor aged women nor young maids in frocks,
Who do not long for their full share of rocks.
Rocks built this railroad; purchased, too, these grounds.
And rocks laid out the land and fixed the bounds
Of what ere long will be a matchless park.
Where we may come as blithesome as the lark,
To find enjoyment at but little cost.
And time so spent will nevermore be lost.

Dividend Rocks! That is the important thing
To those whose enterprise is here displayed;

THE PENNSYLVANIA-GERMAN

Literary Gems
"Twill be nothing to them, tho' the rocks do ring,
If the earning of profits should be stayed;
As surely worthless are all kinds of stocks,
If nothing thence comes in the way of rocks.

Historic Rocks of legendary lore,
About which cluster bits of Indian story!
Here dusky warrior braves were to the fore,
And, so tradition says, dark deeds and gory
Took place here, and the death of Nameechi,
The dark-eyed beauty of the Lenape.

O, Ringing Rocks! Speak out, how came you here?
Who tuned your many tongues to music's strains?
By what queer magic do you thus appear
To puzzle and surprise our weary brains?
Did fairies bring you from their canny lands,
Or were you, presto!—reared by Titan hands?

Speak, Ringing Rocks! Is the weird story true,
That Satan, when in swift aerial flight
In his capacious apron carried you
Above this spot one gloomy, starless night,
The apron-string it broke, and here pellmell
You've rested ever since where then you fell?

Quaint Ringing Rocks! Whate'er your origin,
Tho' blood was shed upon your faces gray,
Tho' oft you echoed to the war-whoop's din—
Such things do not concern our minds today.
Our mission is a peaceful, happy one;
We come to see, enjoy what here is done,
To mingle with the men whose courage clear
Has order from disorder made appear.
We come to take them warmly by the hand,
To say: "Well done, you enterprising band."

We come to cheer and to congratulate,
And of their generous bounty to partake:
For be it known, to reach the inmost heart
The stomach plays a very useful part.
We come to drink the health of these brave men
With waters drawn from nature's depths, and then
Recite in well turned passages the debt
Of gratitude they've earned. But even yet
There's more to do. There's much that we can say
To strengthen and to aid them on their way
To full success. These rocks, walks, seats, and lake,
The observatory from which we may take
Extended views the lovely landscape o'er,
Including fields and homes and river-shore.
Here building, tree and plant and radiant flower
Combine to make enjoyable the hour
That busy men from labor's claims can spare;
Here womankind can rest awhile from care.
Not only must we praise, but circulate
Within and far beyond the Keystone State
The story of this master enterprise,
That fully known will certainly surprise;
Bring hosts from country sides and city blocks
To worship nature's God at Ringing Rocks.

Mr. Chairman, officers, gentlemen all,
With pleasure we've responded to your call;
And, in conclusion, permit me to say
My prayer is, that from this July day
May date the dawn of your pronounced success,
And this you well deserve and nothing less.
Then you may calmly smile at him who mocks,
Knowing that your pocket-books are full of rocks.

DER JOCKEL

Der Jockel is en Kinnerfreund,
Un gleich sie, klee un gross;
Un wu er sich ah anne hockt,
Sin glei two, drei im Schoss.

Sei Kleeder sin net gut, net schlecht,
Er is net ufgenuzut;
Un doch sin Hut, un Strimp, un Schuh,
Noch lang net ausgenutzt.

Er is net alt, er is net jung—
Er heesst "en alter Buh."
Sei Dadi un sei Mammi ah,
Sin langst schun in der Ruh.

Sei Hoor sin schun mit Weiss gemengt—
Hot Runzle uf der Stern;
Doch schmunzelt er, so lieb un froh—
Mer sehnt en immer gern.

Sei Rock un ah sei, Jacket noch,
Hen grosse, weite Sack;

Dert sammelt er sei Sache nei,
Un steekt sie sauwer weg.

Un wann er zu de Kinner kummt,
So springe sie net weg;
Sie fliege wie en Schwarm herbei,
Un lange—noch de Sack!

Was finne sie for Sache drin,
So viel un allerlee!
Un alles recht, un alles gut,
Un alles hibsch, un schee!

Kummt so en Schwarm van Kinner bei
Un barzelt üwer'n nei,
Dann lacht er laut un—losst sie geh,
Un kennt net froher sei!

Die Kinner hen der Jockel gern—
Un des versteh't sich leicht;
Weil er so viel for Kinner dut,
Un sie so herzlich gleicht.
DAS LEBEN
VON DR. HERMANN DORN.

Sinnend sass ich an dem Bache,
Sah dem Spiel der Wellen zu:
Wie sie treiben, wie sie eilen,
Immer vorwärts ohne Ruh,

Immer vorwärts ohne Ruh',
Bis im Meer sie verschwinden—
In dem fernen, weiten Meer,
Wo die Spuren nicht zu finden.

Wo die Spuren nicht zu finden—
Unsres Lebens Widerschein!
Eifrig streben wir und schaffen,
Mühlen uns tagaus, tagein.

Mühlen uns tagaus, tagein;
Alle Kräfte wir entfalten:
Bald getrieben, treibend bald,
Rast und Ruhe wir nicht halten.

Rast und Ruhe wir nicht halten,
Bis der Tod uns setzt das Ziel.
Schwindet auch die Spur der Welle,
Weiter geht der Wellen Spiel.

MER HOT BEITSCHINKS NET RECHT GEWISST
WEL AS DER TSHELLYHAFAR WIA.

"Des is mer nau juscht grad genunck!"
Schelt die Mäm, vor Zarn ganz rot.
"Du frescht mer all der Tschelly weg.
As mer kenner hen uf's Brot.

Ich hab dich doch so oft schon g'schrofft:
Sel sot doch batta, deet ich meena.
So'n Seierei macht mich ganz krank.
Des kann ich nau nimme sehna!"

"Well, wann du's net sehna tanscht,"
Sagt der Buh mit heitem Sinn.
"Was tummscht dann uf der Darret.
Wann ich do howa bin?"

MEI EXPERIENZ IM CIRCUS
BY "JOE KLOTZKOPP, ESQ."

The following narrative, reprinted from Die Ontario Glocke, of Berlin, Ont., may be taken as a fair sample of the Pennsylvania-German dialect as it is spoken and written in Canada. The fact that the Glocke regularly publishes contributions in the dialect shows that this still is the everyday speech of a large number of its readers.—Ed.

Mister Drucker:
Der anner Owed hab ich de Sarah (was mei irische Frah is) die "Glocke" vorgelesen, un wie ich so rumbletter, seh ich, dass en Circus nach Berlin kummt. Sell hot mich an en Expirienz erinnert, die mir vor ebout dreizig Johr in Walkerton gehappend is. Mir hen sellermols noch driwer in Carriek gewohn, un die Mäm hot mich mit drei Drent Ater ins Schettetel geschickt, um Neez, Kästereel en un poor Fiddelbendel dafur heemzubringa. Du kennsch doch selle leer Lot bei der Poscht-Office niwer, gell? Sie war sellermols schon leer un ah grad so voller Unkraut wie leetsch Summer noch. Well, um selle Lot ware Billboards genagelt, uf deme die sehensche Cir- cus-Pictures gebabbd ware, die ich noch jemols gesehen hab. Wie ich so do sehneh un sie ähglotz, kummt der Clayton Schmidt zu mir
un sagt: "Hello, Joe! Kunnacht ah nach Walkerton, for die Show zu sehne?" "Nee," hab ich geansert, "ich derf net, weil mir an sellem Dag dresche duhn." "Well, du weesch net was du nisse duscht: ich geh schun um vier Uhr Morgens an die Station, um zu sehne wie sie des wild Vieh ausliude duhn, sell alle- nig is zwee Schilling werth," hot er gesagt. Well, uf en Heemweg hab ich mein uf- gemacht, am Circus-Dag nach Walkerton zu geh, mag's koschte und gewe was es will. Uni am Morga, wo die Show kumma sot, bei Zeite im Sichtettel zu see, bin ich schun um halber zehre Uhr Owets vorher aus en Haus ge- schnickt, hab en poor Schnee-Ebbel in de Sack geschreckt und bin boorfuss nach Walkerton geloatta. Es muss so um zwef Uhr rum ge- wesset is, wie ich an die Station kumma bin. Es wor dunkel un kalt, un die Hund in der Nochbarschaft hen gegaunt, als ob sie schun des wild Gethier rieche dehte. Ich sag dir was, de Surrroundings ware net anig bleslich, un ich hab fascht Heemweh noch mein warme Bett krügt. Ich hab auber abber en Schnee- abbel gesse, un mich dann uf die Bank unnig en Dach von der alte Station gelegt, un en hessel zu schlota. Es war auber en Juhs, ich hab zu viel Bang g'hat. Gege Morga hot's noch agefanga zu regne was unf Himmel hot runner kenne, un ich hab gefrora wie en rasirter Newfoundland-Hund.


Noch der Procession hot die Seitshow age- fange. En Kerl hot dafur gebrillt, un ich ver- gess sei Spitsch mett Leve lang net, foer hot sie änyhan verzig Mol im Kohrs tum Dag runner gekau't. "Come along, good people," hot er gesagt, "we have here, on the inside of the canvas, the wild man from Yucatan, who tears the flesh from the bones like a tiger. Professor Schweinsberger, the living skeleton, who is to be married to the fat lady. A strict- ly moral and refined exhibition," etc., etc.

Wie die Walkertoner Bell zwefl Uhr ge- runga hot, hab ich in meiner Seek gesucht, ob vielleicht noch en Abbel drin war, auber es war keime meh dorp. Die Leit sin jetzt zum Mid- dagesse heem un ich hab mich an de Tents rungedriive, uf uf ehmol sellen Baas fun der Seitshow kumme is uu zu mir gesagt hot, "Johnny, if you'll play the band in the side- show this afternoon, I'll give you a ticket for to-night's circus-performance." Ich hab gesagt, ich kennt juscht die Musikmusik auber net die Bänd spiele. "Never mind, I'll teach you." Mir sin dann in die Seitshow, wo sie grad die Babbegeier un Affe gefüfftet hen. Ich war so hungrig, dass ich fascht gewinscht hab, ich war selwert en Monkey. Die Band awer, wo ich hab schpiele misse, war en alte heisser Drehorgel. Ich hab den Wimmelkaschte der ganz Nonnundag gedreht, un es is ehmols schlefrig worre bin un die Orgel die Note gcr zu lang gezosa hat, hot der Bans als geschweere wie en Yankee, so dass mir's ganz angscs un bang worre is.

Well, er hot auber doch sei Wort gehalte. Un Owets um siwe Uhr hot er mir en Ticket fo die gross Show gwea. Ich glab ich hab schun owe gesagt, dass ich ken Ebbel meh gehat hab.

Des wild Vieh in der Känge hot mich seller Owet net meh viel geinteresst, un ich bin glei in's Circus-Tent un uf der allerheckshecht Sitz uf gekrattelt, so dass ich alles gut sehne kennt. Es wor noch früh, un ich bin ein- geschlofle. Es erset Ding awer was ich noch- weess, hot die Band ahtfange zu schpiele, ich bin ufwegacht, hab de Bälzine verlore un bin hinnerschlic nochergeborzelt. En Tentrann is uf mich zug'schprunge, der gescheht hot, ich hot mich unner en Canvas in die Show ges- schlohte. Er hot mich arm, hungrig un schlef- rig Mondkalb am Wickel genommen, un poor Kicks gewe un mich dann haus gefleekt. Ich hab mei zwee Hend uf's Sitztischgesch, hab geheilt wie en Kettehund un ein heem. Am neckesche Morga awer war uf en halb Meil weit grosse Exsiddment unnig der Nochbars: die hen ebes so ferchterlich briffi wie thare, dass ich den Sinchich Viex aus der Menagerie gebroche. Sell war auber net de Kees, for ich umen Dadi hen gewissat, wer so ebräinlich gekrissche hot.

Yurs Drooli

JOE KLOTZKOPP, Esq.


J. K., Esq.
EDITORIAL DEPARTMENT

Interesting School-Reminiscences

This month's installment of our great Educational Symposium—which has really grown greater than we anticipated—will prove of special interest to our readers by reason of its descriptions and reminiscences of old-time schools. Such recollections of schooldays as are here told by Dr. Ballet and others are always listened to with delighted attention, when related in conversation, and will be read with equal pleasure. No doubt there are scores of others, men and women of mature years, who could produce from the treasure-houses of their memories narratives equally or even more interesting. We heartily invite all such to write their schoolday-recollections and send them to us, with suitable illustrations, if possible. Both editor and readers will be sincerely thankful for them and thoroughly enjoy their perusal.

As a Harvard Professor Sees Us

Quite late today we had occasion to remark that it is well sometimes to see ourselves as others see us, even if they look thro colored or darkened glasses. Acting upon this principle we reprint in this issue an article upon the "Pennsylvania-Dutch" from the pen of Professor Albert B. Hart, of Harvard, recently published in the Boston Evening Transcript. The article was sent us by an esteemed friend in Hartford, Conn., with the suggestion that we print it, in order to give some competent man opportunity to refute its errors.

An Incorrect Name That Sticks

Professor Hart has preferred to call us "Pennsylvania-Dutch," tho he states quite truly that this term is taken rather ill by educated people, who prefer to be known as "Pennsylvania-Germans." The former term is very popular among our people themselves and not likely ever to become obsolete. Secretary Richards, of the Pennsylvania-German Society has told us that, when this body was organized, the question of its name was debated quite earnestly, many members being in favor of "Pennsylvania-Dutch Society." The word "Dutch" is indeed a merely modified form of *Deutsch*, which the Germans themselves apply to their language and nationality. Still we think President Roosevelt was right when he declared that it would be better always to use the terms "German" and "Hollandish" to designate the natives of Germany and Holland respectively, and to drop the word "Dutch" from the language as superfluous and misleading. But this term still clings to us and we can not shake it off.

United Brethren Not Moravians

It would be easy to pick out several errors—unintentionally made, no doubt—in Professor Hart's quite interesting article. One is that he confounds the United Brethren (in Christ) with the Moravians, when in fact these two denominations are entirely distinct. The Moravians, who call themselves Brethren or *Unitas Fratrum*, originated more than four hundred fifty years ago in Bohemia and have a large representation among the Pennsylvania-Germans. The United Brethren Church was founded in the latter half of the eighteenth century in Pennsylvania, and tho it now numbers almost 300,000 members, has but one German conference, which is in Ohio. Its membership in Pennsylvania-Germandom is not very strong.

A Perpetual Stumbling-Block

Like other outside visitors, Professor Hart finds a stumbling-block in the peculiar dialect which still survives among the "Pennsylvania-Dutch." He calls it "a barbarous compound of German and English words." It is indeed "very much mixed" in our day and becoming more so in the course of time, being gradually merged into English. It should be remembered, however, that originally it was as good and pure a German dialect as any spoken in the fatherland. In the samples and translations offered the Professor shows his want of familiarity,
both with the dialect and the High German, but we will not linger on this point. The inscription found in General Hensel's house at Lancaster looks very odd, as given in the columns of the Transcript, and we are tempted to believe that the printer omitted several spaces that are really present in the original. Be that as it may, the inscription, which is but one of many, possibly the longest, found in old houses of that period, shows the strong religious spirit which animated our forefathers a hundred and fifty years ago.

Not Averse to Education

It is true that this peculiar dialect, which has so often been denounced and ridiculed by our Anglo-American neighbors, is still the only means of communication at the command of some of our older people and mars the English speech of many of their descendants. It is therefore the more gratifying to see Professor Hart concede that many of the Pennsylvania-Dutch talk perfect English. If this be so—and we claim that it is—education can not be so much undervalued and neglected among us as one would infer from reading some of the Professor's statements. True, some of our country folks do not favor higher education, because they think it tends to make their children dissatisfied with farm-life and to draw them away from home, which in itself is a tendency much to be deplored. But it is equally true that many of our farmers are anxious to have their children receive a much better education than their fathers have enjoyed, in order to have a better chance of success in life. Moreover, we must not overlook the fact that all the Pennsylvania-Germans are not farmers, or peasants, but that many thousands of them make their living in town as mechanics, merchants and professional men. Taking Pennsylvania-Germandom as a whole, we are bold to assert that the state of education there as evidenced by public and private schools, will compare favorably with that of any other section of the country. And by the way, the bounds of Pennsylvania-Germandom are much wider than Professor Hart has drawn them.

A Hasty and Incomplete View

To sum up our comments, we wish to say that we fully absolve Professor Hart from all intentional misstatements and all desire to disparage the Pennsylvania-Dutch. He describes them as he saw them, but evidently he saw only a small part of them. The whole of the people must not be judged by the social, educational and religious conditions found in isolated rural communities. A hasty, superficial view is necessarily incomplete and one-sided. The chief fault we find with the article in question is not for what it says, but for what it leaves unsaid. What the Germans of Pennsylvania have done for the development of the State, their leaders in education, religion, statesmanship and war, their influence on literature—all this is left out of view. If Professor Hart will look a little deeper, study the past and present of the Pennsylvania-Dutch a little more carefully, he will find that, tho in the matter of language and customs they are a rather peculiar people, not fully "assimilated" to the rest of this great nation, they have been and are as good and loyal Americans as may be found in any other part of Uncle Sam's domain.

Invitations Regretfully Declined

Several invitations have lately come to the publisher and editor of this magazine to attend interesting historical gatherings. Brother Roberts, of Phoenixville, Pa., very kindly invited us to attend the dedication of the monument at Fountain Inn, which marks the farthest point north reached by the British army in Pennsylvania in 1777, on the twenty-first of September last. At the dedication of the annex to Whitefield Hall at Nazareth, September 27, the publisher was requested to represent the Montgomery County Historical Society, and he was also invited to be present at the reception given Governor Stuart at the Pennsylvania State Building, at Jamestown, Va., October 4. All these invitations are hereby most gratefully acknowledged, but owing to the pressure of business they all had to be regretfully declined. Business comes before pleasure, you know.
Clippings from Current News

Wyoming’s Oldest House Razed

The oldest house in the Wyoming Valley, the log house built in 1782 by David Perkins, was pulled down recently to make room for a new residence. Perkins’s father had been killed in the Wyoming massacre and his brother was a private in one of the Wyoming companies during the Revolution. The house was one and a half stories high and long known as the largest in the Wyoming Valley.

Yearick-Hoy Family-Reunion

The fourth annual reunion of the Yearick and Hoy families was pleasantly celebrated at Hella Park, Centre county, Aug. 28. Addresses were made by John S. Hoy and Revs. Z. A. Yearick, of Shenandoah; H. I. Crow, of Hublersburg, and J. M. Runkle, of Williamsport. The progenitor of the Yearick family in America was Johann Georg Georg, who came from the Palatinate, Sept. 26, 1753, and settled on a farm in Lowhill, Lehigh county. His oldest son, Adam, removed to Centre county in 1786 or 1787. Since the third generation the Yearick and Hoy families have been much intermarried.

An Ancient Powder-Horn and Spur

Among the relics owned by Daniel N. Kern, of Allentown, are a powder-horn and spur that were brought from Germany by Friedrich Wilhelm Kern in 1737. It was made by a man named Kern in 1694, and used to put the priming-powder on the pan of flintlock-guns. An old shotgun brought from Germany by the Kern family now belongs to Henry S. Kern, of Shmerville, Lehigh county. The spur above mentioned is said to have been used by a cavalryman in the Revolution, who had borrowed it from D. N. Kern’s grandfather.

Good Prices for Family Souvenirs

At the recent sale of the personal property of the late Mrs. Leah N. Schultz, in Hereford, Berks county, a “rainbow-quilt,” containing about 1000 patches, was sold for $7.15. Sixty-one yards of unused linen, woven by Mrs. Schultz, brought 40 to 75 cents a yard. Five spinning-wheels were sold for about $3 each. A fancy wreath made of zephyrs brought $4.20, a bed-blanket $6.75, a cup and saucer $1.25, a saucer $1.15. Several old books also brought high prices.

A Thousand-Dollar Prize for a Teacher

The Boyden premium of $1000 for the best demonstration to determine the speed of the invisible rays of the spectrum, offered forty-eight years ago and open to all North America, was recently awarded at the Franklin Institute to Dr. Paul R. Heyl, assistant professor of physics at the Central High School of Philadelphia.

German Day at the National Capital

The German-American citizens of Washington, D. C., celebrated the arrival in this country of the first German pilgrims under Pastorius with speeches, songs, gymnastics, exhibits, games, races and other amusements. September 9. The United German Societies celebrated the day at Luna Park, the Windhorst Club, of St. Mary’s church, at Bennings. Both places were crowded with enthusiastic spectators from early afternoon until late at night. Dr. Kurt Voelckner, president of the United German Societies, and Hon. Cranial Mackey, State attorney of Alexandria county, Va., were the chief speakers at the former occasion. Dr. Emil Christiani directed the singing.

Back from Germany with Many Relics

Reverend E. E. S. Johnson recently returned from Germany, where he spent three years as assistant of Dr. Chester D. Hartranft on the Corpus Schwenkfeldianorum. He brought many interesting relics, among them a huge arm-chair, once the property of Melchior Dorn, the last adherent of the Schwenkfelder faith in Germany, who died at Harpersdorf, in Silesia in 1826. He also has an earthen jug over two hundred years old, presented to him by Judge Hahn, of Liegnitz; a large iron lock from the church in Silesia where Schwenkfeld once preached; two silver coins, dated 1706 and 1611; manuscript volumes of Schwenkfelder sermons written in the seventeenth and eighteenth centuries, manuscript records of the Schultz family and photographic facsimiles of Schwenkfeld’s writing. At the hundred seventy-third anniversary of the Schwenkfelders, celebrated at the Worcester church September 24. Rev. Johnson delivered a very instructive historical address. The first volume of the Corpus is in press at Leipsic.

Early Schultz History Brought to Light

Descendants of Amos Schultz held their fifth annual reunion at the home of Joseph K. Schultz, near Nanticoke, Montgomery county, Sept. 27, and heard Rev. E. E. S. Johnson tell of his discovery of old records in Germany by which he was able to trace the family-history back to the close of the sixteenth century. The Schultzes are an old Schwenkfelder family, and Rev. Johnson found many ancient documents relating to them hidden amid forgotten rubbish in the garrets of old houses. Rev. Elijah E. Kresge, of Allentown, and J. M. Shelly, school superintendent of Bucks county, also delivered addresses.
Sale of a Historic Building of Their Own

The historic house at the corner of Mill and Radcliffe streets, Bristol, in which General La-fayette was entertained at a banquet on September 8, 1824, while on his way from New York to Philadelphia, was lately sold by the sheriff to Mrs. Isaac Morris. The price paid for it was $4,000, subject to several mortgages. The house is of old English design and has bull's-eye windows. It is likely that the building, which is occupied by several stores, will be preserved.

Dedication of Fountain Inn Monument

The monument erected by the town of Phoenixville at Fountain Inn to mark the farthest point reached in the northern colonies by the British invaders under Lords Howe and Cornwallis Sept. 21-23, 1777, was dedicated with appropriate ceremonies September 27, by the State Society of the Sons of the Revolution. After an invocation by Rev. J. W. Henderson, Mr. J. O. K. Robarts unveiled the monument. Then followed an address by Wilmer W. McElree, Esq., a historical oration by Ex-Gov. S. W. Pennypacker and an address by Hon. Wayne McVeagh.

Anniversary and Dedication at Nazareth

In connection with the fiftieth anniversary of the Moravian Historical Society the annex to the Ephrata or Whitefield House at Nazareth was dedicated Sept. 27. The annex, which cost $6,000, was built by William H. Jordan, of Philadelphia, in memory of his father, Francis Jordan, A. G. Rau, superintendent of the Moravian Parochial School at Bethlehem, and Rev. H. A. Jacobson, assistant editor of The Moravian, made addresses. The Whitefield House was built about 1740 and is the headquarters of the Moravian Historical Society.

Memorial to John Ulric Berge and Wife

The granite stone erected in the old Salford Mennonite burial-ground near Harleysville, Montgomery county, over the graves of John Ulric Berge and his wife Anne Mary, the progenitors of the Bergey family in this county, was dedicated Sept. 27 in the presence of several hundred of their descendants. Rev. James R. Bergey, of Doylestown, consecrated the stone, and Dr. William B. Lower, of Wyncote, made the unveiling address. Then the assemblage proceeded to Alumni Hall, where Dr. M. G. Brumbaugh, of Philadelphia, and Congressman I. P. Wanger, of Norristown, made addresses and Dr. Lewis R. Harley, of Philadelphia, read a poem. (An illustrated history of the Bergey family appeared in The Pennsylvania-German in November, 1906.)

Notable Church Anniversaries

St. Peter's Lutheran congregation of North Wales, Bucks county, celebrated its hundred thirty-first anniversary Sept. 15 with the reopening of its remodeled church. For a generation or more the congregation, which at first was Lutheran and Reformed, worshiped in a log structure built on ground donated by Peter Heid and James Miller. This log church stood midway between North Wales and William Penn Inn. Early in the nineteenth century the "Old Yellow Church" was built. About 1868 the Lutherans began building a church of their own.

The Reformed church of Maytown, Lancaster county, celebrated the hundred forty-second anniversary of its founding and the centennial of its present church building from September 29 to October 26. Simultaneously the Presbyterian church of Columbia celebrated its hundredth anniversary. This congregation is almost as old as the town itself. In 1803 Rev. Colin McFarquhar, of Donegal, and Rev. Robert Cathecart, of York, preached for Presbyterians in a frame meeting-house in Columbia. The congregation was organized Aug. 26, 1807, and dedicated its first brick church July 19, 1812. This church was replaced by the present building in 1890.

Centennial of Moravian Theological School

The hundredth anniversary of the Moravian College and Theological Seminary at Bethlehem was celebrated October 2 and 3. The seminary was opened at Nazareth in 1807. Its first class consisted of three students, all of whom became bishops of the church. The first professors were men who had been trained in Germany. In 1833 the institution was moved to Bethlehem. In 1851 it was taken back to Nazareth, but in 1858 Bethlehem became its permanent home. April 3, 1893, it was incorporated under its present name. New buildings were erected in 1892. Ground has been broken for a $25,000 library, the gift of J. C. and Charles Harvey, brothers, of Brooklyn, N. Y., in memory of their parents. The cornerstone of this building was laid by Bishop J. Taylor Hamilton, D.D., of Berthelsdorf, Germany, with a mallet made from the wood of the first tree felled in foundling Herrnhut, Germany, June 17, 1722. All the speakers at the celebration were alumni of the school, such being present from all parts of this country, also from England, Germany, Canada, the West Indies, Nicaragua and Africa.

 Destruction of the Ziegel Church

The Ziegel Union church, near Haafsville, Lehigh county, was struck by lightning October 4 and totally destroyed. It was built in 1887-89, after the previous church had suffered the same fate July 6, 1887. The Ziegel congregation was organized about 1745 and built its first log church in 1749; its roof was made of tiles (Ziegel), hence the name. It was dedicated July 20, 1750, by Revs. Philip G. Michael and Jacob Frederic Schertlein conducting the services. The second church, a stone structure, was built in 1790; the third, a large brick building, which cost about $7,000, was dedicat-
ed in 1864. The Reformed Ziegel congregation was part of the charge administered by four generations of Helffrichs, beginning with Rev. John Henry Helffrich in 1778 and ending with his great-grandson, Rev. Nevin W. Helffrich, in 1906. The burnt church will be rebuilt at once.

**OBITUARY**

**Major Reuben Reinhold,** the hero of forty-six battles in the Civil War, died Sept. 3 in Glenolden, Pa. He was born at Schoeneck, Northampton county, Feb. 29, 1836. He went thru the entire campaign of the Army of the Potomac.

**Chat with Correspondents**

**No Descendant of Michael Hillegas**

A Philadelphia reader writes as follows:

May I call your attention to a slight error in your September issue? On page 454 you state that Rev. Michael Reed (not Lee) Minnich is a descendant of Michael Hillegas (the first Treasurer of the United States). This is not the case. Mr. Minnich is a descendant of the uncle of Michael Hillegas, John Frederic Hillegas.

I do not wish in any way to belittle Mr. Minnich's efforts to have Hillegas recognized, yet I think it is but just to state that the first person to bring the matter before the authorities in Washington was a great-great-grandson of Michael Hillegas, Captain Henry Hobart Bellas, U. S. A., now deceased. Several years before his death Captain Bellas sent a portrait of Hillegas to the Treasury officials and had a great deal of correspondence with them on this subject. Mr. Minnich also has been indefatigable in the matter, and the family are greatly indebted to him for the splendid work he has done toward the "tardy recognition."

**Genealogical Notes and Queries**

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

**XXXII**

**Inquiry About Reed Ancestry**

John H. Reed, M.D., of Logansport, Ind., desires information about his ancestry. In a sketch of the Reed family he says:

My great-grandfather, Jacob Reed, was born in Heidelberg township, Berks county, Pa., about 1730 and was married to Christina Bergerheiser, a native of Germany. He had two daughters and four sons: Eve, Barbara, John, George, Henry and Jacob. My grandfather, Jacob Reed, was born in Heidelberg, Berks county, Pa., Nov. 25, 1780, and died in Montgomery county, Ohio, June 25, 1849. He was married to Elizabeth Brown, of the same place. He enlisted and was honorably discharged three times during the War of 1812. Some time after that war he removed to Montgomery county, Ohio, locating about twenty-five miles south of Dayton. This family was blessed with twelve children: Martha, Lydia, Katherine, Michael, David, Margaret, William, Jacob, Mary, Elizabeth, John and Harriet.

Grandmother Elizabeth Reed died in 1874. My father, Michael Reed, was born near Stoucsburg, in Berks county, Pa., November 10, 1819, and moved thence with his father's family to Montgomery county, O. He was married to Sarah Tittle, April 12, 1844, and about 1845 moved to Cass county, Ind.

I hope the data here given will enable me to secure additional information about my great-grandfather and his descendants.

**XXXIII**

**Nicklas Schwartz and Descendants**

Professor Oscar L. Schwartz, of East Greenville, Pa., son of Jonathan Schwartz, son of Levi Schwartz, son of John Schwartz, son of John Schwartz, son of Nicklaus Schwartz, immigrant, desires information respecting this Nicklaus Schwartz and two of his sons, Daniel and Samuel. We learn from Rupp's Thirty Thousand Names that two immigrants by the name of Nicklaus Schwartz came to Pennsylvania, Nicklas landing September 3, 1739, and Nicklaus landing September 14, 1734. (We spell the baptismal names according to Rupp.) The Nicklas Schwartz in question had four sons: Christian, whose family has been traced; Daniel, whose family has not been traced; Samuel, who located in Schuylkill county, and John, who according to tradition is buried at Cherryville, Pa. Information of the persons named will be greatly appreciated.
Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of The Pennsylvania-German on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

German-American Annals. Bimonthly continuation of the quarterly Americana Germanica. Devoted to the comparative study of the historical, literary, linguistic, educational and commercial relations of Germany and America. Edited by Marion Dexter Learned, Ph.D., University of Pennsylvania. Published by the German-American Historical Society, Philadelphia. Price, $3 a year, 50 cents a number.

The July-August number of this publication devotes forty of its fifty-six pages to the continuation of a biographical sketch of Francis Daniel Pastorius, the Founder of Germantown. This biography, still to be continued, is being written by the editor and comprises a considerable number of elegant full-page illustrations. An interesting reminiscential speech in German by a member of the Deutsch-Amerikanischer Centralverein von Pennsylvania at a meeting held in Wilkes-Barre and a Bibliography of Germany Americana for the year 1906 fill up the rest of this issue. We have been considerably surprised to perceive that, while this bibliography mentions a large number of articles relating to the interests of the German-Americans in English magazines, The Pennsylvania-German, which is devoted wholly to these interests, has been entirely omitted.


