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REUNION OF THE GUARDS.

First Gathering of a Famous Company
Since the War.

FIGHTING THE OLD BATTLES OVER.

Nineteen of the Fifty-four Survivors of Company B, Which Was Organized by Members of the Union Fire Company, Meet Around the Banquet Board.

On Tuesday evening one of the most enjoyable occasions celebrated in this city for some time was the reunion of the Union Guards, organized by the members of the Union Fire Company, No. 1, of this city, who were afterwards known as Company B, First Regiment, P. R. V. C., Third Division, Fifth Corps, Army of the Potomac. The festivities were held at the People's Restaurant.

It was the first reunion since the war, and, as stated by those present, it was the most pleasing event of their lives. Extensive arrangements had been made for the occasion. There are fifty-four members of the company living, but only nineteen were able to be present at the first reunion.

Prior to the banquet the survivors gave a short street parade, and at 9 o'clock they repaired to the dining room where several large tables were spread with the following inviting menu:

Little Neck Clams.	Clam Soup.
Fried Oysters.	Roast Turkey.
Chicken Salad.	
Cheese.	Cold Ham.
Baked Beans and Hard Tack	
Eggs.	Pickles. Beets.
Wheat and Rye Bread.	
Fruit.	Cakes.
Coffee.	Tea. Milk.

Mr. Charles A. Wenditz was caterer. The table was handsomely decorated with flowers and American flags. Above the table was suspended a sword which was captured by Captain Philip L. Sprecher from a rebel officer at the battle of Antietam, for which he was promoted.

The following survivors gathered around the banquet board: Charles Bowman, Philadelphia; A. B. Greenawalt, Millersville; Franklin S. Haines, W. H. Hamp, city; Sergeant P. M. Heiser, Cumberland county; Sergeant William Hoffmeier, city; Geo. W. Harner, Jeffersonville, Pa.; H. C. McCauley, Reading; M. V. B. Keller, Jacob M. Miller, Sergeant Lewis A. Rauch, city; Sergeant Miles Rock, Philadelphia; Thos. J. Steers, Parkersburg, W. Va., Captain Philip L. Sprecher, Chambers-

burg, Pa.; Joseph C. Rooney, Captain W. D. Stauffer, August Stone, John Weiden and Sergeant Theodore Wenditz, city.

Following are the names of the additional survivors who were unable to be present: Edw. F. Barr, New York; B. F. Benedict, Philadelphia; Thomas J. Bitzer, Gap; Sergeant W. J. Cake, Liverpool, N. Y.; James Coffee, (unknown); Lieut. George W. Engle, Wirt, Ill.; Sergeant Strickler R. Everts, James G. Fisher, Edw. Frankford, city; Captain John C. Harvey, Harrisburg; H. J. Hlestand, Salunga; Jacob D. Hines, Oakland, California; Thompson Kieffer, Canton, Ohio; Geo. W. Kendig, Philadelphia; Robert B. Marshband, Soldiers' Home, Erie, Pa.; Geo. B. Miller, Oil City; Samuel S. Miller, city; Grabill B. Myers, Indiana; Harry Metzger, Pennsylvania; A. F. Nyman, Philadelphia; George H. Ochs, Litzitz; Washington O'Rourke, Mobile, Ala.; Theo. C. Parvin, Philadelphia; Thos. P. Prico, Soldiers' Home, Hampton, Va.; Patrick Quinn, city; J. B. Renner, Cincinnati, O.; Isaac B. Steers, Goshen Bridge, Va.; Frank J. Stinehiser, Columbia; James Strachen, Harrisburg; S. S. Strachen, Washington, D. C.; Corporal George K. Swope, Linwood, Pa.; Joseph R. Thomas, Blaine, Wash.; Henry C. Varnes, Manassas, Va.; Colonel Milton Weidler, Portland, Ore.; Corporal John M. Wertz, Lyons, Iowa.

The following Sons of Veterans were also present: John D. Stauffer, Edward D. Sprecher, Alfred N. Rock, Harry E. Keller, J. Calvin Weidel, J. S. Greenawalt, W. H. Hamp, Jr., C. A. Wenditz, Amos Wenditz, Harry Wenditz, William Aflebach and George D. Brientnall.

The invited guests present were: Lewis Haldy, H. E. Slaymaker and Prof. John B. Kevinski.

Sergeant Miles Rock was made toastmaster, and the following toasts were responded to: "Union Guards," Capt. W. D. Stauffer; "Services of Company B, First P. R. V. C.," Charles Bowman and Phillip L. Sprecher; "Our Survivors and Invited Guests," Lewis A. Rauch; "Sons of Veterans of Company B," Edward D. Sprecher; "Snap Shots," by those present.

Captain Stauffer gave a brief history of the company from the time of its organization until they went to the front. Company B was organized on April 19, 1861, thirty-four years ago. Thirty-three years ago they marched to the Pennsylvania station to go to West Chester, where they went into camp. From there they went to the front, where they fought bravely until June, 1864, when their terms expired. The company consisted of 116 men, fifty-four of whom are still living. They took part in many important battles.

At the conclusion of the remarks of Captain Stauffer some very interesting episodes of the late war were told by the members present, and wit and humor

reigned supreme.

Sergeant Miles Rock delivered a most entertaining address on the difficulties between Mexico and Guatemala, in reference to the disputed boundary line.

During the meeting Councilman William Affebach, a son of a veteran, learned for the first time the true facts of his father's death at the battle of the Wilderness, where he was shot by a rebel soldier. Mr. Rauch stated that Mr. Affebach was one of the bravest and most fearless soldiers in the company, and he was standing by his side when he fell dead from a ball which entered his abdomen.

Letters of regret were read from the following veterans who were unable to be present: W. J. Cake, Liverpool, N. Y.; Wash. O'Rourke, Mobile, Ala.; Isaac B. Steers, Goshen Bridge, Va.; George F. Swope, Linwood, Pa.; Joseph R. Thomas, Blaine, Washington; John M. Wertz, Lyons, Iowa.

At 1 o'clock this morning the survivors arose to their feet and proclaimed that the war is over and Sergeant Rock remarked: "If this is war (meaning the reunion), let us have more of it."

On motion of Mr. Rauch, a permanent organization was effected by the election of the following officers to serve during the ensuing year: President, W. D. Stauffer; vice president, Charles Bowman; secretary, Lewis A. Rauch; assistant secretary, M. V. B. Keller; treasurer, Theo. Wenditz.

The above officers had charge of the reunion, and they were tendered a unanimous vote of thanks

OLD HISTORIC BETHLEHEM.

Impressions of the Town and Vicinity
Upon a Lancastrian.

TALK WITH THE "OLD INHABITANT."

The Apparent Incongruity of a Big Armor Plate Plant in the Settlement of a Sect Avowedly Opposed to War—The Great University of Lehigh.

To the Editor of THE EXAMINER.

Some of the readers of THE EXAMINER may perhaps be interested in learning the impressions made upon a Lancastrian by his first visit to one of Pennsylvania's ancient and historic towns, Bethlehem. The very name (house of bread) is suggestive of antiquity as well as of peculiar interest, recalling as it does the one of the far distant past, nestling among the hills of Judea, made famous as the birthplace of one that was more than a scholar and

who gave to the world a new and a higher civilization; so this one, planted among the hills of Pennsylvania, noted in a somewhat similar line, that of sending out from the stately halls of its university many who shall, and do, stand high as educators and exponents of an ever advancing and broadening civilization. Meditation upon these and kindred thoughts induced us to give them expression through the columns of your valuable journal.

The purpose of our visit was more particularly to one of our country's great institutions of learning, located in this beautiful but grand old town, Lehigh University. A stroll through the growing and thriving boroughs, however, awakened our curiosity, and inquiry revealed much that we were before ignorant of, or of which we had only a very superficial knowledge. As we wandered leisurely through the broad and well-shaded streets, noting the substantial and homelike appearance of the dwellings, the grounds surrounding which abound with fern, flower and shrub, the mind was busy with the problem of whence and why this thriving settlement—what was the inspiration lying at the bottom of the movement that gave it birth?

That indispensable individual to be found in every ancient or modern community, the "old inhabitant," was appealed to, from whom we gleaned many of the facts herein noted. The founding of Bethlehem, like many other communities scattered over this broad, free land of ours, was the direct result of religious persecution in foreign lands.

The settlement of what is now a trinity of busy, pushing towns (South, West and Bethlehem proper) dates back to 1741, and the first settlers left their homes in Germany because worshipping according to the dictates of their own conscience was denied them. The pioneer of these hardy immigrants was one David Nitschmann, then in the sixty-fourth year of his age, and a staunch Moravian, as were all the others. In fact it was an exclusive Moravian settlement, and remained so for more than one hundred years after its founding, the church or congregation owning every foot of ground. During this first one hundred years of its existence none but members of its church could engage in any business of the place. In other words, to be a citizen you had to be a church member. During the first twenty years of its organization a species of communism, so far at least as the temporal affairs of the community were concerned, was observed, everything being done according to the orders of the heads of the congregation, and the product of the individual was equally divided for the support of the whole. The brethren lived in

a separate house, and ate at one common table and slept in dormitories. The same order was observed by the married persons, sisters and widows, each class having their separate dwelling and table. About 1762 the brethren were permitted to build houses, but could not purchase the ground. They were also allowed to sell these dwellings, but only to the brethren of their own faith. Such was the order of things until 1844, when the town was thrown open to all who wished to come.

In our perambulations we discovered that there are still some reminders of the ancient customs of this zealous and prosperous people, among which we noticed the "Sisters' House" and the "Widows' House."

As a religious sect, they were opposed to taking up arms, except in self-defense; nevertheless they gave substantial aid to the cause of liberty by maintaining hospitals for the care of the sick and wounded during the Revolutionary War.

Such is a very brief, but no doubt more or less imperfect outline of the early history of this venerable town, the principal seat of Moravianism in this country.

Standing, a few days ago, on one of the substantial iron bridges that span the Lehigh river, with the grand and imposing buildings of the university in the foreground and the smoking and puffing of a score or more of rolling mills and furnaces to the left, there came to our mind in review, as by contrast, the past with the present.

This community once so primitive and peaceful, jealously guarding its hearth and home from the encroachments of the outside world, is today employing more than thirty-five hundred people in the various departments of the Bethlehem Iron Company's works. Among its specialties are the latest productions of steel armor plates for the protection of the modern war ship, and then in seeming contradiction, by this same concern, every effort known to science and skill is put forth in the construction of a monster cannon with the sole object of the piercing and breaking of just such plates, either of their own or other make. In the manufacture of these plates, we were informed, is used the largest and heaviest hammer of its kind in the world. Its weight, including piston, is one hundred and twenty-five tons, or 250,000 pounds. The anvil for resisting the stroke of this enormous piece of metal is built up of immense steel slabs, the mass weighing more than 1,800 tons. All the parts connected with this gigantic piece of mechanism were manufactured in the company's iron works.

But crossing the bridge we continue our way and enter the campus or park of the university, which is an outgrowth of the

liberality of the late Hon. As. Packer, of March Creek, Pa., who in 1865 donated for the purpose \$500,000 and one hundred and fifty acres of ground. In addition to this, at his death he secured to the university an endowment of \$1,500,000 and to the library one of \$500,000.

The buildings, a half score in number, are of elaborate and strikingly handsome architectural design and finish, and the interior appointments are entirely in keeping with the exterior. The location, on the slope of the mountain, could not be improved upon. The equipment of the departments devoted to the technical courses are of the latest and most approved pattern. Lest, however, we might tire the reader, we shall refer to but a few details in one of the many buildings, that of the physical laboratory. This handsome structure is of stone, as are all the others, 235 feet by 60 feet, and four stories high. On the ground floor is the senior electrical laboratory, with steam engine, dynamos, motors and all appliances, battery, balance calorimetric rooms and workshops. A portion of this story is also fitted up and carefully arranged for delicate work. The use of iron has been avoided wherever possible. Gas and steam mains, pipes, radiators, etc., are all of brass. A hall more than 200 feet long can be darkened for long range work in testing lamps. Under this floor is the "cave" or even temperature room, completely enclosed with solid masonry.

The second story contains the junior electrical laboratory, 56 by 44 feet; the mechanical laboratory, 60 by 44 feet, with tables for eighty students; a library, a time and two balance rooms, with floors resting on solid stone arches. The foregoing are only a few of the appliances used in the practical demonstration of the various lines of studies. The other buildings are all equally well equipped for the purposes to which they are set apart.

A view from University Park reveals much of the picturesque in and about Bethlehem. Skirting the southern border, and dividing it from its sister, flow the dark but quiet waters of the Lehigh, and just beyond its banks, rising in a gentle slope, begins the ascent of South Mountain, the towering height of which may be seen stretching away mile upon mile, while the fertile valley lying in peaceful silence at its base affords a continuation of beautiful scenery rarely to be met with. The towns, for there are three of them, Bethlehem, South Bethlehem and West Bethlehem, are so closely interlocked that a stranger hardly distinguishes between them, and all give internal evidence of refinement and thrift. Its railroad facilities are especially good, among which is an electric line to and beyond Allentown, the latter

at five miles, the fare of which is cents, and the continually crowded cars show the wisdom of the managers in this respect. The place has many handsome churches of the different denominations, as well as many noted educational institutions, among which is the Moravian seminary for young ladies, the oldest boarding school for girls in America, of which the accomplished scholar and late pastor of the Moravian church, of this city, the Rev. J. Max Hark, D. D., is principal. Rev. Clarence E. Ebornman, Dr. Hark's successor in Lancaster, is a native of Bethlehem, having been born there in 1863, and is a graduate of the parochial school, and also of the Moravian College and Theological Seminary. There are also many handsome residences and beautiful and well kept lawns, particularly so on what is known as Fountain Hill.

We will only add to what has already grown to be too lengthy an article, that here, as elsewhere, the growth and prosperity of the people and place owe much to the push and keen foresight of its newspapers, which in this case are ably conducted and always on the alert for that which will prove to the permanent interest of the community. D. C. H.

From, *Times*

Philadelphia Pa

Date, *July 7, 95*

OLD EPHRATA NOW DECAYED

A VISIT TO THE FORMER HOME OF
FRIEDSAM'S FOLLOWERS.

ROMANCES OF THE MONASTERY

The Almost Deserted, Forlorn Village Where
Once a Prosperous Sect Lived and Prospered.
Quaint Stories and Stirring Romances Told
by the Few Who Still Dwell Near the Home
of the Good Brethren and Sisters.

It was early morning in June. I had turned aside from the crowd to seek the cool and shade of colonial Ephrata, a village twenty short miles from Reading, and a baker's dozen from Lancaster. Before the train left the Terminal a friend admonished me again and again: "Be sure you see the old 'Kloster,' or what's left of it, and don't miss getting that bit about the beautiful nun who loved Friedsam and who illuminated the letters, and there's the story of the basket," but here the train pulled out.

After arriving at Ephrata I did not follow the tourists' path leading to Ephrata Mountain Springs, a charming summer resort, but instead made direct for the "Kloster," which was burnt down a few years ago. Passing over the Cocalico bridge, which name translated means "cave of serpents," the quaint, high, narrow-roofed houses came into view, the walls black from age and exposure, with funny little windows irregularly and unqually distributed. Their appearance is stragely grotesque.

Stopping at one of the smaller houses, the doorway of which was so low that only persons below the average height could enter without compulsory obeisance, I took out my sketch book and began drawing a few lights and shadows when a demure Dunker matron half-shyly accosted me.

"We are just going to eat diuner. Maybe you would like some victuals, too!"

It was an unlooked for opportunity and I hastened to embrace it. After the meal, which was over at eleven, Joel, the husband of my impromptu hostess, volunteered to show me some places of interest. We went over to one of the main buildings of the same style of architecture, containing two and a half stories. The ground floor was cemented and the corridor seemed deserted as it re-echoed our footsteps. On each side were small cells, ten feet long, five feet wide and seven feet high. Little narrow windows let in a feeble light. The doors had wooden hinges and latches. Locks were unknown. Here it was the Solitary Brethren, as the followers of Conrad Belsrel, afterwards known as Friedsam, were called, wooed sleep after a long day's labor on the farm, a stoupe bench for their couch, a wooden billet for their pillow.

The loft of this house would make glad the heart of any curio lover. Great rafters of oak are held to the beams by wooden pegs. Not a nail is to be seen. There is a grand melange of chased flagons and goblets, trays of wood and brass, small tables, carved book stands intended to hold but one large volume, hour glasses, communiou vessels, quaint candlestick, knives, forks, spoons, plates, all made by the Solitary Brethren. Personally I would have much preferred to linger in the monastery attic, redolent with the musty air of long ages. These fragmentary evidences of a mediaeval past delighted my soul, but Joel was anxious to depart. We made out way across the meadows, where pond lilies were swaying with the tiny waves, and I cast a regretful glance at the roses climbing the mouldy walls of the house we had left.

The next building we entered was the sister house, convent, or, properly speaking, the "Saron." The cells in the "Saron" had been mostly modernized into rooms. There was little to see here. Presumably an old woman, who, at first sight looked like an animated fish net stretched out to dry, so wrinkled and parched was her skin, stepped out from a neighboring cell and asked Joel if I had seen the basket.

"The very thing," I said, whereupon they showed me a small cell with the same narrow doorway that characterized them all, and in which was an immense round hamper. Of course I fell into the trap at once and naturally asked how it got there.

It came about like this: One of the nuns had unwisely formed an attachment for one of the "brethren," which was warmly reciprocated. Now, one of the inviolate rules of the sect, the Siebentager, was that while there should be perfect freedom among the sexes, the relations must always be platonic. Unfortunately a pretty face and deep sentiment are no respecters of code. Friedsam took the matter in hand, reasoned with the worldly sister, and soon the little love was apparently driven out from the "Saron." The nun plied industriously day in and day out, in her solitary cell, at the wickerwork she was shaping into a basket. Shortly after its completion she died, some say of a broken heart. A silent face of stone marks her grave in the quiet cemetery. But the basket? Well, it was too large to pass through the cell passage, and there it has remained since 1793 in everlasting memoriam.

Among the followers of Friedsam who came over from Switzerland was a young woman of noble family. She was not only beautiful of face and form, but was endowed with unusual musical talent, besides being a skilful artist in decorative texts. That she found favor in the eyes of all the community goes without saying. Friedsam loved her with a depth that would have been an absorbing passion in any other man. He kept his love a secret, however—buried it, though all that's buried is not dead, as subsequent events proved.

About this time a young man appeared at Ephrata. He, too, was of high birth, a German and an alien. He was in sore physical distress when the "Solitary Brethren" found him lying by the wayside. They took him to Friedsam, who ordered that he be nursed and carefully tended, for the man was undoubtedly ill. Eventually the stranger got well, when he pleaded to become a brother. He was a philosophical student, a man of knowledge and education. He adopted the customs and peculiar dress of the Brotherhood, which consisted of loose undergarments, and an outer robe reaching down to the ankles, girdled in at the waist. From the neck of this robe hung a hood, which served as a head covering when such was needed. Hooks and eyes were used instead of buttons. The few descendants of the sect still cling to this custom. There was no differentiation among the sexes, so far as dress went. Both wore the same garb and both went barefooted when the weather permitted.

While their religion was eminently practical, while profoundly ascetic, a mystic element of hidden, impassioned love, played no small part in their devoutness, evidence of which may be seen in their hymns, many of them really rapturous love songs, Friedsam expounded the doctrine of celibacy, claiming that marriage was impure. It is remarkable that these people were gentle, unselfish, tender hearted; many possessed an unusual degree of beauty and courage. They cultivated a quiet, refined hospitable courtesy which has been inherited by their direct descendants, the Menuonites.

But to return to our romance. One evening after the Brethren had all retired after

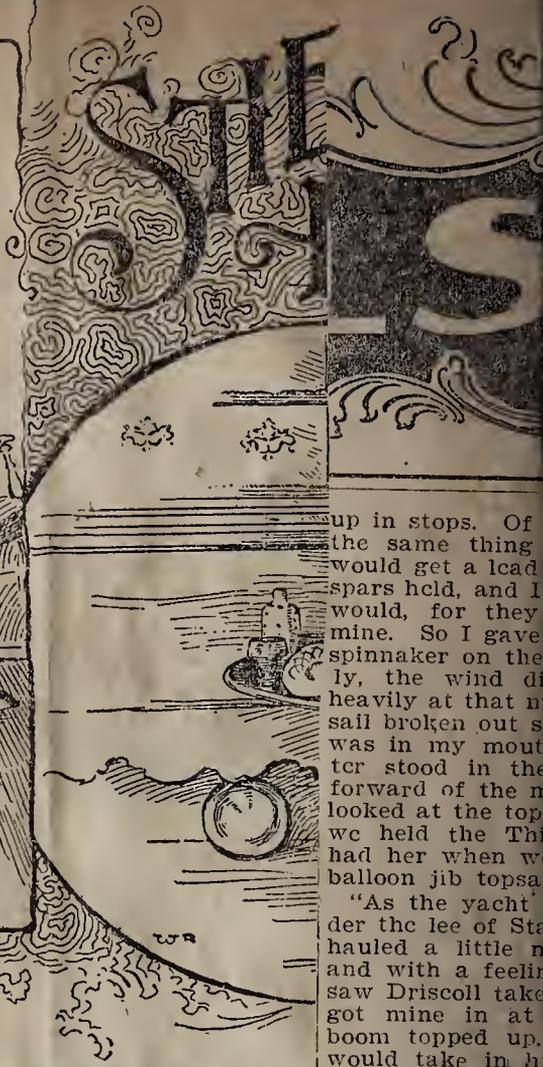
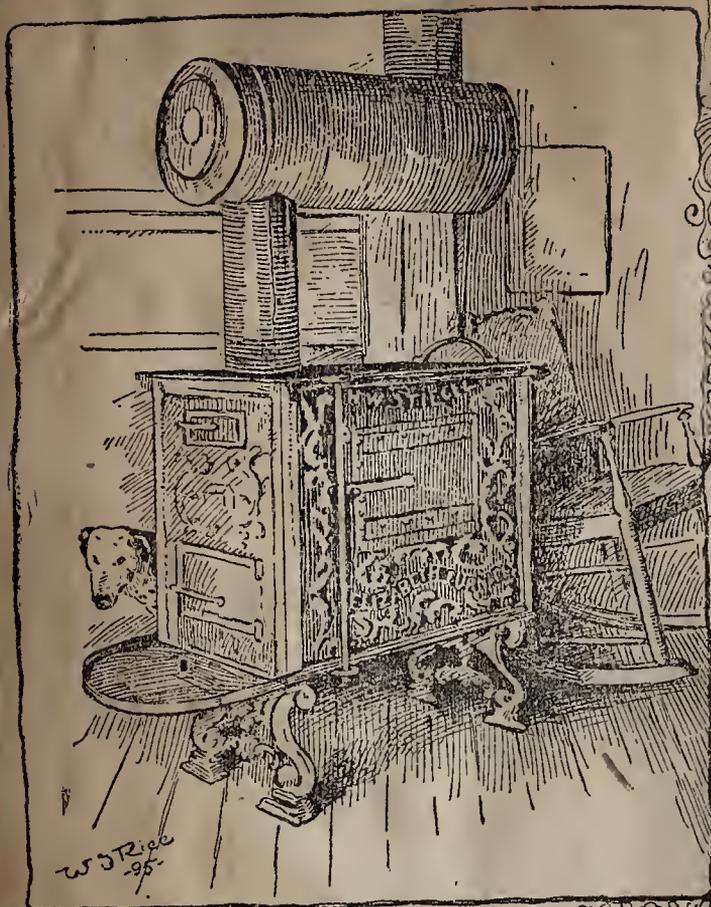
a hard day's toil in the field, for they drew their own plows, the stranger visited Friedsam in his cell and made the confession that he and the beautiful nun were about to fore-swear their vows and leave Ephrata to be married. Friedsam listened motionlessly. When the stranger had gone Friedsam pulled the bell cord that stretched from the brother to the sister house and called the order to prayer. It was a solemn procession, the men and women in their sombre capuchin garb, carrying small paper lanterns to light their path to the chapel, or "Saal." Only the stranger and the beautiful nun were absent. Already they had left for the world behind the hills. No imprecations or maledictions were heaped upon the erring ones. Friedsam, in a moment of great religious fervor, made an eloquent appeal to heaven for the return of the wanderers. While they were praying the sister for whom the prayers of all were being offered, entered, a sobbing penitent, begging forgive-

ness, and pleading as only a woman can to be admitted again to the fold. Her wish was granted. She remained in the sisterhood after that and illuminated the letters in exquisite arabesques and quaint, graceful emblematic designs, which may be seen in the quarto volumes at Ephrata to-day. The nun's name was changed to Anastasia, the resurrected. Of her genius the "Croulcon Ephratense" will tell you. Of her love for Friedsam and his devotion to her there is no record other than has been handed down from each generation.