Report of the Valley Forge Park Commission 1906. The Valley Forge Park Commission was created by Act of the Legislature of Pennsylvania, May 30, 1893, "to acquire, maintain and preserve forever the Revolutionary camp-ground at Valley Forge for the free enjoyment of the people of the State." Its last year's report is a pamphlet of 14 octavo pages, accompanied by four large folded colored topographical maps of the Revolutionary camp-ground at Valley Forge and the surrounding country.

Calendar of Pennsylvania History

SEPTEMBER, 1907

1-5. Centennial celebration at Mill'sburg.
2. Fifth annual meeting of Interstate Amateur Press Association in Philadelphia.
5. Noah Weiss, noted wood-carver, dies at Siegfried, Frank P. Hart, educator and journalist, at Strasburg.—German Day in Luzerne county.
7. Penn'a Telephone Company merged into Bell Telephone Company.
10. The two-cent-rate law is declared unconstitutional by Judges Wilson and Audenried, of Philadelphia.
11. Heavy rains in eastern Pennsylvania.
12. Shares of Philada. Rapid Transit Co. reach lowest point in many years (15½).—William H. Brosius, ex-Assemblyman, dies at Fern Glen.—State convention of Knights of Mystic Chain at York.
18. Contractor Sanderson, Architect Histon, ex-State Treasurer Mathues and Ex-Auditor-General Snyder give ball for $60,000 each to answer for Capitol-frauds.—State Homeopathic Society meets in Pittsburg.
22. Dr. Torrey opens a week's revival in Philadelphia.
24. Fifty-seventh annual meeting of State Medical Society at Reading.—Luther League of Penn'a opens fourteenth meeting at Allen-town.—Hundred seventy-third Schwenkfelder Memorial Day in Worcester.
25. Thirtieth annual meeting of State Millers' Association at Lancaster.
26. 27. Frost and ice in eastern Penn'a.
27. Fiftieth anniversary of Moravian Historical Society at Nazareth.—Wreck on Penn'a Railroad near Duncannon: ten persons hurt.
29. Hundred forty-second anniversary of Reformed church at Maytown, hundredth of Presbyterian church at Columbia.
30. The Dauphin county grand jury finds true bills against seven men connected with Capitol-frauds.
THE PENNSYLVANIA-GERMAN IN HIS RELATION TO EDUCATION

With Articles on The Pennsylvania-Germans and the Common-School Law of 1834, Pennsylvania-German Educators and The Pennsylvania-German as School-Superintendent. Also: Walter Jacob Hoffman, M.D., Physician, Explorer and Scientist (Biographical Sketch with Portrait)

GERMAN SURNAMES: Their Origin, Changes and Signification. Chapter V

THE BUCHTEL FAMILY (Genealogical Sketch)

FORT AUGUSTA, PAST AND PRESENT (Illustrated)

PLAYING SPOOK FOR A RIVAL, THE OLD TEAMSTER'S CHRISTMAS-SURPRISE, 'S WASH HELLER'S IHRA CHRISCHTDPAGSZUG (Christmas Stories)

LITERARY GEMS, EDITORIAL COMMENT, NEWS-CLIPPINGS, CORRESPONDENTS' CHAT, GENEALOGICAL NOTES AND QUERIES, ETC., ETC.

Full Table of Contents back of Frontispiece. Business Matters on next page.
# The Pennsylvania-German

DECEMBER, 1907

## TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frontispiece—Portrait of Walter Jacob Hoffman, M.D.</td>
<td>570</td>
</tr>
<tr>
<td><strong>The Pennsylvania-German in his Relation to Education—A Symposium</strong></td>
<td></td>
</tr>
<tr>
<td>(continued)</td>
<td></td>
</tr>
<tr>
<td>The Pennsylvania-Germans and the Common-School Law of 1834</td>
<td>571</td>
</tr>
<tr>
<td>By L. S. Shimmell, Ph.D.</td>
<td></td>
</tr>
<tr>
<td>Pennsylvania-German Educators—By R. K. Buehrle, A.M.</td>
<td>577</td>
</tr>
<tr>
<td>The Pennsylvania-German as School-Superintendent—By James O. Knauss</td>
<td>581</td>
</tr>
<tr>
<td>Walter Jacob Hoffman, M.D., Physician, Explorer and Scientist—</td>
<td>583</td>
</tr>
<tr>
<td>By Alfred Franklin Berlin</td>
<td></td>
</tr>
<tr>
<td>German Surnames: Their Origin, Changes and Signification—By</td>
<td>586</td>
</tr>
<tr>
<td>Leonhard Felix Fuld, M.A., LL.M. Chapter V</td>
<td></td>
</tr>
<tr>
<td>The Buchtel Family—By Henry Meyer</td>
<td>589</td>
</tr>
<tr>
<td>Fort Augusta, Past and Present—By Col. C. M. Clement</td>
<td>594</td>
</tr>
<tr>
<td>Historic Buildings of the Lehigh Valley—By Charles R. Roberts. V.</td>
<td>593</td>
</tr>
<tr>
<td>Fort Deshler</td>
<td></td>
</tr>
<tr>
<td>A Blue Mountain Funeral Sixty Years Ago—Extract from Dr. W. A.</td>
<td>599</td>
</tr>
<tr>
<td>Helffrich's Autobiography</td>
<td></td>
</tr>
<tr>
<td>Myles Loring: A Tale of the Tulpehocken—By Rev. Alden W. Quimby.</td>
<td>601</td>
</tr>
<tr>
<td>Chapter XVIII (Conclusion)</td>
<td></td>
</tr>
<tr>
<td>Playing Spook for a Rival—A Christmas-Story by Katherine Kechner</td>
<td>603</td>
</tr>
<tr>
<td>The Old Teamster’s Christmas-Surprise—A Yuletide Incident of Sixty</td>
<td>609</td>
</tr>
<tr>
<td>Years Ago</td>
<td></td>
</tr>
<tr>
<td>The <strong>Home</strong>: Christmas in Grandmother’s Days and Ours</td>
<td>611</td>
</tr>
<tr>
<td>Grandmother’s Holiday-Recipes</td>
<td>611</td>
</tr>
<tr>
<td><strong>Literary Gems</strong>: Catching Elves—From Henry L. Fisher’s “Olden**</td>
<td>612</td>
</tr>
<tr>
<td>Times**</td>
<td></td>
</tr>
<tr>
<td>Der Belznickel—From “Harbaugh’s Harfe”</td>
<td>613</td>
</tr>
<tr>
<td>’s Wash Heller’s ihra Chrischtagszug—By Charles C. More</td>
<td>613</td>
</tr>
<tr>
<td>The Song of Bethlehem—Der Gesang zu Bethlehem</td>
<td>616</td>
</tr>
<tr>
<td><strong>Editorial Department</strong></td>
<td>617</td>
</tr>
<tr>
<td>Clippings from Current News</td>
<td>618</td>
</tr>
<tr>
<td>Chat with Correspondents</td>
<td>621</td>
</tr>
<tr>
<td>Genealogical Notes and Queries</td>
<td>622</td>
</tr>
<tr>
<td><strong>Our Book-Table</strong></td>
<td>623</td>
</tr>
<tr>
<td><strong>Calendar of Pennsylvania History, October, 1907</strong></td>
<td>624</td>
</tr>
</tbody>
</table>
The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles
Edited by Prof. L. S. Shimmel, Ph.D., Harrisburg, Pa.

The Pennsylvania-Germans and the Common-School Law of 1834

By L. S. Shimmel, supervisor of schools, Harrisburg, Pa.

In an attempt to lay bare the reasons for whatever opposition the Pennsylvania-Germans made to the common school law of 1834, some of the lower strata of history must be uncovered. The State constitution of 1790, under which the law was passed, provided that schools should be established "in such manner that the poor may be taught gratis." On these words rests the law of 1834; for in order to teach the poor gratis, it was found most practical to teach all classes gratis.

Education of the Poor by the Germans

Now the Germans did not "have the poor always with them" in great numbers. Being mostly dwellers in hamlet and country—farmers, laborers and craftsmen—what poor people the Germans had among them, here and there, were few. According to the census of 1830, Berks county had a population of 33,000; Chester, 56,000. The number of poor reported to the Secretary of the Commonwealth as educated at public expense by Berks in 1830, was 313; in Chester, 1,536; Lancaster, with a population of 76,000, reported 1721. Lehigh and Lebanon, with a combined population of 42,000, reported 306; Washington county, with the same population, reported 668.

The Germans were averse to being dependent and so there were comparatively few of that description among them. The following remark was quite characteristic:

"I am conscientious in regard to having my children taught at the expense of public charity, because I do not stand in need of such aid, for I can pay myself."

When therefore a law was proposed for the education of the poor by public taxation, the Germans could not see the necessity for it; because their poor, as a rule, had not been neglected. Nor were they much of a burden, especially when to bear the burden was a plain religious duty and by them scrupulously performed. It is true, there was selfishness in opposing a law that had so lofty a purpose as to afford equal educational facilities to all, when the law was not greatly needed for the amelioration of the Germans. But selfishness is no evidence of boorishness. Whenever since 1834 the standard of progress was planted a few steps farther on in the enlargement of the opportunities afforded by the com-
mon schools, the bearer and his followers were met by the same selfish opposition; but the cry was one of lamentation from non-participating taxpayers over an increase in the millage, and it did not come from the mouths of ignorant boors.

Opposition on Religious Grounds

By digging still deeper into history, a much more powerful motive for German opposition to the school law of 1834 is found. Rev. H. A. Muhlenberg, Congressman, and candidate for Governor in 1835, said at that time:

"The Germans of our State are not opposed to education as such, but only to any system that to them seems to trench on their parental and natural rights."

They had not abandoned the idea prevailing in the fatherland when they left it, that the child is first God's, then the parents', and then the State's. This conception of the right to the child—one that set the eternal good of the soul above the temporary good of the intellect—placed the responsibility for its education primarily upon the Church and the parent. The school was regarded as a religious institution. To secularize it seemed to be desecration.

One of the fundamentals of the German Reformation was that "the Bible is the only rule of religious faith and practice." To know this rule, the Bible must be studied by each and every one. Therefore schools were established and Protestantism in Germany assumed the task of popular education. The forms of Church government in Protestant cities and towns provided for the establishment and management of schools. The core of the curriculum was the Bible. It had an educational influence in Germany surpassing every other. The Church was so jealous of the schools as nurseries of "religious faith and practice," that they were kept close to its side. The clergyman, sexton, or other officer, was the teacher. Instruction was given not alone in the Bible, but in the catechism. The children were taught to pray and to sing psalms. The very atmosphere of the schoolroom was permeated by the spirit of religion.

Was it much wonder, with such traditions behind them, that the Pennsylvania-Germans were opposed to State schools? They knew that the Bible, the catechism, the Psalm-book would have to go. These books had for two hundred years been the mental pabulum of the children. The Church would lose its most powerful agency of bringing the children within its folds. No pastor or sexton would have them in charge while they were absent from home attending school. The man in loco parentis would be a creature of the State. Education under the control of the clergy and the parents was to become a sad memory.

Wanted to Preserve Their Mother-Tongue

Nor was this all the anguish entailed by the new order in education. Yet another heartstring was to be broken. It was the attachment which the Pennsylvania-Germans had to the mother-tongue. That their schools would become English was a foregone conclusion. Their preference for German schools was not alone due to a sentiment fostered by the segregated condition of their settlements. The reading and studying of the Bible, an indispensable part of the program of the German Reformers, made the mother-tongue the language of the schools. Luther's translation dignified the German language and made it revered and beloved by the common people. It became a great treasure to them, because it had become, as it were, a part of their religion. Educational reformers, after the Reformation, laid great stress upon the study of the vernacular. "Everything first in the mother-tongue" was a favorite principle with educational writers.

Having been taught in church and school to have a deep regard for the language of the fathers, the Pennsylvania-Germans looked upon it as sacrilege to have it put out of their schools. They never would displace it in their churches until the oldest members were too few and feeble to make effectual resistance. "Unser Herr Gott war ja deutsch," said an old woman when English services
were about to be introduced into her church. The Cajuns in Louisiana have been equally tenacious in their hold on the French, which they had brought with them into exile. A reluctance to part with the mother-tongue as an instrument of education can not be ascribed to ignorance. The worst that can be said of it is that it was born of sentiment. So was the Pilgrims' reluctance to remain in Holland. They could not bear the thought of having their children become Dutch, and so they embarked in the Mayflower for America.

It would have been better for the interests of Pennsylvania, had the traducers of the Germans taken the advice of Dr. Rush in "German Inhabitants of Pennsylvania," in the Columbian Magazine of 1789:

"Legislators of Pennsylvania: Learn from the history of your German fellow citizens that you possess an inexhaustible treasure in the bosom of the State in their manners and arts. Continue to patronize their new established seminary of learning (Franklin College) and spare no expense in supporting their free schools. . . Do not contend with their prejudices in favor of their language: it will be the channel through which the knowledge and discoveries of one of the wisest nations of Europe may be conveyed into the country. In proportion as they are instructed and enlightened in their own language, they will become acquainted with the language of the United States."

Opposed to Compulsion and Taxes

Another objection born of old, which the Germans had to the common-school law of 1834, was based on its compulsory and inspectorial features. They styled the common schools Zwingschulen—force-schools. When a German raises his voice against what to him seems tyranny, it should be remembered that it is an echo of his Teutonic forebears. Local self-government, known to the English and the Americans, had its origin on German soil; and since it dates back many centuries, the exercise of it is a deeply cherished heritage. When Pennsylvania undertook to educate the children of its citizens, it appeared to the German to trench upon his rights of self-government. That he was not considered altogether unreasonable in this respect, is shown in the Supplement of 1835, to the effect, namely, that any township or district voting in the negative on the question of accepting the school law, should not be compelled to accept the same; and that the office of inspectors to be appointed by the Court of Quarter Sessions should be abolished.

The law of 1834 also provided that no county should receive from the State fund more than half the amount raised by taxation in the county for the same purpose. In our day, for ten years or more, resolutions have been passed at educational meetings, that school districts be required to raise an amount equal to the State appropriation; but the Legislature never dared to do it. In 1834 the local school tax had to be twice the amount of State aid. It was also complained of that the tenants of non-resident landowners had to pay "all taxes," the burdens not reaching the owners.

At a meeting held in Union county, September, 1834, to protest against the school law and at which the Germans predominated, it was declared that the Legislature had been asked for "a system of education," but that that body had given the people "an unequal system of taxation." The State debt was already enormous, and had caused much embarrassment. It was figured out that Union county would have to raise, aside from the State and local taxes hitherto borne, for the public schools:

Twice the Amount of State Aid . . . $2,200 00
For Schoolhouses . . . . . . . . 17,000 00
For Teachers' Salaries . . . . . 22,500 00

Total Increase of Taxes . . . . . $41,700 00

"Taxes! Taxes! Taxes!" They have brought on many a bloody war. Is it strange that the Germans opposed the school law on account of taxes? Were the Scotch-Irish charged with ignorance because they opposed the tax on whiskey and brought on the Whiskey Rebellion? The Quakers, who had schools supported by the society ever since 1682, were equally loth now to be taxed for the education of others. Still other classes of people and other sections of the State arrayed themselves against the law. William Duane, of Philadelphia, editor of
the Aurora, said: "Mr. Breck (the gentleman from Philadelphia who fathered the law in the Legislature) with thousands of others has been mistaken." The opposition did not come from the "swamps of ignorance" alone, but from "rank aristocracy" and "excessive wealth" also. Taxes were the bugaboo that stalked all over the State; but when the German expressed his fright at sight of the specter in a language other than "the King's English," he was called an ignoramus. Do we not now put the stamp of ignorance upon non-English-speaking foreigners without knowing what they know? They of the "ignorant horde" have many surprises for us when once they can speak a little English. If the Germans, like the Quakers, had had a Philadelphia—a city of fellow countrymen—to lend the external adornments of polished life, they, too, might have escaped the charge of stupidity and ignorance. But alas! as Bancroft says of the Germans: "Neither they nor their descendants have laid claim to all that is their due."

Political Aspects of the School-Question

A fitting close to the Germans' attitude toward the undesirable features of the law is found in a public letter written in 1835 to the workingmen of Philadelphia by the Rev. Mr. Muhlenberg already mentioned:

"That my opinion should be asked upon the question of General Education is, I must confess, somewhat mortifying... The Germans of our State have been much vilified and slandered upon this subject by designing, profligate and self-interested politicians and some miserable creatures who have been used merely as tools. To my certain knowledge, they are with but few exceptions favorable to the principle. The only difference of opinion among our citizens seems to be in the mode and manner of carrying out the principle. A judicious system could not but meet the approval of nearly every one; whereas one that would be oppressive or infringe on individual rights and privileges will and ought to be opposed. The present law I consider partial, defective and objectionable in many of its features."

A heterogeneous body politic, such as Pennsylvania's, never moves in one solid phalanx towards the inauguration of a reform. It has no common ground to start from—no common traditions, policies, theories, principles—no common consciousness. It was much easier to establish common schools in New England; for the people were more homogeneous in their premises of thought. That the Germans did not think like the rest of the people of the State was therefore no discredit to them. But many of them did think alike with the friends and advocates of the common schools. Their opposition was no more solid than that of the Quakers. In fact, the only section that could lay any claim to homogeneity of thought in the school law of 1834, was the northern tier of counties, which was inhabited by New Englanders and New Yorkers, who were accustomed to such schools and knew their advantages. The opposition to the law of 1834, as expressed in the House of Representatives on the vote for its repeal, came from 29 of the 52 counties in the State.

Politics at the time greatly obscured the true attitude of the Germans. The gubernatorial election of 1835 was a three-cornered fight. Wolf was a candidate for re-election. All three of the candidates were opposed and favored for other reasons than their real and supposed stand on education. Education was a light plank in all the platforms and was but lightly touched in political meetings. It was evidently a question for political jugglery in the campaign.

Wolf himself could not and would not be misunderstood. So warmly was he attached to the project of common schools, that when upon an occasion his cabinet told him to remain silent, he replied:

"No, if I must be sacrificed, let me be sacrificed on this altar. It is my duty and should I sink with it now, posterity at least will do me justice."

The school question was a good club, therefore, with which to assail him. Said a parson in Easton:

"If I thought it was not a political scheme, I would preach it (the school-law's) benefits from the pulpit."
He was evidently suspicious that the school law was being used to promote political ambition. Thaddeus Stevens, in his speech made in 1835 to save the law from repeal, said concerning the political intrigue:

"Much of its unpopularity is due to the vile arts of unprincipled demagogues. Instead of removing the honest misapprehensions of the people, they cater to their prejudices and take advantage of them, to gain low, dirty, temporary, local triumphs. I do not charge this on any political party. Unfortunately almost the only spot on which all parties meet in union is this ground of common infamy."

Ritner's attitude was not so well understood as Wolf's. He was dubbed the anti-masonic, anti-improvement and anti-education candidate. On the other hand, it was cited that he had voted in the Legislature for large appropriations for high schools and academies, "which favor the rich, but not the poor." So uncertain was his position that a delegation waited on him to ascertain it, and reported that he was friendly to the Act of 1834. The newspapers then announced that hereafter he must be considered as the decided friend of the school law.

Muhlenberg's enunciation has already been quoted. The Reading Adler said of him: "He is favorable to general education, but believes that the Act of 1834, passed for that purpose, is both oppressive and defective." The rank and file of Muhlenberg's support, however, included among their number the radical opponents of free schools.

By a singular coincidence, all three of these candidates for governor were German, and made bids for that vote. In the fierce contest, the Germans were under a cross-fire from three directions. As Wolf, the champion of the free schools, was defeated, the blame would naturally be put on German opposition to the schools, whether it were the case or not. That it was the case has generally been accepted as a fact; yet some of the post-election explanations throw a doubt upon the conclusion. For instance:

"The people were stung almost to madness by the irregularity of his nomination—the impecability and hypocrisy of his administration—and forgetting all other considerations and directing their efforts to butt one object, they lent a dogged support to that man they considered, under the contingencies of the moment, most likely to overthrow it."

The campaign of 1835 was followed by a rupture in the Democratic party, by a closer union between the Whigs and Anti-Masons, and by a legislative investigation of Freemasonry. Considering then these bitter animosities and their far-reaching effects, is it not logical to conclude that German opposition to the common schools was greatly misrepresented and exaggerated, and for that reason much longer remembered than such factional opposition generally is?

German Leaders of Public-School Movement

That the Germans were not a united body by any means in the fight against common schools, is further evidenced by the fact that the measure received the support of many of their leaders in thought and action. To begin with, every German governor from Snyder to Ritner advocated some form of popular education in his messages to the Legislature; and it may be added that from 1808 to 1839, the years in which the subject was perennially a live question, all the governors of Pennsylvania except one were Germans.

Seven years before the common school law was passed, William Audenried, of Schuylkill county, introduced a bill in the Senate, "providing a fund in support of a general system of education."

Though he pressed it with much zeal for two sessions, it failed then; but three years later it became a law. By providing money for a school system, Audenried deserves credit for laying its foundations. He was a Pennsylvanian-German. At his death, the Philadelphia Ledger said of him:

"He early took a deep interest in popular education, and fostered and promoted the common school system, which was so much opposed."

Breck, the man to whom great credit is due for the passage of the school law, said in his legislative diary:
"Messrs. McCulloch, of Huntingdon, Stee- 
ver, of Dauphin, and Sangston, of Fay-
ette, in the Senate, and Grim, of Lehigh, in 
the House, decidedly the most ignorant and 
least educated of the members of the Legis-
lature, form the minority."

These four and no more! Two Ger-
mans, and two not. One lone German in 
each House voted against the law of 
1834.

Another German doing yeoman ser-
vice was Elijah F. Pennypacker, of Ches-
ter county. He gave voice and vote in 
favor of free schools in 1834 and 1835.

The German Petitions for Repeal

Much ado was made over the great 
number and ignorant character of the 
German petitioners for the repeal of the 
school law in 1835. A special commit-
tee had been appointed in the House of 
Representatives to examine all the peti-
tions presented. The majority report 

"No evidence was accessible to the com-
mittee but the petitions themselves. . . The 
names between which such similarity is seen 
are in German characters, not familiar to any 
of the members composing the majority of 
the committee. . . The Germans of Pennsyl-
via make their signatures much more alike 
than the English; they appear still more alike 
to men not able to write German and read 
German writing. The fact that the names are 
in the same color of ink, merits no consider-
ation. The petitions in many instances were 
signed at public meetings, in great haste, 
where fifty or more used the same pen and 
ink. . . The intelligence of the German pop-
ulation is not appreciated. Berks and Leba-
on, from which the majority of the commit-
tee probably make up their opinion, may be 
taken as instances. Berks polls about 7,000 
votes and issues from two German presses 
6,000 papers, and from as many English 
presses, 1,000 papers. Lebanon, polling 2,700 
votes, furnishes three German papers to at 
least 2,000 subscribers, and one English paper 
to 400 subscribers. It is questionable whether 
any other county in the State, essentially Eng-
lish, supports public journals in so large a 
proportion. So that if these facts may be 
taken as a criterion for making an estimate, 
the ratio of Germans able to write their names 
is quite equal to the same class of our Eng-
lish population."

Mr. Krause himself was well educated 
and highly cultured. He was a lawyer, 
served as private secretary to Governor 
Schultze, was joint editor with Simon 
Cameron of the Pennsylvania Intelli-
gencer, and editor of the State Journal, 
and later became judge of the Montgome-
ry-Bucks judicial district. He was well 
known and stood high for integrity and 
fair dealing.

Exaggeration and Misrepresentation

It is evident that the Germans were 
credited with more than their share of 
opposition to the common school law of 
1834. The entire State evidently suf-
fiered in her reputation for intelligence 
on account of the great lack of unanim-
ity on the question. Hon. Henry Petrskin, 
of the State Senate, was constrained to 
enter a denial of the charge "that the 
want of education was as general in 
Pennsylvania as had been represented"; 
and he asserted that "her people were as 
enlightened as those of any other State."

In the effort to remove the stigma of 
misrepresentation, it seems that the 
Pennsylvania-German was made the 
escape-goat. He had served before as that 
time-honored sacrificial beast of burden. 
A German traveler visiting Philadelphia 
in 1747, said in a letter to a friend at 
home:

"In this country there exists (what we do 
not find in Old England) among the English 
settlers a supreme contempt for the Germans. 
This may be owing to the fact that the Eng-
lish here see large numbers of poor German 
immigrants, in comparison with whom they 
entertain an exalted opinion of themselves."

Even Benjamin Franklin and James 
Logan could not see much to be admired 
under the rude working-clothes of the
Germans. Then, too, their conservatism made them easy victims on which to place the odium of opposition to the school law. W. L. Sheldon, in his "Plea for the German Element in America," says: "They are by nature anything but revolutionary. Conservatism appears to be in every element of their character." This racial characteristic has had much to do with the misrepresentations of the Pennsylvania-German ever since he braved the stormy sea in search of political and religious freedom. Therefore—requiessat in pace.

Pennsylvania-German Educators

BY R. K. BUEHRLE, A.M., PH.D., CITY SUPERINTENDENT, LANCASTER, PA.

(Note by Editor: Supt. Buehrle shows by his practice that he believes in Spelling Reform. We quote the following from his business envelope:

WHY NOT SPELL ACCORDING TO THE AMERICAN AND THE BRITISH PHILOLOGICAL SOCIETIES. "Ten Rules of Simplified Spelling":

1. Drop silent e and (6) the final one of dub consonants when phonetically useless, (2) a from ea having the sound of e (5) silent u after g before a and in native English words. t in teh (10) and final ne. Change o and ou (4) having the sound of u in but to u and d (7) to t, gh and ph to f, and (8) s to z when so sounded.)

Education Possibl Without English

A FUNDAMENTAL premise in properly treating of Pennsylvania-Germans and their work in, and contribution to, education is the assumption that education does not necessarily include the knowledge and use of the English language; in other words: it is possible to be educated and yet not have a knowledge of or speak English. The ancient Greeks called all non-Greek-speaking peple "barbarians," and our Germanic ancestors both in England and Germany express the same idea, the former by making use of the word "Welsh" as a designation of the people of Wales and the latter designating the Italians by the same word. Conf. Luther's translation of Acts x, 1, and Schiller's Tell, Act II, Scene 2.

Perhaps the surest indication of a lack of intelligence is the opinion that those who speak a different language from ourselves are therfor (ipso facto) less intelligent. This opinion has been the fruitful source of erroneous judgments regarding the peple known as Penn-Germans, whom even the great Benjamin Franklin and Dr. Rush could stigmatize as "dumb Dutch." Hence it is also that

* Educated at Windeshelm, matriculated at Aitdor, at the University of Strasburg (then German), Basel, Nuremberg, Erfurt and Jena.
town having established a school December 30, 1701, Pastorius assumed charge of it January 11, 1702. The school was coeducational (probably the first in the U. S.), and supplemented by a night school for such as were unable or too old to attend the day school. Nor was he merely a teacher. He was also an author of text-books left behind him in manuscript, most probably because there was at that time no printing-press accessible. They embraced arithmetic, geometry, Latin, French and English grammars and a book on synonyms. He seems to have continued in his pedagogical office to the time of his decease in 1719.

Kunze, Helmuth, Muhlenberg, Rauch, etc.

A second great teacher was Rev. J. C. Kunze, founder of a German seminary in 1773 and subsequently professor of philology in the University of Pennsylvania, using the German language as the medium of instruction in Latin and Greek. He was called to the chair of Oriental languages in the University of New York in 1784 and his successor in the chair of philology was Rev. I. H. C. Helmuth. The year 1786 marks the founding of Franklin College in Lancaster, and the consequent decline of Rev. Helmuth's field in Philadelphia. At this college, afterwards united with Marshall College and hence known as Franklin and Marshall College, the Muhlenberg family was especially active and their greatest teacher, Prof. F. A. Muhlenberg, D.D., the last head of Franklin College, was appointed Franklin professor of Greek at Gettysburg and subsequently chosen as first president of Muhlenberg College in Allentown, and later as professor of Greek at the University of Pennsylvania. A monument and a text-book on anthropology are eloquent witnesses of Prof. Rauch's eminence as an educator at Marshall College.

Need we mention Presidents Gerhard and Apple, who have gone to their reward, and President Stahr of the same college, together with Profs. Dubbs, Kiefer, Kershner and Schiedt, all of German descent except the last, who is a native German, all now rendering F. & M. College illustrious?

Brumbaugh, Schaeffer, Haldeman, etc.

To-day the educational affairs of the City of Brotherly Love are directed by the Penn.-German Martin Brumbaugh and those of the Keystone State by the
Penn-German N. C. Schaeffer, now president of the National Educational Association. Nor may we forget to mention Profs. S. S. Haldeman, of the University of Pennsylvania, who carried away the Trevelyane prize for his essay entitled "Analytic Orthography," and T. C. Porter, professor of botany at Lafayette College, as distinguished teachers of science.

The little town of Gettysburg, famous for the great battle fought there in the Civil War, had been the home of Dr. S. S. Schmucker, whose educational activity, tho mainly devoted to theology, in which he became the founder of the school of "American Lutheranism," was also a large factor in the founding of Pennsylvania College in that boro, the alma mater of multitudes of Lutherans in the learned professions, but especially in the sacred ministry. Dr. Schmucker's grandson, Prof. S. C. Schmucker, of West Chester, is also eminent as a most successful teacher of natural science and a most popular lecturer at teachers' institutes and other educational associations, such as the Pennsylvania Chautauqua at Mt. Gretna and the original Chautauqua in the State of New York.

John Beck, Dr. Horne, Rev. Hunsicker
Perhaps the most popular educator who ever taught a school in Lancaster county was John Beck, one of the most noted and successful teachers of his time who, self-taught, went from the cobbler's bench to the teacher's platform in 1815. "John Beck's School for Boys," or "Young Gentlemen's Academy," "was attended by pupils from all parts of the U. S., Canada and the West Indies." He resigned the principalship after a service extending over fifty years of pedagogical activity.

An equally beneficent work was that performed by Rev. A. R. Horne, D.D., in the establishment of the Bucks County Normal and Classical School at Quakertown in 1858. Dr. Horne possessed in a wonderful degree the faculty of inspiring young Penn-Germans, naturally diffident, with confidence in themselves, and from that day they went forth conquering and to conquer. Filled with enthusiasm, pol-
REV. HENRY HARBAUGH, D.D.

burg, now most successfully conducted by Rev. O. S. Kriebel, who has around all southeastern Pennsylvania to greater activity in the cause of education, and was among the foremost in bringing the Association of Principals of Secondary Schools into existence. Among prominent educators Monroe B. Snyder, professor of astronomy at the Central High School in Philadelphia for the last forty years, holds an honored place, and Dr. Revere Weidner, president of the Lutheran Theological Seminary at Chicago, has a reputation for great theological learning, as shown in his work in the lecture-room and his text-books on theology, second to none in the “Windy City.”

The older sister-institution at Mt. Airy, in Philadelphia, whos professors, Jacobs, Spaeth, Fry, Spieker and Ziegenfus, are all either of Penn.-German descent or foren Germans, stands as a monument of their interest in Christian culture. Here Doctors Krauth, Schwaffer and Siess, of blessed memory, carried on their beneficent educational work for the conservation of the Lutheran faith in America.

Moravian Schools—University Teachers

Few educational institutions in the county can show a more splendid record than those of the Moravians at Bethlehem, Nazareth and Lititz, all of Germanic origin and taught almost altogether by persons of German descent, tho born in America. Of them Supt. Raesly says they “have been, properly speaking, pioneers in the cause of education.” Their most beneficent influence has been especially exerted in the direction of great refinement of manners and fine literary culture, as shown especially in the care they have taken to speak the German language in its purity. The writer just quoted ranks their schools, taught by Mr. John Beck at Lititz, and that of Mr. Bleck at Bethlehem, as academies and colleges and (their pupils serving as teachers) he regards them as normal schools and as such entitled to a State appropriation. Among eminent men who were proud of having been pupils of John Beck were the following: F. B. Gowan, president P. & R. R. R., I. E. Hiester, M. C., Judg. D. W. Patterson, Major- General J. F. Reynolds, who fell at Gettysburg and to whom the State of Pennsylvania erected a monument—an equestrian statue—which graced (if it does not still grace) the square at the City Hall in Philadelphia; George W. Ruby, principal of York Academy; John Rickert, Littitz Academy, Ferdinand Rickert, ditto, A. B. Reidenbach, ditto, A. Herr Smith, M. C., and Chas. B. Schultz, principal of Linden Hall Seminary.

In the University of Pennsylvania the influence of the German and Penn.-German element has been a constant factor. Dr. C. P. Krauth was long vice-provost, and Professors Rothrock, Gross and Leidy are all brilliant names in the annals of natural science. At Gettysburg Dr. Singmaster, a very genuine Penn.- German from Lehigh county, resides over the faculty of the theological seminary.

Noetling, Brobst, Harbaugh

As a teacher of teachers, few men have excelled Prof. Wm. Noetling, professor of the theory and practis of teaching at the Bloomsburg State Normal School for upwards of twenty years, where his unassuming mastery of the subject was a blessing to hundreds of students receiving their education as teachers from
The Pennsylvania-German as School-Superintendent

BY JAMES O. KNAUSS, DEPARTMENT OF

The law establishing the county-superintendency in Pennsylvania was enacted May 8, 1854, and went into effect the same year in each county of the State. The city and borough-superintendency was established by the Act of April 9, 1807; a number of districts took advantage of the Act at once, others as they got ready. Nearly one hundred districts have now accepted the provisions of the Act.

To obtain reliable facts and data for this article, the writer corresponded with each of the 155 school-superintendents of the State now in office. These officers went to a great deal of trouble to get the desired information regarding the nationality and ancestry of their predecessors in office. A large majority of the county, and nearly all of the city, borough and township-superintendents responded and gave valuable information, placing the writer under lasting obligations to them. He tenders his sincere thanks to all who aided him in his efforts.

The following figures and statistics will serve as a basis for a few observations.

Statement and Summary

1. Whole number of different persons who served as county-superintendents since 1854, including those in office now. 645
2. Whole number of different persons who served as city, borough and township-superintendents. 242
3. Total 887

But the limited space placed at my service bids me bring this paper to a close, and I will do so with a quotation from ex-Governor Pennypacker: "From Pastorius, the enthusiast of gentlest blood and culture, down to Seidensticker, who made him known to us, the Germans have been conspicuous for learning..." Is there a scientist of more extended reputation than Leidy? Is there a more eminent surgeon than Gross?"
Some Deductions and Conclusions

From the foregoing facts and statistics and others which do not appear here, but which were gathered in the course of the investigation made by the writer, some conclusions may be drawn, which show most forcibly that the Pennsylvania-Germans have been in the very front rank of educational progress since the county-superintendency was established in 1834.

Please note the following deductions:

(a) Of the number of county-superintendents now in office in Pennsylvania, forty-seven per cent. (47%) are Pennsylvania-Germans; of the city, borough and township-superintendents, thirty-nine per cent (39%).

(b) Of the entire number of persons who served as county-superintendents, including those in office now, forty-two per cent. (42%) are Pennsylvania-Germans, and these have served forty-five per cent. (45%) of the entire number of years since the creation of the office. Of the entire number of persons who served as city, borough and township-superintendents, forty per cent. (40%) are Pennsylvania-Germans, and they have served thirty-nine per cent. (39%) of the entire time since the creation of the office. Taking them jointly, forty-one per cent. (41%) of all the school-superintendents of the State—in counties, cities, boroughs and townships—are Pennsylvania-Germans, who have served forty-three per cent. (43%) of the entire time since the creation of their respective offices.

(c) In the early history of the county-superintendency there were a great many changes and short terms of service—as many as three or four persons sharing in one term of three years. But not many Pennsylvania-Germans were on this early, changeable list. When they began to occupy the office, the tenure almost invariably lengthened.

(d) Pennsylvania-Germans served as superintendents for one or more terms in all the counties of the State except six: Allegheny, Chester, Delaware, Fulton, Lackawanna and Lawrence.

(e) Of the eighty-nine cities, boroughs and townships electing superintendents, fifty-nine have had the services of Pennsylvania-Germans.

(f) Forty superintendents had Pennsylvania-German mothers, while the father represented some other nationality.

(g) Long terms of service have been given to Pennsylvania-German county-superintendents, as the following list will show. The figure after each name indicates the number of years served by him. Those having served less than eight years are not given. Some of these are in office now.

Sheely (24), Thoman (9) and Roth (8), of Adams county; Ermentrout (9), Keck (9) and Rapp (11), of Berks; Slotter (12), of Bucks; Hoffer (18), Snyder (9) and Beisel (9), of Carbon; Wolf (9) and Granley (12), of Centre; Beer (9), of Clarion; Shearer (9) and Beitzel (6), of Cumberland; LaRoss (13) and Garver (8), of Dauphin; Rohrer (9) and Sitzinger (6), of Forest; Zumbro (9), of Franklin; Tetrick (11), of Jefferson; Shaub (11) and Brecht (24), of Lancaster; House (9), Bodenbier (15) and Snook (17), of Lebanon; Knauss (21) and Rapp (14), of Lehigh; Hopper (8), of Luzerne; Hoffacker (26), of Montgomery; Derr (8) and Steinbach (15), of Montour; Raesley (9), Werner (9) and Hoch (9), of Northampton; Amulier (9), of Perry; Fulmer (9) and Kipp (15), of Pike; Weiss (24), of Schuylkill; Moyer (9) and Bowerson (8), of Snyder; Berkey (9), of Somerset; Moxley (9), of Susquehanna; Raesley (9), of Tioga; Heckendorf (9), of Union; Hower (11), of Wayne; Ulrich (12), of Westmoreland; Gardner (12), of York.

It is very evident from these facts and statistics that the Pennsylvania-Germans were not slow to become active in the public schools, after the system had been established. They stepped into the front ranks even in counties where they had to contend with English competitors for the honors of leadership. A high appreciation of the common schools is to be seen in the long terms which the German counties have given their superintendents and in the liberal salaries paid to these officials. Nothing testifies so positively in favor of intelligent interest in public affairs of any kind as long terms and liberal compensation for public servants who are worthy of recognition.

Had not so many educational leaders...
developed among the Germans since 1834. We might believe that their opposition to the school-law was as bitter and wide-spread as it has been represented. When low selfishness and stupidity are defeated in their objects, they sulk in their tents. The Germans did not sulk. Whatever opposition they manifested in 1834 and 1835 grew out of honest doubts and convictions. When, after a few years of experience in the new system, these were removed, the Germans became as loyal to the state-schools and as actively interested in them as they had been in the church- and neighborhood-schools established by their fathers.

Walter Jacob Hoffman, M. D.
Physician, Explorer and Scientist

BY ALFRED FRANKLIN BERLIN, ALLENTOWN, PA.

(See Frontispiece Portrait.)

ENGLISH-SPEAKING Americans are very apt to look down with contempt upon the German inhabitants of eastern Pennsylvania, and to speak of them scornfully, calling them "Dutchmen," although these have proved hundreds of times that, with respect to mental ability, intelligence, morality and civic virtues, they stand on at least as high a plane as their fellow-citizens of different origin.

The writer wishes to present to-day to the readers of The Pennsylvan ia-German a "Dutchman" who by ceaseless effort secured one of the foremost places among American anthropologists, as well as numerous distinctions given him by foreign potentates.

His Education—Services in Franco-German War

Walter James Hoffman, M.D., was born May 30, 1846, at Weidasville, Low hill township, in the northwestern part of Lehigh county. In 1854, when he was still young, his father, William Hoffman, a practitioner in medicine, moved to Reading, Pa., where the son attended the public schools. Later he continued his education in Freeland Seminary at Collegeville and in Jefferson Medical College, Philadelphia, from which he graduated before completing his twentieth year. He began the practice of medicine at once in his home town and built up a lucrative practice. But the profession was not to his liking. He was a child of nature and delighted to roam through forests and over fields to study its beauties and mysteries.

At the outbreak of the Franco-German war in 1870 he sailed for Germany and joined the Seventh corps of the German army, then stationed in front of Metz, France, as a surgeon. For his services during that war William I, the German emperor, conferred upon him the iron medal to which was attached the ribbon of non-combatants, a distinction given to worthy surgeons and Knights of St. John exclusively.

Researches in the Southwest and Northwest

During the winter of 1870-71 Dr. Hoffman returned home. In May, 1871, he was appointed an active surgeon of the United States army, accompanied an exploring expedition sent to Nevada and Arizona under command of Lieutenant George M. Wheeler, and as a naturalist devoted much of his time to gathering and preserving natural history specimens for the Smithsonian Institution at Washington, D. C. He also, as a geologist, investigated the mining-regions of western Nevada, northwestern California and Arizona.

Many of the Indian tribes which he visited on this expedition were as yet practically unknown to science and much valuable information concerning their language, manners and customs was obtained.

After a horseback-ride of 3400 miles across the Great American Desert the exploring party returned to Washington in January, 1872, richly laden with objects of geology and natural history, and many fine specimens of
Indian art. To continue his favorite study of the science of anthropology Dr. Hoffman secured the appointment of a surgeon with the Grand River Indian agency in Dakota. In a short time he had mastered the language of the Sioux sufficiently well to win the confidence of their principal chiefs. By this means he obtained admission to the Society of the Buffalos, whose object was to celebrate the annual return of that now almost extinct mammal to the North.

Dr. Hoffman also accompanied the Seventh regiment of United States cavalry on the expedition to the Yellowstone, a journey which led through a region never before traveled and which yielded valuable results to science. Upon the return of this exploring party to Bismarck, North Dakota, which was then the terminus of the Northern Pacific railroad, Dr. Hoffman resigned as surgeon and returned to Reading, Pa., where for a short time he followed his old profession. It was during this time, while also residing in the same city, that the writer formed the acquaintance of the doctor, which ripened into an intimate friendship, lasting until his untimely death.

**Studying Indian Customs and Antiquities**

As the practice of medicine interfered too much with his anthropological studies, he abandoned it and in 1877 entered the surveying corps of Prof. Frederic V. Hayden as anthropologist and naturalist, to explore the territories. With this his real lifework began. That expedition furnished material to Dr. Hoffman for a series of essays on natural history and other sciences. He also made ingenious models of cliff-dwellings discovered by the party, illustrating the prehistoric architecture of the mysterious Pueblo people in New Mexico and Arizona.

When the Bureau of Ethnology was founded in 1879 at Washington, D. C., Dr. Hoffman became one of its members, remaining with it until his death. This bureau which was for a long time conducted by Major John W. Powell, has published many quarto volumes of very valuable anthropological research. It has now reached its twenty-fourth volume.

In 1881 Dr. Hoffman visited the Mandans, who are supposed to have originated from Welsh people washed on the Atlantic coast during prehistoric times; also the Hidatsa and Arikara Indians, placed upon a reservation at Fort Berthold, N. D., to study their sign-language and hieroglyphics. In 1882 he made researches among the Mission Indians in South California and the valleys of the Russian and the Sacramento rivers, also among the Washoes and Pah-Utes in western, and the Shoshones in eastern Nevada. In 1883 he examined the hieroglyphic and artistic work of the Ottawas in northern Michigan and the Sioux at Mendota, Minnesota. In 1884 he visited the Indians in British Columbia and on Vancouver's Island, whence he made a trip to the pictured rocks of Washington, Oregon and California. During that summer he traveled 11,000 miles.

During the two following years Dr. Hoffman gave his attention to the antiquities, pictured rocks, rock shelters, quarries, etc., in the valleys of the Susquehanna, Potomac, James, Kanawha, Tennessee, and the French Broad River (in North Carolina).

Between 1887 and 1889 he visited the Ojibways in northern Minnesota. He gained admission to the Grand Medicine Society, being the first white man to whom the secrets of this society ever were divulged. In 1890 he was invited to visit the Menomonee Indians, a peaceful and sedentary tribe living in Wisconsin, to become acquainted with the ceremony of initiation into their Grand Medicine Society. Beginning with the study of the pictographs and gestures of these Indians he gradually extended his investigations to other characteristics of the tribe, and for three years in succession attended the initiation of candidates into their most important secret society, which enabled him to obtain the archaic linguistic forms used only in the language employed in the esoteric ritual.

**Author, Artist, Inventor and Musician**

It might be interesting to know that these Indians are a branch of the great Algonquin nation, to which also belonged the Lenni Lenape or Delawares. The
data thus collected by Dr. Hoffman were later published in a memoir on the Me- nomonee Indians in the Fourteenth Annual Report of the Bureau of Ethnology, Washington, D. C., covering 318 quarto pages and profusely illustrated. This monograph and "The Midewiwin, or Grand Medicine Society of the Ojibways," published in the seventh annual report of the Bureau, covering 150 quarto pages, were two of his principal publications. He, however, wrote many smaller essays, which were published in this and foreign countries. He was an artist of consequence, and many of the illustrations which are found in the scientific publications of the United States government were prepared by him. Colonel Garrick Mallory, of the United States army, author of "Pictographs of the North American Indians," whom Dr. Hoffman aided in the preparation of the illustrations, said of him that he had, by his services upon a large Indian reservation, acquired a thorough knowledge of the Indian character, which was of great advantage to him in his researches; moreover he had the eye and skill of an artist, being able to reproduce all forms and gestures true to nature. He knew how to paint in oil. He was an artistic wood carver. In the field of surgical inventions Dr. Hoffman has also done good work. During the Franco-German war he constructed an improved bullet-extractor, which was afterwards introduced by the Turkish government and recommended by many scientific institutions. He had musical talent and some of his productions were really worth listening to. The writer spent many an hour with him enjoying his compositions. He was a master of the English language and spoke fluently German, French, Spanish and Italian.

Honors by Rulers and Scientists—Early Death

Many foreign governments—Tunis, Venezuela, Portugal, Norway and Swe- den, Austria, Bavaria and others—as well as scientific societies abroad have recognized the value of Dr. Hoffman's scientific and personal services by means of orders, medals and other tokens of distinction.

Similar honors have been conferred on him in his native country by the Academies of Sciences in New York, Buffalo, Philadelphia, Chicago and Maryland; the American Philosophical Society of Philadelphia, the oldest in America; the American Ethnological and the American Anthropological Society of New York City; the Society of Archeology and Numismatics, in Philadelphia; the American Association for the Advance- ment of Science; the American Anthropological Society, Washington, D. C., and many others. The writer is indebted to Dr. Hoffman for his own taste for the fascinating science of archeology. Many a time has he roamed with the Doctor through forest and field in search of scientific treasures, and the privilege of having them explained paid well for the undertaking.

In 1897 Dr. Hoffman was appointed by President McKinley United States Consul at Mannheim, Germany, where he availed himself of opportunities for the study of aboriginal American collections and records. His health failing, he returned in the autumn of 1899 to his home at Reading, Pa., where he died of a pulmonary affection, on the eighth of November of that year.

Although at the time of his death he was but 53 years old, he was one of the pioneers in American ethnology.

Dr. Hoffman was a man of genius. He stood out not only as an intellectual person, but one who during life illum- ined scientific progress, and his untimely death caused an almost irreparable loss to the science he loved so well.

Such is the story of a "Pennsylvania-Dutch" boy whom not only the common people, but kings and emperors delighted to honor.

**BAUERASCHPRICHA**

Griena Chrischtndag, weissa Oschtra.

Wann's net vorwintert, dann wintert's vil-leicht hinnanoch.

**FARMERS' SAYINGS**

A green Christmas foretells a white Easter.

If winter does not come early (before Christmas), it may come late (after Christmas).
German Surnames:
Their Origin, Changes and Signification

BY LEONHARD FELIX FULD, M.A., LL.M., COLUMBIA UNIVERSITY, NEW YORK.

V. Surnames of Occupation.

There are in the German language a large number of surnames which were not derived from personal names. Thus far in this essay we have considered only the German personal names of the first class (Old German names) and the surnames derived from them, also the German names of the second class (Christian foreign names) and the surnames derived from them. In the present chapter we shall consider German names of the third class—surnames not derived from personal names. For the sake of convenience we shall divide this class of German surnames into three subclasses: (a) Surnames expressing rank or occupation, (b) surnames expressing personal characteristics, and (c) surnames derived from the person’s place of abode.

Considering the first subclass of German surnames—those expressing rank or occupation—we see that this is a very natural way of distinguishing men; it was even more so in early times than today, because there were then seldom more than one or at most two men having the same occupation in a single town. We find in our sources that the Goths were the first to use these surnames of occupation, as the following examples show: Merila Bokaries [Merila der Bucher = Schreiber]. Untahari Papa [Pfaff]. These are the oldest Germanic names of occupation and are found even earlier than the thirteenth century. We can easily see how these personal names denoting occupations descended from father to son and became fixed, especially because in former times the son almost invariably followed the occupation of his father. In this transposition from personal name to family-name the article was generally dropped, but many of these names of occupation never had an article and in others the article was retained in the corrupted form de, as in de Potterc. How many a woman of German descent has been proud of the fact that she possessed a truly French name with the prefix de, when in reality this de in her name was only a corruption of the German article der?

We shall next consider some of these German surnames of occupation which are met with to-day. Among names which are connected with military affairs we find Harnischmacher, Harnischfeger, Armbruster, Pfeilschmidt, and Lersner [manufacturer of leather hose]. At the time when these names became fixed the greatest peaceful occupation was that of the scribe, and so we find the names Bucher, Pucher, Buchfellner [one who prepares skins or parchments for writing] and Rothmalcr [one who paints the initial letters in manuscripts]. All of these names originated in High German territory, where the art of the scribe was more fully developed than in Low Germany. If we now leave the cities and examine the names found in the rural districts, we find that most of them relate to the chase. Hunting has always been a favorite pastime with the Germans. The original German words for hunter (which have come down to us as surnames) were Waidner and Weidman, which mean a man who goes hunting in search of food. The German surname Jäger [huner] with its compounds Gambsjäger and Hasenjäger is a younger word. Hunting with hawks and falcons was a favorite pastime in the days of chivalry and from it we get the names Falkner and Hackmeister. The oldest name for a curator of the woods was Widemarker, which survives as a surname to-day. This was the official who cared for the woods which were common to all the people of the mark. The custodian of the private woods of a nobleman was called a Holzknecht, who, as Vilmar has humorously remarked, performed the duties now performed in Germany by the Oberforstkollegium, Oberforstrat,
Forstinspektor, Oberförster, Unterförster and Förstläufer. The commonest German name derived from the administration of the forest is Förster, which in America has now generally lost its Umlaut and become Forster. The two names Aschenbrenner and Aschenbrannt remind us of the wasteful administration of the forests in medieval times, which permitted men to burn large tracts of forest-lands so that they might use the ashes resulting therefrom in the manufacture of glass and soap.

Some of the names mentioned in the last paragraph are not pure names of occupation, but almost names of rank. This leads us to a consideration of those German names which express various ranks and offices. Since in the Middle Ages most offices were inherited by the son from the father, we see that it is quite logical for the name of the office to become a family-name. Indeed all the names of the old offices from Kanzler [chancellor] to Schöffe [bailiff] have become surnames. But while the names of the old offices have given rise to family-names, the names of the newer offices, such as Kammerräte, Superintendent and Hauptsollantskassenskontrolleur, have for very evident reasons not given rise to any family-names. Many of these surnames denoting an office or a trade are the only linguistic monuments which remain to us today of offices and trades that are obsolete or known today under a different name. An example of names derived from obsolete occupations is Armbruster (maker of crossbows), while examples of names derived from occupations no longer called by such names are Winkler [Kleinverkäufer=retailer] and Eisenmenger [Eisenhändler]. Of nicknames of this class of family-names we need only mention Bratengeiger.

The dialectic variations of these family-names are very interesting. Of Müller the High German form was Miller and the Low German form Möller. The name Leinecken was used in Upper Hesse, while the same craftsman was called Schieferdecker in Lower Hesse. But of all trades the one which has given rise to the largest number of different family-names is that of the butcher.

Among the family-names derived from this occupation are Fleischhauer, Fleischhacker, Knochenhauer, Metzger and Beinhauer. These family-names show by how many different names this one occupation was called in different parts of Germany. It is interesting to note in this connection that in Germany names derived from occupations are more frequently met with than any other class of names. An examination of the Berlin directory for 1867 made by a German scholar showed there were living in Berlin at that time 1267 persons named Schulze, 929 named Müller, 884 named Schmidt and 509 named Meyer. The frequency of these names may be explained by the fact that all over the country there were large numbers of men who followed these occupations. This is especially true of Schulz and Müller, for every town had its Schulze [mayor] and nearly every town had its Müller [miller]. These four names [Müller, Schulze, Meier and Schmidt] have no diminutive or patronymic variations and yet very few genitive variations. The name Schmidt may be considered an exception to this statement, since it has the diminutives Schmidecke, Schmidel and Schmidtlein. Moreover, since Schmidt was originally an Old High German personal name, it has a large number of variations which are terms of endearment. The only other family-name of this general class of names which was originally an Old German personal name is Kaufmann [Old High German Kaufman]. The frequency with which we meet the name Schmidt in Germany is due to the fact that the smith's trade was the oldest trade in Germany. It was the smith's work to make the weapons for the brave German warriors. To the early origin of the smith's trade may also be attributed the tendency in Germany, especially in the rural districts, to look upon the smith as a person possessed of superhuman knowledge, learned in the black art and one whose advice is of great value. Because of the large number of people in the larger cities bearing these four names mistakes were of frequent occurrence, so the people were accustomed to distinguish prominent men
who had these names in a humorous manner. Thus they called a celebrated theologian named Müller Suendenmueller and a well know physician named Schulze Blutschulze.

Although the family-names of this class have few variations, they have given rise to many compound names. Thus we have the following compounds of Beck: Brodbeck, Fladenpeck, Schwarzeck [Schwarzbrotbäcker = baker of rye-bread], Tagspeck [one who bakes every day], Pfennigpeck [one who bakes penny-rolls] and Wasserbeck [one who bakes Wasserweck]. Of all the family-names of this class Meyer [Meier, Maier] which is derived from the Latin Major [greater, elder, hence chief] has given rise to the most compounds. Franz Meyer, the scholar of Osnabrück, has found more than one thousand names which are compounds of Maier.

Closely allied to the family-names which are derived from the names of occupations are those which come from the names of tools. Examples of such names are Degenkolb [for soldier], Bosshammer [for smith], Schaumköhl [for cook] and Pfettersack [for merchant]. Belonging to this subclass we have those names which are derived from the names of household utensils, such as Wiegemesser, Fetthake, Furchhake and Pfannstiel; those from agricultural implements, such as Pfug and Rollwagen; those from the implements of war, as Eisenshut, Stahlhut, Harnisch, Bauermeisen, Pfeil and Feuerrohr; and those from the materials used at picnics, such as Danzglock, Schombart [Maske = mask], Glückrad, Kranz, Matkranze, Rosenkranz and Grünschlanz. Most of these last mentioned names come from South Germany, where the people indulge more in picnics than anywhere else. To this division belong also the names derived from the names of coins, such as Weispfennig, Redeipfennig, Wiclichkeit, Schimmelpfennig and Fünfschilling. The names Dreier, Schilling and Heller are not derived from the names of coins, as some have supposed. Dreier is the Low German form for Drechsel, and the other two names also are not derived from the names of coins. It being a common instinct to call persons by their characteristic dress [cf. English slang bluecoat, redcoats and Cooper's Leath-er Stocking], we have in German some similar names, for example: Grünröcken [hunters], Rothröcken [hus-sars], Schwarzeröcken, Weissmanteln and Rothmanteln. We have in addition a very large number of names derived directly from articles of apparel. Beginning with the apparel for the head we have Webelhut, Weisshut, Grünhut and Spitzhut; from the clothing for the trunk we get Blaurock, Langrock, Kurzrock, Weisskittel, Rothärnel, Weissermel (nickname for Müller); from the German word for trousers we get the names Leinhose, Mechlhose (nickname for Müller), Kurthose, Schlapose and Lumpshose; and from the German word for a shoe we get the names Knabenschuh, Holzscheuh, Rothschuh [lover of dance-ing] and Bundeschuh [peasant].

Related to this class of names are those derived from the names of eatables and drinkables. In most cases these names were given to those who dealt in these eatables, but sometimes they were given to those who were exceedingly fond of them. The names of this group consist of the compounds of Brot, as Roggenbrot and Weichbrot; of compounds of Fleisch, as Kalbfleisch and Rindfleisch; of compounds of Bier, as Gubertier, Büsibier, Dümmebier and Zuckerbier; of compounds of Wein, as Altwein, Gutein and Kühlein; of compounds of Milch, as Süssmilch and Schlegelmilch [Buttermilch]. And we must not forget the names derived from Wurst, which is one way the characteristic edible of the Germans and has given to Germany its Hauswurst—a character similar to the English John Plumpudding and the French Jean Potage [soup]. Among the compounds of Wurst found among German names are Blätterwurst, Krustwurst and Leberwurst. There are also in this group a number of names which are compounds of sauer, such as Sauertier, Sauerein, Sauermilch, Sauerbrei and Saueressig. We have in addition two names derived from eatables which are no longer known to the Germans of to-day. We refer to Gosenbrod, warm bread upon which fat has been poured, and Moros, an old-fashioned wine.
The Buchtel Family

BY HENRY MEYER, REBERSBURG, PA.

THE appearance of the very interesting sketch of Hon. Henry A. Buchtel, Governor of Colorado, in the June number of The Pennsylvania-German, suggested the propriety of putting on record in permanent form some facts about John Buchtel, the ancestor of the Buchtels in this country. These facts were collected incidentally by the writer several years ago, while tracing the genealogies of the Meyer and Bierly families, several of whose members were joined in marriage with members of the Buchtel family. This sketch will be brief, however, and may be disappointing to persons who, from the title, may have been led to anticipate a complete history of the family.

John Buchtel's Arrival and Marriage

John Buchtel, the ancestor of a numerous train of descendants in America, emigrated from Württemberg in 1753, sailing in the ship Edinburg, Captain James Russel commanding. The company of emigrants of which Mr. Buchtel was a member landed at Philadelphia and were qualified in the courthouse, Friday, September 14; probably the ship had arrived the same day or the day before. A list of these people may be found in Prof. Rupp's Thirty Thousand Names, page 303, but the name of John Buchtel is there spelled Buchtel, which was an error either of the copyist or of the printer, for on examination of the original list on file in the office of the Secretary of the Commonwealth at Harrisburg, Pa., it will be seen that the name is there written Buchtel, as signed by himself, and corresponding with his signature as found on old deeds and other papers. Mr. Buchtel was still single when he emigrated to America, and it is said he left his native land in order to avoid military service in a war then pending or about to open in the home country.

It appears that Mr. Buchtel was not burdened with a superabundance of this world's goods at that time, for he was obliged to serve a certain period with some citizen of the new country to pay for his passage across the ocean. A young lady immigrant, serving for a similar purpose with a near neighbor, became his wife. Her Christian name was Catharine; her other name is not known. The couple lived at McKees Half Falls, now Snyder county, Pa., but how long is not known. Mr. Buchtel's name appears on the assessment-list of that locality for the year 1778. In 1791 or 1792 the family moved from McKees Half Falls, to Brush Valley, now Centre county, and located on a tract of land of 334 acres in the center of the valley. The family were pioneer settlers and the region was one vast expanse of forest, inhabited principally by bears, wolves, panthers and deer. The only road then was a mere path through the woods which Colonel Samuel Miles had cut out, beginning in Buffalo Valley at the lower end of Brush Valley Narrows, thence running west through said Narrows fourteen miles and on through the middle of Brush Valley a further distance of twenty miles, to its western terminus, Colonel Miles at one time owned the whole valley and had this road opened to induce settlers to come in, purchase or lease tracts from him and improve them.

Pioneer Settlers in the Forest

Mr. Buchtel must have entered the valley by this road, as Mr. Anthony Bierly, a near neighbor, became a settler in the place about the same time and tradition says he was the first to bring in his family by this road. The Buchtel family, among whom there were then at least several adult children, built their pioneer cabin on a spot south of the
present residence of Mrs. Philip Hubler, several rods below the public road, about one mile northwest of the present site of Rebersburg.

After providing a place of shelter their next concern was, like that of all new settlers, to clear the land, plant potatoes, corn, and sow winter grain as speedily as possible, so that the family would have a supply of provisions. Sometimes those early settlers were brought to the verge of starvation. On a certain occasion food became so scarce that people were obliged to dig up the potatoes which they had planted, peel them, eat the potatoes and replant the peels. Meat, however, appears to have been abundant in those early times. Any one fortunate enough to own a rifle could procure all the meat required in a family by strolling a few rods beyond the clearing and shooting deer. Indeed, deer were so numerous that they became a nuisance to the settlers. They would destroy the crops. Bears, too, were plenteous and bold. Often they would come into the clearings, climb into pig-pens and carry off hogs.

As soon as Mr. Buchtel had cleared a small space, he planted an apple-orchard. The terms of Colonel Miles's lease required the lessee to plant at least one hundred apple-trees and sow at least seven acres with English grass. The small apple-trees Mr. Buchtel carried on his shoulder from his old home at McKees Half Falls to his new home, a distance of forty miles in a direct line. So stated Colonel Henry Royer, a near neighbor of the Buchtel family. Some of these trees are still remaining and are considerably over a hundred years old. Several of them are giants of their kind, measuring three and a half feet in diameter near the ground. Among the different varieties was an early sweet apple, red-striped and of fine flavor. These are still perpetuated in the valley and are known as the Buchtel apple. Mr. Buchtel also planted a vineyard on the second mountain north of his place, and the spot is still known as Wychop. He believed that an elevated position would afford the best conditions for grape-culture. The manure for the vines he carried up the mountain in a basket, says Mrs. Richards, a great-granddaughter of his. The plants flourished, but the enterprise was a failure, because the "bad boy" was already in existence and carried off the grapes.

Among the near neighbors of Mr. Buchtel were four of his sons-in-law: Nicholas Bierly, Abraham Kraemer, Simon Pickle and Michael Meyer; but the last-named did not move into the valley until 1805. Reference will again be made to these further on.

A Mechanic and a Student

Mr. Buchtel was a cooper by trade and was an excellent mechanic, not only in this, but in several other departments of woodcraft. Specimens of his handiwork are still extant, among them being a wine-keg made of one solid piece for the staves, the end or head-pieces being in place like those of an ordinary keg. How they were put in position was always a mystery to people inspecting the vessel. He was a student and a proficient scholar in mathematics, astronomy and philosophy. He and his friend John Motz, of Penn's Valley, used to order books from Germany on those subjects. Astrology was also one of his favorite studies, and people still mention some predictions of his which were fulfilled. Several years ago the writer was shown a diagram with certain calculations connected therewith, worked out by Mr. Buchtel, which predicted the War of 1812. In those times people had great faith in astrology, not only the illiterate, but some among the professional and educated classes. It may be doubted whether Buchtel believed in it himself to a very great extent. It is difficult to conceive how any one could apply himself to such abstruse studies as mathematics, astronomy and philosophy under the unfavorable surroundings of those pioneer days.

Buchtel's Death—Family Moving to Ohio

Mr. Buchtel was a member of the Lutheran church, but seldom attended preaching services. "Ministers went to him to learn," stated an old citizen of the neighborhood. The date of his birth is not known, nor the exact date of his de-
cease. It is stated that he died in 1809; he signed a deed in 1808, when, of course, he was still living. He died quite suddenly, falling down in the doorway of his house and expiring. The manner of his death seems to have been a fulfilment of his own prophecy, for he had often said that he would not die in bed. He lies buried in the Union cemetery at Rebersburg, a plot of ground of which he and Jacob Walter were the first trustees. The grave has no headstone, but is located close to the fence on the western side of the cemetery, within nine or ten rods of the northwestern corner.