The stranger was never heard of after that memorable night.

I did not try to probe too deeply the life of these good people. It might have caused them pain, with an uncongenial and superfluous result. Though I have shaken the white dust of their historic village from my feet, I mean to retrace my steps and learn more about the old monastery, the last surviving members of which became incorporated under the laws of Pennsylvania as Seventh Day Baptists.

From, *Inquirer*
Philad & Pa
Date, *Aug 4, 1895*



up in stops. Of the same thing would get a lead spars held, and I would, for they mine. So I gave spinnaker on the ly, the wind di heavily at that m sail broken out s was in my mout ter stood in the forward of the m looked at the top we held the Thi had her when w balloon jib topsa
 "As the yacht der the lee of Sta hauled a little m and with a feelin saw Driscoll take got mine in at boom topped up. would take in pi

ter's visit to the place.

The interior of this stately home was decorated with tapestry representing German noblemen on horseback hunting with falcons, and the fireplaces were studded with quaint porcelain tiles decorated with Bible scenes and some with bits of Holland landscapes.

The Baron built the Manheim glass works and a furnace at Elizabeth (now Brickerville), which he named in honor of his wife. Nothing more beautiful in glassware is made by the manufacturers of to-day than the exquisite specimens produced by those works years ago and which resemble Bohemian glass.

It is said that this iron master's liberality and extravagance led to his failure and eventually to imprisonment for debt. A petition signed by him requesting his release from the "gaol" calls forth the sympathy from every generous heart.

In his palmy days he granted a plot of ground to the Lutheran Church for the consideration of the payment of a red rose annually as rental. This beautiful custom is still strictly adhered to. Every June a



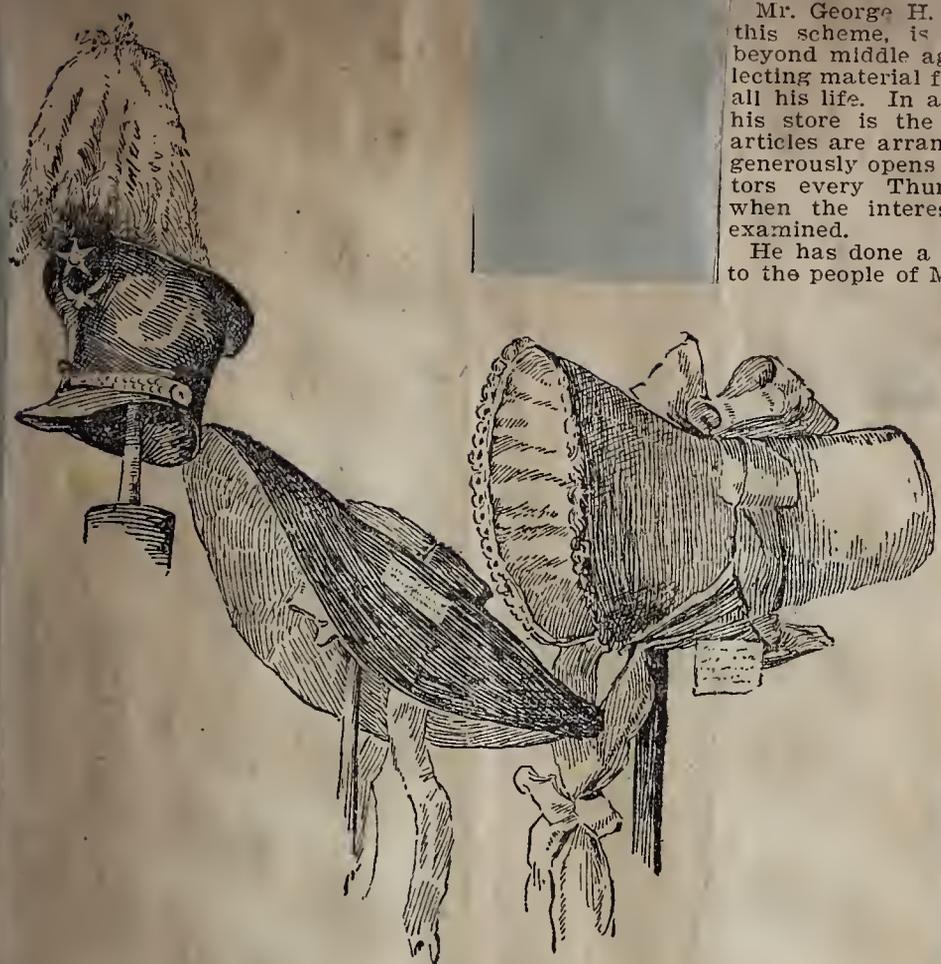
SEVEN MILES north of the city of Lancaster by rail, in the heart of the fertile Chiquoc Valley, surrounded by a low range of hills, lies the town of Manheim.

About the middle of the last century Baron Henry William Stiegel, a nobleman from the town of Mannheim, Germany, came to Lancaster county and laid out a town like that of his birthplace. There he built himself a fine mansion and furnished it with the most extravagant taste. This was in 1775 the most costly residence in the State outside of Philadelphia. The bricks used in its construction were all imported from England and hauled to Manheim from Philadelphia by the Baron's own team. On the roof of the mansion was a long balcony, after the fashion of most colonial residences at that time, where his band sat and played on the occasions of the mas-

history and restored as nearly as possible the objects to their original condition.

Mr. George H. Danner, who started this scheme, is a man considerably beyond middle age, and has been collecting material for his museum nearly all his life. In a fire-proof room over his store is the museum, where the articles are arranged, and Mr. Danner generously opens his room free to visitors every Thursday in the week, when the interesting relics may be examined.

He has done a great deal of service to the people of Manheim and vicinity



STYLES OF 1 812 TO 1831.

"Feast of Roses" is held in the church and the rent paid to the surviving relatives of the illustrious Baron. The old church has long since been removed and an imposing structure erected on the historic plot. The

same fate befell the mansion and the glass works, with the exception of the Baron's office, which still remains unchanged as in the olden times. This house is in a good state of preservation, and resembled the mansion in style, though simpler in its architectural construction. The houses of the present town are mostly modern in appearance, built of red brick and wood, in a conventional style of architecture, with here and there traces of colonial times.

There are two main streets, with a large square in the heart of the town, the whole forming the letter H, the bar of the letter being formed by the square.

In view of the rapidly disappearing traces of the good old times of the forefathers and the things which they made and used, and to awaken an interest in local history in the hearts of coming generations, a prominent and wealthy citizen of the town has made a collection of objects of local

by rescuing from destruction and bringing to the light of the world hundreds of articles that have a great historical significance to the vicinity.

Mr. Danner first began collecting objects relating chiefly to his ancestors, and it is these articles that he prizes most highly. There is a clarinet of boxwood and a school globe made by his father, and the lettering and maps drawn on it with quill and ink by an uncle with painstaking accuracy and precision. Then there are the old family Bibles, ponderous compositions of leather, wood and paper, and the kitchen dresser filled with choice china and bric-a-brac, many pieces of which are heirlooms of his ancestors.

Nearby is a group of furniture which is arranged like a bed room, about a century ago. There is a bed with four high posts connected by an arch and covered with a canopy of drapery material. The pillow cases are of calico patchwork of a queer old-fashioned pattern, which, it is said, sold at \$1.00 per yard at that time. It dates back to 1799.

The old wood stove, with its queer drum or heater, stands near. Conveniently near is the bellows, which



The clock is from the monastery at Ephrata, and carved mahogany chair is in the style of the Italian Renaissance.

was an indispensable article when wood alone was used as fuel. This stove was in constant use for fifty-two years, and is still in an excellent state of preservation. Various carding contrivances and spinning wheels of fanciful shapes, reels and articles of cabinet work are shown, also fancy pasteboard boxes covered with calico, of dainty vase-like forms, portraits painted in water colors and pricked with a needle, which have a texture like lace, are the handiwork of the early part of this century.

A fireplace, arranged with the different cooking utensils of long ago, is near the centre of the room and attracts a great deal of attention. There are coffee roasters, waffle irons, flat-irons, lanterns, bellows, scales and corresponding articles of every conceivable kind. A huge copper kettle swings over a pair of highly polished brass andirons. The tongs, shovel and other necessary articles are at hand to keep the "fire burning and the kettle boiling" as it did before this lightened age of steam and electricity. The millinery case is also interesting. A beaver hat worn in 1812 would do a double service as a pro-

tection for the head, and also the body from the sun and rain. The bonnet of 1831, no doubt, belonged to the heroine of the song "Coming Through the Rye," and we are not surprised that "If a body kiss a body" with such a head dress on there would not be any occasion for embarrassment, or even a "cry." Another cap was worn at the reception of Lafayette at Lancaster in 1825.

"I have some more of Lafayette's relics, but we will take a look at Baron Stiegel's relics before we proceed any further," said Mr. Danner, kindly.

The visitor was then shown the rare collection of relics of this illustrious and eccentric nobleman. Of course, the glassware is the center of attraction, arranged on a solid mahogany table, formerly the baron's. The glass is rare owing to the fact that the baron possessed the special art of making it, so that upon being struck with a pencil or some other object it gives a sound as loud and clear as a bell. This, the visitor was told, is a lost art to-day. A dozen pieces comprise the collection, and on them a musician could play a melody. There are goblets and bowls of dainty shapes and exquisite coloring, ranging from a bottle green to deep wine color and mauve. The tiles used in the mantelpieces, mentioned before, are shown together with the letter written by the baron while in "gaol," also the chart of Manheim borough.

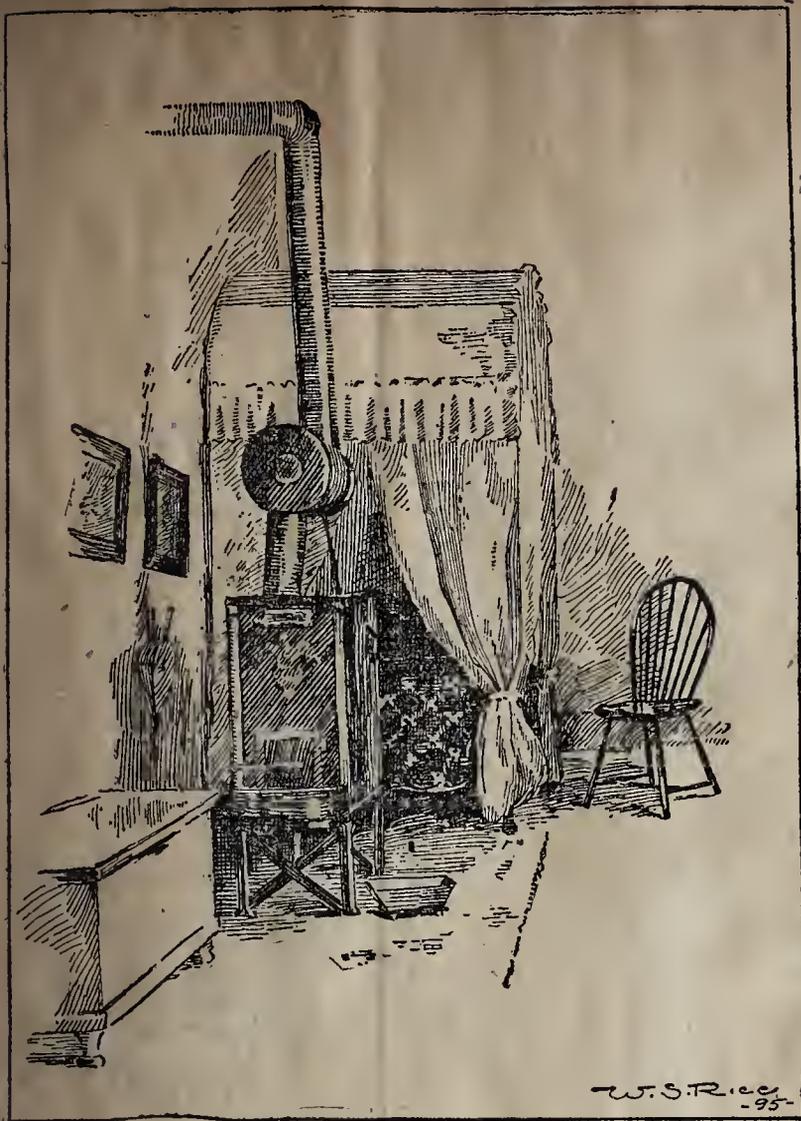
Just a few feet away is one of the stoves made at Elizabeth furnace, bearing the baron's name and the place of manufacture. The general plan of the stove does not differ much from those made at that period, but none of the stoves made elsewhere were ornamented with such beautiful and artistic designs, which show the aesthetic taste of Baron Stiegel, who, it is said, designed the patterns himself.

As late as 1850 stoves like this were used in nearly every household. Some old country people, and even several in Manheim still use them and burn wood exclusively. Quaint sketches of the mansion and old Lutheran Church were examined with more than ordinary curiosity.

"Oh!" continued Mr. Danner. "Did you see the pipe organ?" We assured him we had not, and he proceeded. "This organ was built in Manheim by Emanuel Deyer, a cabinetmaker, who worked three years at the instrument. It has 175 pipes, and dates back about 1801.

"That clock near the door was imported from France in 1750 by the monks at Ephrata. That chair is mahogany and came from Italy. On it is the coat-of-arms of that country. That chandelier you see there by the clock is from the first Lutheran Church in this place, and is quite old also."

Next to the clock is a spinet, or old-style piano, like those used in Washington's time. Its tone is something like the harp, and is exceedingly refined and delicate. Some zithers are also shown, but the greatest novelty is a piano with a drum attachment,



AN OLD-FASHIONED BEDROOM.

which was made in Dresden.

The largest collection by far is the glassware and china. This is arranged everywhere on the walls, forming Mr. Danner's initials, stars and other fanciful patterns, and on dozens of tables. Among them are many specimens of early pottery and china made in Philadelphia, and decorated with scenery from Fairmount park and waterworks and notable buildings. Campaign scenes were also a popular decoration at that time.

These are the Lafayette relics, and we gathered around a mahogany center table, at which the noted patriot sat to dine while the nation's guest at Baltimore in 1824. It is a substantially-built carved piece of furniture, with beautiful carved claw feet. On it is the "old blue" ware containing historic pictures of Lafayette's life, his home, and the incidents connected with him.

The Indian relics alone are worth going a long distance to see. All the tools, implements of war, idols and

pottery of the red men are carefully mounted in cases and labeled. Of arrow-heads found in the neighborhood Mr. Danner has arranged pictures of bows, arrows, hatchets, pipes, etc., in a very ingenious manner.

His Gettysburg relics are also very valuable.

A collection of stuffed birds and animals, and one of marine life, together with pieces of furniture of fine workmanship but less rich in history, are some of the minor objects of importance.

From the windows of the museum a charming view of the town and surrounding country may be obtained, and the winding course of the picturesque Chiques can be traced to the blue forest-clad South Mountains, to the cooling springs of which it owes its birth.

W. S. R.

THE EARTH TREMBLED

BUT COMPARATIVELY FEW PEOPLE IN
LANCASTER KNEW IT.

Nevertheless There Were Two Dis-
tinct Seismic Shocks While the Town
Slumbered Early Sunday Morning.

Sept. 17, 1895,
Earthquake shocks were distinctly felt
in Pennsylvania, New York, New Jersey
and Delaware on Sunday morning.

The tremor lasted but a few seconds,
and, as far as reported, did no damage.
The severest shocks seem to have been
felt at Coney Island and along the Jersey
shore, where buildings rocked noticeably
and window panes were shattered. The
delicate seismic recorders at Washington
were not disturbed by the earthquake.

THE SHOCK FELT IN LANCASTER.

The shocks, of which there were two,
the first occurring about three o'clock in
the morning and the second shortly
after six were distinctly felt on North
Duke and East King streets in this city.
Window shutters that were left open on
Saturday night were violently closed in
the night, and the earthquake is held re-
sponsible.

A representative of the INTELLIGENCER
called at the college observatory, for the
purpose of ascertaining from Prof. Kersch-
ner if the instruments at that institution
had registered any disturbance and the
exact time of its being felt. Prof. Kersch-
ner being absent from the city no infor-
mation was secured, but the seismograph
has probably made an autographic record
of the shocks which he will be able to
read on his return.

There was no disturbance of the instru-
ments at the telephone exchange. The
operators there say they did not know
there was an earthquake until informed
by an INTELLIGENCER representative.

C. K. Zellers, of Mt. Joy, was asleep
when the earthquake reached that town.
He was awakened and at the time thought
that some one was shaking his bed.

The shock was also felt at Farmersville
and other sections of the county.

FOEMER LOCAL SEISMIC SHOCKS.

Prior to this shock there have been ex-
perienced in this county nine shocks.
The first recorded one occurred on Febru-
ary 5, 1737, and was felt at Conestogoe,
and the record of it is preserved in the
Colonial Records.

The next occurred on February 5, 1834,
and is mentioned in the *Bethania Palla-
dium*, it having been felt only in that
section of this county.

According to Hazard's *Register* a heavy
shock was experienced in this city, Col-
umbia and Marietta on February 12, 1834.
On Sunday afternoon September 17,

1865, quite a severe shock was felt in the
and in the surrounding country. It ap-
peared to have been local, as it was no
visibly noticed elsewhere. This shock
created a decided sensation in this city.

On the night of November 7, 1866, at
11 o'clock, quite a severe shock was felt
in this county, it being peculiarly mani-
fested in the vicinity of New Holland.

On August 10, 1884, a slight shock was
noticed in this vicinity.

On March 10, 1885, a shock was felt at
Quarryville, and in other localities in the
southern end of the county.

On Sunday afternoon, August 31, 1886,
a very severe shock was felt in this
city, clocks being stopped by it and
dishes rattling in the closets. A very
large clock owned by John F. Sehner, of
No. 120 North Prince street, stopped at a
short time after 3 o'clock. This trembling
of the earth was noticed in every section
of the Eastern states, and was the earth-
quake which did so much damage at
Charleston, S. C.

At six o'clock on the afternoon of
March 8, 1889 a very heavy seismic disturb-
ance was felt in this section of the country.
Many buildings were shaken by it and
some people compared it to the motion
made by a train of cars leaving the track
and bumping from tie to tie, others
thought that a terrible explosion had oc-
curred somewhere in the city. It lasted
fully half a minute and was the heaviest
shock experienced in this locality.

The shock of Sept. 17, 1865, which was
purely local in its character, was at-
tributed to a slipping of rock or ground in
an underground cave which was supposed
to be under certain sections of Lancaster
city. This cave was said to be filled with
water as a number of eyeless catfish had
been caught in the Conestoga creek near
Graeff's Landing.

These fish were examined by Prof. E.
Cope, of Philadelphia, who came here for
the purpose of making special investiga-
tion into the existence of this cave. He
named the fish *Gronias Nigrilabris*, as they
were a distinct species found nowhere
else. There were rumors on the town at
the time of the bottom having fallen out
of the well on the premises
on East Orange street, formerly
owned by Hugh Maxwell. This rumor,
however, was untrue. The presence of
the eyeless catfish in the Conestoga indi-
cated the existence of an underground
stream of water with an outlet into the
Conestoga, but none of our local scientists
have ever been able to locate the stream
at cave.

From, *New*
Lancaster Pa
Date, *Sept 24 95*

A HOME IN PARADISE

J. Hay Brown, Esq., About to Become the Owner of "Oak Hill."

A HISTORIC OLD MANSION.

It Was Built in 1816 by Dr. John Carpenter and Occupied Ever Since by Members of Families of Historic Prominence.

The Paradise correspondent of THE MORNING NEWS writes that J. Hay Brown, sq., has purchased of A. P. and J. P. Melvaine, executors of Robert S. Melvaine's estate, the large mansion house and eight acres of ground known as "Oak Hill," the consideration being \$4,000. Mr. W. U. Hensel stated last evening that he had been negotiating for the property for Mr. Brown, but that the sale had not actually taken place. He admitted that an offer had been made for the property, but it had not yet been accepted. Our Paradise correspondent, however, who besides being a very reliable authority is in close touch with the executors, Messrs. A. P. and J. P. Melvaine, has doubtless learned from them that they will accept the offer, and their decision will probably be made known to Mr. Hensel in a day or two, and the property will then pass into Mr. Brown's possession.