About the year 1812 Buchtel's widow and all the surviving children, except two of the daughters, moved to Stark county, Ohio, and settled at or near the present site of Unifontown. Michael Meyer, a son-in-law, followed in 1814 and located at the same place. Several of the Buchtel children died young and are buried somewhere on the old homestead farm near Rebersburg.

John Buchtel's Descendants

The writer has not made any special effort to trace the successive generations of Mr. Buchtel's sons, only those of three of the daughters intermarried with persons whose genealogies were written up by him several years ago. The descendants of these are numerous and a history of them would fill a small volume.

There were nine children, four sons and five daughters:

1. John Buchtel married Catharine Snyder. He lived on the old homestead-farm, now owned by the heirs of Philip Hubler, and moved to Ohio about the year 1812. Issue, three sons and three daughters:
   1. Henry, married Elizabeth Meyer, daughter of Michael Meyer. The couple were cousins. They moved to Ohio and had sixteen children, not enumerated here.
   2. John, baptized Sept. 14, 1794. according to the church records.
   3. Hannah, born Sept. 18, 1796.
   5. Herman, born March 16, 1803.

II. Martin Buchtel married Eva Walter. He lived on the farm now owned by Charles Bierly, which was a part of the original Buchtel tract. Issue, two sons, six daughters:
   1. Catherine.
   2. Eva.
   3. Elizabeth, born April 7, 1803.
   5. Susan (name in church record, Sophia), born July 2, 1829.
   6. Fannie.

III. Peter Buchtel married Margaret Kreamer, sister of Abraham Kreamer, who was married to Peter's sister, Maria Buchtel. Peter lived on the farm now owned by the Jonathan Walker heirs, about one and one half miles southwest of Rebersburg. A member of the Buchtel family in Akron, Ohio, sent the following sketch of him several years ago:

Peter Buchtel settled on what is now the John Kepler farm, near East Liberty, in 1816. Summit county at that time was an almost unbroken wilderness. The nearest trading-place was Canton, eighteen miles away, whither supplies were brought from Pittsburg in wagons. To Canton members of the Buchtel family had to go whenever they wanted anything from a plug of tobacco to a hogshead of molasses. Peter Buchtel was a great hunter. He looked upon the woods in that country as his own, and it made him angry if any one settled within five miles of his home. He was an expert bee-hunter and kept his family well supplied with honey, as well as venison, which were two of the staple articles of food. The story connected with his death will probably never be learned. He left at the first outbreak of hostilities in the Harrison campaign and was never seen or heard of again. William Buchtel has spent considerable time and money in trying to get some trace of his grandfather, but without avail. No one was ever heard of who could throw any light on his fate.

The date 1816, given above, is probably wrong.

The Buchtels are a long-lived people. Many of Buchtel's descendants reached ages ranging from eighty to ninety years, and a number of them lived almost a hundred years. It will be observed that Peter's family was especially remarkable for the great ages which its members attained. His issue was four sons and eight daughters:

1. Solomon, baptized May 14, 1794.
THE PENNSYLVANIA-GERMAN

HOUSE BUILT BY SOLOMON BUCHTEL
Near Rebersburg, Centre County, Pa.

2. John, born November 17, 1796, died Dec. 20, 1893, aged 97 years. He furnished a list of his father's children. His son, John R. Buchtel, was the founder of Buchtel College, Akron, Ohio.

3. Mary, was 94 years old when she died.

4. Maria, aged over 80 years.

5. Catherine, married Jacob Meyer, son of Michael Meyer; the couple were cousins and lived at Elkart, Ind. She died December 26, 1893, aged 93 years, 9 months and 23 days.

6. Margaret, married — Yearick, resided at Myersville, O., and lived 88 years.

7. Peter, of Akron, O., died at the age of 86 years.

8. Michael, born April 12, 1804.


10. Sesan, survived all her brothers and sisters, and was 94 years old in December, 1893.

11. Rosina, born May 4, 1810. She married her cousin, Philip Meyer, son of Michael Meyer; she died aged 88 years.

12. Sally.

IV. Solomon Buchtel married Maria Reber, daughter of Conrad Reber, the founder of Rebersburg, Pa. The Reber family moved to Uniontown, now Myersville, Ohio, about the same time as the Buchtels and several other families from Brush Valley. Solomon Buchtel built and occupied the house now owned by William Shultz, about three fourths of a mile north of Rebersburg. He died in February, 1840. Issue, seven sons, one daughter:

1. Benjamin, born February 4, 1806.


5. Thomas.

6. Henry.

7. Jonathan B., physician, father of Henry A. Buchtel, Governor of Colorado. (See sketch in June number of THE PENNSYLVANIA-GERMAN.)

8. Hannah.

V. Elizabeth Buchtel, born September 4, 1762, died September 4, 1801. She married John George Meyer, brother of Michael, who was married to her sister Agnes (see below). The family lived on the old Meyer homestead-farm near Straubstown, now Freeburg, Pa., and both parents are buried in the old cemetery at that place. Elizabeth had seven children, surnamed Meyer:

1. Elizabeth, born in 1788, died in 1836; married Frederic Richter and lived at Selinsgrove, Pa.

2. Barbara, born February 29, 1790, died
May 7, 1804; married Jacob Haines. The family lived near Freeburg, Pa.
3. Julia, born March 17, 1894, died single.
4. Susan, born Dec. 30, 1795, died April 6, 1847; married Jacob Hess. The family lived about a mile east of Tylersville, Clinton county, Pa.
5. George, born Nov. 5, 1798, died at Akron, O., March 15, 1868; married Catharine, daughter of Christopher Meyer, of Freeburg, Pa.
7. Margaret, born September 4, 1801, died at the house of her son-in-law, Major Jared B. Fisher, at Pennhull, Centre county, Pa., Sept. 17, 1881. She was the second wife of George Weaver. The family lived at the east end of Penn's Valley.

VI. Agnes Buchtel married Michael Meyer. The family lived at Straubstown now Freeburg, Snyder county, Pa., until 1805, when they moved to Brush Valley, Center county, and took up their abode in a small log cabin within a quarter of a mile of the Buchtel homestead. Soon afterward Mr. Meyer built a more substantial house, in which the family lived until 1814, when they again loaded their wagons and emigrated to Ohio. Mr. Meyer purchased a tract of nine hundred acres at a place later known as Uniontown, but now called Lake, in Stark county. At a later period Summit county was formed, taking in a part of the territory of Stark, and Mr. Meyer's possessions fell into the new county near the line. As already stated, the Buchtel families had settled in the same neighborhood several years earlier. The descendants of this couple are numerous and are scattered over half a dozen of the Western States.

Agnes was born December 1, 1766, and died April 23, 1852. Mr. Meyer, her husband, was born March 20, 1765, and died August 5, 1843. Both lie buried in the Old Union cemetery. Issue (surnamed Meyer), eight sons, five daughters:

1. Henry, born Nov. 12, 1788, died Dec. 6, 1874; married Elizabeth Bashong.
2. Sophia, born August 15, 1790, died Oct. 1, 1830; married Benjamin Ploom.
4. Elizabeth, born April 6, 1794, married Henry Buchtel, son of John Buchtel, her cousin, and died Sept. 20, 1843.
5. Jacob, born April 1, 1796, died March 10, 1859, married Catharine Buchtel (see above).
7. Christopher, born November 10, 1800, died May 24, 1889; married Catharine Spade.
8. Joshua, born Oct. 12, 1802, died March 9, 1840; married Barbara Frank.
10. Mary, born March 25, 1807, died about the year 1889; married Samuel Spade, brother of Catharine Spade, wife of Mary's brother, Christopher.
11. Philip, born Feb. 24, 1809, died Nov. 11, 1893; married his cousin Rosina, daughter of Peter Buchtel.
12. Susan, born Feb. 24, 1809, died May 23, 1824. She and Philip were twins.
13. George, born June 7, 1811, died April 16, 1887; married Barbara Smith.

VII. Lucy Buchtel married Nicholas Bierly and lived on a farm half a mile east of the Buchtel farm. Anthony Bierly, father of Nicholas, moved from the region of the Mahantango in 1791 or 1792 and settled in Brush Valley, locating on a tract of 334 acres, bought from Colonel Samuel Miles. The eastern part of Rebersburg is now situated on a portion of the tract. The farm was subsequently divided, Nicholas taking the eastern half, his brother John the western half. Lucy was born February 24, 1778, and died March 26, 1851; she lies buried in the Union cemetery at Rebersburg, Pa. Children (surnamed Bierly), ten—one daughter, nine sons:

1. Nicholas, born Feb. 8, 1799, died Sept. 18, 1877; married Catharine Metchly.
2. Hannah, born May 26, 1800, died Dec. 16, 1892; married Henry Meyer. The family lived on a farm three miles east of Rebersburg, Pa. They had nine children, among them the writer.
3. Michael, born Nov. 25, 1801, died June 16, 1884; married Mary Mallony, and is buried at Madisonburg, Pa.
4. John, born Sept. 25, 1803, died June 22, 1882; married Priscilla Wolf, and is buried at Rebersburg, Pa.
5. David, born Dec. 6, 1805, died Feb. 24, 1901; married Magdalena Shollenberger. Lived at Rising Sun, O.
6. Anna, born Aug. 26, 1807, died July 2, 1890; married Rachel Ruhl, and lived near Rebersburg. The writer is indebted to Anthony for many facts about the Buchtel family.
7. Reuben, born March 8, 1809, died Sept.
11. 1885; married first Elizabeth Weston, second Mary Cartwell. Lived in Missouri.
8. Peter, born April 13, 1814, died Dec. 7, 1868; married Sarah Kerstetter. Resided during the later years of his life near Milesburg, Pa.
10. George, born July 17, 1819; married Sarah Magee; lives at Bradner, O.

Elsewhere in this sketch mention is made of the remarkable longevity of many of the members of the Buchtel descendants. This fact is well illustrated in the ages of Lucy's children, the Bierly family, enumerated above. David reached the age of 95 years, 2 months, 18 days; Hannah lived 92½ years; George is now 88 years old; Anthony, nearly 83 years; Michael, 82½ years; Nicholas and John, each nearly 79 years; Reuben, 76½ years.

VIII. Catharine Buchtel married Simon Pickle; the family lived in Brush Valley. Mr. Pickle was a son of Tobias Pickle, who was an early settler in the valley and at one time owned the Center Mills property.
IX. Maria Buchtel married Abraham Kreamer, a brother of Margaret, who was married to Peter Buchtel, Maria's brother (see above). The family also moved to Ohio.

Not knowing the birth-dates of all of John Buchtel's children, the writer is not certain whether their names are placed in proper order in the above list.

Fort Augusta, Past and Present
BY COL. C. M. CLEMENT, SUNBURY, PA.

From the day when William Penn beheld the waters of the Susquehanna at Swatara to the present, it has been the main artery for the development of central and northern Pennsylvania.

Jealously Guarded Hunting-Grounds
So dear was this mountain fastness, with its wealth of wooded hills, its placid waters and its noble scenery, to the Indians that they jealously withheld it from the Penns. With that keen intuition that took in every strategic point, they located their council-fire and their principal armed camp at the forks of the Susquehanna, a little above the falls of Shauwoning.

Here they established a vice-regal government and installed the noble Shikellimy, the Christian Indian, who was the friend of the Proprietaries and the foe of intemperance and vice. From this, the largest Indian town south of Tioga Point, he governed wisely and well for nearly half a century. To his home he invited the white man, and from 1728 to the present date the valley of the Susquehanna has been tributary to the greatness of the colony and the Commonwealth.

Into this wilderness pressed the most venturesome of the pioneers, trappers, traders, hunters and settlers; the men who chafed at the restraints of even colonial civilization and wanted to be beyond the pale of any government. With them came the Moravian missionaries, always foremost in the work of propagating the Church and zealous for both the temporal and spiritual welfare of red and white men alike.

Conrad Weiser was sent here by the Penns, on his way to a council at Onondaga, to negotiate for this very territory, but the astute Shikellimy persuaded him that these hunting-grounds of the Indian were not yet for sale. By the treaty of Lancaster in 1732 Conrad Weiser and Shikellimy were made the negotiators between the proprietary government and the Six Nations. As the treaty read, a road was always to be open from Shawmkin to Philadelphia for Shikellimy and Conrad Weiser.

As early as 1731 Shikellimy and his brother chieftains visited Philadelphia to complain of the sale of rum to the Indians, and it was solemnly agreed that all sales of liquor to the Indians should be forbidden. Again in 1733 he visited Philadelphia to complain of the violation of the treaty with regard to the sale of rum and of the murder of his cousin by the whites in Virginia.
In 1744 the first English building in this valley was erected by Weiser for Shikellimy. The next year Reverend Martin Mack became a resident missionary there, the first of a noble army who have since carried the cross through every nook and vale of this part of our State. * The difficulty of this task can be easily understood from the concise entry in Mack's diary that he had arrived at "the very seat of the Prince of Darkness."

Signs of Danger—Building the Fort

In 1754 Conrad Weiser reported to the government that the New England men settled at Wyoming were sending their spies down the Susquehanna river, and that the Indians were very much disturbed about it until they learned that the Pennsylvania government was not responsible for this incursion.

October 31, 1755, a number of the most prominent citizens of the Susquehanna Valley gathered at John Harris's house at Paxtang and signed a petition addressed to all the citizens of the province, urging that a fort be begun at Shamokin within ten days as a protection against the French and Indians, who were already attacking the settlers on the west bank of the river. On the same day a like gathering was held at Conrad Weiser's, near Reading, in which the petitioners set forth that they had scarce strength to write, but were all in uproar and disorder.

In February, 1756, John Shikellimy, son of the great King Shikellimy, visited Governor Robert H. Morris at Philadelphia and in the course of this conference urged the building of a fort at Shamokin, saying:

"Such Indians as continue true to you want a place to come to and to live in security against your and their enemies, and to Shamokin, when made strong, they will come and bring their wives and children with them: and it will strengthen your interest very much to have a strong house there. Indeed, you lose ground every day until this be done. Pray, hasten the work; our warriors say they will go along with you and assist you in building a fort there." *

In fact all were so uneasy about the situation along the West Branch that John Shikellimy had taken his own family to Nescopeck. The Indians were kept at Philadelphia about two weeks, when, at a later conference, the Governor promised them to build the fort immediately. Evidently there was still some delay, for on the tenth of April the same Indians again appeared before the council and Chief Scarroyady said:

"Brethren, you told us that you must now build a fort at Shamokin. We are glad to hear it; it is a good thing; these young men are glad in their hearts and......would have you go on with it as fast as you can, and others too will assist you when they see you are in earnest.......Brethren, the fort at Shamokin is not a thing of little consequence; it is of the greatest importance to us as well as to you. Your people are foolish; for want of this fort, the Indians who are your friends can be of no service to you, having no place to go where they can promise themselves protection......We desire, when the fort is built, you will put into the command of so important a place some of your best people; grave, solid, sensible men, in whom we can place confidence. Do this and you will see a change in your affairs for the better."†

On the eleventh of May of the same year, the Governor sent a message to the Legislature from Harris's Ferry, saying that the expedition for building a fort at Shamokin required his personal care and attendance, so that he could not be in Philadelphia.

The fort was finished with some expedition, as it appears that on October 18, 1756, a conference was held by Colonel Clapham and Major Burd with the Indians at Fort Augusta. At this conference the Indians' chieftain advised them that the French had sent a thousand Indians from Fort Duquesne to take Fort Augusta, and that they had some Chippewa scouts on the North Branch of the Susquehanna, about six miles above the fort, who had attempted to kill Louis Montour, an old Indian of the Six Nations. On the receipt of this report, Governor Denny ordered fifty soldiers under Captain Busse to march immediately to Shamokin.

Indian Troubles—Garrison Retained

On the twenty-first of March, 1757, the Governor received a letter from Ma-
jor Burd, telling him that one hundred and fifty Indians had arrived at Fort Augusta, to be present at the making of a treaty between the Delawares and the government. From these he had learned that eight hundred French and Indians were at the head of the West Branch, making canoes to descend upon Fort Augusta. He concluded with the unwelcome intelligence that the garrison refused to do duty for want of pay and that there was a scarcity of provisions and ammunition.

The Governor consulted with Lord Loudoun upon this intelligence and as a result signed a bill appropriating sixty thousand pounds to the King's use. One hundred thousand pounds additional were immediately appropriated, and the soldiers received the six months' pay that was due them.

For two or three years after this the Colonial Records are burdened with the stories of the Indian outrages and uprisings.

Under date of the sixteenth of June, Major Burd wrote to the Governor about the killing of the sentry of the bullock-guard by some of the Six Nation Indians returning from Lancaster. It is this incident that has given rise to the tradition with reference to Bloody Spring. As a result of this incident it was forbidden that the Indians be admitted into any fort, nor were they to be furnished with any ammunition, except those who were living under the protection of the fort.

More peaceful times came, however. In 1761 Governor Hamilton reported to the Legislature that all the troops had been mustered out, except those who were in the garrison at Fort Augusta and at Fort Allen, and urged upon the Assembly that it was inexpedient to abandon the important fortress of Augusta. To which the Assembly replied in a message signed by the Speaker of the House, pleading the rights of the citizens to grant aid to the Crown at their own pleasure and refusing to consent to the maintenance of the garrison, but consenting that the soldiers at Fort Augusta should be paid to the date of their discharge.

The Governor replied to this message by agreeing to discharge the troops at Fort Allen, but saying with regard to the garrison at Fort Augusta:

"I hope to be excused for telling you plainly, Gentlemen, that I could not think of taking what appeared to me so dangerous a step, without.......Giving you an Opportunity of reconsidering the Case......You will please to reflect that Fort Augusta is the most advanced, and Indeed the only Post we now have on
our Northern Frontiers, and by Commanding both Branches of the River Susquehanna is admirably fitted, as well to facilitate our Communication and Commerce with our Indian Allies in time of peace, as to bridle them, and protect our Indians in time of War. That the Province thought itself very happy in obtaining so easy and quiet a Possession of that important Post without Giving umbrage to the Indians from whom that Land had not been purchased. That a very great Sum Hath been expended in erecting and finishing the said Fort, and that the same may be now maintained and kept in Repair by a small Garrison of Sixty or Seventy Men....

Apparently the Legislature complied with the Governor's request, as the Garrison at the fort was maintained.

Trading-House Wanted—Sale of the Land

On the twenty-third of August, 1762, the Governor held a conference with the Indians at Lancaster, in which they insisted that the soldiers be called away from Shamokin, and that a trading-house with some honest man in it should be maintained there. The exact language of the Indian chieftain was this: "I must tell you again these soldiers must go away from Shamokin Fort. I desire it, and let there be only traders living there whom you know to be honest people. We desire that only honest people may live there. Your soldiers are very often unruly and our warriors are unruly, and when such get together they do not agree." He complained that when the Indians visited Fort Augusta they found the store shut up and could not be supplied with what they wanted, and asked that John Harris be made the store-keeper at Fort Augusta.

In 1767 the purchase was consummated of the territory including all of Northumberland county and much more. The territory thus annexed to the counties of Berks, Bedford, Lancaster and Northampton was not viewed with any favor. Therefore, when in 1772 the county of Northumberland was erected, she came into existence without any struggle to retain her; they were glad to get rid of a daughter whose peace was marred by Indian marauders upon one hand and the Connecticut settlers upon the other.

Underground Magazine—The Hunter Mansion

Sunbury has the distinguished honor of possessing the last substantial relic of Colonial and Revolutionary days in the valley of the Susquehanna. Allude to the underground magazine of Fort Augusta, which was built, according to the records, in 1758. Its walls and arch are still firm and strong, and in an excellent state of preservation. It was built under the auspices of the English government and remains as a silent witness of the fierce struggle waged between the white man and the aboriginal warrior for supremacy in the New World.

During the American Revolution this magazine was fitted up and used as a place for confinement of criminals in Northumberland county until a regular jail was built. It was provided with a complete dungeon and answered the purposes of a jail very well in those early days.

Colonel Samuel Hunter, at one time commander of the fort, later an officer in the Revolutionary army and associate justice of Northumberland county, received the land containing the fort into his possession. After his death his son, Alexander Hunter, erected a stately mansion upon the site of the fort and close to the magazine; this mansion has, during late years, been much improved and beautified by its owner, Mrs. Amelia Gross, a lady of English birth. The fort having been built under the auspices of the English government, it may seem strange to relate that after an absence of 149 years its remains have again fallen into the hands of the English; but to the credit of Mrs. Gross let it be stated that, were it not for the patriotic, painstaking care of the owner to preserve it, this historic landmark might have been wiped out or reduced to an irreclaimable ruin.


Wann der Has iwer Schnecheifia schpringt,
Ken Lerch meh in der Luft rum singt.
—Bauersaschpruch.

When o'er the snow the rabbits run,
The singing of the larks is done.
—Farmers' Saying.
FORT DESHLER, a relic of the times when Indians still frequented this county, stands near the Coplay creek and the Ironton railroad, between Coplay and Egypt. It is a substantially built stone structure, forty feet long and thirty feet in width, two and a half stories high, with walls two feet thick and heavy timbers supporting the interior. There were originally but a few small windows in the sides, each with four panes of glass, but more have since been added, and in the gable-ends were square loopholes. A large hearth or chimney occupies the center of the house and divides the lower and upper stories into two apartments. In the mantelpiece above this can be seen the bullet-holes made by the Indians. Adjoining the house was a frame addition, which sheltered the twenty soldiers quartered there at the time of the Indian troubles in 1763. The house was well prepared to withstand any attacks, as it was so strongly built, and furthermore it is said there was a well within the walls.

The history of the tract of land on which the fort is located dates from October 28, 1737, when a warrant was issued to John Reinberry for “a tract of land situate on Indian Conelin’s creek, in the county of Bucks, containing 400 acres and allowance.” It was surveyed November 14, 1737. The adjoining land-owners were William Allen on the east and Jacob Colar (Kohler) on the north. By warrant of February 1, 1743, George Kern and Frederic Newhard became the possessors of the tract, each having a moiety of 203 acres, the tract being divided November 30, 1744. Frederic Newhard conveyed his right to 203 1/2 acres to Adam Deshler, who received a patent for the tract on February 9, 1750.

Adam Deshler and his eldest son, David, were born in Europe, and therefore were required to be naturalized. This
step the father took on April 10, 1755, the son, David, on April 10, 1761. From 1756 to 1758 Adam Deshler furnished provisions for the provincial troops in the French and Indian War.

From the Pennsylvania Gazette of October 13, 1763, printed by Benjamin Franklin, we obtain the principal account of the Indian massacre on October 8, 1763, in Whitehall township; it is contained in an extract of a letter from Bethlehem, dated October 9th. Nicholas Marks, a shoemaker residing about a mile north of the Egypt church, brought the following account to Bethlehem:

That yesterday, just after dinner, as he opened his door, he saw an Indian standing about two poles from the house, who endeavored to shoot at him; but Marks shutting the door immediately, the fellow slipped into a cellar, close to the house. After this, said Marks went out of the house, with his wife and an apprentice boy (George Graff), in order to make their escape, and saw another Indian standing behind a tree, who tried also to shoot at them, but his gun missed fire. They then saw the third Indian running through the orchard; upon which they made the best of their way, about two miles off, to Adam Deshler's place, where twenty men in arms were assembled, who went first to the house of John Jacob Mickley, where they found a boy and a girl lying dead, and the girl scalped. From thence they went to Hans Schneider's and said Marks' plantations, and found both houses on fire, and a horse tied to the bushes. They also found said Schneider, his wife and three children, dead in the field, the man and woman scalped; and, on going farther, they found two others wounded, one of whom was scalped. After this they returned with the two wounded girls to Adam Deshler's, and saw a woman, Jacob Alleman's wife, with a child, lying dead in the road, and scalped. The number of Indians, they think, was about fifteen or twenty. I cannot describe the deplorable condition this poor country is in; most of the inhabitants of Allen's Town and other places are fled from their habitations. Many are in Bethlehem, and other places of the Brethren, and others farther down the country. I can not ascertain the number killed, but think it exceeds twenty. The people of Nazareth, and other places belonging to the Brethren, have put themselves in the best posture of defence they can; they keep a strong watch every night, and hope, by the blessing of God, if they are attacked, to make a good stand.

To this extent, then, has Fort Deshler figured in history. Adam Deshler, the owner, was a member of the Egypt Reformed congregation, and in 1766 was one of the officers of the congregation. He died in 1784, leaving a widow, Apol-lonia, and seven children: Eve, Catha-rine (wife of Peter Burkhalter), David, Peter, Adam, Juliana (wife of George Schreiber), Barbara (wife of Philip Boehm) and Catharine (wife of Peter Kern). Adam Deshler, Jr., became the owner of the homestead, and from him it descended to his son David Deshler, who had five children: James, David, John, Deborah and Catharine. The property passed from the heirs of James Deshler into other hands, and on November 20, 1899, the old fort and 151 acres of land were sold by Thomas Schadt to the Coplant Cement Company for $100,000. The building is now occupied by foreigners who are in the employ of the owners.

A Blue Mountain Funeral Sixty Years Ago


In the year 1849 I had a funeral at the Blue Mountains. A seldom traveled road between two lines of a Pennsylvania worm-fence led to the place. First one had to pass the barn and other small buildings, all made of rough logs. The house stood in a meadow near a spring and was an old, weather-beaten log dwelling. A small window on each side of a rough-board door in the middle gave the house a wretched appearance and created a very unhomelike feeling. Not a tree or shrub stood in the yard, if a plot enclosed by a worm-fence might be called a yard. A room ten or twelve feet wide ran thro' the length of the house, at the farther end of which was another door. This room in the middle of the house was the kitchen; on one side of it was the large open hearth, where the cooking was done in hanging kettles and tripod pans. To the right and left of the kitchen were large bare rooms, in each of which usu-
ally stood a bed, as the parents slept in the living-room. Under the roof, on the second story, were several rooms, separated by a low wall running to the peak of the roof, which were used as bedrooms.

These people lived an isolated life, neither seeing nor hearing anything of the doings of the world, satisfied to live on in the old accustomed way.

I arrived at the appointed time. Others had come before me and stood about the yard talking. Entering the room I found a coffin made of ordinary boards with jointed lids half open; in this lay the corpse, visible to the breast, clad in a white shroud, made like a shirt. Its whole appearance—the open mouth, the low-lying head—bespoke neither affection nor good taste. A most unpleasant odor filled the room. I looked about for the mourners and upon asking where they were was told, "Upstairs, they are not yet ready." I requested that they be brought into the room, as I wished to speak to them. After some time this was done, and I delivered a short address, which, however, was scarcely heard or understood because of the loud weeping and wailing. Having written the obituary, I was about to deliver the funeral address in order to depart for the church, some miles distant, when some one said: "Ach, Parra, it is too early. The people are not all here yet, and no one has even eaten. You must wait awhile." At this juncture several waiters appeared, each with a bottle of apple-jack. The bottle was handed to every one present, who, without further ceremony, placed the flask to his lips and let the liquid gurgle down his throat. It took some time until the flasks had made their round, for a few had to be urged to drink, tho scarcely any one escaped. After all had drunk some one announced: "The meal is ready." In the adjoining room a long table had been set, which was twice filled before every one was satisfied. In the meanwhile the bottle had also made the rounds twice. Some even succeeded in getting several extra pulls at the flask and were already tipsy.

At length the coffin was carried out of the house and deposited on two chairs before the door. The mourners and friends gathered in a circle about it. The chorister, the organist at the church, sang a few stanzas of a hymn, lined out by the preacher, and now I had the opportunity of delivering the funeral address (Standrede). Again I was interrupted by such loud and boisterous weeping that I was obliged to shout, in order to make myself heard. Another stanza was sung, then a large white-covered wagon drew up, upon which the coffin was deposited on a bed of straw, also several chairs, upon which the mourners seated themselves. Two horses very slowly drew the company to the church. Arrived at the cemetery, another stanza was sung before the gate, then the interment took place. The coffin sank slowly into the bare grave amid loud weeping, and after the burial service it was quickly covered with earth.

After the funeral services in the church a special invitation is extended to the friends and relatives to return with the mourners to the house, and now the eating, or rather the gormandizing, begins in real earnest. In the absence of the funeral party helpful neighbors have been busy cooking, baking, frying and preparing refreshments. Frequently meals are served in two or three rooms simultaneously, and if many guests are present the feasting may last for hours. In olden times, on many occasions, the bottle continued to make its rounds, so that, when evening came, many were no longer tipsy, but lying dead drunk under the table or on the hay or straw in the barn.

Even if these were exceptional occurrences, still they did happen and our congregational life was accountable for them. I had such experiences in the discharge of my professional duties, and I spoke of them in my sermons. This gave offense to many, to whom such a procedure was new and novel. They abused me and told me to preach the gospel and leave the people alone; still the great majority of the members endorsed what I said.
Myles Loring:
A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER XVIII.
The Valley of Rest

THERE are few finer specimens, in poetry or prose, of the beauty of English diction than Edward Everett's description of a certain sunrise. He tells of the melting of the constellations into the radiance of "the lord of day," of the swinging open of "the everlasting gates of the morning." Even his pen falls short of doing justice to the glory of the dawn. We have sometimes seen such a sunrise, without a single cloud upon the horizon, followed in an hour by skies clad in mourning; the sun being utterly obscured, and storm-clouds black with presages of tempest and ruin. So it is often with the fair and promising sky of life's hopes and ambitions. There is no firmament where the shadow of dissolution does not hover. So delicate may be the penumbra that it is not noticed at first, but the ominous shadow itself is suddenly projected into the ephemeral blue, and in dread suspense we await the consummation.

It was late in October, a year after the events we have last recorded, that a penumbra lightly touched the Presbyterian manse in Womelsdorf. The interval had been a season of unalloyed happiness to its tenants. Miss Eleanor Warren, having become the wife of a learned professor at Boston, had not resumed her school. Caroline greatly regretted the loss, but Myles tenderly folded his wife to his bosom and rejoiced that she would be still more completely his own. His work was coming on quietly, but not without various signs of success, and his hopes steadily rose. Pastoral duty in the vale he loved so well was a constant delight, and no call from a great city-church could have drawn him away.

One morning the young pastor felt unwell. He refrained from eating breakfast, thinking that a fast might help him. At noon his appetite had not returned, and he ate very sparingly. A little weary, he lay down and slept during the afternoon. He would have taken a walk before tea, but Caroline dissuaded him. She advised him to let her send for Doctor Fidler; he smilingly refused, declaring that he would be well in the morning. But the morning brought no relief, and then it was clear that Myles was ill—for the first time. The physician was summoned without his permission; and when he arrived and subjected Myles to a thorough examination, one who was accustomed to his moods would have observed that he considered the situation a grave one. Not that he exhibited the least discouraging sign in his words or manner, for he was as full of humor as ever. He declared that he would have Myles up in a day, renewed in strength and hungry as a bear, and advised his wife to have that traditional delight of ministers—"yellow-legged chicken"—in readiness for him, "if," said he, "you can find one. for they all run at the mere mention of a minister." He muttered something about malaria, that convenient prognosis of the day, said something, too, about diet and, with quite an air of merriment, departed.

But while joking in the parlor with Caroline, who, by the way, he said was looking charming enough to distract the hearts of all the swains in Womelsdorf—he managed to advise her to get some one to help her in the house. Immediately she took alarm and anxiously inquired if there was any danger. The doctor replied that the case might develop seriously, but endeavored to cheer her, admonishing her not to fear. But his hint had been quite sufficient, and already the apprehension of sore trouble was upon her.