The house is a handsome old stone structure and stands on an eminence along the Lancaster and Philadelphia turnpike just midway between the village of Paradise and Leaman Place and about a half mile distant from each. On the north side of the turnpike is the Paradise Presbyterian church, "Oak Hill" being directly opposite on the south side, about three hundred yards from the pike and about a hundred feet above it, the ground sloping gently from the house to the turnpike, having, until very recently been a spacious and well-kept lawn filled with boxwood hedges and old-fashioned shrubbery.

The house was erected in 1816 by Dr. John Carpenter, a member of the prominent family of that name, numerous descendants of which still reside in the eastern part of the county, and some in this city. Dr. Carpenter died not long after its completion and it then passed into the hands of Francis and Thomas B. Burrowes, who were relatives of Dr. Carpenter, and who were closely connected with the family of that name now living in Lancaster. The next owner was

Redmond Conyngnam, grandfather of the well-known young attorney of the same man, who with Elizabeth, his wife, occupied it for about fifteen years. It was then conveyed to Mr. Fetter and his wife, Laura, and during their residence was used as an academy. It was then sold to Mrs. Susan Wardle, from whom the late Robert S. Melvaine purchased it about 1868. Mr. Melvaine resided there until his death a couple of years ago. It has been occupied part of the time since by Mr. W. L. Cooper, supervisor of the Pennsylvania railroad. It will be seen from the above sketch that the old mansion has a very interesting history of eminent people connected with it. Mr. Brown, it is understood, intends making extensive improvements to the house and grounds, and will occupy it as a summer residence.

From, Examiner
Lancaster Pa
Date, Sep 21 1895

ST. ANTHONY'S JUBILEE.

Tuesday Will be a Memorable Day for the Catholics of This City.

WILL BE A DOUBLE CELEBRATION.

Twenty-Fifth Anniversary of the Founding of the Parish and Laying of the Corner-Stone of the New Parochial School and Institute. Visiting Dignitaries and Societies—Brief History of the Church.

Tuesday, September 24, will be a memorable day in the history of St. Anthony's Catholic church, of this city. As previously announced, it will be the silver jubilee celebration of the church, which was founded just twenty-five years ago. Although the corner-stone was laid on August 14, 1870, the celebration of the twenty-fifth anniversary of this event will take place on Tuesday, it having been postponed owing to the absence from the country of Bishop McGovern on the anniversary day. An important feature

celebration which adds significance to the parishioners as well as the pastor of St. Anthony's, the Very Rev. Father Anthony Francis Kaul, is the consecration of the church free of debt to the perpetual service of Christ. In connection with this the corner-stone of St. Anthony's new Parochial School and Institute, the erection of which was recently begun by Father Kaul, will be laid on Tuesday, and the day will therefore be one of two-fold celebration. Elaborate preparations have been made for the fitting celebration of the day, and it will be a gala occasion for the Catholics of the city.

Another important event in the history of the church which the day will commemorate will be the twenty-sixth anniversary of the pastorate of Rev. Kaul, the founder of St. Anthony's parish, in this city. It was on September 24, 1869, that he came to Lancaster as assistant rector of St. Joseph's parish, about three months after his ordination, and the silver jubilee commemorative of this event, which was held last year, was also a red letter event in the history of the church.

THE ORDER OF EXERCISES.

The order of exercises for Tuesday's celebration has been arranged as follows:

The celebration will begin at 6 o'clock in the morning, when the consecration services will be held. These will be participated in only by the clergy, and will not be public. The services will be in charge of Rt. Rev. Bishop Leo Haid, of North Carolina. Father Seubert, of Harrisburg, will be master of ceremonies, and he will be assisted by Rev. C. A. Burger, of St. Anthony's.

Solemn Pontifical Mass will be celebrated at 10 o'clock and this service will be open to the public. In order to avoid overcrowding an admission fee will be charged. The mass will be celebrated by Rt. Rev. Bishop McGovern, of the Harrisburg Diocese, assisted by Very Rev. Joseph Kech, vicar general Rev. A. Christ, of Lebanon, and Rev. Julius Foin, of Hanover, will be deacons of honor. Rev. S. M. Weist, D. D., of Elizabethtown, will officiate as deacon; Rev. Henry Ganss, of Carlisle, sub-deacon, and Rev. A. L. Benton, of Steelton, as master of ceremonies. Rt. Rev. Bishop Haid will preach the sermon in English, and Rev. Leo Borneman, of Reading, will preach in German.

DINNER TO THE CLERGY.

At 1:30 o'clock the visiting clergy will be entertained at dinner, which will be served in St. Joseph's Hall.

THE CORNER-STONE LAYING.

The most interesting feature of the day's exercises will be the laying of the corner-stone of the new parochial school and institute. Prior to these ceremonies there will be a street parade of the visiting and

local societies.

Captain Henry Ransing will be chief marshal and B. F. Houser chief of staff. The parade will form at 1:30 o'clock on East Orange street, right resting on Duke. The line will move promptly at 2:15 o'clock over the following route: Orange to Pine, to Dorwart, to St. Joseph, to Strawberry, to Vine, to South Duke, to Orange, to Franklin, countermarch to St. Anthony's church.

At a meeting of the chief marshal and assistants, held last evening, the make-up of the two divisions of the parade was decided upon. Another meeting will be held Sunday afternoon, when arrangements will be perfected.

The corner-stone will be laid at 3:30 o'clock with impressive ceremonies. Rt. Rev. Bishop McGovern will preach the English sermon, and Mgr. Joseph Schroeder, of the Catholic University, of Washington, D. C., will preach in German if it is possible for him to be present. Should he be absent, Rev. Dr. S. M. Weist will preach in the German language.

MANY VISITORS EXPECTED.

Father Kaul has extended invitations to more than eighty priests in this and other States, and he expects a large number to be present. He has already received responses from more than half of them.

In addition to the many Catholic dignitaries who will likely be present, it is expected that large delegations of uniformed societies from Harrisburg, Reading, York, Columbia and other places will take part in the exercises of the day.

The headquarters for the visiting societies will be at Fred. C. Ruof's Central Cafe, where the local societies have made arrangements to serve refreshments and entertain them.

BRIEF HISTORICAL SKETCH OF THE CHURCH

A brief historical sketch of the church which is about to celebrate the first quarter century of its existence may be of interest at the present time.

St. Anthony's parish was founded in the spring of 1870, and the late Very Rev. Father Bernard Keenan committed the duty of organizing the parish and building a church to Rev. A. F. Kaul, who was then assistant rector at St. Joseph's. That no better choice could have been made is evident from the present flourishing condition of the church and its institutions. The duty was arduous, but by his indefatigability Father Kaul won the love and admiration of Lancaster Catholics, and his solicitations for subscriptions and his zealous labor met with every encouragement. The fruits of his labors speak for themselves.

The plot of ground on which the church stands was purchased for \$3,500. Ground was broken and work began in the first

work in May, 1870. Although the parish was then small indications warranted the erection of a large edifice and plans were secured from a Philadelphia architect. Work was pushed so rapidly that three months after the first spade was struck the corner-stone was laid. This took place on August 14, 1870, with impressive ceremonies.

At that time the parish numbered 300 or 400 people. Today it has a membership of nearly 1,500. On April 9, 1871, the basement of the new edifice was dedicated for services, and on Whitmonday, May 17, 1875, the church proper was dedicated with interesting and highly impressive ceremonies.

The parochial school attached to the parish was opened in one-half of the church basement, September, 1871, with two lay teachers, and in September, 1873, the Sisters of the Holy Cross from Notre Dame, Indiana, took charge. At the same time they opened a young ladies' boarding school known as Sacred Heart Academy. In the spring of 1876 the lot at the corner of Ann and Orange streets, opposite the church, was purchased by Father Kaul and he erected the present commodious school building, Sacred Heart Academy, which is one of the leading institutions of its kind in the State, at an expenditure of \$30,000. Great credit reflects on Father Kaul and the good Sisters in charge for the high standing of this institution today.

In the summer of 1873 Father Kaul purchased four acres of land at Groffstown for a cemetery and in 1892 purchased four adjoining acres, on which was erected a dwelling occupied by the man in charge of the grounds. In 1871 Father Kaul erected the present parochial residence, and in 1888 it was improved and enlarged to its present size.

The beautiful new parochial school and institute, which is being erected on a site adjoining the church on the east, and the corner-stone of which will be laid on Tuesday afternoon, will add another to the institutions of St. Anthony which will stand as a monument in memory of the founder and present pastor of the church, Rev. A. F. Kaul.

From,

Gazette

Fort Wayne Ind

Date,

Oct. 18/1895

'T WAS A MONSTER.

Fort Wayne Turns Out as Never
Before in History.

Most Splendid Parade Ever
Seen in the City—Centennial
Attractions.

The Fort Wayne centennial celebration was participated in by more people yesterday than were ever seen in the streets of this city before.

The day was perfect, the streets jammed and packed with visitors and citizens, there was no dissensions and the crowd was quiet, orderly and well behaved.

The parade was the big feature of the day. Sceptical folk, who didn't believe that Fort Wayne could turn out, are not in town to-day. The parade exceeded all expectations. It was strung over the streets of the city. To Col. Graves, chief marshal, Adj. Allen H. Dougall, and the marshals of divisions, is due great credit for the soldierly way in which the parade was handled. There was no confusion. The long line moved briskly and marched over the line of march from start to finish without a break.

To describe the magnificence of this monster aggregation would be impossible. Equally so to make particular mention of the fine appearance of the divisions and companies. Suffice it to say that the like of it was never seen in this part of the country and the flower of Fort Wayne's citizens were proud to do honor to her centennial by appearing in the ranks.

An Old Manuscript.

We have before us an old manuscript history of Fort Wayne, written and enclosed in a letter by Henry Rudisill to Peter McConomy, of Lancaster, Pa., and bears the postmark of December 22, 1843, with the regular postal charge, "25c" noted just above the address.

A large proportion of the history is, of course, included in later works that have, from time to time, been

published. A few points that we have not observed in the general histories current, we will mention.

Mr. Rudisil notes that the Indians living on the St. Josephs and St. Mary's were called "To-ah-to-ak," while those on the Wabash were called "Why-ah." He says that it was the Jesuit missionaries who came to the thriving Indian village that then stood here in 1682, that gave the names to the rivers in this region. The St. Mary's and the St. Josephs still retain the name the Jesuits gave, but the name "St. Jerome," which they gave to the Wabash, has long ago been abandoned.

He notes the importance of this place as a trading point, and says that travelers on their journey from New Orleans or the Mississippi to Montreal and Quebec came always by way of Fort Wayne because they could come by light canoes up the Wabash to within six miles of Fort Wayne, and this short distance was the only portage on the entire route. Indeed, he observes that there had been seasons when they could force their canoes over from the Wabash into the St. Mary's.

After speaking of the disastrous expeditions of Harmer and St. Clair, and the successful campaign of Gen. Wayne, which ended in the treaty of Greenville, he says that by the terms of that treaty the Indians ceded a half-township of land, including the town site of Fort Wayne, at that time and several adjoining Indian villages. In 1824 the land owned here by the government was sold and the part on which Fort Wayne is built was bought by John T. Barr, of Baltimore, Maryland, and John McCorkle, of Piqua, Ohio.

These gentlemen had their tract platted, and invited settlers to come in and buy at very moderate prices.

He then gives an account of the inception of the Wabash and Erie canal. The gift of every alternate tier of sections of land for five miles on either side of the canal by the government in aid of the building of this waterway. The canal was completed, and as he says, was in "successful operation" at the date of his writing. As evidence of its usefulness he says that flour has been carried from Fort Wayne to New York for \$1.18 and goods have been delivered here from New York for 90

cents a hundred.

Speaking of the prosperity of Fort Wayne he says that upward of two hundred houses have been erected during the last season, including some very fine ones. He mentions five three-story brick buildings for stores, "one very extensive and splendid brick hotel on Main street by Michael Hedekin."

The price of improved land in the county is given at from \$10 to \$20 per acre, and of unimproved at from \$2.50 to \$6.

He says the farmers are becoming satisfied that for this vicinity wheat is the surest crop, but that in fair seasons we have very good crops of corn.

Of building materials he says: Brick sell at \$3 50 per M; stone for foundations, \$1 per perch; lumber, on the average, \$10 per M.

Provisions rate thus: Flour, \$3 50 per barrel; pork, \$2 to \$2.50 per hundred. In view of all the advantages here offered he gives it as his opinion that "a young and enterprising farmer or mechanic just beginning business, could do no better than by emigrating to this country."

Mr. Rudisil was himself an early resident, having taken up his residence here in 1829. He was the agent of Barr and McCorkle, who bought the site of this city. In 1836, in conjunction with his father-in-law, Mr. Johns, he began the improvement of the St. Joseph water power and erected what is known as Rudisil's mill, about three-fourths of a mile above the head of the Maumee. He also set up the first machine here for carding wool. He was a Democrat in politics, so far as state and national issues were concerned but in local matters would vote for the best man without regard to party. He was postmaster for eight years under Jackson's administration, and served a term as county commissioner. He was an active supporter of churches and schools, and in every way a most valuable citizen. He died in 1858 from the effect of injuries received in a fall that occurred to him while superintending some work in one of his mills.

From, *Intelligencer*

Lancaster Pa

Date, *Oct 29 1895*

THEY SWUNG THE SWORD

SIXTH REUNION OF THE TWENTY-FIRST CAVALRY ASSOCIATION.

A Hundred or More Veterans Gather
Here—A Business Meeting in G. A.
R. Hall and Banquet at a Hotel.

The fifth reunion of the Twenty-first Pennsylvania Cavalry association was held in Lancaster to-day, and it brought together a large number of comrades who met to conduct their annual business and have a talk over events of the past, when they were soldiers on the field of battle. The meeting was held in Grand Army hall, in the Kepler building, but the headquarters of the association was at Captain Elias McMellen's Exchange hotel, at which place all gathered this morning.

The Twenty-first cavalry was recruited during the early part of July, 1863, by authority of Governor Curtin, under the president's call of June 15th for cavalry for six months service. The members of the regiment were recruited in York, Adams, Franklin, Cambria, Bedford and Lancaster counties, Companies I and G were from this county. The former was made up of men of this city and was in command of Captain Elias McMellen, who lives here and was one of the most earnest workers at to-day's meeting. This was the color company of the regiment. Company G was recruited about Quarryville and lower down in the county. The captain was the late William L. Phillips, of Mt. Hope, near Quarryville, who died after returning from the war. The field officers of the regiment were Colonel W. H. Boyd, who died in Washington some years ago; lieutenant colonel, Richard F. Mosson; majors, Charles F. Gillies, Oliver B. Knowles and John W. Jones. The regiment was equipped at Camp Conch, at Harrisburg, and sent to Chambersburg for instructions. Companies were afterwards sent to Pottsville, Scranton and Gettysburg, and five of them went to Harper's Ferry and were engaged in the department of Shenandoah. In January, 1864, the regiment was reorganized under an order from the war department, and more than two-thirds of the regiment

re-enlisted at Chambersburg. Those who did not care to re-enlist were mustered out and the depleted ranks were filled with new recruits. The field officers all remained except Major Jones, whose place was filled by the promotion of Captain Robert Bell. The regiment had in all 2,000 men on their rolls. They saw plenty of service and with one exception lost more men than any other cavalry regiment engaged in the war. The regiment was mustered out of service at Appomattox. The association was organized six years ago.

The officers of the association at present are: President, Major Robert Bell, of Gettysburg; vice presidents, Captain Wm. H. Boyd, of Reading, and Sergeant S. M. Manifold, of York; recording secretary, P. R. Welsh, of Waynesboro; financial secretary, A. K. Belt, of Washington, D. C.; treasurer, Captain, James T. Long, of Gettysburg; historian, Dr. E. C. Kitchen, Bromfieldville, Berks county; chaplain, J. Q. A. Young, Shrewsbury, York county.

The meeting was called to order at 10 o'clock by President Major Bell, and when the roll was called the following members were found to be present: Major C. F. Gilles, Washington, D. C.; Major Robert Bell, Granite Hill, Adams county; Assistant Surgeon E. C. Kitchen, Bromfieldville, Berks county; Lieutenant James L. Long, Gettysburg; First Sergeant S. M. Manifold, York; J. W. Collins, Parke, York county; H. M. Gross, Mechanicsburg; David Lawler, Arendtsville, Adams county; David Poff, Long Level, York county; C. B. Smith, Harrisburg; W. L. Winter, A. H. Bell, Washington, D. C.; J. H. Honck, Menallen, Adams county; George C. Beecher, York; George Honck, Scotland; J. W. Orr, Orrtanna; Enoch Ritter, Upper Strasburg, Franklin county; Samuel Sherman, Fayetteville, Franklin county; John C. Taylor, Gettysburg; J. W. Dean, Harrisburg; Henry Pinkerton, Lancaster; J. H. Carbaugh, Chambersburg; J. H. Crawford, Fayetteville, Franklin county; E. S. Flory, Allenwalk, Franklin county; G. A. Minnich, Chambersburg; S. A. Mowers, Fayetteville; George Zellinger, Chambersburg; T. M. Mahon, Chambersburg; Lieutenant H. B. Kendig, Altoona; A. J. Parsons, J. H. Horrocks, Johnstown; Jacob and William Livingston, York Springs, Adams county; Lieutenant William Chandler, Chestnut Level; Ellis Harlan, Trnce, Lancaster county; John A. Howard, Scotland; Peter McMichael, Quarryville; E. D. Reynolds, Refton; Hiram Miller, Lancaster; John Rinear, Lancaster; Harvey Seiple, Quarryville; Elwood Smedley, Fulton House; L. A. Wickersham, Strasburg; C. C. McDaniel, Arendtsville; Captain Elias McMellen, Lancaster; J. H. Brnbaker, Elizabethtown; Jacob Motzer, Lebanon; J. H. Ranch, Palmyra; I. N. S. Will, Elizabethtown; Elijah Jones, Sylvester McComsey, Unicorn; I. B. Bair, Lancaster;

uel Badders, White Rock; Wm. C. Sneezle, Lancaster; Lieutenant William A. Kieffer, Lancaster; John Pensinger, Chambersburg; George Swisher, Greencastle; Samuel Monath, Chambersburg; P. R. Welsh, Waynesboro; Lieutenant John A. Devers, Roanoke, Virginia; C. C. Hayer, Greencastle; G. T. Murphins, Philadelphia; W. H. Shirely, Scotland; Thomas D. Windle, Coatesville.

Prominent among the above members are T. M. Mahon, of Chambersburg, who is a congressman. Lieutenant Devers, of Roanoke, was wounded about as badly as any man in the war who survived. He was struck in the side by a 12-pound shell at Petersburg on June 21, 1864, and several of his ribs were crushed in. He lingered for a long time between life and death, but to-day he was as lively as anybody.

After the roll had been called the treasurer's report was read and was afterwards audited and found correct. Reports of different committees were read. The secretary read a large number of letters from comrades in different parts of the country who were unable to attend the meeting.

The following ladies were elected honorary members of the association: Mrs. J. T. Pensinger, Mrs. H. M. Gross, Mrs. Bertie Belt, Mrs. Lizzie Hunter, Mrs. Elias McMellen, Mrs. James S. Long, Mrs. S. Sherman.

All of the old officers were re-elected. A resolution was passed thanking Captain Elias McMellen for his kind treatment of the comrades, and another transferring the Regimental monument at Gettysburg, to the Gettysburg Battlefield association. This monument stands where George Sandoe, the first man killed at the battle who was a member of the 21st cavalry, fell.

This afternoon all the visiting soldiers were entertained at the home of Captain McMellen, on East Vine street, where open house was kept.

Rev. Clarence E. Eberman Preaches the Anniversary Sermon at the Morning Service. Love Feast in the Afternoon.

The one hundred and forty-ninth anniversary of the founding of the Moravian church in this city was made the subject of a special sermon by Rev. Clarence E. Eberman, the pastor, at the morning service and a love feast in the afternoon. Mr. Eberman took as his text I Timothy iii, 15: "The house of God, which is the church of the living God, the pillar and ground of the truth"—and from this preached an earnest sermon to his congregation.

Among other things he said: "In the ceaseless swing of time the historic occasion of our congregation's birthday has come to us again; and we are asked, by all the memories that cluster around these time-honored walls, by the influences which touch us and thrill us from the country beyond the skies, and of those of our own and of this church, who are its witnesses above—we are asked to enter into the spirit of this historic celebration, and to receive a new inspiration for the honorable and blessed services which will yet be offered to us, as living members of the church.

"Fleet-footed time has placed many, many years to the credit of the church which we love. Almost a century and a-half has come and gone since our forefathers laid the foundations of the goodly structure. It is a long stretch of time, a long stream of events, a marvellous procession of deeds and lives and services since that memorable occasion when our Spangenberg preached the clean and plain gospel in the Lancaster court house, and was stoned by a mob—then kneeling down in prayer, prayed so earnestly that the ringleader and others were converted—to the time when your pastor spoke in the court house, a short time ago, to hundreds of earnest teachers. I say it is a long, grand stretch of history, replete with historic reminiscence and history-making incidents, from the one event to the other. One marks the mile-post at the beginning, and the other the 149th at this end.

"Again, it means much to think of the sacred missionary story of our church, when somewhere here, this ground bore the footmarks of that great pioneer, David Zeisberger, as he went out to carry good news to the Indian brother; and it is said that at some meeting the dusky forms of these children of the forest were seen peering in the windows. That was at that end. Think of our praying for and sending our tokens of loving remembrance and our messages to John Killoch, a lineal descendant of those evangelized Indians, who is now the earnest and indefatigable superintendent of our Alaska missions, and the missionary heroes of the Knskokrim. That is at

From, News
Lancaster Pa
 Date, 12-2-95

A GOOD OLD AGE.
 THE MORAVIAN CHURCH CELEBRATES
 ITS 149TH BIRTHDAY.

this end."

After referring in earnest, thoughtful language to the principles which the church stands for, what it is to the congregation and what their relations are to it, Mr. Eberman concluded as follows: "What the coming year may bring forth we do not know. In some fitting and appropriate way, if the Lord pleases, we will celebrate the 150th birthday of our church, but in no better way can we prepare for it than by being faithful to our daily duties, living clean, truthful, Christian lives, and by having and holding characters as will give constant and steady force to the truths of the gospel. We may well feel honored in being permitted to be a part of this historic and God-honored church—a peer of all the Christianizing forces which have moulded characters for God and which have served to uplift this community. But before God that is not the supreme question. This, this is the supreme duty of life—that we may be an honor to the Lord, adorning the Christian life by our faithfulness and consecration. Faithful is he that has called us, so, brethren, let us be faithful and true, as the members of the church of the living God."

In the afternoon the annual love feast was held and the children also held services at which they sang "Hosanna."

STRASBURG METHODISM.

CENTENNIAL ANNIVERSARY OF ITS ORGANIZATION.

History of the Church During the Past One Hundred Years—Some of the Pastors Who Have Been in Charge.

[SPECIAL TO THE PUBLIC LEDGER.]

STRASBURG, Dec. 29.—The centennial anniversary of the Strasburg Methodist Episcopal Church, Lancaster county, Pa., was celebrated to-day, as follows:

At 10 A. M. a sermon was preached by the Rev. J. T. Satchell, D. D.: 2.30 P. M., interdenominational fellowship service, addresses by Ministers of sister denominations in the neighborhood; 6.15 P. M., Epworth League services; 7.30 P. M., sermon by Professor George W. Hull, Ph.D., of Millersville. The services this week are as follows: Tomorrow, 2 P. M., sermon by the Rev. R. E. Johnson, of Bird-in-Hand; 7.30 P. M., sermon by the Rev. C. M. Beswell, Secretary of the Philadelphia Mission Society. Tuesday, 2 P. M., sermon by the Rev. J. H. Royer, of Quarryville; 7.30 P. M., the history of the church will be read and reminiscences given; 10.30 P. M., watch night services, sermon by the Pastor, the Rev. Gladstone Holm; Wednesday, 2 P. M., New Year service; 7.30 P. M., sermon by the Rev. W. S. Pugh, of Philadelphia; Thursday, 2 P. M., sermon by the Rev. William May, of Mt. Nebo; 7.30 P. M., sermon by the Rev. T. B. Neely, D. D., LL. D., of Philadelphia; Friday, 2 P. M., sermon by the Rev. H. S. Beals, of Conestoga; 7.30 P. M., sermon by the Rev.



STRASBURG METHODIST EPISCOPAL CHURCH.

Maris Graves; Sunday, January 5, 9 A. M., centennial love feast; 10 A. M., sermon by the Rev. W. M. Swindells, editor of the *Philadelphia Methodist*; 2 P. M., sermon by the Rev. L. M. Foster, D. D., of Columbia; 6.15 P. M., Epworth League service, assisted by the Wesley Brotherhood; 7.30 P. M., sermon by the Pastor. Revival services will be continued throughout the week.

Historical Sketch.

The history of Methodism in Strasburg reaches back almost contemporaneously with the organization of the Methodist Episcopal Church in America. Soon after it was brought into organic being in 1784, Asbury, the ruling spirit of American Methodism, who had just been created a Bishop by the laying on of the hands of Dr. Coke and two other of the elders, penetrated into Lancaster county, Pa., and very soon discovered a kindred spirit in Jacob Boehm, who then lived about five miles west of Strasburg. Boehm was a member of the old Mennonite Church, but was soon expelled from its communion on account of his evangelical proclivities. Persecution, however, only gave a stronger impulse to their energies, and very soon the two were traversing the whole of what was then "German Pennsylvania," disseminating the truths of religion which were held to be of paramount interest by the Methodists.

Strasburg was then, according to Asbury's journal, a village of between 60 and 70 houses, having been founded by German settlers early in the eighteenth century. Such a centre, only five miles from Boehm's home, afforded a suitable base of operations for those soldiers of the Church militant, and it very soon became one of their strategic points. Thus during the eighties and nineties of last century the forms of these two veteran itinerants became familiar to the people of this little German settlement. In 1792 Bishop Asbury preached in a "respectable tavern" in the village, upon which occasion he remarked: "We had a good time," and he ventures the predictive hope that the "Lord will soon have a people in this place." The results of this sermon may fairly be termed the beginning of Methodism in Strasburg. Nothing concerning the new work, however, appears in the Conference minutes until 1796, when "Strasburg" reports about 300 members, equally divided between white and colored. "Strasburg" at that time included much adjacent territory, and the large number of colored members reported shows that it was the name of a circuit which extended well down toward the State of Delaware. The

for Strasburg village are not known, but it is supposable that a "society" existed there in the form of a "class meeting," presided over by some leading local spirit, who, in the absence of the "circuit rider," was a kind of "preacher in charge." Ephraim Chambers and a junior colleague were appointed by the Conference in 1796 to Strasburg circuit. In 1797 Dr. W. Chandler, a man of erudition and gentlemanly habit, succeeded to the appointment. Usually two



REV. GLADSTONE HÖLM.

ministers were appointed each year; some remained two years, but the majority found a new field of labor every year. In the early beginnings of the church, services were held in the humble homes of the people. Tradition points to a house at the extreme eastern end of the town which was one of the regular preaching places of those early itinerants. At the beginning of the present century, it appears from internal evidence that a house at the extreme south end of what was then known as "Funk's lane," but now De Kates street, became the centre of operations for the people called "Methodists." In 1807 Dr. Funk, who was a local artist, gave the young society the piece of land upon which the house stood for a nominal sum, upon the condition that they should soon erect a building suitable for public services. This was soon done, and a structure 30 by 40 feet was built for the sole use of the Methodist Society. This edifice still stands, in first-class preservation, and is now the home of the Sons of Temperance and Captain Neff Post, G. A. R.

Asbury visited the point occasionally—visits are recorded in 1811 and 1813. On one occasion, he declared, "A young woman fell to weeping under the Word, and was much affected." On another, the artist, Funk, lured the good Bishop into sitting for an oil portrait. This piece of work is now the property of Mrs. Sarah Atmore, of Strasburg, and has been declared by eminent critics to be a faithful picture of the pioneer of Methodism in America. The work went on with varied success through the twenties and thirties, without much happening to call for extended remarks. The society grew and the place of worship became straitened. In 1837, Wm. Uria became Preacher in charge. Under the labors of this faithful Minister the work prospered exceedingly; there was a great revival and Methodism in Strasburg

became an assured fact.

A more public site for a new church building was found on Main street, a little west of the square, and in 1839 a two-story structure

40 by 50 feet, was erected. The society began to assume a greater local prominence. In early history it had been merged sometimes into Chester, Columbia or Lancaster circuit but it now assumed the undisputed leadership over a large tract of adjoining territory. A glance at the records shows 11 preaching appointments on the Strasburg circuit, embracing the entire southern half of Lancaster county, excepting Lancaster and Columbia and now comprised in the following named circuits: New Holland, Churchtown and Morgantown; Bird-in-Hand, Boehm's, M. Nebo, Quarryville, Georgetown and Gal. Many faithful men, the most of whom resting from their labors, served the church during the forties and fifties. Amid all the changes incident to any organization the church grew, sometimes languishing and then being refreshed with great spiritual blessing.

Some of the Pastors.

In 1861 the society had grown to such a size as to need a minister for its own particular local service. The appointment was accordingly made a station, and the Rev. Jeremiah Pastorfield appointed preacher in charge. In 1868 the Rev. Henry White was stationed as Pastor, and in his second year of labor he witnessed the largest revival in the church's history. It lasted four months; over 200 persons professed conversion, and the records show 178 persons who joined the church on probation. Mr. White is now serving a charge in Tremont, Schuylkill county. He was followed in 1870 by the Rev. W. S. Pugh, upon whom fell the arduous task of training the band of converts for fellowship in the church. It was done well, and three years' faithful service merited the whole-hearted love of his people, which he retains up to the present writing. Mr. Pugh is now closing a very successful four years' term in Cumberland Street Church, Philadelphia. The Rev. J. M. Wheeler followed with a three years' pastorate, and so captured the hearts of the people that a few years afterwards he was again returned to them and spent two years more in their midst. Mr. Wheeler is now at Hatboro. He was followed by the Rev. Silas Best, "a Nathaniel indeed, in whom there was no guile." His ministry was marked by great revivals. The Rev. Mr. Fries then followed with a two years' pastorate, after which the Rev. Mr. Wheeler served his second term of two years. The Rev. John Stringer followed, and spent three profitable years among the people. He is now stationed at Woodland avenue, West Philadelphia. The Rev. David McKee then became Pastor, and for two years served the church very faithfully. He was afterwards stationed at Middletown, where he died in the 5th year of his pastorate. The Rev. Maris Graves exchanged appointments with Mr. McKee, and became Pastor of Strasburg Church in March, 1886. He is remembered as an indefatigable worker and of gentlemanly Christian character. Revivals occurred each year of his three years' ministry, and when he left in 1889, the church was in a better condition than ever before.

He was followed by the Rev. William McGee, who in his second year's ministry was stricken with paralysis in the pulpit on a Sunday morning, and died during the session of the Conference following in March, 1891. The Rev. Jacob Dickerson became his suc-

cessor, and during his ... carls ministry won all natures to him. He was removed at the close of the year, and is now stationed at Eleventh Street Church, Philadelphia. In 1892 the Rev. James T. Satehell, D. D., desiring to return from Allegheny City to his home Conference, was stationed at Strasburg. He brought with him the gifts and graces which had resulted from 20 years' ministry among some of the best charges of the Philadelphia Conference, and his single year's work among the people was destined to mark an epoch in the history of the church.

The structure, which had been erected in 1839 and had received a front addition of 12 feet for vestibule and inside stairways, had, after over 50 years of service, become somewhat antiquated and dilapidated. He inspired the Board of Trustees with the idea of remodelling the old church and giving it a beautiful modern audience room. During the year, however, the Trustees of the First Church, Lancaster, called him to their service, and Dr. Satehell left at the close of the year, not, however, before he had well launched the project and secured \$5000 of reliable subscriptions. A successor was found in the Rev. Gladstone Holm, then closing his fourth year at Bethlehem and Stony Bank charge, Delaware county. He was stationed at Strasburg by Bishop Warren for the purpose of building the new church edifice. Upon his arrival, the plans were changed; the designs, which had been prepared by an able architect were laid aside, as not being suitable for the purpose contemplated. A design arranging for an entirely new structure was prepared by the Pastor, and being unanimously accepted by the Trustees, the work of demolition commenced the first Monday in June, 1893. The corner-stone was laid with imposing ceremonies in September of that year. The structure grew to fair proportions during the autumn, and on January 1, 1894, the building was dedicated by Bishop Cyrus D. Foss. The entire cost had been provided for, and the building was dedicated free of any encumbrance.

The Present Edifice.

The structure as it stands measures 90 by 43 feet, and includes an audience-room 53 by 43 feet, a chapel 40 by 30 feet, class-rooms, vestibules and a tower 16 feet square, 75 feet high. It is built of brick, in the Gothic style of architecture. The interior finish of the audience-room ceiling is of hammer-beam construction and is panelled in yellow run boards. The walls are finished in terra cotta and the whole interior lighted by means of beautiful memorial stained-glass windows. The structure is valued at \$12,000. The church also owns the parsonage and sexton's residence, both clear of all encumbrances.

The church membership numbers nearly 200. The Pastor is now closing the third year of his ministry, and his return for a fourth year has been asked recently by the Quarterly Conference. Sixty conversions have occurred during the present pastorate. The Sunday School, of which Mr. William K. Bender is Superintendent, numbers 190 scholars. The Epworth League comprises 40 members, with a Junior League contingent numbering 80 children. A Wesley Brotherhood for work among the young men has been recently organized, and 36 members are enrolled. The church is in a very healthy condition and is stepping into the second century of her existence with a hopefulness and courage born of victory.

Rev. Gladstone Holm.

The Rev. Gladstone Holm was born in the County of Cornwall, England, in 1866, and

graduated from the Wesleyan Methodist Schools of that county as Assistant Principal Master under article 49 of the Mundella Educational Code. He took a full course in art under the South Kensington Science and Art Department. Mr. Holm came to this country in May, 1885, and, until January, 1889, was engaged in architecture in Philadelphia. He went to the Bethlehem and Stony Bank charge, Delaware county, in 1889, and remained four years. While there the membership doubled in numbers. Mr. Holm built a church at Thornton charge, and organized a society at Concordville. In 1891 he entered the Philadelphia Conference, and in 1893 was sent to the Strasburg Church, his present charge.

The officers of the church are as follows: Trustees—W. K. Bender, President; Isaac Phenegar, Secretary; G. W. Hensel, Treasurer; J. Hildebrand, J. M. Groff, J. W. Lytle, A. J. Williams, John Holl, Dr. W. B. Clark. Stewards—J. Hildebrand, J. W. Lytle, W. K. Bender, Christian Ehret, Henry Trout, J. M. Groff, B. M. Mowery, H. M. Werner, A. J. Williams, John Holl, Lemuel J. Blair, Lodovic Shoy, Charles Waidley. Class Leaders—The Pastor, J. L. Faulk, J. W. Lytle. Sunday School Superintendent—W. K. Bender.

From, *Squire*
Phila Pa
Date, *Jan 26 / 96*



QUEER CHURCHES IN OLD EPHRATA

SKETCH OF ONE OF THE QUEER-
EST OF THE QUEER SOCIETIES
IN THIS COMMONWEALTH.

A Venerable Building, "The Saale,"
Which Has Stood for Many Years.

Few places in the State of Pennsylvania have as romantic a history as that which centers round the old Kloster (cloister) Village on the banks of the picturesque Cocalico, at Ephrata.

The modern Ephrata is a thriving town, some fifteen miles from the city of Lancaster. The houses have a neat and homelike appearance, built of brick, in a conventional style of architecture.

Just at the end of the town proper, the broad road winds down a steep incline, crossing an old stone bridge spanning the creek and then onward, passing by what was the original settlement of Ephrata, the Kloster place of the society known as the Seventh Day Baptists.

The buildings have a strange look about them, just as if they belonged to some foreign country, or the far distant past. The larger ones have great steep roofs with queer little dormer windows, and the walls are weather boarded with planks and shingles.

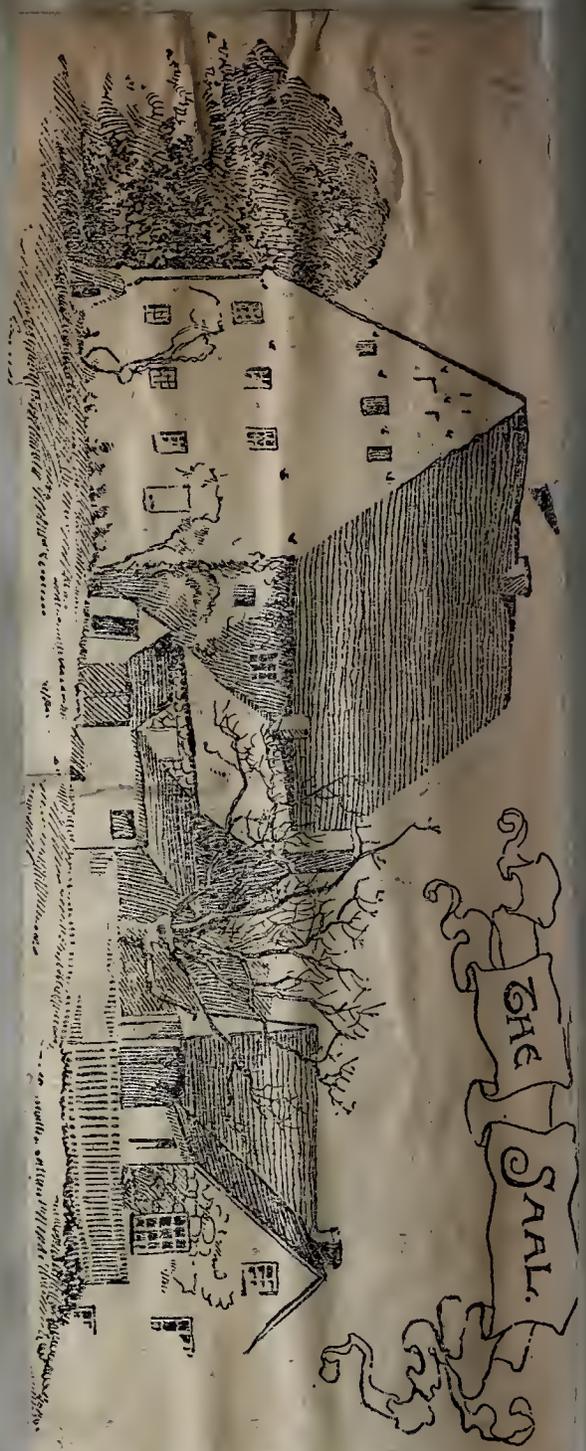
Innumerable small windows dot the gray weather beaten walls and gleam and glisten in the sunlight. The poplar beams pierce the walls and are held in place by wooden pins on the outside.

It is quite a village in itself, this curious collection of antique looking buildings on the hillside. Some of the smaller ones are built of stone, but they are less conspicuous beside their more pretentious neighbors.

These buildings are the crumbling relics of an interesting religious people, now almost extinct, of a community once wealthy in a smiling land with busy manufactories, now poor, though not destitute of the comforts of life—the Seventh Day Baptists.

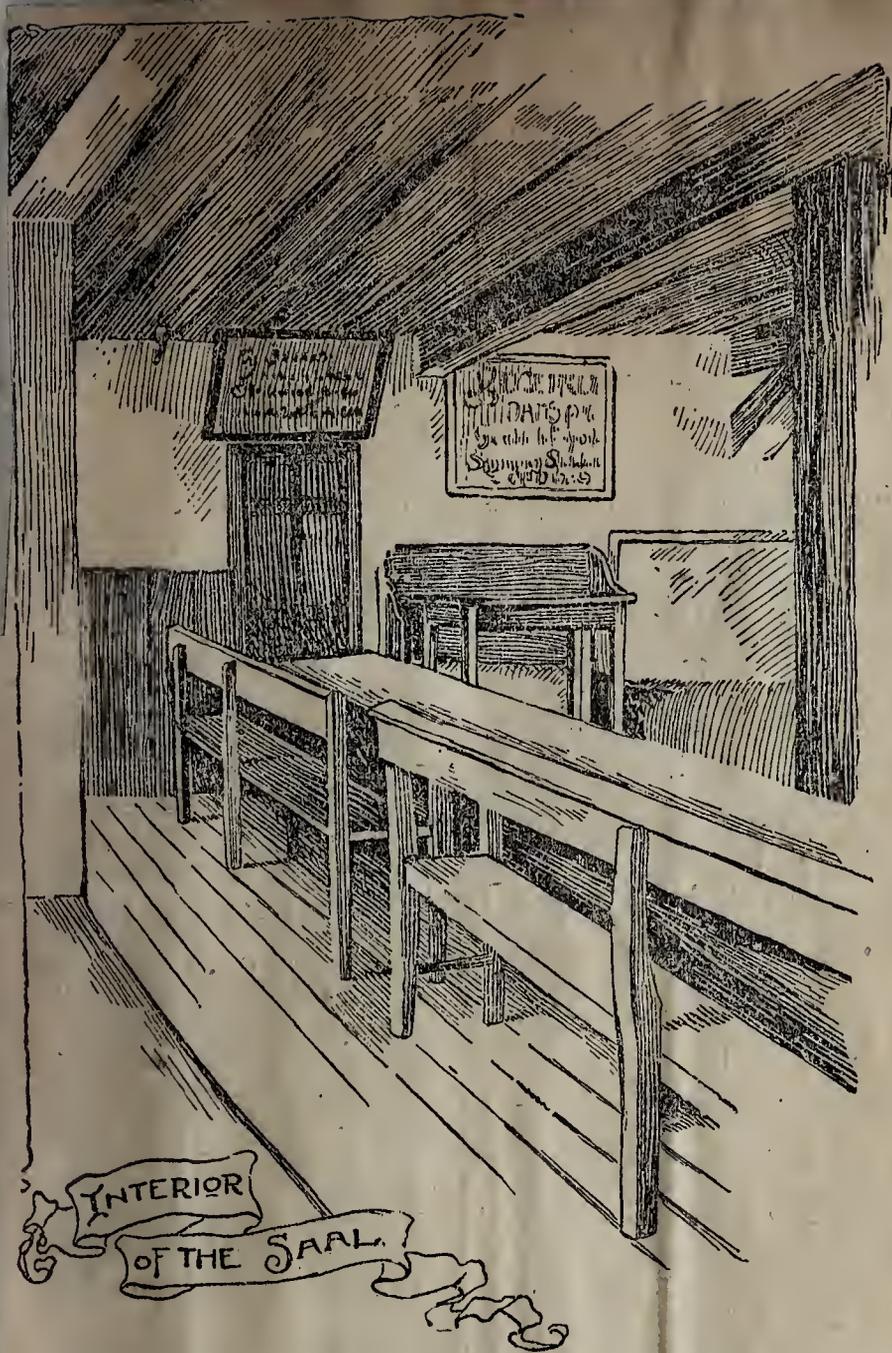
The origin of this sect dates back to the year 1724, when Conrad Beissel, a baker by trade, came to America and was baptized in the German Baptist Church.

He was a man of considerable intellect and talent, and intent upon ascertaining the true obligations of the



word of God, he conceived that his brethren had made an error in regard to observing the first, instead of the seventh, day of the week, as the Sabbath. He wrote and published a tract on this subject, which caused a disturbance in the society of which he was a member.

He was compelled to withdraw from its membership and thereupon retired secretly to the then unhabited wilder-



INTERIOR
OF THE SAAL.

ness in the heart of Pennsylvania on the banks of the Cocalico.

There he lived for some time the life of a hermit, until his place of retirement was discovered by some of his followers, who were convinced that his ideas were correct.

Finally two women followed and were admitted as members of Beissel's congregation, which became known as the "Camp of the Solitary," afterwards receiving the name of Ephrata.

In 1735 the recluse life was changed to a monastic one; and, although no vows of celibacy were taken, the idea was encouraged.

Beissel was given the name of "Friedsam," meaning "Peaceable," and one of the sisters who first followed Beissel was installed as "Mother Superior." The costume adopted by the brethren and sisters was like that of the Capuchins, or White Friars. It consisted of a long white gown and cowl, of linen in summer and wool in winter.

The first monastic buildings of any importance were "Kedar" and "Zion," a meeting house and convent, on the hill named Mount Zion.