Blessed is Alt-Berks! Throughout its borders there is no need of an Aladdin's lamp, to be rubbed when one wants as-
istance, for there are friends ready to do
and dare in the hour of trouble. An
hour had scarcely passed since the doc-
tor's visit, when a light tap at the door
preceded the entrance of a spinster
friend, Miss Melissa Klopp, whose gen-
tle words of depreciation touched Car-
oline's tender heart. How grateful she
was for them!

The jesting but sympathetic physician
had managed to stop at Klopp's and
casually speak of Myles's illness, which
was quite sufficient to evoke a visit of in-
quiry and sympathy.

The next day, and the one following,
brought no change for the better. In
some way Doctor Fidler created in Car-
oline's mind the impression that her hu-
band was likely to have a dangerous sick-
ness, and when he reluctantly pronounce-
ed the trouble typhoid fever, her worst
fears were excited. As for Myles him-
self, he seemed to be little concerned
about events of any character. He was
obedient to directions, and only looked
faintly and smilingly at Melissa, who
had ensconced herself in the home as as-
istant nurse and housekeeper.

If anything, however, he seemed more
attracted by the presence of Caroline
than ever before in his life. Whenever
she came into the room he looked the
things he would have said, if he had not
been under a ban. In the numberless at-
tentions she bestowed upon him she of-
ten smoothed his hair, or patted his
cheek while fixing the pillow; at such
times he would try to kiss her hand, and
his look indicated that he desired her to
bend her face to his. Sometimes, as the
days wore by, his hand, which had be-
come very white and emaciated, would
stroke her face or hold the little dutiful
hand which was now so much stronger
than his, and he would pronounce the
magic word "love!"

How supremely satisfying she was to
him as she flitted about the sick-cham-
ber! How he devoured her with his
eyes as she concerned herself with the
tidying of the room! Sometimes, when
she turned around from a far corner and
captured him looking at her, he would smile
sweetly and triumphantly. Then she un-
derstood that he loved her with a love he
could not have expressed even in his vig-
or, and yet she did not understand all.

Did he know that the shadow was
gathering about him? I think he
did. It is the supreme experience of life
—to die! O, what does it mean to be
aware that the glorious earth must soon
fade from our sight, and its sounds be-
come faint to our ears? It is so good to
see the orchard-trees in their rich green,
sunning the leaves which rustle in the
wind; to hear the hens cackle, and the
guinea-fows utter their unmusical note;
better yet to catch the songs of the birds
and watch the arch of blue, with its
splendid islands of white. Then to think
that this must be denied us! It were ex-
quise torture to feel that all this must
be lost, without the recompense of a life
immortal.

But whatever Myles thought of such
things, he showed no sign of discontent.
Everything was satisfactory to him. He
wanted nothing but Caroline's presence;
he could not get enough of that. And
what of her—what did she feel in the
presence of this impending sorrow? It
was such a surprise that she was unable
to comprehend it all. A dread fear at
times possessed her, yet happily she
clung to hope. Moreover, her duties,
which were constant and engrossing,
prevented the concentration of her mind
upon the sad possibility.

Doctor Fidler was assiduous in his
attentions to his patient. Once Myles
said with playfulness in his eyes, though
with weakness in his tones: "No sugar
and water this time, Doctor!" and his
friend and physician understood the ref-
erence. In Myles's childhood he had had
some temporary derangement and insist-
ed upon the attendance of Doctor Fidler,
who had given him medicine which, the
humorous practitioner once confessed,
was only sugar and water. But, though
the physician was taxing his skill, he was
making no headway; his prescription
might as well have been the innocent one
of his patient's childhood.

Melissa was unremitting in her labor
of love. Her presence was very whole-
some mentally to Caroline, as well as
helpful. And the neighbors literally
overwhelmed the tried little wife with
their offers of assistance. Effie Fidler, who was intent upon preparations for her marriage, came every day to inquire about Myles; Aunt Fanny brought divers goodies of her own "perfection" brand, of which the sick pastor never tasted.

Although their relationship had been so short, the little flock of Presbyterians very thoroughly appreciated the full consecration and loving service of their shepherd. His deeply spiritual sermons had produced an awakening of intelligent interest in the tenor of divine revelation. Immature as he was, needing both the wisdom that cometh from above and the ripening of philosophic thought, yet he comprehended that men are called to an experience of spiritual life, and earnestly endeavored to lead his congregation into its green pastures and beside its still waters. Where such is the case, even though a man be inclined to various crotchets, he may be trusted to find the light, especially if he have learned that love is the master-passion of religion.

In his pastoral service, in the homes of his people, the young minister had much endeared himself to old and young. Believing that he was called literally to minister to others, he gave himself to them, helping in many ways those who stood in need of his superior knowledge or skill.

All such, as well as the townspeople in general, were anxiously awaiting the favorable turn in the tide. If their prayers could avail, Myles would soon be restored to health. It is ever the mystery of faith, that events run counter to the holiest wishes of devout and believing ones.

But the days came and went, and upon the dry and thirsty land no rain of heaven fell. The crisis approached. It was not needful for Doctor Fidler to intimate to Caroline that her husband's life was hanging by a slender thread; she saw it in the deep-set eyes and wan cheeks, the thin, trembling fingers.

His exhaustion was such that it was scarcely possible for him to speak. Often he tried to utter a sentence, but usually signally failed. Yet his feeble attempts to kiss the gentle hand that lightly touch-ed his brow, indicated the course of his thoughts.

Sunday morning came, a perfect day of unclouded sky. Myles was perceptibly weaker, but his eye kindled with a faint glimmer of enthusiasm as he caught a glimpse of the Eagle's Head through the south window of his room. "How are you to-day, dear?" asked Caroline as she tenderly imprinted upon his lips a light kiss. "Home—day," he whispered with great effort. "Yes, dear," she replied, "you are at home." He looked at her with a wistfulness inexpressible, and responded, "No—home—home to-day." Only a moment was she in doubt—it might be his mind was wandering; but like a lightning flash she caught his meaning—that he would be at home—in heaven—that day! The brave little soul was overcome, and tears fell like rain upon her husband's pillow, while she convulsively seized his hand, as though she would snatch seized him from the grasp of Death.

But no tears fell from Myles's eyes. He ejaculated, "Read!" "Read what, darling?" she inquired. "Read—Bible," he weakly said after two or three efforts. Caroline supposed he wished to see the Reverend Mr. Reinholt, the pastor of some outlying Reformed churches, but resident in Womelsdorf, who had been most thoughtful in his fraternal attention, bringing dainties and sweet, beautiful flowers.

But Myles looked "No," and then Caroline understood that he wanted her to read from the sacred page. She took up the Teachers' Bible that some eastern friend had presented to him at the close of his seminary-studies, but utterly knew not where to turn. Her voice scarcely permitted her to ask what he would have her read. "Pure—river—water—life," he said, rallying his powers. She essayed several times to read the exquisite opening verses of the twenty-second chapter of Revelation, but her quivering chin and parched throat forbade it.

"Adorned!" now said Myles, and immediately she perceived the reference to the second verse of the twenty-first chapter: "And I John saw the holy city, new Jerusalem, coming down from God out
of heaven, prepared as a bride adorned for her husband.” Out of the shadows of the dark valley Myles was watching her, as her eye rested upon the beautiful passage; then, reaching out his hand toward her, he said, “Do,” meaning that she need read no more.

How pitiful his effort to bring her face to his! She laid her tear-stained cheek upon his pillow, her eyes inflamed with sorrow, and catching his earnest whisper, “Kiss!” she lavished upon him the wealth of her heart-broken affection, in kisses upon lips and cheeks and brow.

“Love!” he now essayed to utter, and when he spoke again, it was a repetition of “Adorned!” Evidently his mind was dwelling on the sweet relationship used by the Revelator in illustrating the glory of the heavenly city. “Love!” he whispered again. “You mean you love me, dearest?” said Caroline; and such a look as shone from the dying eyes, while once more he whispered, “Love—you—ever!” He could not utter the other syllable, but she who hung upon the faintest motion of his lips understood his meaning.

The crossing of the river was evidently near at hand. The sun was bathing the white steeple of the old church on the hill in its golden beams, when the “first bell” gave out its Sabbath-notes. A pleasant, gratified smile flickered upon the lips of the dying pastor; “Margaret!” he said in a tone of strength and clearness. And Caroline again comprehended. He was thinking of the long ago and its precious memories. Then the bell of his own beloved little church sounded its summons to make ready for the service. The music of its invitation, as he fancied it in childhood, fell upon his ear and entranced him. But his last gaze rested upon Caroline, and the expression of his face was angelic as he fed upon her with eyes out of which the light was now fast fading. Gratitude unspeakable, devotion, even worship, seemed to be reflected from those rapidly dimming orbs.

A moment later Caroline felt a faint pressure of her hand and heard plainly the words, “Caroline—love—love—forever!” Then she realized that Myles’s hand had suddenly become nerveless and his gaze fixed. Quickly turning with an inquiring expression to Melissa, who stood at the door, unwilling to intrude
upon such sacred privacy, yet desirous of rendering the assistance that would soon be required, Caroline read in her sympathetic and grief-stricken countenance the confirmation of her fears. Though she clung to the precious form as though she could never release it, and fancied that the love-light still lingered in the dim eyes, her friend gently contrived to arrange the body in repose.

* * * * *

The day of the funeral was a season of mourning in the town, and expressions of personal sorrow and sympathy with the sweet young widow were heard on every hand. The aged minister who had so recently given the installation-charge to the young pastor conducted the service and spoke wisely of providential mysteries. A single hymn was sung, one which had ever been a favorite with Myles, “Asleep in Jesus, blessed sleep,” and the air was that to which it was wedded in Margaret’s school, “Hebron.”

Schoolmates of the old academy reverently carried the casket down Bone street to the Squire’s corner almost within in reach of the venerable buttonwoods—then turned east, up Franklin street, to the cemetery lane. In the “new ground” in full view of the Blue mountain, its everlasting “rear guard,” and almost in the morning shadow of the green ridge of the South mountain, is the mound that covers the sleeping dust of the young minister. The birds sing their summer-songs above it, and the bees sip sweets from the flowers which perpetually garnish it.

In her season of trial Caroline tested the resources of a mother’s love, and we may truly say that of a father also. It was hers to linger long in sadness; yet her grief not wholly without the recompense of bright recollections, which themselves constitute a rich inheritance.

The Presbyterian church never recovered from its loss and is vacant to-day. The “Shining Saints” have vanished from Womelsdorf, and the reader will look for traces of them in vain; but if he would know Mrs. Effie Reed’s story of Myles Loring’s love, he may have it for the asking.

The remains of the Hex’s hut are still to be seen in the ravishingly beautiful Kluft, which, though the Hex herself has vanished forever, retains a witchery that time can never dispel. Perchance the curious traveler will find a steinless goblet at the Gold Spring; if not, he will slake his thirst by a primitive method far antedating the discovery of glass, for that famous mountain-reservoir sends forth with unabated energy a life-giving stream iced in subterranean chambers of rock, and clear as crystal.

The courtesy of their owners makes it possible for visitors to view both Zeller’s Fort and the Weiser homestead, with its lichen-touched tombs. These ancient buildings are invested with the singular power of causing their guests to see the same visions and dream the same dreams.

The Union Canal has completed its commercial mission, and in its dry bed, grassy and rich, flourish fields of maize that furnish the toothsome “mush” and Panhaas of Alt-Berks, while the smiling Tulpehocken, gliding through green meadows and between glorious cultivated or still wooded hills to the Schuylkill, hastens onward to the Delaware and “flows unvexed to the sea.”

Playing Spook for a Rival

A CHRISTMAS-STORY BY KATHERINE KERCHNER.

I.

As Joseph Bauman jogged sedately up the last hill between himself and home, man and beast alike awoke from a reverie. From its crest the man took note of every line and angle of his roof-tree, sharply outlined against the faint glow of the western sky. He caught sight of the patch of light from the kitchen-window, as it lay against the garden-fence.

A shadow came and went across the square of light. By the ample proportions and the steady movements of the
shadow Farmer Bauman knew that his 
*Hausuhr*—as he was wont to call the 
wife of his bosom, in affectionate recogni-
tion of her doing her duty so constant-
ly and faithfully—was ticking out the 
hour of the evening-meal for him.

But now another light higher up 
caught his eye and for an instant blotted 
out the sense of pleasure inspired by the 
lower one. An upstairs illumination in 
a country home in the early evening is 
rare enough to attract attention. To the 
home-coming one the sight irresistible 
suggests disaster. In this case, however, 
the placid figure coming and going in the 
lampplight below was reassuring.

When, at the grating of the wheels in 
the barnyard, the light disappeared from 
the upper window and his oldest son 
Rein came to meet his father with lan-
tern lit the light upstairs slipped out of 
his mind.

The fragrance of fresh sausage and 
mincepie was diverting, and it is prob-
able that the incident of the upper light 
would never have occurred to Joe Bau-
man again, had he not had occasion to 
make an entry in his day-book.

Then it developed that the bottle of 
ink and his pen were missing from the 
closet-shelf, where they were usually 
kept. A demand for them brought Rein 
to his feet with a burning face. He went 
upstairs and returned at once with the 
missing articles; then, unable to hear 
the unspoken comments of three pairs of 
chievous eyes, turned on his heels to 
seek refuge in bed.

The father proceeded with his entry. 
Addie, the irrepressible ten-year-old, 
whispered to her sister over the dishes: 
"Rein was writing a letter."

"And I know to whom," declared 
eight-year-old Rich. Then, tho no one 
expressed a desire to share his knowl-
edge, he added, "To Alice Appel."

Mary, the older, just old enough to 
resent his impertinence, turned on him 
angrily: "You don’t know anything 
about it."

broke in the mother’s voice. "Rich, get 
your books."

The discussion was ended, but as Joe 
Bauman returned his inkstand to the 
closet-shelf his eyes searched for "The 
Complete Letter-Writer." The place 
where it was wont to stand was empty. 
Wherever people go about among 
their fellows social usages arise. Bless-
ed is that community which makes us-
ages that fit it instead of fitting itself, 
illy enough most of the time, to customs 
that belong to other and entirely differ-
ent conditions.

In the community in which Rein lived 
formal introductions were almost un-
known. Did a young man look upon a 
daughter of Eve and think her fair, all 
he needed to do to open his way to her 
society was to procure her name and ad-
dress and write to her. Did a young 
man feel that the girl whose schoolboy 
sweetheart he had been should be made 
aware that he had reached man’s estate, 
the remainder took the shape of a writ-
ten invitation to ride with him to some of 
the many special church-services of the 
neighborhood. Every father who could 
at all do so made it possible for his son 
to pay this regard to the girl of his 
choice.

Easy, you say?

Rather there was something of the 
spirit of knight-errantry in the custom, 
for about the hardest thing you could ask 
one of those boys to do was to write a 
letter, especially to a young lady. Con-
sequently "The Complete Letter-Writer" 
was an excellent seller in that locality.

When Joseph Bauman heard his 
youngest hopeful bandy his eldest son’s 
name with that of Alice Appel, remem-
bered the absent pen and ink and noticed 
that some one had had occasion to re-
move the "Letter-Writer," his chain of 
evidence was altogether complete. And 
what it proved was not at all palatable.

Alice Appel was not to his liking. She was an only child, dressed 
rather better than her neighbors, had had 
music-lessons and some trips to the city. 
"Stuck-up," was Joe Bauman’s sum-
ing-up of her.

"If she wants my son, she’ll have to 
walk with him," he resolved.

When, therefore, after many abortive 
tries to screw his courage to the 
sticking-point, Rein asked his father for
the use of the team on Christmas-eve, he was flatly, even curtly refused.

The refusal hurt. Rein felt it to be an injustice. But when Joe Bauman said "No" he meant it, and Rein neither asked nor expected a reversal of that decision. To add to his disappointment, the week before Christmas snow fell in generous quantity. Sleighing for Christmas is rare enough in southeastern Pennsylvania to be appreciated.

II.

Christmas fell on a Thursday that year. On Monday preceding Rein took Jack and Billy to the blacksmith's shop, to have their shoes calked. He found the shop filled with horses and men on a similar errand.

Among them was Fred Dorney, a lad of his own age, proudly leading the horse his father had recently given him. Rein would gladly have avoided all reference to sleigh-rides and Christmas-festivals, but Fred was far too full of the subject to be headed off.

"Are you going to St. Peter's Wednesday night?" he said.

"Oh, I guess I'll go as usual."

"Why don't you ride?"

"Dad won't give me the team."

"Won't give you the team? Well, I'd see myself treated that way."

To Rein's great relief Fred's turn came just then.

"You'd better see to it that you've got a team over Christmas if you want to hold on to Alice," he said. "Jim Roth wrote her a letter. If she sacks him to walk home with you, she is a bigger fool than I think." With that he was off.

Rein had to admit that the chances of Alice's playing the fool according to Fred's lights were at least very doubtful.

His misery was quite too great for him to conceal. When he reached home his mother looked into his pale, unhappy face and expressed a fear that he was going to be sick. He denied the charge so curtly that Mrs. Bauman recognized a mental disturbance and wisely let him alone. But, unaware of what had passed between father and son and never guessing at the encounter in the smithy, she could form no notion of what the disturbance was.

As St. Peter's was the church-home of the Bauman's, the whole family planned to go to its Christmas-services.

On Wednesday afternoon Rein and his father got out the big farm sled and laid a frame with lengthwise seats fastened to it on top of the sled-body.

Promptly at 6.30 the party started from the barnyard. At the first house down the road Joe drew up. The door flew open, revealing a great ado of stamping on rubbers, tying on veils and hunting for mittens.

"If you'll bring a few blankets to roll up in, we'll take you along," called Joe. There was no need for a second invitation.

When Billy and Jack pulled away from the door their load had increased by four. A little farther down the road the hospitable old sled found room for two more.

"The more the merrier." Amid the jingle of bells and the clatter of tongues Rein found his silence unnoticed.

Once at the church the merry load emptied itself into the bustling basement. Rein, having cared for the team, felt that he could not bear the happy throng in the Sunday-school room. So he entered the main hall, already filled with such as, belonging neither to church nor Sunday-school, had come to be entertained, and, going quietly upstairs to the young men's gallery, found a seat behind one of the thick ropes of evergreen that were hung from the center of the ceiling to the four corners of the galleries.

Presently a party of young men came noisily up the gallery-stairway and took possession of the choir-seats just in front of him, but facing the pulpit. The lamps had been removed from the pipe-organ to the main floor, to give the Sunday-school more room, and the choir-gallery was in half darkness.

The noisy group found it exactly to their liking. When the Sunday-school began to come in two by two, they subjected every girl to rigid scrutiny and made audible comments. Occasionally one or the other threw some slight mis-
silence at the back of an attractive head below.

Presently Rein caught the name Alice in their whispers and, looking more attentively at the group, recognized Jim Roth.

The gallery became intolerable then. He rose quietly while a song was being sung and went down through the hall into the now deserted Sunday-school room in the basement. But this refuge did not serve him long. A crying child disturbed the audience above and the mother made her way downstairs with it. Rein escaped into the open air.

But there it was entirely too cold to stand about. He went over to the big sled, and, pulling down the blankets, rolled up in them on the bottom of the vehicle.

III.

Rein was quite comfortable now and thought to himself that it would be quite easy to get out and rearrange the covers after hearing the first strains of "Unsern Ausgang segne Gott."

But the best laid plans "gang aft agley."

Presently he heard voices.

"Where in thunder has he got his team?" said one.

"Let's walk along the line. We'll find it," said another.

"John, I've got a better trick than your'n."

"Well, what is it?" asked the first speaker.

They dropped their voices lower, but they were now right behind Rein's hiding-place and he could hear them distinctly.

"I have my knife in my pocket. Let's cut his traces nearly through, and when he strikes that gutter down by the spring, they'll tear and leave him and his Alice sitting there."

There was an outbreak of subdued laughter and the scatterwits passed on down the line of teams. Rein felt sure they were looking for Jim Roth's new sleigh with the object of tampering with his harness.

For an instant Rein's heart exulted at the probable discomfiture of his rival, but the next his innate manliness prevailed and his brain was straining for a plan to prevent the outrageous joke.

A path of light streaming from the pulpit-window across a row of headstones gave him an idea. "Frighten them by playing spook!" he thought almost aloud. Rein had never heard that

"Ever against that season comes
Wherein our Saviour's birth is celebrated,

---no spirit can walk abroad,
So hallowed and so gracious is the time."

but neither had the others.

He cast about for means to carry out his idea. Fortunately for his plan the worst kind of a spook in Berks county spooklore is a black one. Good spirits go about robed in white, and tho you may not care to meet them on their nocturnal rambles, they will do you no harm. But a black ghost is closely related to the prince of darkness, whose color he wears.

Rein drew a black blanket out of the mass on which he had been lying, threw it over his head and shoulders and crept along the right side of his team to the shelter of a stonewall and thence into the cemetery.

Altho trained from his earliest childhood to disbelieve all stories of supernatural appearances, Rein nevertheless felt a shiver along his backbone that was not all due to the chill December night, as he left the wall to creep up to a tall old tombstone. It was well for his fortitude that he didn't have to wait a great length of time.

The young men, intent on their mischief and anxious not to be seen, came along that same stonewall. They meant to pass along the heads of the horses thus bringing themselves into the cemetery, but having the teams between themselves and anyone who might be looking from the church.

As the foremost rowdy caught sight of the dark blot on the snow-white surface ahead he started back.

"What the deuce is that?" he gasped, pointing to the strange, ill-boding shape. His companion saw it too, but had no explanation to offer.

Their evident alarm and abrupt halt encouraged Rein. He raised his arm with a threatening gesture and let his
chattering teeth make all the noise they would.

The rout was complete. Those would-be jokers made back-tracks with remarkable speed. The consciousness of guilt added to their terror, and their flight did not end until their breath gave out. Rein waited until the sound of their running died away, then, as the cold snow on his unrubbered feet was becoming intolerable, quietly slipped back to the sled, to resume his interrupted wait.

It was not long until the service ended and the congregation poured out. The sled was soon reloaded, but as Rein left Billy's head to join his father on the front seat he caught sight of Jim Roth's sorrel turning down the pike with only one figure in the cutter behind him.

Then Rein said to his father, "I am going to walk." And the elder man thought there was an exultant note in his voice.

He joined the fifteen or twenty young people who, being by hard fate debarred from such luxuries as cutters and sleds, found compensation in warm bodies and warm hearts, made so by brisk walking. There he found Alice.

She welcomed him brightly and when after a while he asked her why she did not ride with Roth the only thing she would say was: "I do not like him; he is an ill-bred mocker. Why should I go with him?"

When he pressed her further, "You go with me. Do you like me?" she would not answer at all. But somehow joy had come to the world for both of them that Christmas-eve. And, as the sequel proved, it was a joy that lasted. Alice is Mrs. Bauman now and her husband has often amused her by telling how he played spook in St. Peter's churchyard to save her from being rudely stranded in the snow.

The Old Teamster's Christmas-Surprise
A Yuletide Incident of Sixty Years Ago

Would you hear a real Christmas story about something that actually happened?" asked an aged citizen of lower Berks of a group of friends as they were assembled about the stove in a country-store.

Upon being told that the rehearsal of such a story would be agreeable, he proceeded thus:

The Mule-Driver—Reading the Old Story

Go back with me for sixty years. Imagine that many of the farms heretofore were covered with heavy timber. Along the roads you see many teams, each having six mules hitched to a heavy wagon. In some cases it is an ore-wagon, in others it is a long black wagon intended for the transportation of charcoal from the mountains to one of the many charcoal furnaces that were then busy converting what had the appearance of a rusty clay into pig-iron. One of the drivers is an old man, with flowing white beard, which daily becomes as black as the charcoal he hauls to the furnace. All the employees of the furnace buy groceries, clothing and in fact all they need at the store on the bank, which is owned by the furnace-management.

It is the night before Christmas. The old man has put up his team and the mules are quietly grinding the rich clover-hay between their strong teeth. He looks the stable-door and proceeds to the 'store on the bank.' The old teamster wears a determined look.

Now go with me to a small one-story stone house, a short distance from the furnace. It is but one of many of the same type, but we have to do with this particular one. It is the home of the aged teamster. In a small room, tucked comfortably beneath the plain, but scrupulously clean quilts of a trundle-bed, lies a boy, ten years old. Beside the bed sits his mother. By the light of a tallow-candle she is reading from a well-worn volume. Listen, it is the story of the Christ-child, the account of what transpired on that first Christmas long ago. In his imagination the lad sees the shepherds watching their flocks by night. He hears the angels singing: 'Glory to God in the highest, peace on earth, good will toward men.' Then he sees the wise men entering and presenting their gifts of gold, frankincense and myrrh. He does not understand what these things are, but he knows that they must be very valuable.

Pappy Planning a Surprise

The reading over, the mother smooths the covers and bids her boy go to sleep. She leaves the room and drawing a chair to the
THE PENNSYLVANIA GERMAN

wood-stove in the kitchen, she dreams of one who passed away on just such a Christmas-night a dozen years ago. The sound of footsteps on the frozen ground outside rouses her from her reverie and she hastens to open the door. Her husband enters, his strong arms laden with bundles and his homely face wreathed in smiles. I, for I was the boy in the bed, hear Pappy say: "Ah, Mother, we will surprise the boy in the morning. I made up my mind that Billy must have a real Christmas tomorrow, and if it means my whole year's pay, Don't cry, Mother. I know you are thinking of that other boy who lay so cold and still in that room twelve years ago to-night. Well, I was thinking of him, too, but it won't do to make Billy feel each Christmas-day as though we were only thinking of the one whom he never saw. We must see to it that Billy has a good time on Christmas, the same as other children. Let's quit weeping for the one who is in heaven and singing "Glory to God" to-night, and thank God that he sent us a chipper lad in his stead. Let's try to be happy to-night."

"I brought with me from the hill to-day a neat little Christmas-tree. I'll bring it in and we'll put it up right in this room. Here's a pair of gum boots, a little toy ship, a candy lion, six candy mules and ever so many things. We'll place them on the tree and surprise Billy when he gets up in the morning. Oh, I almost forget. Mother! Here's a good pair of new shoes for your Christmas-present. They are not so very fine, but they will keep your feet warm." 

Mammy remonstrated with Pappy for having spent so much money, but, without listening to her, he went to the yard to bring in the tree. While he was gone Mammy closed the door to my room and when he returned, I could hear only muffled voices, as the preparations for Christmas proceeded. Not being able to hear distinctly, my eyes grew heavy, and, with visions of rubber boots, ships, lions, mules, etc., dancing in my head, I fell fast asleep.

A Boy's Dreams Made True

Just as the Christmas-sun was rising on that ideal Christmas-morning I was awakened by Pappy, who leaned over me and told me to get up quickly, for he had something to show me. I, of course, knew what it was, but had sense enough to appear not to know, for I realized that Pappy would be disappointed if he knew that I had overheard the conversation of the night before.

He assisted me in dressing and then carried me to the kitchen. The old place looked very different from what it did the night before. There in a corner stood the Christmas-tree all covered with nice things—more candy than I had ever seen in the house before. Beneath the tree were my rubber boots and everything else had to wait until I had tried them on. When I had explored the tree I noticed that all about the room were tacked small twigs of evergreen, giving the place a real Christmas appearance.

First Settlement in Twenty Years

Pappy then left for the barn to feed his mules. He soon returned and when he entered the room he wore a troubled look. Mammy noticed it at once and inquired what was the matter. Pappy tried to make her believe that all was right, but she would not be deceived. She insisted on knowing and finally, very reluctantly, he reminded her of the fact that several weeks previous Mr. Kay, proprietor of the furnace, had reminded him that they had not made a settlement since Pappy commenced to work for him, twenty years before. "Well," said Pappy, "when I left the stable awhile ago Mr. Kay came along and, says he, 'William, you remember that I said to you some time ago that we ought to make a settlement and you agreed that you would do it at any time. Well, I have figured out how we stand and in this envelope you'll find the statement.'"

Pappy continued: "He handed me an envelope and I am afraid that we have spent more than I have earned. You remember how it was over at Wye's when we settled up. Why I owed him nearly twenty dollars, and yet we lived as economically as we could."

With a frown on her face, such as I was accustomed to see Mammy wear when she was about to cry, she said: "Pappy, let me see the envelope." Pappy did not want to open the envelope until the next day, declaring that it would spoil our Christmas-cheer, but Mammy insisted that she could not endure the suspense. So, very reluctantly, Pappy drew the envelope from his pocket.

A Surprise for Pappy and Mammy

With trembling hands Mammy broke the seal. She drew forth a letter and read something like this: "Dear William: You have been in our employ for twenty years and the enclosed statement shows that we are indebted to you to the amount of $2,000. You will also find enclosed a check for the amount."

The letter dropped from Mammy's hands. She and Pappy looked at each other for some time and then Mammy said: "Well, there must be some mistake. You have worked for furnace-men before and I saved just as much as I knew how. And yet we were never able to save a cent, but were always in debt when the time came to settle up. We will go to see Mr. Kay at once."

Pappy declared that he guessed Mr. Kay understood his business, but, as usual, Mammy had her way. She put on a clean gown and I wore my rubber boots and a pair of woolen mittens that Mammy had made for me and we proceeded to the mansion. After we were admitted Mr. Kay congratulated us upon our good fortune. Mammy insisted that there must be some mistake, and
when Mr. Kay assured her that there was not, she arose and said: "God bless you, Mr. Kay, you are an honest man and He will surely reward you."

Mr. Kay's eyes filled and he bade Mammy be seated since he had some advice to give us. Said he: "Now, William and Mary, I want to suggest to you that you buy yourselves a small home. William, you are getting too old to drive the mule-team over the mountains, and if you buy a small farm you will be able to live comfortably for the remainder of your days."

My Happiest Christmas Day

When we had returned to our little home Pappy went to the hen-coop and caught the old rooster. The fowl made us a splendid Christmas-dinner, which we enjoyed after Pappy had offered up the most fervent prayer I have ever heard.

Reluctantly Pappy quit his mule-team and we moved on the little place that the money bought. Mr. Kay died a few years later, and Mammy always insisted that he went to heaven, for, she said, "he was an honest man."

"Yonder stands the house into which we moved when we left the furnace," said the old man who related the story. "I got the place when Pappy died. I have prospered since then and have bought many acres to the farm. My wife and I have enjoyed many happy events. We have reared a large family and all the children are doing well. We are always very happy when they all come home on Christmas and bring their children with them, but none of these events quite come up to that Christmas cheer of sixty years ago in the little old house down by the furnace."

The Home

This department is in charge of Mrs. H. H. Funk, of Springfield, Ohio, to whom all communications intended for it should be addressed.

Contributions relating to domestic matters—recipes for cooking, baking, suggestions on household work, gardening and flower-culture, oldtime household customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are specially requested to aid in making this department generally interesting.

Christmas in Grandmother's Days and Ours

By the Home Editor

The time for the old-fashioned merry Christmas-greeting, exchanged among loved ones from time immemorial and hallowed by centuries of time, is again drawing nigh. Young and old are looking forward with fond anticipations, for each year increases the Christmas-spirit as we approach nearer to its glorious realization. 'Tis the annual period when loved ones from far and near gather under the parental roof in the old homestead, and all become children to join in celebrating both the religious and secular festivities linked with the sweetest associations that memory holds. It is true, we have outgrown and abandoned many of the joys and pleasures of our ancestors, for which more modern ideas have been substituted; yet the few that remain cling to us and are still bringing the same joy and good-will to the children as of yore. Most notable is the Christmas-tree, brought originally from Germany; generation after generation has respected it until now it has been adopted among all classes and can be found in nearly every home during Yuletide. A home where the children do not have the privilege of gathering around the family-tree seems desolate and cheerless and the generous-hearted Christmas-spirit is lacking. The evergreen spruce and fir are becoming scarcer each year and undoubtedly the next generation will find them hard to procure; but a substitute has already been provided in the table-tree, and so popular has it become that nurserymen are planting acres of dwarf spruces for future years.