Afterwards more commodious buildings were erected in the meadow below. They were a large "Sisters'



VIEW OF SAAL AND SARON.

House," or "Saron," and a chapel called "Saal," a "Brothers' House," called "Bethania," and numerous smaller buildings, many of which remain to this day.

While the houses "Bethania" and "Saron" were large, they afforded but poor accommodation to the brethren and sisters. The ceilings were very low, only seven feet high, and the cells barely large enough to hold a cot. The doors, swinging on wooden hinges, were exceedingly small, but five feet in height and twenty inches broad, thus to represent the narrow way that leads to everlasting life.

The society gradually increased in numbers until at one time it numbered nearly three hundred. The property and farms increased in value, as the land was cultivated and mills rose on the banks of the Cocalico, built by the members of the society.

All the property was held in common, and the income therefrom was devoted to the common support.

It was here that one of the first printing presses erected in Pennsylvania was operated, and on it were printed many religious publications—books, tracts and hymns and original poetry by Beissel. The most interesting, perhaps, of all was the "Martyr Book," an immense quarto, bound in heavy boards and brass, the greatest of all early printing in America.

Their music was all in manuscript form, embellished with quaint illuminated designs, the work of the Sisterhood of "Saron."

After the death of Beissel, which occurred in 1768, the society began to decline; although his successor, Peter Miller, is spoken of as being the superior of Beissel.

The institution was more in accordance with German customs and ideas of the seventeenth century than with the later ideas of religion, politics and

social life introduced by the Revolution; so that, as the country round about became settled, the monastic branch was gradually abolished.

In 1814 the society was incorporated by the State Legislature and its affairs placed in the hands of a Board of Trustees.

The "Saal" is one of the most interesting buildings on the grounds. The chapel is open every seventh day, or Saturday morning, for the local congregation of worshippers, of which a number still reside in the vicinity. Its rafters are shaded a deep brown

and the walls tinted with spotted whitewash.

Through the room are scattered quaint benches and tables, which are used for the "Agapas," or "Love Feasts." On the tables a few of the old books may be seen.

The walls are hung with sheets of parchment, on which are mottoes and passages of Scripture, and a picture representing the narrow way leading to eternal life.

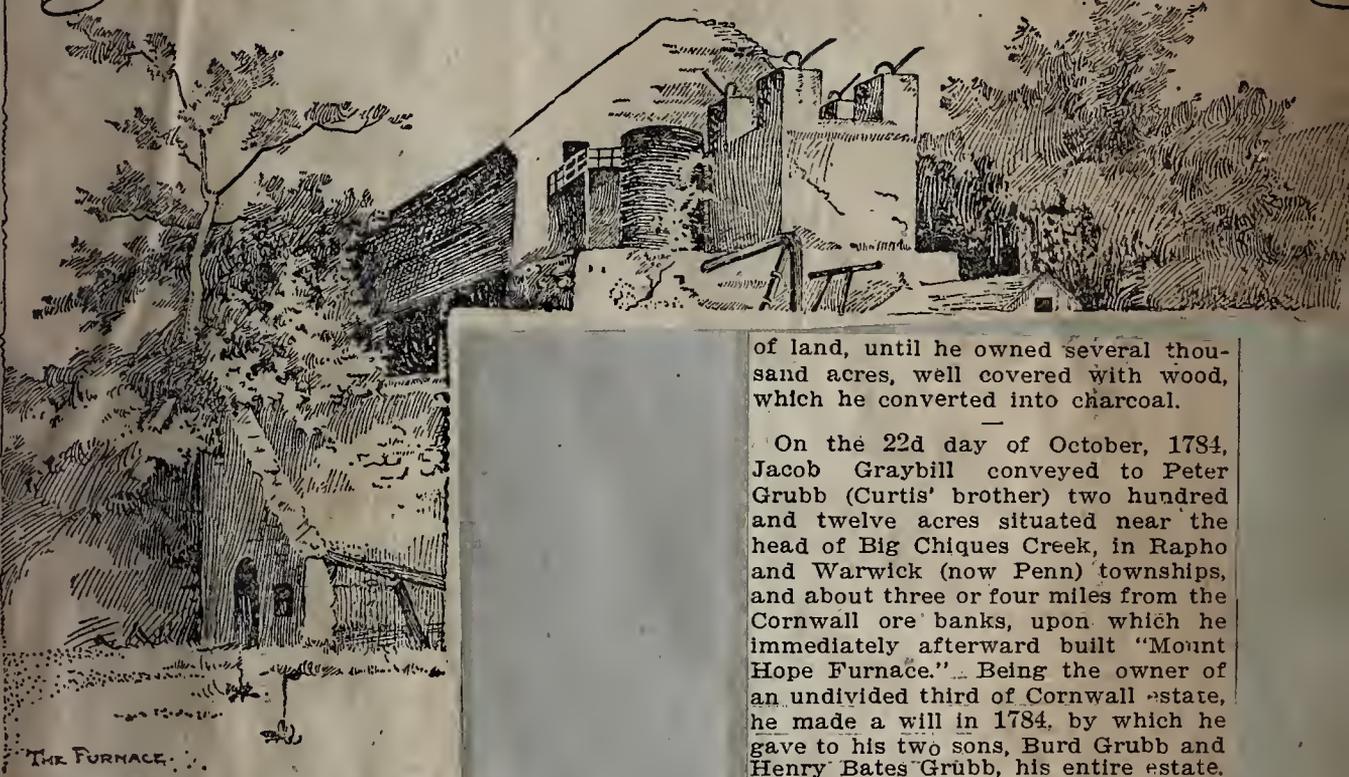
The lettering on these sheets was all painted by hand, and is marvelous in its quaint beauty.

All of the buildings are inhabited by German Seventh-day people, who, though strict and conscientious Sabbath keepers, are neither celibate brothers nor members of the Order of Spiritual Virgins.

From, *Inquirer*
Philada Pa
 Date, *Feb 5 1906*

caster county (as then constituted) for the conversion of iron ore into pig metal, belongs to Curtis Grubb. He was a native of Wales, and was familiar with all the processes for converting the raw material into merchantable iron. He came to America about the time the county was organized (1729). His design in coming to this country was evidently for the purpose of erecting iron works, for he at once commenced to prospect for iron ore. He erected a furnace in 1742 and called it Cornwall Furnace. From this date he commenced to purchase large tracts

PICTURESQUE FURNACE VILLAGE.



of land, until he owned several thousand acres, well covered with wood, which he converted into charcoal.

On the 22d day of October, 1784, Jacob Graybill conveyed to Peter Grubb (Curtis' brother) two hundred and twelve acres situated near the head of Big Chiques Creek, in Rapho and Warwick (now Penn) townships, and about three or four miles from the Cornwall ore banks, upon which he immediately afterward built "Mount Hope Furnace." Being the owner of an undivided third of Cornwall estate, he made a will in 1784, by which he gave to his two sons, Burd Grubb and Henry Bates Grubb, his entire estate. They thus became owners of one-third of Cornwall. Burd, being the elder son, received two-thirds of Mount Hope, and Henry Bates one-third. The Cornwall ore banks were held as tenants in common, Curtis Grubb owning three-sixths; Robert Coleman (by purchase), one-sixth, and Burd and Henry Bates Grubb, two-sixths.

On the 4th of May, 1798, Burd Grubb conveyed to his brother, Henry, the entire interest which came to him from his father. In 1798 half of Mount Hope was conveyed by Henry Bates Grubb to Robert Coleman.

The estate was divided again in 1802 between Robert Coleman and Henry Bates Grubb, and two thousand three hundred and seven acres were allotted to the latter.

Just where the South Mountains lower their forest-capped summits and sink into rolling foot-hills, where the picturesque Chiques emerges from its rocky fastness and dashes onward, laughing in its course, towards the Susquehanna, is the quaint and picturesque village of Mount Hope.

There, in days gone by, was located one of the pioneer blast furnaces of Lancaster county, which worked part of the iron ore from the famous Cornwall ore banks in Lebanon county.

The credit of having erected the first blast furnace within the limits of Lan-



THE CHARCOAL SHEDS.

The iron works were operated by the Grubb family until within recent years, when after the death of Albert Bates Grubb, a son of Henry Bates Grubb, the Mount Hope estate was purchased by his brother, Clement, and conveyed to the latter's daughter, who is the present owner. The old family mansion, built in the Colonial style and charmingly located on an elevation on the banks of the Chiques, overlooks a valley many miles in extent, dotted with fertile fields, woods and farm houses.

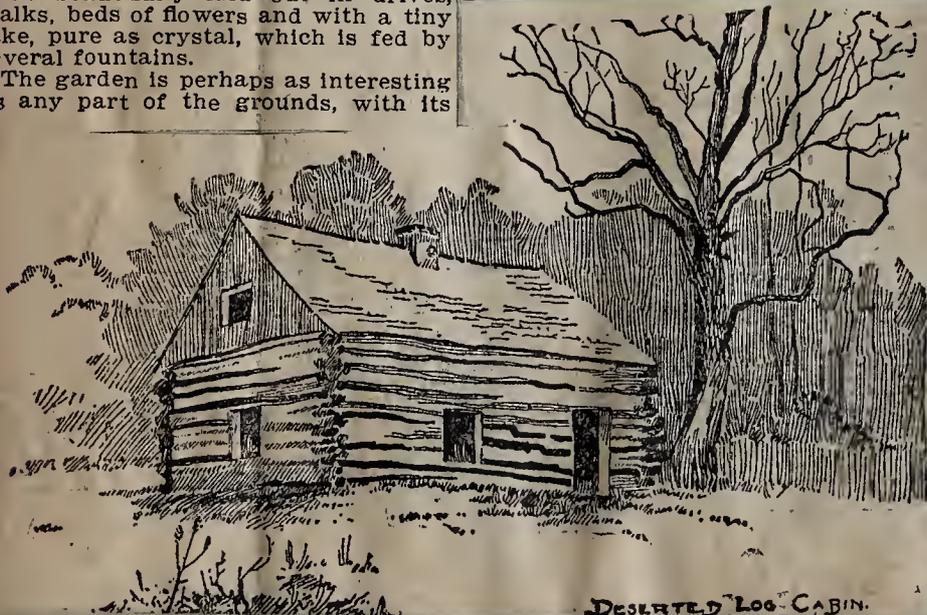
The mansion of late has undergone many improvements in the way of additional wings and a stately tower. The interior of this princely home is lavishly furnished throughout.

Around the mansion extends a large park beautifully laid out in drives, walks, beds of flowers and with a tiny lake, pure as crystal, which is fed by several fountains.

The garden is perhaps as interesting as any part of the grounds, with its

terraced beds lined with boxwood, and abounding in old-fashioned shrubs, herbaceous plants, fruits and vegetables. A picturesque old wall of sandstone surrounds the place and it has an air of primitiveness and romance very suggestive of English pastoral scenery.

The old furnace, with its quaint towers and smokestack, is rapidly falling to decay. The windows gap empty and silence and desolation seem to haunt the place. Naught but the tinkling bells of the lowing herd, or the rippling stream, now awake the echoes among the forest hills, which once resounded with the hum of busy life and industry. The gray weather-beaten



DESERTED LOG CABIN.

walls serve as lodgments for the seed of woodland vines and shrubbery, which have sprouted in great profusion, and seem to soften the rugged outline, chiseled by the hand of Time.

The old charcoal sheds are still standing and here and there are piles of cinder left to tell the tale of former industry. The site of the furnace is a wild and romantic spot situated at the mouth of a ravine through which flow the babbling waters of the Chiques, while far away, rising above the mur-

muring forest, the South Mountains rear their purple summits.

Just across the stream on the edge of a little clearing are the ruins of a mountain cabin, evidently the home of a furnace workman. This rude hut was built of logs and the spaces between them filled with plaster. At many places this has fallen out and great black, empty spaces gap there. The windows stare blankly as every pane of glass has disappeared from them. The only inhabitants of this primitive abode are bats and owls and swarms of mud wasps, to which the place seems particularly adapted. The cabin never possessed any beauty to recommend it, but as a relic of the hardships connected with furnace life it invites the attention of visitors.

The village of Mt. Hope consists of a straggling row of houses scattered along the road leading from Manheim to Cornwall. Some of the houses are built of logs, others principally of sandstone, usually one story in height, with little low windows and deep-set doors, in many cases sheltered by a little roof or arbor of grape vines, or morning glories.

Not far from the railroad station is the quaint church, with its ivy-mantled tower and the little God's acre in the rear.

Farther on is the old mill, where the saucy stream has been coaxed to turn the mill wheel, and emerging it fumes and frets against a rustic bridge, eager and impetuous to join the creek below.

Above the mill stands the village blacksmith shop, a low stone structure, with antique-looking windows and doors.

Some distance from the smith shop is another group of old stone houses pleasantly located at a bend in the road, just where it stretches away into the wooded hills.

From, *News*
Lancaster Pa
Date, *Feb 10/96*

An Ancient Curiosity.

Mr. D. B. Landis, president of the Conestoga National Bank, has an old parchment deed which is a curiosity, not so much on account of its age as from its size and the amount of work upon it. It is about six feet long by three feet wide, two parchment skins sewed together and covered on both sides with fine writing, probably requiring several weeks to make. The deed is just one hundred years old and is for a farm at Conewago recently sold by Mr. Landis and now being subdivided.

From, *Intelligencer*

Lancaster Pa

Date, *July 5/96*

GATHERING HISTORY

THE REJUVENATED COUNTY SOCIETY
MEETS HERE TO-DAY.

Papers by Well Known Men Read.

Horace L. Haldeman, of Chickles,

Tells About Local Furnaces.

The reorganized Lancaster County Historical society held its first regular meeting at 2 o'clock this afternoon on the second floor of the opera house with a good attendance of members.

Dr. Joseph H. Dabbs, of Franklin and Marshall college, read an interesting paper on "The Nomenclature of the Original Townships of Lancaster County," which will be published in full in tomorrow's INTELLIGENCER.

"Reminiscences of Conestoga township," a paper prepared by Casper Hiller, was read. He referred to fine stone houses in the township built a century and a half ago in good condition, and will last another century. Seventy-five years ago, which was the limit of his recollections, innovations came in the shape of coffee, tea, muslin, carpets and calico. The last named cost 50 cents a yard. He referred to a gun barrel factory as the first manufactory in the township, to a stocking weavery, whisky distilleries and a tannery as the early industries of the township.

"Christiana Riots" was the subject of

as Whitson's paper. He referred to the significance of these riots on September 11, 1851, in view of the condition of the country at the time of the slavery question. These riots were the first open resistance to the enforcement of the fugitive slave law. Up to that time there was no open resistance to the government. They occurred through the organization of the colored men by William Parker, their leader, and thus was precipitated the first battle of the war that ended in the emancipation of the slave. He concluded his paper with a tribute to the courage of this humble colored man.

The following were elected members: Dr. W. H. Lowell, J. W. B. Bausman, Paul G. Dougherty, M. J. Brecht, Rev. C. E. Eberman, C. S. Foltz, Dr. J. P. Zeigler, Col. Samuel Wright, P. P. Sentman, David E. Mayer, John P. Schaum, G. F. K. Erisman, Alfred C. Bruner and W. H. Reilly.

Horace L. Haldeman read the following paper on "The Chickies Furnace," one of the oldest in the state:

Prior to 1840 no pig iron was successfully produced in this county, or in fact in any other portion of the world, except with charcoal as a fuel. Attempts had been made to use charcoal and anthracite mixed, and the latter alone, but they were failures. With the discovery of hot blast, the conditions changed and it was then found that anthracite coal alone could be successfully used in the production of pig iron. As the timber to produce charcoal was not plentiful in Lancaster county, the change to anthracite created quite a small "boom," for those days, in our county, especially as there were many local deposits of brown hematite, or limonite, ores which it was thought could be used to considerable advantage. The fever became contagious, each one seeming anxious to be an "iron master," in which name there seemed to be something particularly attractive, and many paid dearly for the honor!

So far as the records in my possession show the furnaces to use anthracite coal in Lancaster county were:

Shawnee furnace, at Columbia, built in 1844-45 by Robert and James Calvin. Archibald Wright and Nephew erected a second furnace here in 1854.

Henry Clay furnace, on the Pennsylvania railroad and canal, between Chickies and Columbia was built in 1845, by Peter Haldeman, of Columbia.

Chikiswalungo furnace, later changed to Chickies, at the mouth of Chickies creek was built in 1845 by Henry Haldeman, who resided just below Bainbridge, for his sons Professor S. S. Haldeman and Dr. Edwin Haldeman.

Marietta furnaces (two) were erected by Mr. Shoenberger and Henry Musselman, one in 1848, the other in 1849. Later the firm became Musselman & Watts. The latter, Henry M. Watts, was a son-in-law of Mr. Shoenberger.

Rough & Ready furnace, later changed to Cordelia, which is situated on Shawnee Run about two and one-half miles north west of Columbia, was built, in 1848, by Cross & Waddell.

Conestoga furnace, in Lancaster, was built as a charcoal furnace in 1846 by Robert and James Calvin and George Ford, a Lancaster lawyer. Later the furnace was changed to use anthracite coal.

Safe Harbor furnace, near the mouth of Conestoga creek, was built by Resseé Abbott & Co "a few years after 1846"

Sarah Ann furnace, on the north side of Big Chickies creek, was erected in 1839 as a charcoal furnace by Jacob Gamber. It was later owned by Governor Daniel R. Porter, who changed it to anthracite.

Donegal furnace, on the Pennsylvania canal, between Chickies and Marietta furnaces, was built in 1848, by James Myers, of Columbia; Dr. George N. Eckert and Daniel Stein.

St. Charles furnace, at Columbia, was built in 1852 by Ciment B. Grubb, of Lancaster.

Eagle furnace, which adjoins the Chickies property, was built in 1854, by S. F. Eagle, Peter Haldeman and Joseph Cottrell. This furnace was purchased by the owners of the Chickies furnace, when its name was changed to Chickies No. 2.

Musselman furnace, later changed to Vesta, was the last blast furnace erected in our county. It was built by Musselman and Watts, the owners of the Marietta furnaces, in 1868.

Owing to the various changes in the modern conditions of producing pig iron all except three of the above blast furnaces have either been abandoned, or torn down and sold for "scrap iron" Of these three the two at Chickies are now in operation.

The first in Lancaster county to use anthracite fuel were the Shawnee, at Columbia; Henry Clay, above Columbia; and Chikiswalungo, in the order named.

The eight furnaces along the Pennsylvania canal, between Columbia and Marietta, were built there owing to facilities that waterway gave them for transportation, all their coal being received and iron shipped by canal. The ores at first came from the surrounding local mines and were hauled to the furnaces in wagons.

In 1828, Henry Haldeman purchased the Chickies property from the estate of Christian Hershey, deceased. There was then standing on the property a small saw mill in the grounds of the present mansion. Shortly after purchasing the property he erected the present larger saw mill at the mouth of Chickies creek. This mill was run for him by Samuel Zink. In 1836 Henry Haldeman took his son, Professor S. S. Haldeman, in partnership in the lumber business. In 1842 Henry Haldeman retired from the partnership, transferring his remaining interest to his second son, Dr. Edwin Haldeman, then a

practicing physician. The firm then consisted of Professor S. S. Haldeman and Dr. Edwin Haldeman under the firm name of E. Haldeman & Co.

Prior to Henry Haldeman's purchase of this property, there was a grilling mill on the same, the remains of the dam for which can yet be seen under one of the present turnpike bridges. There was also a ferry across the mouth of the creek used by travelers before the river turnpike road was built, there being no bridge at that time. The Columbia and Marietta turnpike was incorporated January 21, 1814 but the road was not constructed until 1826-30, at the time the state built the canal along the river shore. "This turnpike followed the canal level from Columbia to Chickies Rock, where it ascended and curved around a large rock down to the face of Chickies Rock, thence along the canal level. This was one of the finest drives in the county. The Pennsylvania Railroad company having purchased the road bed, the turnpike was changed to its present location over Chickies hill."

Samuel Evans, in his History of Lancaster county, writes: "The Marietta Railroad company was incorporated in 1832 to build a road from Marietta to a point on the Columbia and Philadelphia R. R., about six miles east of Columbia. When the Legislature re-chartered the United States bank, that institution paid a bonus to the state of some thousands of dollars. Henry Haldeman, who had much influence, opposed the re-chartering of this bank, and to overcome his opposition the bonus was taken and appropriated towards the construction of the above railway through his Chickies property. Surveys were made and the line of road located about twenty feet above the bed of the present Pennsylvania R. R. A portion of the road bed was graded for about two hundred feet in the rear of the large mansion house at Chickies, but nothing more was done. The grading is still shown in the yard of same at this time."

In 1833 Henry Haldeman built as a residence for his son, Professor S. S. Haldeman, the large mansion now standing at the base of Chickies Rock. Professor Haldeman was the architect, making and originating all the detailed drawings and specifications which are in a good state of preservation to-day.

In 1845 Henry Haldeman built the Chickiswalungo furnace. This furnace and all his other property at Chickies he gave to his sons Samuel and Edwin on July 4, 1845.

The furnace first went in blast January 15, 1846, with anthracite coal done for fuel, charcoal never having been used. It was originally but 32 feet high and 8 feet across the bosbes, but was modernized from time to time, the original stack, however, remained until 1886, when the old plant was, practically, dismantled and a new one erected, including

machinery, boilers and hot blast stoves. From the time the furnace was built up to July, 1893, a period of over forty-seven years, this furnace was never out of blast for more than six months at any one time. During the depression in the iron business in 1893, it went out of blast, but is now in operation.

In 1852 Paris Haldeman, a younger brother, was admitted to the firm of E. Haldeman & Co. In 1869 Professor Haldeman retired from the business and the heirs of Edward B. Grubb, of Burlington, N. J., entered, they having purchased the Eagle furnace adjoining the Chickies property. This co-partnership continued after the death of Dr. Edwin Haldeman in 1872, until the Chickies Iron company was formed in 1876. In 1888 the firm of Haldeman, Grubb & Co. was formed, consisting of Paris Haldeman, C. Ross Grubb and Horace L. Haldeman. Paris Haldeman retired from active business in 1891, leaving the members of the firm as at present, C. Ross Grubb and Horace L. Haldeman.

The principle ores used at the Chickies furnaces were obtained from the Grubb and Haldeman's ore mines at Silver Spring, some six miles from the furnaces, and from Cornwall, Lebanon county. Of late years Cornwall ore alone has been used to produce a Bessemer pig iron.

The several ore properties at Chestnut Hill, which adjoin each other, are when taken as a whole, one of the largest hematite ore deposits in this state. Ore was first discovered there on the Greider farm, between 1825 and 1832; by Simeon Gnilford, the distinguished engineer, who died at Lebanon last year, at the advanced age of 93 years, and mining has been carried on since the first discovery up to the present day. Most of the furnaces in and around Columbia and Chickies depended on these mines for their principle supply of ore.

There has been some controversy as to the orthography of Chickies and, as frequently is the case, those knowing the least about the subject, have the most to say. It is a well known fact, recognized by those competent to give an opinion, that the spelling of words is by no means a safe guide to pronunciation. In an address to the Spelling Reform association, delivered by the late Professor S. S. Haldeman, in 1877, he aptly said: "Our spelling is so lawless that we take unscientific rules for our guide and instead of following the great law that speech is older than spelling, we make it newer; and if the spelling depends upon some hidden fact a word may be sacrificed to a fetish or bit of paper with writing upon it. People who learn only spelling and neglect the laws of speech are continually trying to reconstruct words from spelling, the significance of which they do not understand."

In early days, when little attention was given to the matter, there were a number of ways in which the name was

called the most common being *Chioques* and *Chiques*, generally with the *qu*. The name is derived from the Chikiswalungo creek, meaning "the place of crabs," which was then also spelled *Chiquesalungo*. The *qu* came from the French surveyors, employed by the French Indian traders, who, in making their maps, used the *qu* to give the *k* sound, pronounced by the Indians as if spelled *Chikis*. This was quite natural and possibly correct from a Frenchman's point of view, as much so as the spelling of any French geographical name, but if we follow that language we would have to change America and the United States into *Amerique* and *Etats Unis*.

In 1845, when the blast furnace was built, it was necessary to give it a name, as well as the brand of pig iron to be produced; care was taken to investigate the subject by Professor Haldeman, who at that time and prior, was recognized as an authority on languages and phonology, including Indian dialects of which he had written as early as 1844. After much investigation the name adopted was *Chikiswalungo Furnace*, as is also shown by the furnace account books for the firm, of which Professor Haldeman was the senior member.

This name was used until June, 1858, when owing to the inconvenience of its length it was shortened to *Chickies*, as at present, by Professor Haldeman's advice and consent. In a communication to a local newspaper, of December 8, 1877, referring to another correspondent's communication, he writes: "The original form *Chikiswalungo* was so cumbersome that it broke in two, giving us names for the two towns *Chickies* and *Salungo*. * * * The original is too inconvenient for post-office and map purposes and the philanthropy which imposed a name like *Philadelphia* is to be doubted. *Naples* and *Paris* are preferable to the old names *Neapolis* and *Lutetia Parisiorum* and in fact abbreviation is one of the laws of language. * * * The postoffice department uses *Chickies*, the Pennsylvania railroad uses *Chiques* (apt to be called *Cheeks*) but of late I often write *Chikis*."

In a letter of Dr. E. Haldeman, of December 27, 1856, he twice uses *Chikis* in referring to the turnpike and creek and this latter spelling was used by Professor J. S. Haldeman in the later years of his life for the headings of his communications. He also gave the latter as correct to Professor Persifer Frazer, jr., geologist in charge of the survey of Adams, York, Lancaster and Chester counties, for the Second State Geological Survey of Pennsylvania, 1876-8, for which the reports were published in 1879. Professor Frazer wrote him that as the record was to appear in a state document, which would go down to posterity and there seemed to be some question on the subject, he applied to Professor Haldeman as the only authority he recognized on the

matter; the latter gave *Chikis* as correct, and so it appears in these, as well as other publications.

Whilst we would not attempt to dispute Professor Haldeman's decision, it would have created much confusion, from a business standpoint, to change the name of the post-office, railway station, telegraph and express offices, names of the furnaces, brand of iron and the Company making the same, after having been in use for a quarter of a century, from *Chickies* to *Chikis*, especially as the difference was so slight. No one now pretends that *Chiques* is or ever was correct, except possibly those who do so either from nonsensical sentimental reasons, considering the *qu* more elegant, or else through ignorance.

J. I. Mombert, D. D., in his "History of Lancaster County," published in 1869, in reference to Indian localities, on page 386, gives the "modern name" of this creek as *Chiquesalungo* and the "Indian name" as *Chickeswalungo*, meaning "the place of crawfish."

The scenery around Chickies is varied and picturesque. One of the most beautiful views in this, or any other county, can be seen from the top of Chickies Rock, with the Susquehanna winding around at its base, dividing the red and white rose counties of Lancaster and York. A short distance back from the rock can be seen the Chickiswalungo and Donegal valleys with their fine buildings, and farms under the highest state of cultivation, in fact the cream of the greatest agricultural county in the United States. James Buchanan once remarked that this view reminded him of the best agricultural portions of England, and we have frequently heard the remark from strangers "This is God's own country."

There are some interesting Indian legends connected with Chickies Rock and I feel that it would be well for our society to collect and record such matters, for future generations, before they are forgotten or corrupted. The most unique as to the rock is given in a poem, written some years since by Walter Kieffer, entitled:

CHIKISWALUNGO.

Land of Penn! where lies a glen
Fairly filled with mystic story,
Artis' s bush nor poet's pen
Could e'er paint its wondrous glory;
Chikis-walungo! where Wanunga,
Bravest of the Indian legion,
Told the romance of each war dance,
Told of victories in the region.

High o'er all there hangs a pall,
Seeming lonely, sad, forbidding;
Look again from out the glen,
See the trees with vigor budding,
Jutting outward, leaning forward
From the rocks that hang above you,
On that spot, full many a plot
Closed with vow like this, "I love you!"

And forever rolls the river,
Full two hundred feet below;
Susquehanna, shout Hosanna,
As thy waters onward flow!
Surely God, upon the green sod
On the banks that form thy fetters,

Set his impress of diviner eyes
In most rare and radiant letters.

Here Wanunga on Salunga,
Wooded the maiden, Wauhuita,
Told the story of his glory,
How he slew his rival, Sita;
Never maiden was so laden
With perplexing doubt and fear,
In her bosom dwelt a passion
For a pale face lingering near.

Then the pale face, with a rare grace,
Sought the maiden in her bower,
Never dreaming, danger teeming,
Till Wanunga held the power;
Hark! a rustle, then a tussle,
All is silent as the grave,
Then Wanunga from Salunga,
Leaps with maiden 'neath the wave.

And the river rolls forever,
Never giving up its dead,
But tradition (superstition)
Says there sounds a solemn tread,
As the pale face, with such rare grace,
Walks upon the giddy summit,
Watching ever for his treasure,
Torn from him like fiery comet.

And yet the pale face will forget
The story here depicted,
And the tale of love, on the rocks above,
Are still not interdicted;
For many a pledge, from that rocky ledge,
Ascends to heavenly portals,
And the vows there made, are thought more
staid,
Than the common vows of mortals.

If the attempt is made to collect these Indian legends, I would suggest that it be done intelligently, otherwise it will become a farce, as was the case with a correspondent, a few years since, in one of our local newspapers, who referring to his address before a high school, and the advisability of interesting the school children in such matters writes:

"Swatara was named after an Indian hunter, who could speak some English, who shot a deer across the stream and ejaculated 'sweet arrow.'

"I have only time in this paper to give one of those from which the name and spelling of our beautiful stream was taken, Chiquesalungo. Several centuries ago a tribe of Indians were encamped on the banks of this lovely stream which is now the rich and fertile valley of Rapho township. Just east of Mt. Joy, near Cedar Hill seminary, is a beautiful dell, surrounded by large trees and dense shade, where lovers often meet. One evening in the long ago an Indian maiden and her lover met here in early September [How the month was fixed the Lord only knows]. The night was balmy and fair. As they sat on a rude log, discoursing about sweet love, they almost got enchanted with the beauty that surrounded them. The harvest moon, now near its full, was rising slowly in the east and shed a radiance of unearthly beauty on the scene. The sharp cadences of the katydid the ripple of the meandering stream as it passed along the dell, all assisted to make the scene one of unequalled loveliness. They proposed to each other to take a walk along the stream, and as they walked and talked, happy in the charms of each other's company, and as love takes no note of time or distance, it was near the bewitching hour of midnight as they ascended a

hill. From its top it seemed like Hebraic Land, away across the valley, as it lay bathed in moonlight. The scene was truly enchanting, and they talked about its beauty and their happy wigwam homes, and, looking beyond the hills, they fancied they could see their happy hunting grounds, where they would be forever happy. These souls,

'Proud science never 'aught to stray,
Faras the solar walk or milky way.'

"And as they were thus walking and musing in each others arms (?) they fell over a terrible precipice (Obiques Rock) and met a romantic death. But before they died she was able to say to him 'Chiqna' and he answered 'Salunga.' They were buried on the banks of the beautiful stream that bears their name, and the low moaning of its waters the broad Susquehanna is ever singing a sweet requiem to their memory and their monument is the romantic Chiquezalungo."

My only object in consuming your time by repeating such useless stuff is to illustrate the point to which I desire to call your attention, that is the importance of recording these legends with, at least, an ordinary degree of intelligence. Think of one, who feels competent to address a high school, recording in print such material, and leading the unsuspecting youth to believe that Swatara was ever pronounced by any intelligent being as "Sweet Arrow," there is no "sweet" in the pronunciation. And then to walk those poor lovers some six miles from near Mount Joy to Chickies Rock and when they tumble over it [mind the night was "fair" so they could see] to have the maiden say—"The place of" and the young buck reply "Crabs," which is what "Chickiswalungo" means.

May our growing generation, hungry for knowledge, be protected from such history (?) and I trust our society will assist in so doing.

From, *News*
Lancaster Pa
Date, *Sept 5 8 10 '96*

HISTORICAL SOCIETY PAPERS.

The Acadians in Lancaster County Written by S. M. Sener, Esq.

The following is the address of S. M. Sener, esq., on "The Acadians in Lancaster County" before yesterday's meeting of the Lancaster County Historical Society:

There is no history in which can be chronologically traced the struggles and changes within that small region known as Acadia, the confines of which were expressly named by Henry IV of France in his letters patent of November 3, 1603, over the country, territory and coasts from the 40th degree to the 46th degree. Acadia, from its earliest settlement by De Monts, had for a century been repeatedly taken by the English and lost or restored by them. By the treaty of Utrecht, May 22, 1713, France finally surrendered to Great Britain "all Acadia." This vague description left an undefined territory and a disputed frontier.

In reference to the etymology of the word Acadia, it has been written in different ways: La Cadie, La Cady, Accadie, Accadia, Arcadie, Arcadia, and Quaddy. The etymology of the word is not certain. It is certainly not from the Greek "Arcadia," a part of Peloponnesus in Hellas, which for a long time was used to designate an imaginary pastoral country. Benjamin Sulte, the distinguished Canadian archaeologist, and Senator Poirier believe it is of Scandinavian origin. Beaumont Small, in his "Chronicles of Canada," says: The aboriginals Miemac, of Nova Scotia, being of a practical turn of mind, were in the habit of bestowing on places the names of the useful articles found in them, and affixed to such terms the word A-ca-die, denoting abundance of the particular objects to which the names referred. The early French settler supposed this common termination to be the name of the country. Dawson is of the same opinion. Parkman adopts an entirely different etymology. At page 220 of his "Pioneers of France in the New World" he says in a note: "This name is not found in any earlier public document. It was afterwards restricted to the peninsula of Nova Scotia, but the dispute concerning the limits of Acadia was a proximate cause of the war of 1755. This word is said to be derived from the Indian word aquoddiauke, or aquoddie, meaning a fish called a 'pollock.' The Bay of Passamaquoddy, 'great pollock water,' derives its name from the same origin." He also cites Potter in the "Historical Magazine," F. Kidder, in "Eastern Maine and Nova Scotia in the Revolution," and "Blackwood's Magazine," vol. xvii. p. 332. However this may be, it is certainly an indigenous word, as it is found many times in the composite names Tracadie, Shubenacadie, Chicabénadie, Benacadie, Shunacadie, etc.

By the capitulation of Port Royal the Acadians were permitted to sell their lands and remove from English territory or remain as British subjects, Queen Anne, by letter of June 22, 1713, confirming the agreement. The authorities in England as early as 1720, however, decided that they ought to be removed, and a proclamation was issued requiring them within four months to take an unqualified oath of allegiance or suffer the loss of their property and be driven from the colony. They remonstrated, but finally taking the oath of fidelity were allowed to remain. Some writers assert that they were granted the fullest and freest exercise of their religion, while others deny this. The priests could not say Mass under pain of banishment, as in 1724 it was ordered that "no more Mass should be said up the river and that the

Mass-house should be abolished." This state of affairs continued for some years, until in 1755, when it was resolved to apply the penal laws against Catholics to the Catholics or Acadians in Nova Scotia. The oath required to be taken by them was that of royal supremacy, involving an abjuration of the Catholic religion.

A peremptory decree was issued that the Acadians were to be banished, and that 7,000 of them were to be seized; 500 to be sent to North Carolina; 1,000 to Virginia; 2,000 to Maryland; 300 to Philadelphia; 200 to New York; 300 to Connecticut, and 200 to Boston. The colonies thus selected were not notified that people were thus to be thrown upon them, and no provision was made for their support there.

Troops were collected at various points with numbers of schooners and sloops to transport them. The Acadians were on September 5, 1755, assembled and disarmed, only five hundred escaping to the woods. Their cattle were slaughtered, their houses and churches set on fire, and the Acadian coast was one vast conflagration. The unfortunate people were marched upon the ships and the voyage began. One party turned on their captors, and seizing the vessel ran her into St. John's river, where they escaped. The rest reached their several destinations.

Georgia had expressly provided in her charter that no Roman Catholics should be allowed to settle there, and when Governor Reynolds found 400 Acadians in his limits he decided that they could not remain. With courage and perseverance they made their painful way to New York and Massachusetts. The 1,500 sent to South Carolina were apportioned among the parishes there, but many found their way to France. A few remained there, while some sought Louisiana. Those that found their way to Long Island were distributed in the most remote parts of the colony. Those sent to Virginia found a home, finally, in France. Those sent to Maryland seem in a great measure to have been left to do for themselves. Some of them got back again to Acadia, others went to the West Indies, others, finding themselves in new environments, started to work to begin the world afresh. In Baltimore stood a half-finished house which was begun in 1710 by an Edward Fotherall, from Ireland. In this deserted dwelling a number of the Acadians established themselves. Mr. Piet, the well-known Catholic publisher of Baltimore, traces his descent from these exiles.

ARRIVE IN PENNSYLVANIA.

On November 18, 1755, a vessel ascended the Delaware river bearing several hundred of these persecuted people, many of them being sickly and feeble, and on November 19 and 20 two more vessels ascended the same river, bearing, all told, 454 Acadians. The ships which brought them were the Hannah, Three Friends and the Swan. At once idle fears were excited lest they should join the Irish and German Catholics and destroy the colony. The operation of the French in Western Pennsylvania at that time kept the people in constant terror, and when the Acadian, or French Neutral, Catholics were brought to Philadelphia it was thought hazardous to the peace and safety of the people.

Governor Morris wrote to Governor Shirley, of New York: "The people here, as there is no military force of any kind, are very uneasy at the thought of having a number of enemies scattered in the very bowels of the country who may go off from time to time with intelligence and join their countrymen, now employed against us, or foment some intestine commotion in conjunction with the Irish and German Catholics in this and neighboring Provinces." A recruiting company of a New York regiment was in Philadelphia at the time, and Governor Morris kept the

company from returning to New York and asked the advice of the Governors of the Provinces what to do with the Acadians. Chief Justice Belcher, of Nova Scotia, sent to Governor Morris to the effect that he thought they should have been transported direct to France, and this only added to the fears of the Governor and people of Pennsylvania.

Though the people were thus affrighted, yet the Quakers had pity on the exiles and treated them with respect and benevolence. The Acadians located in Philadelphia were quartered in a row of small huts on Pine street, which were long known as the "Neutral Huts." The small pox broke out among them there and depleted their number very much. Finally the Provincial Assembly was called upon to provide for the distress among the people about whose coming into the Province they had not been consulted. A few of those quartered in Philadelphia were arrested as being badly-intentioned persons, but they were subsequently released. The philanthropist, Anthony Benezet, did much for their relief, and Father Harding, whose name was always coupled by Pennsylvanians with that of Benezet as man of unbounded charity to the poor, gave these exiles not only relief, but the consolations which he as a minister of God could impart. According to Thompson Westcott, more than half of these people died within a short time after their arrival in Philadelphia.

IN LANCASTER COUNTY

In the early part of 1766 a number of these exiles were brought into Lancaster county through the passage of an Act of the Provincial Assembly. On February 20, 1766, a bill entitled "An Act for dispersing the inhabitants of Nova Scotia imported into this Province into the several counties of Philadelphia, Bucks, Chester and Lancaster, and the townships thereof, and making provision for the same" was introduced. It passed second reading on March 3 and third reading on March 5, the Governor signing it the same day. It was afterwards sealed with the great seal and entered in the Office of Rolls in Law Book No. 3, p. 320, and in this connection the writer begs leave to extend his thanks to ex-Secretary of the Commonwealth W. F. Harnitt for a copy of the act in full, which he courteously had copied for the writer two years since. The act is not found entire in any of the volumes of the "Laws of Pennsylvania" and is in manuscript in the files in the State Department at Harrisburg.

An examination of the act shows that by it there were appointed the following gentlemen to order and appoint the disposition of the Acadians: For Philadelphia county, Wm. Griffiths, Jacob Duche and Thomas Say; for Bucks county, Griffiths Owen, Samuel Brown and Abraham De Normandie; for Chester county, Nathaniel Pennock, Nathaniel Grubb and John Hannum; for Lancaster county, Calvin Cooper, James Webb and Samuel LeFevre.

The act required them within twenty days after its passage to order and appoint the Acadians as to them appeared most equitable so as to ease the Province of the heavy charge of supporting them. The overseers of the poor of the several townships of Lancaster were to receive the Acadians allotted to them and provide for them not more than one family, however, to be allotted to any one township. The overseers were directed to keep just and true accounts of all charges and expenses accrued, which accounts were to be transmitted to the gentlemen named in the act. Those of the Acadians who had been bred to farming were to be placed upon farms rented for them at a reasonable rate and some small assistance was to be given them toward settlement thereof. The com-

missioners were to procure stock and utensils for them, providing the supplies allotted to each family did not exceed ten pounds. All expenses were to be paid out of the money given to the King's use by an Act of Assembly. Just how many Acadians came into Lancaster county under this act their names, where located and expenses incident thereto cannot be stated, as there are no records of the same extant. That a number were located in this county, however, is evident from the fact that in January, 1757, a bill was passed whereby certain of their children in this county should be bound out and the aged, maimed and sick provided for; the children to be taught to read and write the English language. The males were to be bound out until twenty-one and the females until eighteen. A number of those who had been located in this county finally found their way back to Philadelphia, where they were found in distress in 1758. We doubt not there may be some of the descendants of the Acadians, or French Neutrals, resident in this county. Marie Le Roy in her narrative states that in 1757 there were, among others who had been made captives in the hands of the Indians, "a Anne Marie Villars, a French girl, an Acadian, who had a brother and sister residing near Lancaster." An early record of burials at St. Mary's church, this city, contains an entry under date of December 15, 1798, of the burial of Jean Agliso, born an Acadian. The marriage records of St. Joseph's church, Philadelphia, contains a number of entries of marriages relating to Acadians, among them being such names as Landry, Le Blanc, de la Beaume, David, Boudrat, Blanebat.

On the London lands, of which there were 47,800 acres in this county and Berks, an Acadian named Brazier had squatted on that portion allotted to a man named Slaymaker. A peculiar fact may be mentioned in connection with this, that a township of this county, which was laid out about the time of the Acadian dispersion into Lancaster county, is named Bart. Reese in an early edition of his cyclopaedia states that Bart is the name of a sailing port in Nova Scotia. Is it probable that the naming of this township could have been brought about by any coincidence of names suggested by any one of Acadian birth in memory of the old Acadian home?

Of the seven thousand Acadians thus "scattered" like leaves by the ruthless winds of autumn, from Massachusetts to Georgia, among those who hated their religion detested their country, derided their manners and mocked their language, "few comparatively remained to swell the numbers of the Catholic body in the United States. Landed on distant shores, those who had once known wealth and plenty were scouted at as vagrants, reduced to beggary," and the last official record that concerns them in Pennsylvania has all the sadness of an epitaph; it is a petition of an undertaker addressed in 1766 to the legislature, and sets forth "that John Hill, of Philadelphia, joiner, has been employed from time to time to provide coffins for the French Neutrals who have died in and about the city; that his accounts were allowed and paid until lately and that sixteen coffins are unpaid for, and he therefore prays for relief in the premises."

Longfellow, in his "Evangeline, a Tale of Acadie," says:

Still stands the forest primeval; but far
away from its shadow,
Side by side, in their nameless graves
* * * * * are sleeping.
Under the humble molls of the little Catho-
lic churchyard,
In the heart of the city, they lie, unknown
and unnoticed.

aily the tides of life go ebbing and flowing beside them,
Thousands of throbbing hearts, where theirs are at rest and forever,
Thousands of aching brains; where theirs no longer are busy,
Thousands of toiling hands, where theirs have ceased from their labors,
Thousands of weary feet, where theirs have completed their journey!"

ST JAMES' CHURCH.

Interesting Historical Sketch of One of the Oldest and Most Noted of Our Revolutionary Relics.

The following valuable contribution to our local history was prepared by Edward P. Brinton, esq., and read by Mrs. Susan M. Brinton at yesterday's meeting of the Daughters of the Revolution:

In these days of hurry and business, one passing by the old churches and burying-grounds in the older towns of the country, seldom stops to think of the volume of precious history that might be gathered there, nor to consider the blessings which we enjoy, that were toiled and suffered for by the early members of these churches; many of whom have quietly slept in the old church yards more than a century. There are not many more interesting sacred places in this section of the country than Saint James' church, of Lancaster.

In the year 1744, when Saint James' Parish was first organized, Lancaster was a thriving borough of ten or eleven hundred inhabitants, almost the size of the town of Littitz at the present day. The good townsmen had already begun to erect several substantial churches and several other denominations of Christians were gathering in private houses—the beginning of a "town of churches," as it was humorously called years ago.