While the tree of fifty years ago did not have the lavish decorations of today, it was decked with quaint and simple home-made ornaments, such as gilded walnut-shells, acorns or pine-cones, the cornucopia filled with good old-fashioned molasses-taffy, scarlet berries threaded on cotton, long paper chains festooned among the branches, and the little ginger-cake men and animals without which it would not be Christmas to the boys and girls.

Hanging up the children's stockings has descended down from Grandmother's day. The Santa Claus, or Christkindel, ever welcome guest, who makes his appearance on Christmas-eve, is supposed to descend down the chimney and find the children's stockings, with Father's and Mother's, all hanging in a row to be filled with pretty gifts for the good little boys and girls and a birch-rod, usually a long sugar stick, for the naughty ones. Christmas-morning early ears the rush and pitter of happy feet, delighted surprises, laughter, joy, and confusion of all kinds: each one feels life is a scheme of happiness and well worth living.

So while the traditional roast pig, yule-log, open fire-place and mistletoe are becoming things of the past, may the same good-will and generous charity always prevail as of yore.

GRANDMOTHER'S HOLIDAY-RECIPES

Mincemeat

Just as Grandma herself compounded this delicious holiday-dish.

Two bowls finely minced beef, four even bowls of chopped sour apples, one and a half bowls of stoned raisins, one bowl of best im-
ported currants, about one-third of a pound of citron, cut in very small pieces, a scant half-bowl of finely chopped suet, the grated rind and juice of two lemons, one bowl of sugar, half of it light brown, one-half cup best New Orleans molasses, two teaspoons of mace, one teaspoonful of ground cloves, two whole nutmegs grated, and salt to taste. Add boiled cider sufficient to moisten the mass.

Christmas Plum-Pudding

One cup of raisins, stoned and cut fine, one of molasses, one of sweet milk, one of chopped suet, two eggs, three cups of flour, one teaspoon of saleratus, one of salt, cinnamon, cloves and nutmeg. Steam three hours and serve with a rich sauce.

Cheap Fruit-Cake

One cup of butter, two cups of brown sugar, one cup of molasses, one cup of currant jelly, one of raisins, one of currants, three eggs, one lemon, one teaspoon of soda, one cup of sour milk, one cup of citron, nuts, dates and figs, three cups of flour. Put in a quick oven, but bake with a slow, moderate heat.

Ginger-Wafers

One cup of New Orleans molasses, one of butter and one of sugar. Place in a pan and put on the stove to boil; after all is melted, remove to cool; add one teaspoon of soda dissolved in warm water and one tablespoon of ginger. Add flour to stiffen well, let set a half day, then roll thin as a sheet, cut in various shapes and bake in a moderate oven.

Molasses-Candy

Put into a large saucepan a cupful of brown sugar, two cupfuls of New Orleans molasses and a tablespoonful each of butter and vinegar. Mix them well and boil the mass until, when dropped in cold water, it will break and crack when taken between the fingers. (This degree of cooking is called "crack," and is to be reached in all taffy-making.) Pour the candy into greased pans; as it cools throw the edges toward the center until it is all cool enough to handle. Pull until it is a bright golden yellow, and cut with a pair of scissors or sharp knife into pieces of the desired size.

Literary Gems

CATCHING ELVES

FROM HENRY L. FISHER'S "OLDEN TIMES."

'Twas on a cold and dreary winter-night,
And in the merry, merry olden time,
When boisterous Boreas in a fearful gale
Swept forest, fen and field, and hill and dale—
Terrific and yet none the less sublime—
That, in some secret homestead nook retired,
The rustic wags for mean and scaly tricks conspired.

Much relished was the roguish, elfin trick
Played by the oldtime rural youngsters.

On such a cold and bleak and stormy night
They fooled some verdant, unsuspecting wight
Abroad into some weird and narrow glen.
There doomed to hold the bag, all by himself.
To catch and hold the airy, legendary elf.
The elf-trick in those merry days was thought
A most refreshing and a healthful game—
To put some "green one" on a stormy stand,
With open, wide-mouthed, homespun bag in hand,
And there to wait for elves that never came,
Tho all the knowing ones, the guilty wags,
Feigned driving them from woods and rocks and
hills and crags.

Tho all the while the tricksters had returned
And gathered round the homestead hearth
or stove,
The faithful fool who held the hempen sack
With freezing hands and stooping, aching back,
Still waited vainly for the elfin drove
Of airy, fairy, mocking myths and sprites,
That were abroad on such oldtime midwinter
nights.

At length the victim of the rougish ruse,
Half frozen, stiff and looking badly hagg'd,
Returned chap-fallen, sullen and befuddled
But to be mocked and teased and ridiculed,
And realizing that himself was bagged.
Thus did each unsuspecting youth in turn
The oldtime elfin trick mischievous hear and
learn.

And as the merry, mischief-making boy—
'Tis truly said—is father to the man,
So of each youthful trick and cunning art
We find in riper age the counterpart—
Of what in thoughtless, naughty tricks began.
Thus men's more serious business, works and
ways
Are mirrored in their boyish tricks and games
and plays.

NOTE.—The custom of setting one to catching elves
or Elbeitrtscheln, as they are called by the Pennsylvania
Germans, was entertainingly described in one issue
for January, 1906. An instructive article on the possi
ble origin of the custom was published in May of
the same year.—Ed.

DER BELZNICKEL
FROM "HARBAUGH'S HARFE."

O, kennscht du den wieschte, den gaschtige
Mann?
Hu!—derf m'r den Kerl e Mensch heesse?
Ja, dass er en Mensch is, mag glawe wer kann
Er guckt mir zu viel wie der Beere!

Seh juscht mol sei Aage, sei Nas—all Welt!
Er dut's Mau! uf un zu wie die Schere.
'n Schwanz wie 'n Ochs, ja, des hot er, gelt?
Un en horiger Belz wie die Bäre.

Kummt der in dei Haus, dann geb's Lärme
gennk.
Und sucht die nixnutzige Kinder!
Un find'r eens, geht er uf emol zum Punkt,
Un dengelt gar bumm'risch die Sinder.

Er schetzt sich do hi mit d'r forcbare Rut
Un brummelt sei drohende Rede.

Do werre die Kinfer uf emol arg gut
Un fange recht heittig a' bete!

War eens, wie's manchmol der Fall is, recht
knutz.
Wollett d' klee Fitz der Mutter verschpette—
Ich wett, es lacht net for d'r Belznickelsfitz!
Es dut um gut Wetter geschwind bette.

Nau schittelt der Belznickel grausam sei Sack;
Raus falle die Küche um Keschte.
Wer gut is, kann lese; wer schlecht is,
den—whack!
Den schmitert er mit Fitzeel zum Beschite.

Vum Belznickel hab ich nau ebbes gelernt,
Des wer ich ah net vergesse;
Noch dem dass mer set, werd'm ah in der
Aernt
Die Frucht vun sein Werk ausgemesse.

'S WASH HELLERS IHRA CHRISCHTDAGSZUG
BY CHARLES C. MORE, PHILADELPHIA.

I.
Beim Wash Heller, drowa am Keschtaber,
hot's mol widder blo geguckt. 's is em immer
krutzig ganga, awer desmol war's gewiss be
deierlich. Schun drei Monot hot er daheem
g'hockt mit ma lahma Bee; grad so weit war
er mit der Rent zurück, weil gemeenherand 's
Geld bei em juscht so weit gerechted hot wie
die Erwet ganga is. Sitter drei Wochia war
sei Frah krank im Bett, un schun drei Dag
hot's g'sheeneut un g'schamrt as sei drei Kleem
Kinfer net naus gekennent, weil ihra Kleeder
zu schlecht wara.

Mer sacht wul als: "Alla guta Dinga sin
drei." Awer wer ebbes Gutes do drin finna
kann—except villecht die Kinfer—der mag's

hawa. Emittel der Wash hot nix Plessier
litches drin sehna kenna. Er hot am Fenscher
g'hockt, sei Bee geriwa un, wie mer sagt,
"Driebal uf Nota geblosa."

Mer hot net saga kenna, dass der Wash un
sei Frah faul odder verdunsmich wara. Sie
hen allabed g'schaft wu ebbes zu schaffa war,
awer sie sin juscht net voro kamma. So
g'schnitt sie ebbes g'schpurt hen g'hat for
Regadag, war der Regadag ah schun do, un's
war allamol un recht schtsinnicher.

Wie der Wash g'heiert war, is er uf en Bau
erei geozega. 's nechschot hot er's Trucka gepro
wirt uf ra Lot, dann en "Hinkelfactory," neh
die Hockeshterei. 's leetsch is er in da Schtee
bruch, bis er ee Dag mit ma Schprengschuss
in die Luft g'fahrta un mit ma wjescht verriss-sen; Bee wilder runnder kumma is. So war's gewiss ken Wummer, dass er sei Glawa an alles verlorat hot. "s is jscht net davart as ich ebbes a'fangt hot, 's geht doch alles gega mich. Ich glab bei gräsches, wann ich'n Hutmacher warra war, dann wonn der Leit uf die Welt kumma unne Kep."

Heitt dann, zee Dag vor Chrischtdag, hot er am Fenscherh g'hoect un droescht nausge-gueckt in der Schnee, wu der Wind in dieka Wolka nummer geblosa hot in's Jordandal, bis die Eisbrück jscht noch so'n grosser schwarzer Schtricha g'scheint hot. Allalieweil hot er wie uf Nodela g'sotza, weil er g'färcht hot, der San Kiwler, wu's Haus gegegent hot, deet kumma for sei Rent.

II.
Pletzhich heert er, wie sich ebb draus da Schnee insachtamt. Er is zammag'fahrava for Schrecka. "Do is er verhaftig schen!" hot er zu sich seiwer g'saat.

Wie awer die Dihr untaga is, hot en fremner Mann wu, abaut füffzig Jahr dart g'sch'tammna; der hot sich da Schnee erscht recht ab'sch'telt, eb er neikumma is. "Alda Wetter," sächt er, "die Blobberger missen awer heit mächtig Gän's roppa—ha, ha, ha!"

Der Mann hot en freindlich G'sicht g'hatt, un die Luschtigkeitt un Deiwschschtreech hen'm wholesale aus da Aaga gelacht. Der Wash war so froh as's net der Kiwler war, er hot ah en bissel lacha missa.

"Ei, ei!" hot der frem Kerl widder a'g'fanga, "ich bin do rei kumma, for mich'n bissel wärma, awer—do hot er g'sehna, wie die Kin-nrer schier uf der Ofa gekeartelt sin—'wu's kalt is, do hot mer's Feiera for nix—ha, ha, ha!" Mit sellem geht er widders naus, reist en Armvoll Klabbord vun der Fenz, brecht sie zamma, bringt sie rei un schleckt sie in der Ofa, bist's Feier recht gebraucht hot. Dabei hot er g'schweickt un gelacht, bist'm Wash sei Frah, wu in der Schtub newadra gelega hot, ungeduldig warra is un en Wash gerafa hot, er sot doch die Dihr zumachta, bei ma Gegaacks kennt sie net ruga.

Der Wash sechtet uf un macht die Schtuwad-dhir zu. Iwerden heert er widder ebbdra schtaampa. Desmol war's der Kiwler, un der Wash is grad uf sei Schtuhl nummer g'sunka.

"Well, was is des?" fangt der Kiwler a.

"Ehr verbrenna mer jo die Klabbord noch. Wann im Frühjorh fen Kfen meh do is, was noh?"

"Ei, noh braucht mer ah kenne meh zu wiesa—ha, ha, ha!" sächt der frem Kerl.


"Mich ah net! Wann ich ebbes schunsecht finna het kenna, wär ich net zu dem Druwel ganga: ich schaff net so gern—ha, ha, ha!"

"Well, du gucksch mer so."

"Huh!" antwart der Fream. "wer net schafft, der schopport sich viel Erwet—ha, ha, ha!"

"Du muscht gut dabei ausmachta, dass du dich so breet maactsch do."

"Net abbartig. Awer 's kummt uf eens raus. Wann die Sun scheint, is's ah hell for der Arm, un wann's regert, werd der Reich ah nass—ha, ha, hi!"

III.

Der Kiwler hot nau a'g'fanga Bisness schwetzta. "Well, Wash, ich bin arrig sorry, awer ich hab des Haus verkatta, un du muscht der 'n annere Wuhnning suchta, un—"

"Ja, ich—"

"Nau wart, bis ich fertig bin. Ich hab en guter Preis kriegt, un die Leit hen mer noch hunnter Daler extra gewa, for's Haus leer macha for Chrischtdag, un—"

"Bis Chrischtdag!" kreischt der Wash, un is ganz bleech warra; "des geht awer net." Weit-ter hot er net gekenn; er hot jschtuf uf sei lahm Beere gedeit, mit'm Kop noch der Schnuda-hir genguckt, dann uf sei Kinner genguckt un naus uf der Schttarm gewissa. "Un ich weess net," hot er for sich hi' g'saat, "eb die Lah so ebbes erhawa deet."

Der Kiwler hut sei Motions verschatanna un ah sei Warta g'heert. "Die Lah," sächt er, "hot nix domit zu duth; 's kann Niemmen ekschpekta as ich die hunnter Daler verlier, wu ich enniahun ken Rent kriigt."

"Ja, wu soll i ch awer hi?" kreischt der Wash un fangt a' heila. Sei Kinner sin zu em g'schprunga un hen em helba heila, un iwerdern kummt ah noch sei kranke Frah rei-gedargelt un hot da Kiwler mit ihr' c'tal-lena Aaga a'geguckt.

"Sam Kiwler," sächt sie, "färscshetz du dich dann net vor Gott im Himmel, Leit in unsem Zuschtaond bei so Wetter aus'm Haus zu duth? Hoscht du dann gar ken Menschag'hil meh?"

"Ja!" sächt der Kiwler un guckt zum Fenschter naus, as wann er sich schämma deet. "ich weess, 's is arrig hart, awer—"

"Raus muscht, hot der Dokter zum weha Zah g'saat. 'Die Schnerza darf der Patient b'halta—ha, ha, ha!" is der frem Kerl neig-falla.

"Un du," sächt die Hellern, "mit dein Narrissa G'schwatz un dein verrickta Gelach, du maacshetz jschtuf noch Fun von Leit, wu i greeschahta Elend sin!"

"Well, wann mer im Elend is, sot mer pro-vira raus zu kummma. Des Heila is all for die Katz."

"Ja, was sola mer awer macha?" fregt der Wash.

"O, ich kennt i ech schen un Rot gewa. Awer wann der Mensch im Unglick is, dann is er for commo schwotig un unversächst im un losst sich net viel saga. Wann ihr nau Riesen a'hemma wehla, ei dann—"

"Was dann?" sächt die Frah.

"Well, abaut zwee Meil do die Schtross newe-nner, sächt der Frem un guckt ah zum Fenschter naus, "datt schtellt en schee, nei Haus, all ready eigericht. 's wuhtte Niemand d'rin un kummt ah Niemand nei for die Zeit, der Eeg-
ner vum Platz hot mier's selwer g'saat. Dart
kennt ihr—was is dann letz?“ Die Hellers
wara allabead uf da Fies un sin uf en zu
mit grossa Aaga.

“Meenscht du's Chrischta Baureri?”

“Ich glaae so heesest der Platz.”

“Ei, dart is jo mei Frah gebora un ufge-
brocht,” sacht der Wash.

“Un ich,” kreich, die Frah, “soll nau wie'n
Dieb in sel Haus nei schleicha! Wie Betettle
solla mer dart nei ziega, in unser alte Heemt,
wu mer als die Hilfe un Bri g'hat hen! Lie-
ger Gott, was deeten die Leit saga? O Wash,
sön Druwel un so'n Schan! Un dennoch no-
an unser Kinner!” Dabei sinkt sie sy uf da
Schockelschtuhl, dut die Händ vor's G'sicht
un fert a' heila un jammeras, wann ihr's Herz
brecha wollt. Der Kiwler hot ken Wort meh
g'saat; der Frem hot'n Weichla schtill g'halta,
dann is er ungeduldig warra.

“In der Not freest der Deiwe Micka,” sacht ef,
“un er frogt net anner Leit, wie sie'm
schmacka. Ich meen; 's wär doch als noch
besser as an lewendiger Bettelmann ergets nei-
zig Aaga wie as ‘n dooter Millionär raus—ha,
ha, ha!”

“Gott im Himmel,” heilt die Frah, “des is
mer doch net an der Wieg vorg'sunga warra,
dass ich in so Ungleck kumma deet.”

“Ja, ja!” sacht der Frem, “‘s werd em
Manches net an der Wieg vorg'sunga, was em
am Grab noeh'sunga werd. Des is nau aus-
gemacht: der Kiwler do bringt marga sei Fuhr
un dann hella mer eich dart nunner bringa,
darnoh kann dei Mann sich en Haus sueha.

“Awer,” schipt die Wash, “mer kennt jo
geresteck warra for ‘trespass’ un ‘malicious
mischief’”—

“Ja, un for ‘false pretense’ un for ‘trover
and conversion,’ un der Deiwe wees was
noch; awer ihr duhn net—ha, ha, ha!—ich
schteth for sel.”

“Un unser arma Kinner,” kreichsche die Frah,
“dass die schon so en Druwel darchmacha
missa!”

“Huh!” sacht der Frem, “Wer in der Jugend
mit'm Druwel bekannt werd, dem kummt er
im Alter net so frem vor—ha, ha, ha!”

IV.

Wie der Kerl’s geplant hot g'hät, so is’s
ganga. Die arma Hellers hen endliche kiel
beigewa un da neekschta Dag sin sie gezoga.
Der Kiwler hot two Fuhra gebrocht; uf eene
hen sie die Familia gelada un ihr bissel Haus-
rot uf die anner. Die Frah hot als noch g'heit
un der Wash hot alla Gebott der Kop g'schitt-
elt un als ‘ei! ei! ei!’ g'saat.

“Weil die Frah absolut net in's Haus gewolt
hot, han sie sich mol in der Summerklich da-
heem gemacht. Der frem Kerl hot ihm en
scheess Essa negebrocht, wu er im Haus zu-
gerischt hot; noh is er fart un hot sie'n Weil
alle gelosst. Der Wash hot sich an's Feier
ghoect, die Frah hot sich uf's Settee gelegt,
un die Kinner hen in der Kich rum g'schiplt.
’s war alles so scheess un heemlich, dass die Hel-

lers net helfa hen kenna, froh zu sei for der
Change: un doch hen sie gar net verscheit
kenna, wie des so kumma is un fowar das
frem Mann so en Interest in ihmmen nemct.
Der Wash hot g'saat, er deet hiha as wann er
draama deett oder verhext war. Ei wär ganz
verwerft un asem lost der Grissel vor
un dem verlachta kerl, un doch misst er sich
führe lossa wie'n kle Kind.

“Ja,” sacht die Frah, “mit sein dumma Ge-
lach macht er ein ganz nervisch, un doch fühlt
mer as er Recht hot mit was er sagt. Geschiter
hot er mich so verzärnt, dass ich heit schier
nimm fiht as wann ich krank war.” So hen
sie als g'schwert un ausgemacht, sie wär nu
emnhau do un missten eaw abwarb was noch-
kämt. Der Verschtand hot na schtill g'schtan-
na, un sie hen ganz newermendisch g'nählt.

V.

Wie's Ovet was, is der frem Mann widder
kumma un hot's Licht a'geschteckt. Noh sacht er
“Wie war's wann mer nau niwer gingta in's
Haus? Ich hab en scheene Fee draun, un
weil's Chrisschtad-Ovet is, kenna mer dart
schener beinaamer sei wie do.” Mit sellem
hot er der Hellern un Shawl umg'ängt un sie
niwer g'führt; der Wash is noh'gumpelt un
die Kinner hinnadrei. Im Haus was alles g'fur-
nished, un noch viel schener as sie's ekschpekt
hen.

“Nau wunner ich juscht, was in der Schhtub
is!” sacht der Frem un schtosst die Dihr uf.

Herrjerum, war awer do en Pracht! In eem
Eek war en grosser Chrischtzoll, vüll Candy,
Schpiesasun un dergleicha, un all iwer mit
Lichtelcher g'scheckt. Newig'm Baam was en
Disch voll gelada mit Bindel, un mitta druf
hot en Music-Box g'schtanna. Der Frem hot's
Sofa mit der Frah in die Schhtub neigtarga,
as wann's nix wiega deet, un newig da Baam
g'scheelt: noh hat er da Wash newig in en
Armschtilhu g'setzt un die Kinner nei gerufa.
Denna hot er die Sacha gewissa un expleent,
bis sy vor Freed rumgedanzt hen; so en Herr-
liecket hen die arma Kleena noch niemols
g'sehna g'hät. Endlich hot der Frem die Music-
Box ufgezoagas un sie hot sel wunnerschee Lied
g'schpielt, wu sie im alta Vatterland so gern
singa: “Stille Nacht! heilige Nacht!” Er hot
mitg'sunga, un die Frah hot alt gewolt, awer
die Schtimm hot g'feilt; glei hot sie widder
g'heit wie Dags davor im alta Heisel, juscht
desmol fur Freed. Der Wash war so vergel-
sichtet, dass er ken Laut vun sich gewa hot.

Wie's Lied am End war, hot der Frem ihm
all die Hand gewa un is dapper nau. Dann
sinkt der Wash vor seine Frah nummer un
ruft: “Mary, Mary! sin mer dann verhext?”

“Wann mer so fiht wann mer verhext is,”
sacht die Mary, “dann deet ich winscha, ich
war alfter verhext. Teh wol eender glaawa
as ich im Himmel war.”

VI.

* Noh hot der Wash die Sacha uf'm Disch
a'geguckt un g'sehna, as for jedes von der Fa-
THE PENNSYLVANIA-GERMAN

milia en Bindeleca dart war. Am Baan hot er'n grosse Briefscheed g'funna mit “Mrs. Mary Heller” druf. Die Frah hot's ufgemacht un en Brief mit ma grossa Babie rausge-numma. 's Babie war en Deed un der Brief hot so gelauf: 

Lieve Mary: 


Dei Schtieffbruder BILL.

THE SONG OF BETHLEHEM

BY REV. A. A. GRALEY.

How sweet was the song of the angels of light,
As, bending o'er Bethlehem's plain, 
They struck their bright harps and the silence of night
Awoke at the heavenly strain!

While mildly around shone glory divine
And bathed in effulgence so bright
The mountain, the valley, the sea and the plain,
Erst robed in the mantle of night.

They sang of the break of Redemption's glad morn,
The holy had longed to behold;
They sang of a Savior in Bethlehem born,
So long by the prophets foretold.

They sang of goodwill from God unto men,
Of peace to a valley of tears;
They sang of salvation from death and from sin,
A balm for our sorrows and fears.

Then “Glory to God in the highest!” I'll sing,
For I am a sinner on earth;
I'll welcome the heralds of mercy that bring
The news of Immanuel's birth.

I'll go to his cross, a sinner defiled,
And wash in the fountain of blood;
I'll pray for the grace that can strengthen a child
And bring him at last to his God.

Is 's uf Chrischtdag feicht un nass,
Gebt's leera Schpeicher un leeres Fass.
—Bauruschpruch.

“Mei Gott, Wash!” ruft die Mary un schlacht die Händ owig'm Kop zamma, “des war jo mei Schtieffbruder, un ich hab en gar net gekannt! Wie mei Pap g'schtarwa war, hot mei Mâm der Josh Gross g'heierts, un der hot sei eenziger Buh, der Bill, mit gebrocht. Dart drowa hen sie gewuht, wu mer heit raus sin. Ich hab da Bill immer geechlich un ah net hawa wolla, as er selle Schlag kriega sot; awer mei Mâm hot en net leida kuma un hot en bejuzt, bis er darchganga is. Ich hab mol g'heert, er kämt gut a' draus West, awer ich hab net gedenkt, dass er uns so mithefia deet. Naut, Wash, sag du nimme, dass ken Gott im Himmel is!”

Soller Chrischttag-Owet hen die Hellers Gott gedankt wie nie davor, un seller Chrischt-dagszeg hen sie nie vergessa. For des, was sie weiter gebracht hen, war ah g'saert; der alt Kiewler hot mitg'schpli in Bill Gross sein Trick un hot's nochderhand als oft verzählt. Der Bill het gewisst as sei Schwerschetter jueseht vor Druwel krän was un sie parpes in Augschaft jeagt, as sie g'sund werra deet—

“un bei Tschiminy,” hot er g'saat, “’s hot bully g'schaft.”

DERGESANG ZU BETHLEHEM

DEUTSCH VON H. A. S.

Wie schön erscholl einstens der Engel Gesang
Auf Bethlehem's El'ne herab,
Indess ihrer Harfen melodischen Klang
Das Echo entzückt wiedergab!

Wie milde umfloss sie der göttliche Strahl,
Ein Abglanz der himmlischen Pracht,
Weithin auf Gefilden, auf Höhen, in Tal,
Vertreibend die dürst'ge Nacht!

Sie sangen von Gottes vorzeitlichem Plan:
Dass jetzt die Propheten erfüllt,
Der glorreichre Tag der Erlösung bricht an,
Der Heiligen Sehnen gestillt.

Sie priesen den Vater, dess endlesse Huld
Das Kind dort im Stalle bescheert
Als Mittler, zu tilgen die schreckliche Schuld,
Der Menschheit den Frieden gewährt.

D’rum “Ehre sei Gott!”—ja, ich stimme mit ein,
Ob sündhaft und elend ich bin;
Auch ich will der himmlischen Botschaft mich freuen

Vom Heiland, der heute erschien.
Ich trete im Geiste zum Kreuz, da er starb,
Und wasche mich rein in dem Blut,
Durch das er auch Kindern die Gnade erwarb,
Zu finden das ewige Gut.

If Christmas is damp and wet,
Little of corn and wine you'll get.

—Farmers' Saying.
EDITORIAL DEPARTMENT

At the Close of Another Year

Time never flies faster than when one is busy all the time. Again, before we can fully realize it, we have reached the end of the year. We write this almost two months before that time, but this issue of "The Pennsylvania-German" will be the last for 1907.

Our boy, if we may fall back upon Dr. Croll’s favorite metaphor, has grown greatly during the past twelve months. If, as his father remarked, we put him in knickerbockers at the beginning of 1906, we may say he has now become a young man, with the full right to wear long trousers.

Be it far from us to claim all the credit for this satisfactory and encouraging growth. We do claim credit for hard work, faithful and persistent endeavor; but without the help so generously given by our friends there would be much less to rejoice over at the year’s close. Our first duty, then, in this December editorial is to render thanks where thanks are due.

Thanks All Around

While the value of a periodical depends primarily upon the contents and the arrangement thereof by the editor, the external or visible form in which those contents are offered to the reader is scarcely less important. The finest literary work, we maintain, may be spoiled by poor printing; at all events, this will offend the reader’s esthetic sense and impair his interest. Our printers certainly deserve thanks for the excellent work they have done for us and the uniform courtesy they have shown us. We take pleasure in recommending them to all who have occasion to use printers’ ink.

The contributors who have so ably and disinterestedly helped us by furnishing material for our pages, also have our sincere gratitude. It is needless to say that this magazine could not have become what it is without their generous assistance.

We would also express our hearty appreciation of the many kind notices given us, often unsolicited, by our colleagues of the press, and the many words of encouragement spoken and written by many readers and friends of the magazine. These recommendations have won for us many new friends and supporters.

Finally we desire to give special thanks to the large number of new subscribers that have joined our ranks during the year. It is the subscribers after all who must supply the nervus rerum so indispensable to the existence of every periodical. Many of those new subscribers have promised to make personal efforts to win additional readers, thus widening our influence and enabling us to do still better work for all concerned. We know those efforts will not fail if judiciously and perseveringly made, for it is personality that counts most effectively in work of this kind.

A Fair Outlook—Clinging to Hope

Thus our outlook to-day, as we editorially close the year, is fair. It is much more promising than it was a year ago. Of course we have met disappointments, but these are inevitable, and it boots not to dwell upon them. We believe in looking at the bright side of things, in cherishing the best hopes compatible with reason and laboring with might and main to realize those hopes.

If our growth has been slow, compared with that of some other periodicals, it must be remembered also that our means have been small by comparison. We have not been able to spend several hundred thousand dollars upon a periodical that was soon abandoned, as has been done by a well known metropolitan publishing-firm.

We have met some adverse criticism, for which we are thankful all the same, knowing the spirit in which it was offered. We hope never to reach the point where we consider ourselves above criticism or our work beyond improvement. Still it is gratifying to state that, com-
pared with the words of commendation received, the amount of unfavorable criticism has been insignificant.

The Question of Price

A very few readers have raised the question of price, complaining that our magazine is too dear. To be sure, so far as quantity goes, we can not, for the cogent reason mentioned a moment ago, bear comparison with the big, long established magazines of the land. But, if the price seems high to you, dear reader, why not take advantage of our offers, as liberal as they can be made, to increase our list and thus lower the cost of the magazine for yourself? We do not propose to reduce the price, but rather to enlarge the magazine, as our means increase. For the past six months we have regularly added eight pages of reading-matter to the minimum promised, making the total for the year 624 pages, an increase of 184 above Volume VII.

The Program Before Us

What we propose to do, or rather to continue doing, in the coming year, may be briefly added here.

We want to make The Pennsylvania-German stronger and more influential as time rolls on. We want to make it an authority in its chosen field, which, as often shown, is large enough to supply material in still increasing quantity, variety and interest. We began this publication partly as a matter of sentiment; now we regard it largely as a necessity. Surely, a class of people that has done and is doing so much for the prosperity of our great commonwealth, that has centuries of history behind it and millions of descendants scattered all over this country and the greater part of the outside world, deserves to have, in this era of periodical literature, a magazine and mouthpiece of its own. We may not be able to stop entirely the mocking and jeering of those who wilfully misrepresent us, grossly exaggerating our admitted foibles and weaknesses; but we can show to an unprejudiced public the untruthfulness and injustice of much of the censure that has been heaped upon us. What is best, we can hold forth to the rising generation the noble life-principles and ideals of our forefathers, so worthy of the careful study and conscientious following of those living to-day. To this end we ask the advice and full co-operation of all our readers and friends, by letter, by personal interview and by contributions on any subject relating to our field.

Thus, while repeating our thanks to all who have helped us hitherto, let us close the year’s editorial chat by wishing to our readers each and all, A Merry Christmas and a Happy New Year!

Clippings from Current News

An Old Lady’s Wonderful Vitality

Mrs. Sallie Shirey, of Monocacy Hill, Berks county, a sketch and portrait of whom were published in our August number, celebrated her ninety-sixth birthday Sept. 16. Three days later she fell and dislocated her right shoulder. Dr. George Hetrich with some difficulty reduced the dislocation and had the satisfaction of seeing his patient fully recovered the second morning after the accident.

Pennsylvania Day at Jamestown

Several thousand present and former residents of the Keystone State celebrated Pennsylvania Day at the Jamestown Exposition Oct. 4. The official party from Harrisburg and Philadelphia reached the Exposition early and after inspecting the Pennsylvania Building proceeded to the Auditorium, where the exercises took place. Addresses of welcome by President Tucker and Governor Swanson, of Virginia, were answered by Governor Stuart of Pennsylvania. Lieut.-Governor Murphy (Pa.) was the orator of the day and other prominent Pennsylvanians spoke briefly. A great military parade followed, after which Gov. Stuart gave an official reception at “Independence Hall.”