It might be interesting to digress a few minutes and concisely review the early days of the town of Lancaster, up to the organization of Saint James church. There the leaves are few and withered; faintest pictures only are presented and our local historians err so much, that we realize we are treading on dangerous ground.

The site of Lancaster was for twenty years before its laying out by the Hamiltons, a scattered settlement of rude and temporary houses along the primitive roads or Indian paths. It was known to William Penn and his commissioners, as "Springtown" and it will be remembered Penn died in July, 1718, a long while before Hamilton appeared on the scene. This fact has not before been contributed to history. It was, no doubt, called so by the resting traveler who stopped by the beautiful springs and small streams of water with which the place abounded. And by one of these fine springs, the tavern of George Gibson was built several years before Hamilton's time, and quite a number of settlers had located here before Andrew Hamilton pitched the town of Lancaster on this spot. He came here in February, 1730, and it was confirmed as the county seat of Lancaster county by Governor Gordon on May 1st, 1730. Whether these first settlers, who had squatted on this land without any titles, for years before the patents of Andrew Hamilton and James Steel were compromised with or whether they were swept away, we are unable to say. We are inclined to believe from our investigation that they were given the lots their houses stood on, for nominal sums and let stay to help make a town. The Proprietary

land offices had been closed from the death of William Penn, in 1718, to the year 1732, and land patents were not granted during this time, both on account of the legal troubles in Penn's estate and the minority of his youngest sons Richard and Thomas. Then influential men in favor of the provincial government, grabbed the first patents for the lands that were being improved by those devoid of titles. Between 1730 and 1733, we suppose Hamilton and Steel held commissioners' receipts for their Lancaster tract. Andrew Hamilton was speaker of the provincial assembly at this time and a favorite of the Penn family, but he was never Governor Andrew Hamilton, as our local histories call him. They have probably confounded him with a Governor Andrew Hamilton who died away back in 1703. Speaker Hamilton resided in Philadelphia and died late in the thirties. He made a grant to the town of market ground with a condition, that town markets should be held on Wednesday and Saturday of every week forever. Think of our Wednesday and Saturday market, a fixed institution one hundred and sixty years old. James Steel, we are informed, was a son-in-law of Governor Gordon, easily accounting for his connection with Hamilton in this fine speculation, in which they invested little besides influence, and would be sure to make many thousands from. But for the avarice of the Hamiltons, we might be now enjoying a beautiful park in the city. Think of it, all this land for a song and couldn't spare even a single square as a park. It cannot be answered that they thought the town would not need a park or a square, for in the days of James Hamilton, his son, the town gave promise of becoming a very large city, much larger than many towns that had at that time, their parks and open squares reserved. But, alas! Johnson truly says, "the lust of gold succeeds the lust of conquests." Their acquisition was almost the equal of a conquest. Andrew Hamilton and James Steel conveyed the court house and five hundred acres of land around it and sundry buildings thereon to James Hamilton on May 1st, 1734, who went on laying out the town, and he was the equal of a modern Western town boomer. The town grew so fast that for a period of years later, it is said "it stood still, looked dull and improvements ceased." The road from Lancaster to Philadelphia, called the King's highway, was laid out between 1731 and 1733. The woods in the town were being cleared and much of the swamp land was being gradually drained. On May 1st, 1742, the town was made a borough by a charter of King George Second, being signed by Governor Thomas. In the year 1744 (which brings me back soon to my subject) Governor Thomas met representatives of Maryland and Virginia and the chiefs of the six nations at Lancaster, and after a session of ten days, a great deal of pomp and formality, much feasting and ceaseless wine sipping, to say nothing of six hundred pounds, earnest money, paid to the six nations, the treaty known as "the Treaty of Lancaster" was made.

Missionaries of the church of England made few and irregular visits to the town for years, but it was not until the visit of Rev. Richard Locke that the Saint James congregation was organized. On October 3rd, 1744, the congregation met and elected Thomas Cookson and John Postlewait church wardens, and Edward Smout and five others vestry men. At the beginning, as ever since, the number of lawyers predominated in that body. Mr. Cookson was the first Burgess of the borough and "having the widest acquaintance was chosen to raise subscriptions for erecting a new stone church to perform divine worship according to ye constitution of ye Episcopal church of England," as the church register reads, and to be

erected on a lot of ground granted by James Hamilton, esquire. Mr. Cookson collected about £166 from about forty subscribers, himself the largest contributor. Among them is Governor Thomas, who may have given his name while here on the treaty business.

Next, says the church register, Rev. George Craig "an itinerant missionary of the London Society for Propagating the Gospel in Foreign Parts," arrived to take the charge, in the year 1751. A meeting of the congregation was held in the court house in Penn's Square to raise means to finish the church. In December, 1752, the stone church, forty-four feet long by thirty-four feet wide, was finished. The communion table was to the east, the pulpit about the middle of the north wall, and font at the west end of the church, as the present font stands, and the door situated in the same position as the door on the Orange street side of the present church. James Hamilton, who was lieutenant governor at this time (1748 to 1754), chose pew No. 1, and Mr. Cookson chose No. 6, being in the northeast and southeast corners; large square pews with seats around the four sides and a small door. Pew rents ranged from one to three pounds per year. Mr. Cookson did not live to occupy his pew, but his family used it and for a long time free, as an appreciation of his labors in the church.

The next pastor was the Reverend Thomas Barton, who was elected in 1759, and he ministered there till the early part of the Revolutionary war. He came from England a young man in 1755, highly recommended by the Proprietary John Penn; served as chaplain in the French and Indian war, where he knew the gallant young Washington. He was eager to get a steeple for the church; so some friends of the church got up "a lottery," but was not conducted by the clergyman or his vestry; but like its modern successor the changing church fair of to-day, was conducted by the willing workers of the church. The lottery was drawn on May 22nd, 1761, and the steeple was at once erected on the west end of the church, and a stone wall built on the west and east end of the burying ground adjoining the church. Some of the church lottery tickets are preserved in collections at the present day. The vestry accepted their services saying, "only with a design to serve the church and contribute all in their power to make the house of God, not only useful and convenient in its structure, but also to add such decent ornaments to the same, as becometh pious Christians." The church won two-fourths of a mill and island disposed of by lottery by its owner, in the year 1773. However, the owner, John Douglas, presented the church with one hundred and nineteen tickets. One of the tickets in the possession of Mr. Donmuth, reads as follows: "Petties Island Mill and Cash Lottery, 1773, for disposing of a mill and land on Pequea creek, Lancaster county, and raising money for some pious and charitable uses in the borough of Lancaster." It was known that the Episcopal church was to be beneficiary though not named, and after holding its interest in the mill until 1796 it realized a handsome sum of one hundred and fifty pounds by the sale of its half thereof. There was another lottery drawn for the benefit of the church improvements on May 21st 1818, which was a small affair. These were the only ventures of this kind connected with this church. Some of the churches of other sects in the borough, were somewhat noted for their lotteries and far outstripped the good workers of Saint James' congregation.

The vestry wrote, in 1763, to the London Society, asking assistance "for two things very much needed, first a gallery and second a bell, which we alone of the many societies in this populous place, are desti-

tute of." But nothing seems to have been done until the 9th of April, 1770, when George Ross and Jasper Yeates were appointed a committee to purchase a bell, and to have it imported by Joseph Swift, of Philadelphia, to weigh five hundred weight and two-quarters, to be cast with the inscription, "St. James' Church, Lancaster, Pennsylvania, 1770." One hundred pounds had been collected for the bell, but it cost only forty-eight pounds, five shillings and ten pence, or about seventy pounds Pennsylvania currency. The original bill of it is among the fine collections of Mr. George Steinman. It was shipped by Mildred and Roberts, of London, on the vessel "Mary and Elizabeth," to Joseph Swift, merchant, of Philadelphia, on January 31st, 1771; and it was hung very soon in the belfry erected for it.

It rang in the steeple but five years, when the peals from Old Liberty Bell echoed over the land, proclaiming the birth of an Empire new in character, a grand confederation or union of States, soon to be a great republic, opening up a brilliant prospect to the nations of two continents. This great day was a stirring day in Lancaster. A military convention of fifty-three battalions from all the counties of Pennsylvania met in Lancaster this 4th day of July, 1776, to complete the organization of its quota of 6,000 militia fixed by congress, and to choose two brigadier generals to command. George Ross presided at the convention, having distinguished himself in the provincial assembly, councils and numerous conventions before this time. Among the names of the colonels from Lancaster county at the convention are the familiar names of Ross, Slough, Crawford, Green, Grubb, Ferce, Reigart, Thompson and Rautfaung. Daniel Roberdean and James Ewing were chosen brigadier generals, the latter a native of Lancaster county, having recently removed to near York. Many distinguished officers and men of influence from other places had come to our town. Here were organizing and uniting the Pennsylvania militia, as mighty phalanges determined to know only victory. It was a patriotic day, such as can hardly be imagined. It was known here that the resolution for independence had been carried in congress in committee of the whole. Bells were rung throughout the day and our old Saint James' bell surely and certainly rang many, many times on that 4th day of July. George Ross and some officers in the military convention were prominent in this church, as were General Hand, later of Washington's staff, Colonel Samuel Atlee, a hero of the early part of the revolution, and a successor of Ross in congress; William Atlee, then chairman of the county committee of safety and judge of the supreme court of the State one year later; Jasper Yates, very prominent in the cause; not a warrior, but contributing largely of his abilities and of his ample means, and afterwards a great justice of the same high court for twenty-five years, and still many other men who were serving in the great cause, even the manufacturer of muskets and bayonets who supplied the county at this time. Where could we find more patriotism and great men who were a power in a congregation of the same size?

A sketch of Saint James' up to the end of the Revolution, in any degree appropriate to go before "the Donegal Chapter of the Daughters of the American Revolution," must not be written without giving an account of the greatest act of the life of George Ross, Lancaster's signer of the Declaration of Independence; an act that we all pray will perpetuate his name to the people of a united country. He was very prominent in this church from the time its doors were opened for the worship of God, and for many years first warden.

Furthermore we must clear up a seeming incongruity; except to a close student of history, seeming to have George Ross in two distinct places at the same time. Of course, we find that Ross was not in congress until about two weeks after the declaration had been adopted. But in history we want facts only, and must have them.

The question of independence was introduced in congress by Richard Henry Lee, of Virginia, on June 7th, 1776, and in order to give ample time for debate, July 1st was fixed to take a vote. On this first day of July, congress being then in committee of the whole, Pennsylvania and South Carolina voted no; Delaware a tie, and New York excused; the other colonies affirmative. It was then asked to postpone the vote till the next day to get in the absent members, who would be sent for by the fastest express of the day. On July 2d, Morris coming in, changed Pennsylvania's vote to the affirmative by one majority, as did McKean change Delaware's to yes, after a round trip in less than a day to a place eighty miles off to bring him. South Carolina's vote was likewise changed, and on the evening of the fourth day of July the Declaration of Independence was finally adopted, all States voting affirmatively, New York being excused for a few days as they claimed to be waiting on authority to act. The disgraceful behavior of so many of the Pennsylvania delegation nearly set her people mad. It must have been a hard blow to Franklin, who was a leader on the floor for independence. It had proven a mistake to send a lot of Philadelphia Quakers to congress when they were sure to vote for peace and quiet. The constitutional convention was quickly summoned, and on July 15th it threw out the unfaithful members, reelecting only Franklin, Morris, Morton and Wilson, who had voted yes, and filled their places with sturdy and unflinching patriots that could be relied on to cling forever—George Ross, Clymer, Benjamin Rush and two others. The new members then signed the Declaration of Independence, being a few days after the whole New York delegation. Jefferson called them the post-signers. Ross was recognized in congress at once as second only to Jefferson, Adams, Franklin and several others of their class. His fine large signature fitly represents this statesman. He was an ornament to our county, and he died a few years later in the prime of life and ended a career still full of promise.

The good congregation drove off their pastor, Reverend Barton, for adhering to England and saying prayers for the king. He said he had taken solemn vows to support them and was still bound. And as nearly all Episcopal ministers were Tories, this good church had no place for them, and the doors were closed for seven long years. Barton was ordered to leave the country, but he went only within the British lines in New York, and died there in 1780. It is a matter of regret that no records of the church were kept during the time of the war.

According to rumor a number of revolutionary soldiers were buried at the same time in the burying ground toward Duke street. We are unable to verify this at all. There is another that some disorderly Whigs battered in the old front door early in the war, no doubt to show their hatred to Rev. Barton, who stayed here some time after his church was closed to him. Another idle rumor that the bell was presented by Queen Ann, reminds us that the inscription on the bell as it hangs to-day is "Pack & Chapman, of London, fecit, 1770. St. James' Church, Lancaster, Pennsylvania. Recast by Jos. Bernard & Co., No. 120 Nor. 6th street, Philadelphia, 1858."

Immediately after the close of the Revolution the congregation met and elected Rev. Joseph Hutchins minister, and in

May, 1781, sent delegates to a convention in Philadelphia to resolve on a plan ecclesiastical government, which was finally adopted almost coeval with the Federal and State constitutions. Rev. Ellsha Riggs and Rev. Joseph Clarkson were the next pastors of the church, the latter serving over thirty years, to the year 1830.

Many facts and romances, even love tales, ancient books and papers and other interesting matters that have come to our notice, or been given us by the kindness of friends, we regret being obliged to pass over. It was not proposed to go into the present century, so we will detain you only a moment longer to give an interesting description of the old stone church, shortly before being taken down in 1818, from a letter from an old gentleman who returned to the city after an absence of many years. After describing all the changes and improvements in the long period since he was a boy, he writes: "The most remarkable improvement in the town is the Episcopal church, which occupies the place of the venerable and time worn edifice that I remember. So great was its age and infirmities the congregation were obliged to have it taken down to prevent its tumbling about their ears. I shall never forget the last time I sat in it. Everything about the antique and sacred structure made an impression on my mind not easily to be effaced. Even the old sexton, John Webster, a colored man," etc.

The new church was consecrated by the venerable bishop on Sunday, October 15th, 1820, assisted by Dr. Clarkson, the pastor; Rev. W. A. Muhlenberg, the assistant, who was afterwards a very distinguished divine in New York city, and the Reverend Bull. The church was first extended to the east in the year 1850, and another time altered in 1870, and finally extended to the west and beautifully remodeled about the year 1880, when the handsome tower was erected.

Most of the blessings of the nation have come through the early God-loving people, who had come to these shores to erect their many altars in the new land, where where they might worship God free and unmolested, and where they might rear mighty sons who were to overcome the mighty oppressors and found a wonderful country, and then to fashion a wonderful system of government to take care of it. And no one can measure the good that the churches of these early people have done in the great work. Their impress is on the hearts and minds of the whole American people, and their lessons are engrafted in the laws and institutions of the brilliant galaxy of States.

From, New
Lancaster Pa
Date, Oct 28, 1896

REUNION OF VETERANS

Members of the Sabre Regiment Meet
in This City.

THE SEVENTH PA. CAVALRY

Many Old Soldiers Who Rode With the
Army of the Cumberland Respond
to Roll Call and Renew
Old Friendships.

The Seventh Pennsylvania Veteran Volunteer Association is now holding its nineteenth annual reunion in this city. This was the sabre regiment of the Army of the Cumberland. The headquarters of the association is at the Keystone House. Yesterday morning the members began arriving, many of them being accompanied by their wives. The veterans have now formed an association and the meeting is for the purpose of cementing old friendships and spending time together talking over the battles of the past and other army reminiscences. As the members arrived they reported to the secretary, Captain George F. Steahlin and they were presented with a handsome badge.

The meetings of the association are held in Grand Army Hall and the following are the officers of the association: President, Hugh Armstrong, Rawlinsville; vice presidents, John Myers and A. C. Dessinger, Marysville, Perry county; treasurer, Thomas McGovern, Carrick, Allegheny county; secretary, George F. Steahlin, Orwigsburg, Schuylkill county; committee of arrangements, George Rowe, John A. Taylor, David Harlan, H. C. Amer, Joshua Travis, Lancaster; J. H. Siegfried, Denver; William M. Stevenson, S. H. Mullin, Columbia; James Spindler, Christiana; Jacob Rhoads, Ellis Harlan, J. Cramer, Rawlinsville; Franklin Reese, Buck.

The first meeting was held yesterday afternoon at three o'clock, and was called to order by President Armstrong.

The minutes of the previous meeting were read and approved, after which the reports of the secretary and treasurer were read and showed the association to be in a prosperous condition.

Several resolutions were then read and adopted relating to members of the association who had died during the year.

The association decided to hold the next reunion at Mount Carbon, Schuylkill county.

The election of officers was next in order and the following were chosen: President, Lieutenant S. McQuade; vice presidents, Daniel S. Paull and T. G. Allen; treasurer, Lieutenant Deming; secretary, Captain George F. Steahlin.

After appointing a committee to revise the bylaws the meeting adjourned.

Last evening the members held a banquet at the Keystone House which was prepared by Proprietor D. Seiverling. Besides the members and their wives there were present a number of old veterans from this city. Mayor Smeltz was present and after the banquet made a few remarks. The menu partaken of consisted of oysters in every style, cold ham, bologna, tripe, dried beef, cold beef, fried chicken, potato salad, chicken salad, Saratoga chips, fish, pickles, celery, fruits, cakes, ice cream, coffee, tea, chocolate, wines.

After the menu had been partaken of Mayor Smeltz made the address of welcome, which was responded to by Mr. M. Brackbill, on behalf of the association in a very appropriate manner. Captain Vale responded to the toast, "The Sabre Brigade," Captain George Steahlin to the "Regiment;" Major C. C. Davis, to the "Company." Then followed other addresses by members of the association and others. The affair was a most enjoyable one. There was a great deal of interest taken in the proceedings here yesterday and the members were well pleased with their treatment here. The banquet was a fitting close to one of the most successful meetings ever held by the association.

Those who were present at the reunion were as follows: Capt. Geo. F. Steahlin, Orwigsburg, Schuylkill county; Major Chas. C. Davis, Harrisburg; Lieut. Michael Brackbill, Danville; F. R. Hutchinson, Pittsburgh; S. W. Hagenbuck, Pittsburg; O. P. Barr, Hagerstown, Md.; J. H. Wagner, Watsontown; H. D. Loreland, Lamar, Pa.; Jas. W. Hutchinson, Harrisburg; Jesse K. Robbins, Lycoming county; Capt. Beer Rielly, jr., Philadelphia; Samuel Winn, Frackville; Ezra Cockell, Middleboro, Ky.; Gideon Reber, Reading; H. W. Moore, Tremont; J. H. Dunlap, Coatesville; P. R. Kirk, Delaware county; Lieut. W. N. Grier, Green Tree, Chester county; G. O. Rowe, Lancaster; R. Hormel, Washington county; J. A. Saylor, Lancaster; Capt. C. W. Boone, Kingston; J. H. Smith, Darby; Isaac M. Tremont, Schuylkill county; Isaac S. Keith, St. Louis, Mo.; Samuel Kramer, Frackville; H. C. Anne, Lancaster; Hugh Armstrong, Rawlinsville; Ellis Harlan, Truce; Abraham Keppelley, Gap; David Harlan, Lancaster; J. L. Travis, Lancaster; John Cramer, Rawlinsville; Ephraim Mattern, Roxboro; Chas. H. Ebert, Reading; Henry Lott, Reading; J. G. Coohon, Mt. Car-

Abraham Haines, Reading; J. H. Seigfried, Denver, Lancaster county; W. J. Thompson, Sunbury; John H. Rhoads, Marysville; Jas. W. Rhoads, Marysville; Capt. D. W. Rank, Limestoneville; A. J. Arnold, Marietta; G. Z. Bletz, Mifflin, N. Y.; J. W. Hartman, Elk county; W. M. Stevenson, Columbia; Daniel Fall, Fulton county; T. G. Allen, Lieut. T. H. Rickert, Pottsville.

The members will meet this morning at nine o'clock at Grand Army Hall when the day will be devoted to excursions and sight seeing.

From, *New Era*
Lancaster Pa
 Date, *Nov 6 1896*

LOCAL HISTORY.

SOME INTERESTING FACTS PRESENTED

Details of the Project for Locating the National Capital in Pennsylvania — The Christiana Riots—One of William Penn's Deeds.

Among the referred questions answered at the meeting of the Lancaster County Historical Society this afternoon was the very interesting one "Was there ever any serious idea of locating the capital of the country on the Susquehanna?" by Hon. W. U. Hensel, who said:

"On the 7th of March, 1789, Jasper Yeates, who was a prominent jurist of Pennsylvania, resident in Lancaster, sent to the Federal Congress, on behalf of the corporation of Lancaster a lengthy communication setting forth reasons why Lancaster should be selected as the permanent place of residence for the Federal Congress. The original of this paper is in the possession of D. McN. Stauffer, of New York, and it was published in the Lancaster *Intelligencer* December 29, 1886, as part of an address by Mr. Hensel before the Lancaster Board of Trade. The argument upon the selection of a site for the Federal capital began in the Federal House on September 3, 1789, and was, according to McMaster, "one of the longest and most acrimonious the members had yet engaged in." Every one of the fifty-nine had something to say; and,

though the eastern members were indisposed to consider the subject, being driven to it, they caucused with the representatives from the Middle States, and concluded that the capital, keeping close to the centre of population, wealth and territory, and with easy connections with the Atlantic and Ohio river, should be located at least somewhere on the east bank of the Susquehanna. When Lee challenged the advocates of this plan to name a place meeting these requirements, it was then the claims of our own Columbia were presented. Says the historian:

"Hartley took him at his word and answered him. Wright's Ferry was such a town. It stood upon the east bank some thirty-five miles from sea water. As for the Susquehanna, so great was the volume of its waters that ships could at any time of year sail up it to the waters of Otsego lake. Three fine rivers ran into it from the north, the west and the south. The Tioga was navigable for a great distance, and was connected by an easy portage with the Genessee, which emptied into Lake Ontario. The Juniata nearly connected with the Kiskiminetas, and that with the Ohio. A short land-carriage joined the head of the west branch with the Allegheny, which gave easy connections with the frontier towns of Kentucky. As to the town, it was no mean place. But ten miles separated Wright's Ferry from the greatest city of America. The climate was salubrious. The soil and the river yielded plentifully. If the honorable gentleman was disposed to give attention to a dish of fish he could find none finer than could be drawn from the waters of the Susquehanna. 'Then, why not,' said Lee, 'go at once to Yorktown?' Why fix on the banks of a swift river when it is possible to occupy the shores of Codorus creek?"