Pennsylvania-German Exhibits at Jamestown

Pennsylvania-German history was well represented in the State Building at Jamestown. The case assigned to the Ephrata Cloister contained, among other odd relics, an old wooden communion-service and a wooden pillow, such as the ascetic inmates used to sleep upon; also a copy of the Martyrer-Spiegel printed there in 1748, and many photographs of the old buildings and grounds. Another case contained samples of glassware manufac-
tured by Baron Stiegel in 1760 and tiles from his house at Manheim. Two cases were assigned to the history of the Moravians, whose exhibit included excellent maps of their towns and a unique collection of manuscripts and letters. Among these were Conrad Weiser’s original diary, a letter from George Washington and many of Zeisberger’s manuscripts.

Other interesting relics exhibited were these: A copy of the first edition of Christoph Saur’s German Bible, printed in 1743; Barbara Frietchie’s Bible, dated 1771, and a photograph of her baptismal record; dated 1767; a photo facsimile of the first protest made in America against slavery in 1888; oil-portraits of Moravian elders made by Haidt before 1760; a harpsichord made at Bethlehem before the Revolution and a violin carved by Johann Antes about 1750; household-utensils, including the ancient pewter and the peculiar tulip-ware; early colonial costumes, including a boy’s suit made in Germantown over 150 years ago; ancient watches, spectacles, lanterns, needlework, farming-implements and weapons of war.

Reunion of Israel Kriebel’s Family

One hundred and thirty descendants of Israel Kriebel, of Hereford, Berks county, held their first family-reunion at the old home- stead, now owned by Calvin G. Kriebel, Oct. 5. Israel Kriebel had thirteen children of whom only the youngest, Mrs. Charles Hiestand, of Spimerstown, is now living. Henry, his son, who succeeded to the ownership of the old home, had twelve children; Enos, a grandson, living at Hatfield, has sixteen. Thirty-one of Israel Kriebel’s grandchildren are living, and the entire number of his descendants is reckoned at 187. At the reunion many relics of Israel and Henry Kriebel were shown and a sketch of Israel Kriebel’s life was read by Dr. G. S. Kriebel, principal of Perkiomen Seminary. Israel Kriebel bought the homestead farm in 1833 and died in 1860; the house belonging to it is believed to be a hundred years old.

A Marker for Sullivan’s Bridge

The Montgomery County Historical Society held its fall outing at Fatland on the Schuylkill, below the junction of the Perkiomen, October 7, dedicating a granite monument erected there to mark the terminal of the bridge built by General Sullivan in 1778 for the use of the Continental army, then encamped at Valley Forge, and the convenience of the public. This was the first bridge built across the Schuylkill. The monument replaces a marker erected on the spot by Dr. William H. Wetherill, which had been defaced. The meeting was largely attended. An historical address was delivered by Joseph Fornace, Esq., president of the Society, after whom Hon. Irving P. Wanger spoke upon the erection of Montgomery county. Ex-Governor Pennypacker followed with felicitous remarks and congratulations, and a poem, “Sullivan and His Men,” written for the occasion by Mrs. Findley Braden, concluded the exercises, which were interspersed with patriotic music. Dr. Wetherill, chairman of the committee for erecting the monument, generously entertained the Society and its friends at luncheon. The question of having a modern county or State bridge erected at Fatland Ford has been referred by the Society to its committee on Revolutionary data.

A Well Preserved Centenarian

Mrs. Elizabeth Lehman, of Mount Joy, celebrated her hundred-third birthday October 10. She is the oldest person in Lancaster county and one of the oldest in the State, and wonderfully well preserved. Her eyesight is good and notwithstanding her extreme age she employs herself daily in sewing and crocheting.

German Day at Lancaster

The Lancaster branch of the German-American Alliance of Pennsylvania celebrated the two hundred twenty-fourth anniversary of the Germantown pilgrims October 10. Addresses were made by Dr. R. C. Schiedt, of Franklin and Marshall, Paul Heine and others, and music was furnished by the singing societies of Lancaster and Columbia.

Indian Massacre Commemorated

The Indian massacre at Leroy Springs in 1775 was commemorated October 16 at Union Seminary, New Berlin, Union county, by a gathering of over a thousand people. The speakers were Alfred Hayes, of Lewisburg, president of the memorial association, C. N. Steninger and Rev. W. H. Schoch. Mrs. George S. Matlack, of Lewisburg, read the story of Marie Leroy and Barbara Leinner, two white girls taken captive by the Indians when the massacre was committed.

Historic Mansion Sold

The Keith homestead in Upper Mansfield, Bucks county, where General Washington had his headquarters before the battle of Trenton on Christmas night, 1775, was recently sold at public sale to Poore & Sigafous, of Riegelsville, for $9,200. Beside the historic stone mansion there are 231 acres of land, 72 of which are covered with timber. Mr. Poore is treasurer of Bucks county.

Maine’s Memorial at Valley Forge

A monument in memory of the 500 soldiers from Maine who spent the memorable winter of 1777-78 at Valley Forge was unveiled October 17th in the presence of a large company of prominent men of Maine and Pennsylvania. George E. Follows, president of the Maine Society of the Sons of the Revolution, presided at the exercises. Governor Cobb, of Maine, formally presented the monument, a huge granite boulder, to the Valley Forge Park Commission, in whose behalf W. H.
Sayen accepted it. Andrew F. Moulton, of Portland, Maine, was the orator of the da and at the close of his address read a poem written by Mrs. Stanley T. Pullen, Ex-Gouvernour Pennypacker made the closing speech. The monument stands along the outer line of entrenchments, near the Port Kennedy entrance to the park.

A Presbyterian Sesquicentennial

The Presbyterian church at Hopewell Center, York county, celebrated its sesquicentennial October 17th. The congregation was organized 150 years ago in a log cabin and now has a handsome church- edifice that cost $20,000. Rev. Carl G. H. Ettich is the pastor. The history of the old church was read by John MacGemmill. Other speakers were Rev. E. T. Jeffers, D.D., president of York College Institute, Rev. George W. Ely, C. R. Ramsey, etc.

Lehigh Historians Hearing Indian History

The Lehigh County Historical Society held its regular fall-meeting October 19 at Oratorio Hall, Allentown. The meeting was well attended and the membership was increased by seven. Secretary Roberts reported the receipt of the Society's charter. The question of fittingly celebrating the Society's second anniversary next January was left to the executive committee. A highly instructive paper on the Indian history of the county, prepared by A. F. Berlin, was read by P. W. Leisenring. The Society has decided to subscribe regularly to the Pennsylvania-German.

A Catholic Golden Jubilee

The fiftieth anniversary of the church of the Immaculate Conception, the first of the Catholic faith in Allentown, was celebrated October 27 with impressive ceremonies, conducted by Archbishop Ryan, of Philadelphia, and a large array of guests from all over eastern Pennsylvania. The Archbishop and other visiting clergymen were met at the railway-station by a big procession of church-societies and music-bands and conducted in a driving rain to the church of the Sacred Heart, where the prelate confirmed a class of 266 catechumens. The exercises at the church of the Immaculate Conception included the confirmation of another class and the blessing of the parochial school recently erected at a cost of $30,000. The congregation's first house of worship was a small brick edifice, built under the auspices of Father Schroeder and dedicated Oct. 25, 1837. This was followed by a frame church building some years later. Its present magnificent church on Ridge Road was completed in 1883.

Penn's First Landing Celebrated

The two hundred twenty-fifth anniversary of William Penn's first landing in America was celebrated at Chester, October 28, with great enthusiasm, notwithstanding the rain. The oratorical exercises were held in the Larkin School, where Governor Stuart was cordially welcomed by the school-children and gave a brief address. Two ex-mayors, Major J. R. D. Coates and Dr. J. L. Forwood, also made addresses; the school-children sang America and a bicentennial hymn written by Prof. Charles F. Foster. The most attractive feature of the day was the re- enactment by highschool pupils, on the stage of the Family Theatre, of Penn's landing and welcoming by Governor Markham and Chief Tamanend. In the evening a mass-meeting was held at the Third Presbyterian church, where President Sharpless of Haverford College, Governor Stuart and others spoke.

Weiser's "White Store" Marked in Bronze

In the presence of the teachers of Berks county assembled for their annual institute the bronze tablet placed upon the Stichter Building, on Penn Square, Reading, in memory of Conrad Weiser, was unveiled October 30. The unveiling was preceded by a meeting in the Academy of Music, at which Col. T. C. Zimmerman, editor of the Reading Times, was the chief speaker. The tablet is three by four feet in size and the inscription on it briefly tells the history of the man and the place.

Penn-a-Germans Meeting in Philadelphia

The seventeenth annual meeting of the Pennsylvania-German Society, held in the hall of the Pennsylvania Historical Society, in Philadelphia, November 8, was well attended. In his official address President Benjamin M. Nead, of Harrisburg, severely criticized a certain magazine-writer who, with German blood flowing in his own veins, had lately tried to hold the Pennsylvania-Germans and Quakers responsible for the political corruption existing in the State. Hon. John Wanamaker was elected president of the Society. Upon recommendation of the executive committee the preparation of a volume of select Penn-a-German literature was ordered, to be edited by Prof. J. Max Hark. Papers were read by Major J. G. Rosengarten, on American History in German Archives. Dr. F. G. Gotwald, on Contributions of Penna-German Lutherans to Higher Education. U. S. Koons, Esq., on "Harbaugh's Harfe." Dr. D. H. Bergey, on Contributions of Penn'a-Germans to Science, and Dr. J. F. Saclise, on Wayside Inns on the Lancaster Road. The speakers at the evening banquet were ex-Judge Harman Yerkes, Wm. L. Gorgas, Esq., Henry S. Borneman, Esq., Dr. D. H. Bergey and Oliver S. Heminger.

Seventy-Fifth Anniversary of the Stone Church

The seventy-fifth anniversary of the Stone church at Martin's creek, Northampton county, was celebrated by Christ Reformed congregation Nov. 3. One of the first names connected with this congregation was that of Rev. Michael Schlatter. In 1763 it was in charge of Rev. Casper D. Welbery. Its first church was a log building at Williamsburg, about two miles north of the present structure. The present congregation was formally organized in 1776.
with Rev. John W. Weber as pastor and built a new church, jointly with the Lutherans, about 1795.

Audubon’s Work Sold for $3300

At the recent sale of the library of the late Robert H. Sayre, of South Bethlehem, in Philadelphia, five beautifully illustrated volumes of John James Audubon’s “Birds of America,” published in Edinburgh, 1831-39, were sold for $3300. The purchaser concealed his identity. This is the noted work of America’s foremost ornithologist which was begun when he lived on Millgrove farm, at the confluence of the Perkiomen with Schuylkill, a hundred years ago.

A Family Bible in Dispute

A French Bible, printed in 1569, that has been in possession of the Bertolet family for 352 years and records its entire history for four centuries, recently was the subject of a lively dispute in the Berks county orphans’ court among the heirs of the estate of Cyrus Bertolet. One of the chief contestants for the book was the Bertolet Family Association, which comprises many residents of eastern Pennsylvania. It was bought by Miss Sarah Bertolet, of Oley, for $185.

The Meaning of Darlogel

The question recently raised by J. F. F. concerning the meaning of the dialect word Darlogel (as he spelled it) has called forth several interesting replies. Rev. C. S. W., of Pottstown, writes about it as follows:

I have just noticed, in the last number of the magazine, a confession of the editor that surprised me. He tells a correspondent that he doesn’t know what a Darlogel is. I thought every Pennsylvania-German had rubbed up against or smeared his fingers by handling a Darlogel.

When our grandparents conveyed their farm-produce to Philadelphia on their heavy Conestoga wagons, they always carried a Teerkessel (tar-pot) with them, hung under the rear axle. They believed in the Sprichwort, “Wer gut schmeert, der gut fährt;” and so took a supply of tar along and greased their wagons occasionally along the road. As to the origin of the word I may be mistaken, but I believe it is made up of Dur, tar, and Logel, a little log. The vessel in which the tar was carried was, if I am not much mistaken, constructed of a log about six inches in diameter and twelve inches long, hollowed out and hung to the axle by a strip of leather.

Unfortunately, Brother W., the editor was never a teetotaller and the Conestoga wagons were probably out of fashion ere he was born. We thank you for the explanation, but we cannot agree with your etymology. The Penna-

Germans did not call a log Log, but Block. We think Logel is a modified form of the High German Lagel or Legel, which Johann Christoph Adelung in his Dictionary of 1777 defines thus: “A round, wooden vessel in form of a tun or vat, of a width greater than its height and of different size. There are small ones, measuring about half an ell at the bottom, used in the country as drinking-vessels by workers in the field; there are larger ones also, in which all sorts of liquids are transported on beasts of burden.” Here the author cites 1 Sam. xvi, 20 and xxv. 18, in which Legel corresponds to the English bottle. The word, according to this lexicographer, belongs to a class of words having the general significance of a receiving vessel or hollow space, and including the Greek ιαγενος, the Latin lagena, lagunula, a bottle, also the German Lack, hole, and Lacke, gap or vacancy.

A reader in Norristown suggests a different form and etymology of the word under consideration. He says:

The spelling should be Darlodel (same as Saufodel). It means the pot, that was used in olden times to carry the tar for greasing the wooden axles of the wagons then in use. This pot was made of wood with a rope for a handle or bail. The wooden cover was strung on this rope and usually hung on the reach of the wagon back of the hind axle; it would slide up and down the rope-handle.

A story is told of a young man who, having been to Philadelphia with a load of produce on the day of the battle of

Obituaries

JACOB K. STAUFFER, a well known teacher, lately engaged as schoolbook agent, died at Easton Oct. 8. He was born in Freemansburg as a son of Jacob and Anna Stauffer and a graduate of the Millersville Normal School. He taught in the public schools of Easton and vicinity more than twenty years.

CAPTAIN TOBIAS SCHULER, of Monticlare, Montgomery county, died October 12. He was born at Summertown 89 years ago. When a young man he raised a company of militia and took part in the Philadelphia riots during the forties. Illness prevented him from field-service in the Mexican War, but he was a veteran of the War of the Rebellion.

LOUISE M. BECK, in point of service the oldest lady teacher in the State, died at Bethlehem October 28, aged 75 years. She taught forty-five years in the public schools of Freemansburg and Bethlehem.

REV. BENJAMIN HENGST, a well known minister of the United Evangelical Church, died at York, November 13, aged 81 years. He was a native of York county and early in life began to teach school. In 1846 he entered the ministry and served both English and German congregations.

Chat with Correspondents
Germantown, and hearing the noise of the fighting, hurried back towards Van Beber's township so fast that the Darlodel was lost. When his master asked what he had done with it, he replied: "Drumma uf Chestnut Hill leit er; kannsch nummher geh en hola, wann du en berge muscht." (It lies down on Chestnut Hill; you can go down and get it, if you must have it.)

I have never heard any other English name for the Darlodel than tar-pot.

Your description is very luminous, but we do not think that Darlodel is the proper form of the word, even if it was so pronounced by some. Lodel is quite different from Logel. It is akin to Ladder, which in the Mecklenburg dialect signifies a man who babbles idly and foolishly. "Confer Letterbucb, used in Acts xvii., 38. for and babbles as well, in German dialect, is synonymous with schlottern, to move about aimlessly, to reel, totter, to be limp and movable, like a Lode, or rag. So says Adelung.

A reader in Mahanoy City tells us that in his boyhood he saw a Darrollg, filled with pine-tar, hanging from the hind axle of a wagon. It was of a size and shape similar to a keg of whale-oil in later years. The tar was applied with a wooden ladle. He suggests tar-keg as a good equivalent of the name.

L. B., of Stouchsburg, Pa., has sent us a drawing of the article in question, with these names written underneath: Darrollg, Tar-Box, Tcerbuchse.

Who Can Translate All These?

The secretary of the Historical Society of Schuylkill County writes:

Our Society expects to publish shortly the account of sale (Verkaufsettel) of a Tulpehocken farmer's estate of 1757. This old paper comprises twelve Foolscap pages of names of purchasers, articles bought and prices paid. But the names of some of these articles are strange to us, and I herewith send you a few, hoping that some reader may be able to tell us what they mean.

Boll, Brust Lapen, cabits Rock, camosal, hauben, Kopen, Teil Tuch, list Kumeth, Schreitbafel (were slates in use then?) Stattwagen, Stillcr, Stipfel, Stick Barcket, Wagen Win, Zeug Rock.

Penn'a-Germans in the Magazines

A contributor in Takoma Park, D. C., sends the following valuable list of magazine articles relating to the Penn'a-Germans:


Mr. Lloyd's stories seem to be laid out in Snyder county.


"Germans in Madison County, Va.," by W. J. Hinke, Ph.D. Virginia Magazine of History and Biography, October, 1906.

"Record of the Peaked Mountain Church in Rockingham County, Va.," by W. J. Hinke and Chas. E. Kemper. William and Mary College Quarterly, April and July, 1905. This record starts from 1760 and mentions such names as Ermentrout, Kohler, Zimmerman, Kirch, Boyer, Ergebrech, Geiger, Schaefer, etc.

"An Old-time Scrivener." The Magazine of History, (N. Y.), December, 1906. This is a short account of one August Bauman, of Allentown, Pa., who went about the country doing fine pen-worker, writing confirmation and marriage-certificates. It states that a fine specimen of Bauman's work is owned by Allen Pegley, of Pennsburg.

I also read "The German Element of the Shenandoah Valley," by J. W. Wayland. Michie Company, Printers, Charlottesville, Va. This is a very scholarly work and worth reading by all Penn'a-Germans.

E. M. E.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as fully and accurately as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XXXIV

Who Was the Father of Peter Klock?

I desire to get information as to the name of the father of Peter Klock. Born Jan. 1, 1743, in Wurttemberg, Germany, he emigrated to America with his parents and two brothers in 1750 and settled in the neighborhood of Womelsdorf, Pa. Tradition says that one brother went to New York and the other to Canada. The old tax-records of Berks county state that Henry, John and Peter Klock were taxed in 1770 on personal property or business. In 1780 Peter had acquired 90 acres of land. Henry had also moved to Longswamp from East District by 1780. By 1781 Henry and John had also acquired 18 and 20 acres, respectively. After 1781 there is no further mention of John in West District, and after 1784 no mention of Henry in Longswamp, but the name of Peter was continued until 1792. In 1793 Peter removed to a tract of land called Beauty, in the northwestern part of Berks.
county, now Schuylkill. He was married to Margaret Druckenmiller, born April 10, 1747.

Information is also desired regarding the following incident: “March 24, 1755, the house of Peter Kluck, about fourteen miles from Reading, was set on fire by the savages and the family killed.” Proceedings of Penna-German Society, Vol. XV, p. 379. The question arises: Was this Peter Kluck the father of Henry, John and Peter mentioned above, and did these have the fortune of escaping the fate of the rest of the family?

Mahanoy City, Pa. H. A. Klock, M.D.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of The Pennsylvania-German Society on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher’s price. Inquiries will be promptly and cheerfully answered.


Forty pages of this volume are given to the report of the meeting at Reading two years ago; the rest is a continuation of Pennsylvania: The German Influence in its Settlement and Development. Part XVI of this series of historical papers is an account, by Dr. J. F. Sachse, of the wreck of the New Era on the New Jersey coast, November 13, 1854; Part XVII a biography of Governor Joseph Hiester, by Secretary Richards. To these are added a genealogy of the Hiester family, by the same author, and a Record of Indentures of Individuals bound out as Apprentices, Servants, etc., and of German and other Redemptioners in the Office of the Mayor of Philadelphia, October 3, 1771, to October 5, 1773. This record fills 325 pages. Nobody will read it for diversion, but it is valuable for reference.

Old Schuylkill Tales. A History of Interesting Events, Traditions and Anecdotes of the Early Settlers of Schuylkill County, Pa. By Mrs. Ella Zerbe Elliott. Pottsville, Pa.: Published by the Author. 334 pages small octavo, with six full-page half-tone illustrations. Price, $1.50.

Who does not love to hear or read a good old tale? Surely, we always did, and the tale was always relished the more if it was offered as fact. Here we have a fine collection of tales—a hundred, more or less—which are not mere fiction, but tradition, transmitted by word of mouth from one generation to another and having at least some foundation of fact in the shadowy long ago. We recommend them heartily for the long winter evenings that have come again, and expect to make a few selections from them by and by for our own columns.

Mrs. Elliott has done a commendable work in rescuing from oblivion these traditions of Schuylkill county’s pioneer days. Her example should stimulate others to do a like service to other counties and sections of Pennsylvania-Germandom. Her book is divided into seven parts: The Early Settlers, Oldest Towns of Schuylkill County, History of Coal and Canal, History of Pottsville. Early Churches. Interesting Local Stories. Other Tales. It is finely printed and tastefully bound.


This is a book which cannot fail to be of absorbing interest to all who love the story of pioneer-days. We find it specially attractive because of the many points of resemblance we note between the manner of living a century and more ago in Upper Canada and in Eastern Pennsylvania. The book is descriptive rather than narrative, though interesting incidents are not wanting, and the well drawn pen-pictures are ably supplemented by the large number of full-page engravings, which are fine reproductions of photographs. The book is divided into twenty-five chapters, treating of the settlers’ arrival and early experiences, traveling conveniences, ways and means of communication, social and industrial conditions, home surroundings, household-appurtenances, clothing and dress, domestic industries, farm-work, cooperative gatherings, pastimes and amusements, courtship and marriage, farm and country scenes and forest-life. The author has appropriately dedicated his work to the boys and girls of Canada, especially those who are descendants of the early pioneers.


As reckoned from their immigrant ancestors, there are many families of Meyers, Meyers and Myerse in this country. A sketch of the descendants of Christian and Hans Meyer was

XXXV

Abraham Schneider and Magdalena Stup.

Hon. C. A. Snyder, Pottsville, Pa., is a descendant of George Daniel Schneider (son of Abraham Schneider) and Magdalena Stup (daughter of Martin Stup), who were married, according to the records of Christ church, at Stoumburg, Pa., November 13, 1748. He wants to know who Abraham Schneider and Martin Stup were and whether they belonged to the Conrad Weiser company. Information on this point will be greatly appreciated.
published in this magazine in October, 1906, as the first of a series of Pennsylvania-German Genealogies. The book before us deals only with the descendants of a Meyer, whose baptismal name probably was Henry, and who appears to have been a member of Conrad Weiser's colony from Schoharie, N. Y., locating at the Mill Creek, in Lebanon county, Pa. It was not originally intended for publication, but given to the printer at the solicitation of members of the family. Family-histories are often dry reading for outsiders, but Mr. Meyer's book is enlivened with many interesting incidents gathered from tradition, carefully sifted, however, with respect to reliability. The genealogies are not extended beyond the fifth American generation.

Among the Magazines.
The Woman's Home Companion for November has arrived, bringing the usual wealth of reading-matter and illustration. The table of contents enumerates no less than eight stories of more or less length, and eleven special articles of interest to women. There is A Song of Thanksgiving with music by Will A. Harding, appropriate to the season. Then there are Dr. E. E. Hale's Monthly Talk, seven special departments and a mass of matter relating to household-affairs and fashions. It is hard to think of anything to be added by way of completeness for a woman's magazine. For Christmas the publishers promise an extra sumptuous issue, surpassing all previous holiday-editions. The Woman's Home Companion is published by the Crowell Publishing Co., of New York, at $1 a year.
The Youth's Companion, now in its eighty-first year, still makes its weekly round to thousands of delighted readers, young and old, with wonted regularity, bringing in every issue a rich store of captivating fiction, instructive comment and useful information. A vast deal of this last is found in its short, pithy editorial paragraphs and articles and in the columns headed Current Events and Nature and Science. The Youth's Companion well deserves all the friends it has now among boys and girls, as well as among children of larger growth. It is published by Perry Mason Company, Boston, at $1.75 a year.
The September-October edition of the German American Annals, edited by Prof. Marion D. Learned, of the University of Pennsylvania, continues the biography of Francis Daniel Pastorius, the Founder of Germantown, to the time of his arrival in America. It also contains an article on Alexander Reinagle, musical composer, and the continuation of Provincialisms of Southeastern Pennsylvania, an article of great philological interest. The Bibliography of German Americana for 1906 is also continued, and full justice is done in this installment to The Pennsylvania-German.

Calendar of Pennsylvania History

OCTOBER, 1907

2. East Penn'a conference of U. B. Church begins 108th annual session at Elizabethtown.
3. Centennial of Moravian College and Theological Seminary at Bethlehem.
4. Four Italians hanged for murder in Lancaster.
7. German Day at Lancaster — 23 Italians, members of the Black Hand, sentenced to prison at Newcastle.
9. Fourth annual meeting of Penn'a Independent Telephone Association at Harrisburg — Sweet Marie beats world's trotting record on half-mile track at Allentown.
10. 26th State synod of Presbyterians at Phila — Sesquicentennial of Presbyterian church at Hopewell Center — Maine dedicates monument for Revolutionary soldiers at Valley Forge — David Craig, last survivor of Perry's expedition to Japan, dies at Clifton Heights.
17. 225th anniversary of Penn's landing celebrated at Chester and Newcastle.
19. General Booth, founder of the Salvation Army, and daughter Eva, visit Philada.
We still have on hand a small supply of back numbers of The Pennsylvania-German, edited by Dr. Croll. Each of these contains 40 pages of reading matter copiously illustrated, the frontispiece usually being the subject of the leading biographical sketch. We enumerate below the leading articles of each number.

**CONTENTS**

Vol. I, No. 3 (July, 1900).—Henry Melchior Muhlenberg, Poetic Gems. The Pennsylvania Chautauqua, Up the Historic Susquehanna, Barron Stiegel’s Prayer, etc.

Vol. I, No. 4 (Oct., 1900).—Michael Schlatter, Poetic Gems, Quaint Epitaphs, Historic Harrisburg, etc.

Vol. II, No. 1 (Jan., 1901).—David Rittenhouse, Poetic Gems (including The Heavenly Twins, with illustrations), Pennsylvania and the Pennsylvania-Germans, Bishop Brinser and the Brinser Meeting House, The Croll Family in America, etc.

Vol. II, No. 2 (April, 1901).—Christopher Sower, Jr., Poetic Gems, Over an Old State Road from the Susquehanna to the Swatara, The Pottery of the Penna.-Germans, The Sower Publications, etc.

Vol. II, No. 3 (July, 1901).—Molly Pitcher, Poetic Gems, (Die alt Mahnmihl, illustrated), Down the Lebanon Valley, The Schell Family, Working up Family Records, etc.

Vol. II, No. 4 (Oct., 1901).—Michael Hillegas, Poetic Gems (Vum Flachsbaun, illustrated), Down the Lebanon Valley, The Early Penna.-German Farmer, etc.

Vol. III, No. 1 (Jan., 1902).—Gen. John Peter G. Muhlenberg, Germantown Friends’ Protest Against Slavery, 1658, Poetic Gems, Down the Schuylkill Valley, etc.

Vol. III, No. 2 (April, 1902).—Ven Willie’s Bruder Comes, Frederic A. C. Muhlenberg, Poetic Gems, A Trip Over the Old Easton Road, The Palatines’ Church at Newburg, N. Y., Huguenot-Dunkard-Mennonite Discipline, etc.

Vol. III, No. 3 (July, 1902).—Rev. John C. Kunze, D.D., Poetic Gems, Over the Oley Pike to Boyertown and Back, Mountain Mary (Die Berg-Maria), etc.


Vol. IV, No. 1 (Jan., 1903).—Prof. Charles Rudy, Ph.D., Poetic Gems, A Town and Country of the Olden Time (Historic York, Pa.), Last Will of Christian Stump, Genealogy, Penna.-German Heroes Buried in New York Trinity Churchyard, etc.

Vol. IV, No. 2 (April, 1903).—Rev. Gerhart Hempel and His Descendants, Leonhard Rieth. Noted Penna.-German Pioneer, Poetic Gems. Historic York, Pa., (continued), etc.

Vol. IV, No. 3 (July, 1903).—Rev. John Conrad Böcher, Poetic Gems. Landmark History of United Brethrenism in Pennsylvania, etc.

Vol. IV, No. 4 (Oct., 1903).—Barbara Frieke, Poetic Gems, From York, Pa., to Harper’s Ferry, W. Va., The DeLong Family in America, etc.

Vol. V, No. 1 (Jan., 1904).—Gen. John D. Imboden, From Winchester to Harrisburg, Penna.-German Tidebits, Poetic Gems. The Croll Family Again, First German Lutheran Preacher in America, etc.


Vol. V, No. 3 (July, 1904).—Peter F. Rotherman, The German Colony at Frankenmuth (Mich.), Poetic Gems. A Detour on the Forks of the Delaware, etc.


Vol. VI, No. 2 (April, 1905).—Dr. William A. Muhlenberg, Dr. Muhlenberg and St. John’s Church, Early German Printing in America, Poetic Gems, The Penna.-German as a Formative Influence in Upbuilding Our Commonwealth, etc.

Vol. VI, No. 3 (July, 1905).—Prof. Samuel Haldeman, LL.D., Poetic Gems, Fishing Along Two Lehigh County Streams, Weather Prognostications and Superstitions Among the Penna.-Germans.


H. W. KRIEBEL, East Greenville, Penn.
### INDEX

<table>
<thead>
<tr>
<th>Page</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>199</td>
<td>Kadelbach, Elizabeth</td>
</tr>
<tr>
<td>183</td>
<td>Keble, John</td>
</tr>
<tr>
<td>183</td>
<td>Keller, Rev. Elh. D.D.</td>
</tr>
<tr>
<td>372, 421</td>
<td>Kephart, Horace</td>
</tr>
<tr>
<td>605</td>
<td>Kerchner, Katherine</td>
</tr>
<tr>
<td>561</td>
<td>&quot;Kitzmiller, Wendell&quot;</td>
</tr>
<tr>
<td>581</td>
<td>Knau, J. O.</td>
</tr>
<tr>
<td>51</td>
<td>Kolb, A. B.</td>
</tr>
<tr>
<td>576</td>
<td>Krause, David, Jr.,</td>
</tr>
<tr>
<td>3, 23, 99, 134, 355, 527</td>
<td>Kriebel, H. W.</td>
</tr>
<tr>
<td>573</td>
<td>Laubach, John B.</td>
</tr>
<tr>
<td>126</td>
<td>Liesel, Prof.</td>
</tr>
<tr>
<td>503</td>
<td>London Spectator</td>
</tr>
<tr>
<td>55</td>
<td>Long, Dr. Francis A.</td>
</tr>
<tr>
<td>597</td>
<td>Lutheran, The</td>
</tr>
<tr>
<td>133</td>
<td>Lyte, Henry Francis</td>
</tr>
<tr>
<td>160</td>
<td>Neck, Mrs. Harriet J.</td>
</tr>
<tr>
<td>525</td>
<td>Memoirs of Moravian Church</td>
</tr>
<tr>
<td>460</td>
<td>Mercer, Prof. Henry C.</td>
</tr>
<tr>
<td>213, 586</td>
<td>Messinger, Rev. S. L.</td>
</tr>
<tr>
<td>282, 336, 592, 448, 508, 613</td>
<td>Meyer, Henry</td>
</tr>
<tr>
<td>135, 280</td>
<td>More, Rev. W. F.</td>
</tr>
<tr>
<td>60</td>
<td>Morris, Rev. J. G.</td>
</tr>
<tr>
<td>419</td>
<td>Mortimer, Benjamin</td>
</tr>
<tr>
<td>210</td>
<td>Moyer, Henry S.</td>
</tr>
<tr>
<td>286</td>
<td>Muhlenberg, Frederic A.</td>
</tr>
<tr>
<td>574, 574</td>
<td>Muhlenberg, H. A.</td>
</tr>
<tr>
<td>494</td>
<td>Muhlenberg, Henry M.</td>
</tr>
<tr>
<td>286</td>
<td>Newman, Cardinal John</td>
</tr>
<tr>
<td>292</td>
<td>Nitz, Rev. J. J.</td>
</tr>
<tr>
<td>304</td>
<td>Kitzsche, George E.</td>
</tr>
<tr>
<td>493</td>
<td>Onkel Jeff</td>
</tr>
<tr>
<td>252</td>
<td>Peters, Richard</td>
</tr>
<tr>
<td>214</td>
<td>Porter, Rev. Thos. C.</td>
</tr>
<tr>
<td>32, 77, 139, 179, 223, 275, 324, 381, 439, 494, 547, 601</td>
<td>Quitmy, Rev. Allen W.</td>
</tr>
<tr>
<td>517</td>
<td>Rapp, Supt. E. M.</td>
</tr>
<tr>
<td>609</td>
<td>Reafing Eagle</td>
</tr>
<tr>
<td>134</td>
<td>Reformed Church Record</td>
</tr>
<tr>
<td>26, 27</td>
<td>Reichel, William C.</td>
</tr>
<tr>
<td>151</td>
<td>Richards, M. H.</td>
</tr>
<tr>
<td>198</td>
<td>Ritter, Gov. Joseph</td>
</tr>
<tr>
<td>509</td>
<td>Roberts, J. O. K.</td>
</tr>
<tr>
<td>558</td>
<td>Roberts, Charles K.</td>
</tr>
<tr>
<td>212</td>
<td>Roth, Rev. D. L.</td>
</tr>
<tr>
<td>525</td>
<td>Rush, Dr. Benjamin</td>
</tr>
<tr>
<td>58</td>
<td>Sachse, Dr. F.</td>
</tr>
<tr>
<td>197</td>
<td>Saur, Christopher</td>
</tr>
<tr>
<td>453</td>
<td>Scheffler, Dr. N. C.</td>
</tr>
<tr>
<td>281, 291, 318, 571</td>
<td>Schenckendorf, Max</td>
</tr>
<tr>
<td>195</td>
<td>Schultze, Gov. J. A.</td>
</tr>
<tr>
<td>406</td>
<td>Shelly, Rev. A. S.</td>
</tr>
<tr>
<td>104</td>
<td>Sherk, Rev. A. B.</td>
</tr>
<tr>
<td>571</td>
<td>Shirreff, L. S., Ph.D.</td>
</tr>
<tr>
<td>174</td>
<td>Shuey, Rev. D. B.</td>
</tr>
<tr>
<td>27</td>
<td>Springenberg, Bishop</td>
</tr>
<tr>
<td>350</td>
<td>Stapleton, Rev. A.</td>
</tr>
<tr>
<td>197</td>
<td>Stevens, Thaddeus</td>
</tr>
<tr>
<td>123</td>
<td>Stiles, Henry R.</td>
</tr>
<tr>
<td>16</td>
<td>Stoutl, John B.</td>
</tr>
<tr>
<td>135</td>
<td>Strickland, W. P.</td>
</tr>
<tr>
<td>286</td>
<td>Stump, Rev. Adam</td>
</tr>
<tr>
<td>417</td>
<td>Thompson, Dr. Aueustus C.</td>
</tr>
<tr>
<td>757</td>
<td>U. S. Military Magazine</td>
</tr>
<tr>
<td>492</td>
<td>Vanderslice, Col. J. M.</td>
</tr>
<tr>
<td>40</td>
<td>VanDyke, Henry</td>
</tr>
<tr>
<td>83</td>
<td>Vogl, Johann S.</td>
</tr>
<tr>
<td>18</td>
<td>Von Andel, Prof. Adrian</td>
</tr>
<tr>
<td>226</td>
<td>Wagner, Charles A.</td>
</tr>
<tr>
<td>199</td>
<td>Walter, F. K.</td>
</tr>
<tr>
<td>126</td>
<td>Wang, Geo. F., Esq.</td>
</tr>
<tr>
<td>214</td>
<td>Weaver, E. A.</td>
</tr>
<tr>
<td>305</td>
<td>Weber, Prof. S. E.</td>
</tr>
<tr>
<td>58</td>
<td>W. F. R.</td>
</tr>
<tr>
<td>473</td>
<td>Wickersham, Dr. J. P.</td>
</tr>
<tr>
<td>24, 27</td>
<td>Wiesner, Christopher</td>
</tr>
<tr>
<td>195</td>
<td>Wolf, Gov. George</td>
</tr>
<tr>
<td>53, 268</td>
<td>Yeakel, Frederic D.</td>
</tr>
<tr>
<td>503</td>
<td>Ziegler, Charles C.</td>
</tr>
<tr>
<td>57</td>
<td>Zimmerman, Col. Thos. C.</td>
</tr>
</tbody>
</table>

### NUMBER OF PAGES IN EACH MONTHLY ISSUE

The following list, showing the number of pages in each monthly issue, will be found convenient in connection with the foregoing Index, for finding the separate number containing any desired article.

- **January,** Pages 1 to 48, inclusive
- **February,** 49 to 96
- **March,** 97 to 144
- **April,** 145 to 192
- **May,** 193 to 240
- **June,** 241 to 288
- **July,** 289 to 344
- **August,** 345 to 400
- **September,** 401 to 456
- **October,** 457 to 512
- **November,** 513 to 568
- **December,** 569 to 624
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EAST GREENVILLE, PA.
INDEX TO VOL. VII, 1906

SUBJECTS.

A Garrison Town in Pennsylvania Fifty Years Ago .................................................. 55
Tributes to the Germans, 63, 70, 156, 159, 173, 193, 232
The Pennsylvania-German at Home and Abroad ..................................................... 95
What They Say of Us ................................................................................................. 32
What They Have Done (Symposium) ..................................................................... 136
The Pennsylvania-German as Pioneer and Merchant ........................................ 177
The Pennsylvania-German as Manufacturer and Merchant ........................... 180
The Pennsylvania-German as Author .................................................................. 182
The Pennsylvania-German as Patriot and Soldier ................................................. 186
The Pennsylvania-German in Law ........................................................................ 186
The Pennsylvania-German as Statesman and Legislator ..................................... 190
The Pennsylvania-German as Governor ................................................................. 192
The Pennsylvania-German as Printer and Publisher ........................................... 194
Early German Musical Publications in Pennsylvania ........................................... 196
Gustav Sigismund Peters, Pioneer Stereotyper ..................................................... 177
Some Pennsylvania-German Story-Writers ........................................................... 188
Characteristics of the Pennsylvania-German ....................................................... 191
Some Pennsylvania-German Statistics .................................................................. 195
Where the Pennsylvania-German Has Been First ............................................... 199
The Pennsylvania-German Chauntry: Mount Gretna ........................................ 201
The Pennsylvania-German as an American Citizen .......................................... 203
An Estimate of Henry S. Dobson ........................................................................... 206
Our Pennsylvania-German Wives and Sweethearts ............................................ 208
The Old-Time Pennsylvania-German Christmas ............................................... 211
Are the Penna. Germans a "Peculiar People"? ......................................................... 215
A Penna.-German Anthology ................................................................................. 222

LITERARY GEMS:
The Death of the Old Year—Des Altejars Tod ......................................................... 37
Die Glanz der Gewalt .................................................................................................. 38
Patrick McGinn and the "Fanaticos" ......................................................................... 38
Die Junga Richter ........................................................................................................ 40
Hope (translated from Schiller) ............................................................................... 40
Schröner—to the Snowbird ...................................................................................... 70
Die Abschied .............................................................................................................. 70
Trost im Winter—Consolation in Winter ................................................................. 82
The Graves of a Household—Die Graber einer Familie ....................................... 83
Die Kerch is Aus .......................................................................................................... 84
Is's Mauthelna eis scheene Sach? ............................................................................ 84
Schmitz (auntrine) ...................................................................................................... 119
Das Guck—Fortune .................................................................................................... 376
Mai und Michaelis—May and St. Michael's ............................................................. 122
Die Makkemorrh ....................................................................................................... 125
Fin Lieder—German-Tale ......................................................................................... 134
My Mother's Shingle—Der Mammy Ibra Schindel ............................................... 135
Die Schoneste Bruechel ......................................................................................... 170
Was Mir G'hantcon is beim Huusenheit ................................................................. 171
The Pennsylvania-Charlestown: Mount Gretna ..................................................... 201
A Lament for My Alma Mater .................................................................................. 202
Juschi P. von Pinkel—Wasch Kameel .................................................................... 211
The Rainbow-Chaser .............................................................................................. 211
The Old Union Church at Rovertown ................................................................. 260
Das Meuchlad—The Mill-Wheel ............................................................................... 265
Schnitzpie .................................................................................................................. 310
The Path—Der Vorweg ............................................................................................. 311
Behuet Dich Got—May God Keep Thee ................................................................ 319

BIOGRAPHY:
Prof. Israel Daniel Rupp ........................................................................................... 3
William Pepper, M.D., LL.D. ................................................................................... 17
Rachel Bahn, the York County Poetess ................................................................. 99
Gustav Sigismund Peters, Pioneer Stereotyper ..................................................... 177
George Schaeffer, the Pioneer .............................................................................. 287
Christopher Wiegner, the Towamencin Diarist .................................................... 400

HISTORY:
The River Brethren .................................................................................................... 17
Zion, the "Old Red Church" .................................................................................. 22
The Gradenkissen Massacres .................................................................................. 26
The Continental Congress at York, Pa. ............................................................... 61
Northampton Town and Allentown ................................................................. 102, 208, 244
The Pennsylvania-German Society .................................................................... 133
Where the Pennsylvania-German Has Been First ............................................. 193
Connecticut Claims in the Wyoming Valley ....................................................... 208, 308
A Bit of Lehigh County Indian History ................................................................. 222
The Hampton Furnace ............................................................................................ 233
Dolly Harris and Sadie Smith ................................................................................ 240
History of the Old House in Lehigh County ........................................................ 313
II. The Rhoads Homestead ..................................................................................... 428
The York Riflemen I. The York Riflemen of the Revolution ............................... 355
An oft-told Tale of the Revolution ....................................................................... 361
Barbara Frietiehe at Home ..................................................................................... 367
Early History of the Reformed Church in Reading, Pa. ...................................... 391
An Important Historical Error Corrected ............................................................. 397

GENEALOGY:
Tombstone Inscriptions in Graveyard of Little Tulpehocken Church .................................................................................................................... 80
Hanjul Kistler and His Descendants ...................................................................... 124
Genealogical Notes and Queries, 143, 153, 270, 327, 438
Pennsylvania-German Genealogies (Symposium)— ........................................... 439
The Mayer or Moyer Family .................................................................................. 275
The Bortz Family ..................................................................................................... 279
The Gottschall Family ............................................................................................ 281
The Grubb Family .................................................................................................. 283
The Knauss Family .................................................................................................. 298
The Ritter Family ..................................................................................................... 299
The Reinhold Family ............................................................................................... 393
The Krause Family ................................................................................................... 299
The Gehman Family ................................................................................................. 301
The Bergey Family .................................................................................................. 311
The Bethman Family ............................................................................................... 313
The Vost Family ......................................................................................................... 337
The Slingluff Family ................................................................................................. 341
The Hartman Family ................................................................................................. 344
The Haas Family ....................................................................................................... 350
The Peter Family ....................................................................................................... 352
German-American Genealogies in the New York Public Library ........................ 301
A Genealogical Trip to Switzerland ...................................................................... 311
Family Reunions ......................................................................................................... 325

FOLKLORE AND FICTION:
Hunting "Elbetrichen" .............................................................................................. 35
More About "Elbetrichen" ........................................................................................ 122
The Wild Rose of Bethlehem ................................................................................ 131, 256, 315, 374
Weather Prognostications and Superstitions ......................................................... 243
Pennsylvania-German Proverbs ............................................................................... 265
How "Hurra Chake" Cut the Snowbird ................................................................ 260
"Kinderlieder aus dem Elsassal" ............................................................................. 370
How the Ghost Was Laid (Christmas Story) .......................................................... 406
A Fink at Santa Claus ............................................................................................... 423

LITERATURE:
The Spelling of Our Dialect ...................................................................................... 31
The Pennsylvania-German in Fiction ................................................................... 88
The First Printed Pennsylvania-German Poem ..................................................... 120
The Pennsylvania-German in Literature ............................................................. 175
Some Pennsylvania-German Story-Writings ......................................................... 278
Fiction Dealing with Pennsylvania-Germans ....................................................... 272
What Pennsylvania-German Writers are Doing ............................................... 440

MISCELLANEOUS:
The Perikomen Region and Its People .................................................................. 7
INDEX

ILLUSTRATIONS.

PORTRAITS:

Prof. Israel D. Rupp
Rev. H. A. Weller, D.D.
The Penna.-German Society at Reading, Pa.
William Pepper, M.D.
Rev. John Heckewelder
Rachel Bahn
F. R. Diffenderfer
William H. Egle
Hon. Gustav A. Endlich, L.L.D.
Isaac Hister, Esq.
Bishop Nathaniel E. Grubb.
Hon. Henry G. Peter.
Rev. Charles L. Kistler.
Two Prominent Penna.-Germans.
David Rittenhouse.
John Wanamaker.
Samuel D. Gross, M.D.
samuel D. H. Harnock, L.L.D.
Joseph Leidy, M.D.
Gen. John Peter G. Muhlenberg.
Gen. George A. Custer.
Gov. David McFarland.
Gen. James A. Beaver.
Rev. Henry Harbaugh, D.D.
Lettie A. McFarland.
Col. Thomas C. Zimmerman.
William Dean Howells.
Rev. Michael Schletter.
Prof. Charles Rudy.
Hon. Henry Hock.
Prof. Martin G. Brumbaugh.
August G. Spangenberg.
Dr. Henry M. Muhlenberg.
Rev. Philip W. Otterbein.
Dr. Chester D. Hartman.
Bayard Taylor.
Timothy Horst.
Henry S. Dotterer.
Albert M. Sigmund, M.D.
Henry M. Sigmund.
Francis M. (Dolly) Harris.
William and Magdalene H. Gotschall.
Bishop Moses Gottschall.
David Grubb.
Peter and Catherine G.
Moses Grubb.
Hon. John Ritter.
Peter Reinhold.
Frederic Krause.
George R. Biddle.
William H. Stingley.
Frederic S. Hartman.
George C. Hartman.
George C. Hartman and Family.
Caspar Peter the Third.
Captains Michel Doudel.
Gen. Henry Miller.

EDITORIAL DEPARTMENT: 42, 86, 139 212, 258, 322, 377, 434
Chats with Correspondents, 46, 91, 143, 215, 269, 325, 381, 437.
Genealogical Notes and Queries, 143, 215, 270, 327, 438.
Our Book-Table, 47, 92, 144, 216, 270, 328, 382, 439.
First Book Dealing with Pennsylvania-Germans.
The Title of Shakespeare.

What Pennsylvania-German Writers are Doing 440

SCENES AND VIEWS:

Headwaters of the Perkiomen
“Cradle of Hereford Debating Club”
Old Christian Mill and Homestead
Scenes of the Perkiomen
The Old Trapp Church.
Ursinus College
Grace Abode of Jacob Everts
Site of River Brethren’s First Love Feast
Site of Organization of River Brethren
Home of John Engel
River Brethren’s Baptismal Grounds
Zion, the “Old Red Church”
Site of Moravian Indian Chapel at Gnadenheim.
Monument to Martyrs at Gnadenhuetten.
St. John’s Episcopal Church, Carlisle, Pa.
First Presbyterian Church, Carlisle, Pa.
Second Presbyterian Church, Carlisle, Pa.
St. Patrick’s Catholic Church, Carlisle, Pa.
The Old Grange and House of Jacob Muhlenberg.
Garrison Headquarters, Carlisle.
Parade Ground at Carlisle (three views).
Dickinson College, Carlisle.
Old Court House at York, Pa.
Figure of Justice on York Court House.
Liberty Bell and “Little Man”
Mission Apple Tree at Gnadenhuetten.
Monument to Martyrs at Gnadenhuetten, O.
The Home of Rachel Bahn
The Lehigh County Courthouse
Barn of Crystal Spring, Allentown, Pa.
Church, at New Jerusalem, Lancaster County.
Third Ebenezer Church at Lynnontown, Pa.
House Built by Samuel Kistler in 1803.
A Pioneer’s Log Dwelling
An Old-Time Spring House.
Old-Time Farm House and Barn.
A Penna.-German Farm Scene of Today.

Views of Mount Gretna (five pictures).

INDEX

Major John Clark
Barbara Fritchie (portrait, home, relics, etc.).
Paul Henkel, D.D.
Socrates Henkel, D.D.
Rev. Ambrose Henkel

What Pennsylvania-German Writers are Doing 440

Lehigh County Jail
Allentown Iron Works in 1868
Wreck of Lehigh River Bridge
Monument to Rev. John W. Weber
Union Church at Harrold’s, Pa.
Weber Memorial Chapel
Wyoming Monument, near Wilkes-Barre, Pa.
Home and Office of Peter J. Faust.
Hampton Schoolhouse
Looking Down Hamilton Street, Allentown, Pa.
Fountain House at Crystal Spring, Allentown.
Northeast Corner of Center Square, Allentown.
Soldiers’ Monument, Allentown.
Old Homestead Grounds, Allentown.
Old Union Church at Bovertown.
Old Longswamp Central Schoolhouse.
Homestead of Christian Meyer, Jr.
Hotel at Wescosville, Pa.
Gottschall Homestead
Memorial Stone for Sebastian H. Knau.

201, 202, 203, 204
208
209
209
218
221
227
228
235
235
236
237
239
243
244
244
250
250
250
250
258
262
272
280
281
288
INDEX

Original and Present Moravian Church at
Emaus, Pa. 290
Knauss Homestead, near Emaus, Pa. 292
Center of the Moravian, Reformed Church. 296
Swamp Lutheran-Reformed Church. 296
Oldest House in Lehigh County. 313
Homer Church Formerly Owned by John U.
Beige. 319
Lower Salford Mennonite Church and Grave-
yard. 338
Yost Homestead. 339
Portion of Daniel Yost's Shop. 340
Old Schaeffer Homestead (two views). 386
First Reformed Church, Reading, Pa. 389
Second Reformed Church, Reading. 393

AUTHORS AND CONTRIBUTORS.

* Quotations contained in other
articles are marked with a star.

Albright, Jacob 276
Altebach, Rev. H. G. 281
Apple, Rev. J. H. 366
Baer, Samuel A., Ph.D. 333
Bahn, Rachel 310
Beatty, Lieut. E. 237
Belmer, Mrs. L. L. 337
Bentley, Jerome 313
Berlin, Alfred Franklin 227
Betz, I. H., M.D. 64, 99, 355
Bittenbinder, LeRoy 262
Bohuyis, John H. von 319
Bodmer, Henry 265
Bunte, Susan A. 422
Croll, Rev. P. C. D. 201
DeLong, George Keller 262
Difffendorfer, F. R. 196
Dietz, H. Berndt 231
Dubbs, Rev. Joseph Henry, D.D. 188
Earnest, Mrs. M. L. 236
Eddy, Charles A. 171, 172, 173, 192, 299, 351, 521
Egle, Dr. W. H. 5, 173
Ellis, J. Howard 341
Eshelman, E. M. 265, 341
Ettinger, Prof. G. T., Ph.D. 253
Fegley, H. W. 233
Fisher, Henry L. 416, 418
Fisher, Sydney George. 139, 193, 194, 197
Fouse, Rev. D. S. 219
Fretz, Rev. Allen M. 275
Gayman, Prof. A. James 301
Gerhard, Prof. E. S. 383
Gleich, Lorenz
"Getz Strehl" 82
"Getz von Berk." 119, 255
Gruber, Prof. M. A. 80, 82
Grumbein, E., M.D. 39, 414
"Hahnweckel, 19th" 137, 321
"Hans" 1850
Harbaugh, Henry 416
Harley, Prof. Lewis R., Ph.D. 154, 331
Hartman, Prof. W. L. 263, 341
H. A. S., 70, 82, 83, 135, 136, 374, 439, 433
Hauers, James J. 162, 208, 244
Heber, Bishop Reginald 143
Heckman, Rev. Geo. C. 193
Helbig, Richard E. 303
Held, Prof. Ernest 37
Hemen, Mrs. Felicia 160
Hensel, Hon. W. U. 75
Hill, C. F. 53
Hills, Rev. A. E., 415
"Hilsbuck, Solly" 320
"Hunchback, Little" 131, 256, 315, 371
Jacobs, Rev. H. E. 107
"Jeff, Onkel" 39, 260, 430
J. B. Shriver 37
Johnson, Rev. E. E. S. 37
Jones, George M. 166
Jordan, John W., L.L.D. 160

Reformed Schoolhouse, Reading, Pa. 305
Present Farm Buildings on Wiegner House.
An Old-Time School in Session 417
An Old-Time School at Play. 418
Rhoads Homestead. 428

MISCELLANEOUS:
Pfeffer Memento in Church at Schaefferstown,
Pa. 53
Title-Page of Reprinted New Testament. 211
Hand-Press Made in 1796. 201
Baer Reunion Ildges. 311
Naturalization Certificate of Jacob Yost. 335
Mother at the Spinning-Wheel. 312
A Modern Santa Claus 415


A full set of Vol. VII (eight numbers) will be sent postpaid to any address for $1.50. To new subscribers the price will be $1.00. We have less than a hundred full sets left. If you are interested in any article noted in this Index, write us.

Kauffman, Reginald Wright 180
Keller, Katherine 421
Kettoman, Geo. W. 141
Ketter, B. F. C. 324
Knauss, Ex-Supt. J. O. 287
Kocher, O. F. 339
Krauss, Fred. J. 263
Kriebel, H. W. 191, 211, 400
Koons, Ulysses S. 169
Krisis, Prof. D. 337
Lancaster Lawyer 164
Langard, Rev. Andreas. 291
Langmore, Rev. L. M. 338
Lasko, George, M.D. 297
Luther, Prof. Charles K. 338
Miller, Daniel 391
Miller, John K. 17
Mohn, P. S. 37
Moore, Thomas 374
Pennypacker, Hon. S. W. 16, 103
Pickett, Mrs. L. C. 226
Rapp Supt. E. M. 89
Reichel, Prof. Wm. C. 121
Reinhold, Rev. D. G. 293
Rice, Rev. William H., D.D. 77
Richards, H. M. M. 112
Richardson, W. H. 366
Riley, Rev. Thomas M., D.D. 55
Ritter, H. S. 292
Roberts, Charles H. 68
Roberts, Ellwood 121
Rendthaler, Rev. Emanuel 121
Ronggarten, E. A. 161
Rupp, Prof. I. D. 196
Sandt, Rev. Geo. W., D.D. 419
Schaeffer, D. Nicholas, Esq. 307
Schaff, Dr. Phillip 192
Schantz, Dr. F. J. F., D.D. 147
Scheffel, Victor von. 319
Schiller, Leonard 301
Shimmler, Prof. L. S., Ph.D. 361
Stapleton, Rev. A. 174, 397
Stille, Chas. J. 337
Stout, John Baer 247, 370
Stump, Rev. Adam 135
Tennyson, Alfred 33
Trexler, B. F. C. 324
Vollmer, Rev. Ph. 107
Wallace, Wm. A. 193
Wanger, G. E. G. 184
Weller, Rev. H. A. 279
Wicander, J. B. 379
Wickersham, Hon. J. P. 326
William, Major Emnion 192
Wolf, Gov. George 185
Wuerkert, L. 85, 430
Yost, J. Irvine 387
Ziegler, C. C. 375
Zimmerman, Col. T. C. 197, 295
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The magazine has always, under Dr. Croll's guidance, grown upon my liking, and I have no doubt that under your care it will grow yet more. How can you, born Pennsylvania-German fail to appreciate so able and interesting an advocate of his cause?—Nathan Stein, Alameda, Cal.

The Pennsylvania-German in its new dress has reached me. Permit me to offer my congratulations and best wishes for the continued success of this very interesting and most professional publication. Great pleasure will now be doubled in that I shall have a bi-monthly instead of a quarterly issue. I always wait impatiently for the coming of The Pennsylvania-German and mourn the "devout" it when it reaches me. I say a hearty amen to the eight "Reasons Why You Should Read The Pennsylvania-German," and hope they may be read by many who do not yet know what they have been missing.—Ira C. Sechob, Selinsgrove, Pa.

I value the magazine very highly.—John R. Lambach, Nazareth, Pa.

I hope your Journal will meet with unlooked for success. There is a good field and it ought to flourish.—Ethan A. Weaver, Philadelphia.

The Pennsylvania-German, for a copy of which I have been anxiously awaiting, I have received with great happiness to say that I am more than pleased with it. When I received it I could not keep from reading until I knew what the contents were. I enclose a venture of other important work pressing upon me. . . . I congratulate you on your new venture. To prove that I mean what I say I enclose my check for a year's subscription.—Bishop N. B. Grubb, Philadelphia.

First of all we do heartily congratulate the new publishers of The Pennsylvania-German upon the excellent beginning they have made. The variety and quality of information contained in the January number is decidedly pleasing and gives hopeful evidence of supplying admirably to the German stock of the good old State very welcome facts. You are beginning to do for the State a work similar to that which the late Mr. Dotterer did for the Perkiomen region.—Rev. E. S. Johnson, Wolfenbüttel, Germany.

I recently received from you some circulars regarding The Pennsylvania-German. I think they have a manly idea of the big demand for such a magazine as you are publishing, which ought and will be, I believe, successful. I enclose cash for a trial subscription. When that expires I am sure that I will become a regular yearly subscriber. I have distributed all your circulars where I think they would do some good. I believe, let me say in conclusion, that there are enough Germans and German descendants in this State to make your paper a grand literary and financial success.—A Philadelphia subscriber.

Commonwealth of Pennsylvania, Executive Chamber.

Harrisburg, March 16, 1896.

Mr. H. W. Kriebel, East Greenville, Pa.:—Dear Kriebel—I have been a subscriber to The Pennsylvania-German since its commencement, and have found it a very valuable and interesting publication. It serves an excellent purpose and ought to be in the homes of all the descendants of our Pennsylvania-Dutch people. Very truly yours,

SAM'L W. PENNYPACKER.

I read with much pleasure the January copy of The Pennsylvania-German. As a forward, mouthless student of our folklore and literature generally I consider it a valuable addition to existing writings.—O. E. Steiner, Librarian, Historical Society of Luzerne County.

The January number was simply vortrefflich and just what I like to read.—Rev. S. M. Musselman, Wayland, Iowa.

I can not tell you how delighted I am with The Pennsylvania-German. Every number is getting better, has a valuable addition to it. Circulation among our German people.—Henry Housch, Deputy-Supt. of Public Instruction, Harrisburg, Pa.

I have taken the magazine since the first number was issued. I think so far it has lived up to the promise. I had the first six volumes bound into two books in half marble.—F. A. Long, M.D., Madison, Neb.

Your magazine is interesting from one end to the other.—W. J. Hartrell, Allentown, Pa.
I am glad to see changes and improvements and to believe there is a good outlook for the future of your magazine, which has done and is doing good work in the field of Pennsylvania history.—Hon. W. U. Hensel, Lancaster, Pa.

We are hearing much favorable comment on the July number.—Report Publishing Co., Lebanon, Pa.

I received The Pennsylvania-German for July this morning and have eagerly looked over and read part of its interesting contents. To those interested in matters pertaining to Pennsylvania-Germans it must certainly be an interesting number.—A subscriber, Lansdale, Pa.

Your July number is full of good things. It ought to be read by every descendant of the Pennsylvania-Germans.—A subscriber, New Albany, Ind.

The Pennsylvania-German is one of the most interesting of the many publications issued from the presses of the Report Publishing Company, and the current bi-monthly number, not only maintains all established prestige as "a popular magazine of biography, history, genealogy, folklore, literature, etc.,” but it bears unmistakable augury and earnest of even greater and more distinguished achievement for the future.—Evening Report, Lebanon, Pa.

The January number . . . is more than usually interesting. It is profusely illustrated with old Pennsylvania landmarks.—Reformed Church Messenger, Philadelphia.

The January issue is a very interesting number. It contains articles of historical value and is finely illustrated and printed . . . The publication should find a place in every home in this and adjoining counties, and every number should be preserved.—Macungie (Pa.) Progress.

This magazine contains much of interest to those of Pennsylvania-German descent and to the public in general.—Collegeville (Pa.) Independent.

This magazine contains a vast deal of interesting matter pertaining to the history and life of the Pennsylvania-Germans. Each number is finely illustrated.—Reformed Church Record, Reading, Pa.

Those who delight in reading the folklore and so forth of the Pennsylvania-Germans should subscribe for The Pennsylvania-German.—Phoenixville (Pa.) Messenger.


The March number of The Pennsylvania-German is replete with attractions. The magazine is one of high literary merit and should be in every household.—Waynesboro (Pa.) Herald.

The number of The Pennsylvania-German is a rich literary treat for its readers. . . As a whole, this number possesses special historical value.—Reformed Church Record, Reading, Pa.

To those interested in the general subject to which this unique and spicy magazine is devoted, it is indispensable. We read it with much profit. It is entertaining and instructive.—Evangelical Messenger.

Each number is replete with the most entertaining matter about the Pennsylvania-German people. In the parts they have played in the history of State and nation, together with their literature.—The Call, Schuylkill Haven, Pa.

The July issue of The Pennsylvania-German vindicates the name and title of that admirable magazine . . . It is a brilliant conclusion of the bi-monthly regime.—Evening Report, Lebanon, Pa.

"The Pennsylvania-German” for September is soon to be published. Unserer Meinung nach ist dies die beste Ausgabe, die bisher erschienen ist . . . Die Bilder und Beschreibung der alten Zeit sind so wahre hält, dass viele der alten Leute ausrufen: “So sah es ganz genauso.” . . . Wir geben wiederholt den Rat: Unterschreibt für denselben, ehe die Anfangszahlen vergriffen sind.—Weltbote, Allentown, Pa.

The current issue of The Pennsylvania-German is regarded as the best number of the magazine yet issued. A mere glance at its contents shows that a great deal in the way of brains, judgment and research has been employed in its making. . . No man of affairs, teacher, professional man or farmer should neglect encouraging it.—Allentown Leader.

The Pennsylvania-German is very acceptably fulfilling its mission as a popular magazine . . . The June-July number is certainly a record-breaker in its history, notably interesting as it has been.—Reading Times.

The number is very attractively illustrated and should be read by all.—Allentown Chronicle and News.

It is one of the most comprehensive and erudite contributions to our current literature, and this number of the magazine should be in every home.—Gettysburg Times.

This periodical deserves the patronage of individuals of Pennsylvania-German descent as well as those who desire information relative to the men who have helped to make much notable history for the State.—Collegeville (Pa.) Independent.

The October number of The Pennsylvania-German is brighter and more entertaining than ever, and should appeal to every Pennsylvania-German who takes an interest in his race.—Allentown Daily City Item.

As crisp and refreshing as a frosty October morning is the current issue of The Pennsylvania-German . . . It is a very interesting number thro'out.—Chronicle and News, Allentown, Pa.

The Pennsylvania-German, under its new auspices, is keeping up its reputation as one of the most readable magazines among the number coming from the presses of the Report Publishing Company. The October number has been out long enough to bring returns in the echoes of golden opinions it has awakened. It presents the first part of a symposium on Pennsylvania-German genealogies which is sure, in this part of the world, to whet the appetite for more . . . This genealogical information alone is worth far more to any true Pennsylvania-German than the price of the magazine.—Lebanon (Pa.) Evening Report.

"The Pennsylvania-German” für Oktober ist mit ganz besonders reichhaltig und schön illustrierte Nummer und das Journal scheint uns stetig an Interesse zu gewinnen . . . Wir empfehlen das schöne Buch wiederholt allen Familien von deutscher Abstammung.—Allentown Friedensbote.
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The following is an unsolicited estimate by an esteemed subscriber, based on the first chapter, which appeared in the January issue:

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