"He was assured by Goodhue that the Susquehanna was much to be preferred. There was the centre of territory. The centre of population, it was true, lay to the northward. But the eastern members were ready from a spirit of conciliation to let that pass. They well knew that the centre of population would not change for ages, and that when it did the movement would be to the eastward, not to the south; to the manufacturing, not to the agricultural States."

The passionate southerners protested and there was much mind measuring of the relative distances of points north and south, east and west to Wright's Ferry. Peach Bottom was even named as a compromise. The proposition to appoint a commission to select a spot on the banks of the Susquehanna prevailed by 28 to 21 after days of ill-natred debate. The Senate amended the bill and made the location one mile from Philadelphia. The House sullenly concurred and adjourned. It was nearly a year later that the vote was reconsidered and the capital site fixed on the Potomac.

Christiana Riot Aftermath.

On behalf of Mr. Ambrose Pownall, of Sadsbury towship, W. U. Hensel presented to the Society two pages from the magistrate's record of the late Joseph D. Pownall, J. P., of Sadsbury township, upon which was recorded the Coroner's inquest upon the body of Edward Gorsuch, the Maryland slaveholder, who was killed in what passed into history as "The Christiana Riot," an account of which was the subject of an interesting paper some months ago read before the Society by Thomas Whitson, Esq. The following is a transcription of this inquest:

LANCASTER COUNTY, SS.:

"An inquisition indented taken at Sadsbury township, in the county of Lancaster, the 11th day of September, A. D. 1851, before me, Joseph D. Pownall, Esq., for the county of Lancaster, upon the view of the body of a man then and there lying dead, supposed to be Edward Gorsuch, of Baltimore county, Maryland, upon the affirmations of George Whitson, John Rowland, E. Osborue Dare, Hiram Kinnard, Samuel Miller, Lewis Cooper, George Firth, William Knott, John Hillis, William H. Millhouse, Joseph Richwine and Miller Kuott, good and lawful men of the county aforesaid, who, being duly affirmed and charged to enquire on the part of the Commonwealth when, where and how the said deceased came to his death, do say upon their affirmations that on the morning of the 11th inst. the neighborhood was thrown into an excitement by the above deceased and five or six persons in company with him, making an attack upon a family of colored persons living in said township near the brick mill, about four o'clock in the morning, for the purpose of arresting some fugitive slaves, as they alleged many of the colored people of the neighborhood collected, and there was considerable firing of guns and other firearms by both parties. Upon the arrival of some of the neighbors at the place after the riot had subsided, found the above deceased lying on his back or right side dead. Upon a post-mortem examination made by Drs. Patterson and Martin in our presents, we believe he came to his death by gun shot wounds that he received in the above mentioned riot caused by some person or persons to us unknown.

In witness whereof as well as the aforesaid justice, as the jurors aforesaid, have to this inquisition put their seals on the day and year and at the place first aforesaid mentioned."

JOSEPH D. POWNALL, Esq.

George Whitson (L. S.), John Hillis (L. S.), John Rowland (L. S.), William Knott (L. S.), E. Osborue Dare (L. S.),

Samuel Miller (L. S.), Lewis Cooper (L. S.), Joseph Richwine (L. S.), Hiram Kinnard (L. S.), George Firth (L. S.), Wm. H. Millhouse (L. S.), Miller Kuott (L. S.)

Some of the names of the jury are strongly suggestive of Quaker origin, and the language of the verdict indicates their sympathy with the anti-slavery cause. In offering the paper, Mr. Hensel emphasized the great historical interest which attached to this event. The occurrence has almost passed out of the common mind, and yet, in its day, this riot threatened to provoke such a conflagration of war as subsequently followed the "John Brown raid." Gorsuch was of a conspicuous family in Maryland, and his brother was an Episcopal minister, who most severely arraigned the civil authorities of Pennsylvania for their supineuess in allowing the murderers of his brother to escape. Wm. F. Johnson was at that time Governor of Pennsylvania, having as Speaker of the Senate succeeded ex-officio to Francis R. Shunk, who died in the gubernatorial office. The riot occurred in the midst of that campaign, and it is said that Johnson, who was in Philadelphia at the time, passed westward on the railroad without stopping at Christiana, where the dead body of Gorsuch lay. He was a Whig and was charged with permitting his anti-slavery sympathies to weaken his enforcement of law as an executive; and so strong was the pro-slavery feeling at the time in Pennsylvania that the incident is said to have largely contributed to his defeat by Bigler, the opposing Democratic candidate.

A William Penn Deed.

In answer to a referred question as to what is a "William Penn Deed," Mr. Hensel exhibited an original deed from William Penn for three hundred and seventy-five acres of land situated in that portion of the "Chester Valley" which runs through Lancaster county beginning at Quarryville. It is signed with the genuine signature of William Penn himself and is written on stout parchment, with his seal. The full text of the deed is as follows, and the land, therein described rather indefinitely, comprises the tract upon which Ambrose Pownall now resides, east of Nobleville in the township of Sadsbury:

"This Indenture witnesseth yt William Penn of Horminghurst in the county of Sussex, Elgd., for & in consideration of Twelve pounds four shillings to him in hand paid Hath by these presents granted Three Hundred Seventy-five acres of Land Cleare of Indian incom-branches in the Province of Pennsylvania (towards the Susquehanna River) to John Kennerley of Shavingta, County, Chester cheese factor his heirs and assignees & him there of enfeoffed every acre to be computed according to the statute of ye thirty-third of King Edward the First to have and to hold to him his heires

d assignes for ever together with all every the Lands Isles Islands Mynes Mineralls (Royall one Excepted) woods fishings hawkings fowlings & all other Royalties profits comodities & hereditaments insoever unto the same —belonging Yleiding & paying therefore yearly and every year unto the sd William Penn his heirs and assignes imediatly from and after the expiration of the first five years next after the day of the date hereof the Rent of one shilling for every hundred acres of the sd Three hundred seventy five acres NEVER-THELESS the sd William Penn for himself his heirs & assignes dote agree to & with the said John Kennerley his heirs and assignes yt ye sd Rent of oue shilling for every hundred acres of ye sd three hundred seventy five acres is only to becom due & payable imediatly from & after the taking up & seating of ye sd lands & not before & proporeanably for ye sd rate for every Quantity there of yt shall be taken up & seated & not otherwise, & the said William Penn hath Made Thomas Loyd Robert Turner Willm Markeham Arthnr Cooke John Goodson Saruuel Jenings Samuel Carpenter or any three of them to Deliver Seven thereof accordingly in Witness where of the sd Willm Penn hath here unto sett his hand & seale this Sixteenth Day of ye fifth Month Called July In ye year of our Lord One thousand six hundred Ninety one.

WM PENN [Seal]

Signed sealed and delivered in the presence of us

SUSANNA MORRY
JEAN X JEND
her mark

Wm Penn to John Kennerley.

From, *New-*

Lancaster Pa

Date, *Nov 10 1896*

BOWMANVILLE.

Historical Sketch of the Village and of Samuel Bowman, By Whom It Was Founded.

The following paper was read by Hon. A. G. Seyfert at last Friday's meeting of the Lancaster Historical Society:

On the largest tombstone in the Mennonite graveyard in the rear of the new Mennonite church, near the village of Bowmanville, is the following inscription.

"In memory of Samuel Bowman; was born Dec. 1, 1799. Died January 19, 1857,

aged 57 years, 1 month and 18 days. Here rest the ashes of the founder of the village of Bowmanville, the capital of Brecknock."

Mr. Bowman was born at Bowman's mill, in Alleghany Valley, Berks county, on the first day of December, 1799. His father was a Swiss Mennonite, whose ancestors had emigrated to America on account of the religious persecution that followed the revocation of the Edict of Nantes by Louis XIV. His mother was Nancy Huber. Of his early years little is known, except what we learn from John B. Good, who knew him more intimately than any one else. He tells us that his mother in early childhood noticed that he was different from the rest of the children and was much concerned about him, not knowing whether his peculiarities indicated mental vigor or imbecility.

As soon as he was sent to school, however, it became evident that he had a natural fondness for learning, and he soon made such progress that he far outstripped all his schoolmates. English schools had no existence in those days in the vicinity where Bowman was born and raised. The only language heard in his father's family or for many miles around was Pennsylvania German. He, however, studiously applied himself to the study of English and with the aid of the best dictionaries to be had he made wonderful progress. After he attained all the knowledge he could from the crude country school of his neighborhood, he attended the Churchtown Academy, where he had the opportunity of learning to converse in English. Here he studied surveying, which he afterward so extensively and successfully practiced for many years, and in which he attained much skill and accuracy. His clear head and logical mind were eminently fitted for practical geometry. His love of justice and equity, and his high character for honesty and uprightness of purpose all combined to make him afterwards the most successful surveyor in the northeastern end of the county. In his library were found some of the best classical authors in the English language. From 1815 to 1820 he was during the winter months engaged in teaching school. Surveying, scribbling and ordinary labor took up the rest of his time. As a teacher he acquired a wonderful reputation among his neighbors for the great amount of knowledge he possessed, and was especially famous for his success in keeping good order and governing his school. Some of his pupils are still living and acquainted as they are with modern school discipline, say, "It was not so in Sam Bowman's school." His life was one of constant and unremitted toil of mind and body. He had a laudable ambition to be esteemed a correct and competent business man, and all who knew him and had any business transaction with him, can bear testimony to the ability and honesty with which his affairs were conducted. He was a man of great power and worth, the ideal leader and adviser around whom his neighbors flocked for advice. The centre of a community, which he founded; the father any settlement may be proud of. Like the mighty oak in a great forest, he was the giant among those who gathered around him. I am digressing from my subject, but no sketch of any place is completed unless something is known of the founder. It is true most admirable biographical sketches of this marvelous man appear in several of our county histories, but his noble, rugged character is deserving of a wider acquaintance, and for that reason I have at some length referred to him. In 1820 Mr. Bowman built a house on the southeast corner where the road leading from Reamstown to the Plow Tavern crossed the State road. The house was arranged for keeping a country store. Here he commenced the mercantile business immediately after the building was

finished, and was succeeded by his son-in-law, Jonas Musselman, and he in turn by his son, J. B. Musselman, who does a flourishing business at the old stand today. This was the first house of the now thriving village and from whence the name of the place was derived. Martin Bowman erected the second house; Daniel Bowman the third, John B. Good and Peter B. Good followed with substantial stone buildings. The latter built upon the northwest corner of the cross roads and opened a hotel, the only public house the place ever had. Now the village contains over a hundred houses, many of beautiful modern design, four churches, two Mennonite, a Lutheran and Reformed, an Evangelical Methodist and a handsome, substantial two-story schoolhouse. In 1840, just twenty years after the first house was erected, a postoffice was established at Bowman's store and named Bowmansville. Mr. Bowman was appointed postmaster, the only office, outside of Justice of the peace, he would accept, the latter only for the convenience of acknowledging his legal papers. The establishing of a postoffice and naming it after the founder with the attachment of ville to it was a fortunate occurrence, for by it the place received its baptism by the authority of the department at Washington, or else more than likely the village would be known to-day by the inelegant title of Buckstown.

About a mile southeast of the then hamlet lived an old bachelor, Samuel Good. He was an eccentric old hermit, whose chief delight was in a flock of sheep, but he had a singular hatred for any sheep which was so unfortunate as to have black wool. In other words he had more contempt for a black sheep than for his satanic majesty. This the villagers knew, and one morning as Good viewed his flock he was amazed to find a black buck among them. He accused certain ones from the town of having perpetrated the joke, and from that morning on he called it Bucktown, or in Pennsylvania German, Buckstettle. The name stuck to it like wax and is now and then heard yet when one wants to refer to the place in a contemptuous way.

One of the "eyesores" to many of the village people was the Mennonite meeting house that stood on the square for many years. From 1870 to 1880 the village enjoyed quite a building boom and the real estate became too valuable for hitching posts and was sold, the old stone building or meeting house removed and a new one erected by members of the Mennonite church near Von Neida's mill, about a mile south of the village. In one end of the old church lived for many years an old woman, whose name I have forgotten. She was the sexton of the meeting house and a terror to the boys who played upon the village green. In this quaint old house of worship preached for many years, every fourth Sunday, Jacob Moseman, a learned Prussian Lutheran, who forsook that church and joined the Mennonites, and was undoubtedly the ablest minister that church ever had in the eastern end of the county. The hitching posts and the old shed upon the village green were never sufficient to accommodate all the teams when Moseman's turn came to preach. In 1851 a new Mennonite meeting house was erected several hundred yards south of the village on the edge of a grove of magnificent pines, but three partly decayed trees remain, standing as sentinels of the many giants that stood there half a century ago. The new church has had but few members since its organization forty-five years ago. It was originally supplied by ministers from Montgomery and Bucks counties, but in 1830 Rev. Solomon Ott was ordained and has proclaimed the gospel for thirty-six years in the little church beside the pine grove. On the same road north of the town stood the little stone school house, now the site of the handsome school building of the town. Here

Brecknock's fight for the free school system was repeated. What occurred in every other of the little temples of learning, the story of which when told is as interesting as Eggleton's "Hoosier Schoolmaster." From 1820, when Bowman built the first house, up to 1860, a period of forty years, the village made but very little improvement. Bowman's store and dwelling, the hotel, the residence erected by John B. Good on the northeast corner of the cross roads and now occupied by Squire Stover, a brick dwelling a little north of Good's house and then occupied by Joseph Musselman, another brick house west of the hotel erected by Jonas Musselman and occupied by his son, Israel, the dwelling, shoemaker shop and tin shop that stood on the edge of the hitching post ground of the Mennonite church, and occupied by Benjamin Lausch, the village shoemaker, and his son, Reuben, the tinsmith of the hamlet, the farm buildings of Daniel Bowman, another most substantial and large dwelling house then occupied by Jacob Hoover and now by Michael Witmer, and a brick dwelling now owned by G. L. Bowman, of Reading, and occupied by John M. Weaver, were all the houses the village contained when the civil war broke out in 1861. Reuben Lausch, who hammered tin in the second story of his father's house and later in a commodious shop erected near his residence, was a man of far more than ordinary ability. He not only illuminated the homes of the neighborhood with the first coal oil lamps, but his genial, well-informed mind was a source of delight to the young men who gathered in his shop to listen to his interesting talks. In 1861 the war excitement created a stir in the village that was not surpassed by any other in the county. An immense pole was erected and a large flag flung to the breeze. This suggested the idea to some one that the village ought to have a large bell. A tall pole with a frame was put up on the corner of the tin shop, a bell hung in the frame, and for many years the shoemaker or the tinsmith rang the bell morning, noon and night, and also at the death of anyone in the entire neighborhood. At the tolling of the bell for some one's funeral it broke; the second was bought but broke when put in place; the third was purchased and put upon a new frame erected in the rear of the old Bowman store stand, where the custom of ringing the meal time hour three times a day to all the inhabitants for miles around is still observed. This quaint observance is part of the daily life of the village to which everyone has become so used that to do without it would be like omitting an event of the day. No township in the county witnessed such exciting times as Brecknock did during the war. The district was strongly slavery, and contained many outspoken disloyal men who would defiantly at any public gathering yell for the Confederacy. Many of them were densely illiterate and had no more conception of the principle at stake than they had of the French revolution. The inhabitants of the capital of Brecknock to their lasting honor and credit were all loyal and stood by the flag that floated from the village flag staff. The Silver Hill rebels, as they were called by the villagers, were a terror to all law-abiding people. Philip Huber, the Berks county chief and organizer of the Knights of the Golden Circle, or Enemies in the Rear, came to Bowmansville and held a public meeting at the hotel then kept by Samuel Eshleman. The Saturday afternoon was a memorable event for the loyal people of the town. Huber, surrounded by several hundred of disloyal, cowardly enemies in the rear, many of whom came across the line from Berks county, was in his glory, and made the most treasonable speech that was ever publicly delivered in Lancaster county. The excitement was intense. This was the same Huber who afterwards was ar-

at a public sale and put upon a rail
 added to Rearstown, followed by all
 people at the sale. And later when he
 marched to Reading at the head of the
 Heidelberg brigade was run out by the fire
 engines which he thought were cannons.
 The first political meeting ever held in
 the village was a Lincoln meeting in 1860.
 The speech making took place from the
 porch of John B. Good's house opposite
 the hotel. The New Holland band was
 present and caused an unusual crowd to
 assemble. Brecknock has reversed herself
 politically, and to no cause can the result
 be attributed so much as to the disgusting,
 treasonable expressions of those who were
 in open sympathy with the Confederacy,
 and yet too cowardly to go and assist
 them. The fight for free schools and war
 times in Brecknock would make a sub-
 ject for an interesting volume. As Bow-
 mansville has improved, so has the town-
 ship, and to-day no more thrifty, honest,
 conscientious and enterprising people are
 to be found anywhere in the county than
 in Brecknock.

From, *New*

Lancaster Pa

Date, *July 8 "1897*

OUR LOCAL HISTORIANS

An Unusually Interesting Meeting
 Held Yesterday.

VALUABLE PAPERS READ.

Fine Exhibition of Relics of Ancient Days.

The Annual Election of Officers.

Last Night's Reception

at the Iris Club.

The regular monthly meeting of the Lancaster County Historical Society was held yesterday afternoon at the rooms of the Iris Club on North Duke street. President Steinman presided and after the meeting was called to order the minutes of the last meeting were read and approved.

The members proposed at the last meeting were elected, when the following were proposed for membership: Hon. Marriott Brosius, E. Beverly Maxwell, Mechanics Grove; B. Frank Breneman, Dr. H. M. Alexander, Marietta; C. A. Fon Dersmith. H. E. Slaymaker,

Miss S. J. Meyer, Mrs. Mary N. Robinson, Monroe B. Hirsh, Dr. B. Lincoln Chandler, Hon. Milton Heidelbaugh.

Mr. Sener moved that Dr. W. H. Egle and John F. Meginniss, of Williamsport, be elected honorary members. They were unanimously elected.

President Steinman announced the appointment of Geo. Ross memorial committee, the names of which have been published in these columns.

A number of books and pamphlets were donated by a number of people, chief among whom was Dr. W. H. Egle, of Harrisburg. The thanks of the society were tendered the donors.

Mr. Samuel Evans, of Columbia, on behalf of the trustees of Donegal church presented a gavel and block taken from the "Witness Tree" at the old church. In presenting the gavel Mr. Evans made the following brief remarks:

"On behalf of the trustees of Donegal Presbyterian church, I present to the society a gavel and block taken from the 'witness tree' which stands in front of the church. In the early part of June, 1777, when the British army started from New York for Philadelphia, the supreme executive council sent a message to Colonel Bertram Galbraith, in the borough of Lancaster, to call out the militia. Colonel Galbraith sent messengers to Colonel Greenawalt, of Lebanon, Col. James Watson, of Colerain, and Col. Alexander Young. When the message to the latter arrived at Donegal church on Sunday, June 16, 1777, services were being held. The congregation adjourned without waiting for the benediction. They all formed a ring around the tree and placing the pastor, Colin M. Farquhar, in the midst made him take off his hat and hurrah for the success of the patriotic cause."

A vote of thanks was tendered the trustees for the gift. The gavel bears the following inscription: "Presented to Lancaster County Historical Society, Lancaster, Pa. Taken from the 'Witness Tree,' at Donegal Church, June 16, 1777. Presented by trustees of Donegal Church. Samuel Evans, Harry N. Wiley, Sol. Hoover."

The election of officers was the next business transacted when Mr. Hensel moved that all the old officers be re-elected and that the secretary cast the deciding vote. The officers are as follows:

President—George Steinman.
 Vice Presidents—Samuel Evans,
 Joseph C. Walker.
 Recording Secretary—F. R. Diefenderfer.
 Corresponding Secretary—W. W. Griest.
 Librarian—Samuel M. Sener, esq.
 Treasurer—B. C. Atlee, esq.
 Executive Committee—Hon. W. U. Hensel, Horace L. Haideman, Adam Geist, Rev. C. B. Shultz, Dr. C. A. Heish, Joseph W. Yocum, R. M. Reil.

P. C. Hiller, C. Billingsfelt, Prof. H. L. Bitner.

Dr. J. L. Ziegler, of Mount Joy, read his paper on "Old Donegal Church." It was a lengthy paper, but contained much that was interesting. A vote of thanks was tendered the reader.

Dr. W. H. Egle, State librarian, was called upon to make a few remarks. He said he was not an impromptu speaker and did not expect to speak. He was deeply interested in Dr. Ziegler's paper, as he feels great interest in the Lancaster County Historical Society. His ancestors settled in Cocalico and this gives him membership in several societies. He was glad the society began to do good work. He was present several years ago when an organization was effected. The society had been sleeping for several years and he was glad they had awakened. The society ought to secure permanent quarters. At the last meeting of the Pennsylvania Germans he was appointed a member of the committee to establish permanent quarters. He felt like establishing the headquarters in this county, as it should be established in a good old German county. If the society should succeed in securing a permanent home he has no doubt that the effects of the Pennsylvania Germans will be given into the care of the local society. There is no county in the State so rich in historic lore as Lancaster county, and he wished the society success. Mr. Egle said he was a member of the Dauphin county society and they have their own headquarters. He congratulated the local society on the good work they are now doing. He said the society should preserve all the county newspapers, as the history is there.

Dr. J. W. Houston followed with his paper on the "Industries of the Upper Octorara." Dr. Houston used a map to show the members the different places along the creek where the industries are or were situated.

JAMES SPROUL.

Mr. R. J. Houston's paper, a biographical sketch of James Sproul, was read by Mr. Hensel. The paper is as follows:

In the early settlement of the territory now included in Lancaster county, the portion north of the Mine Ridge was occupied mainly by those speaking the German language, while those speaking English "took up" the portion south of that ridge and familiarly known as the "Lower End." Of these the emigrants from the north of Ireland, usually termed "Scotch Irish" from their Scottish ancestry, were the most numerous, the English Quakers coming next in point of numbers.

Subsequent settlers naturally divided in the same manner, each family trying to locate among those speaking a familiar language; and this rule holds good in the main to this day.

Early in the spring of the year 1796 Charles Sproul, a native of County Armagh, in the north of Ireland, with his wife and family sailed for Philadelphia, his son James Sproul, the subject of this sketch being then a lad of eleven years of age. The whole family, including father and mother, would seem to have been

liberally educated for that time, and with a rigid regard for the Bible and its teachings as understood by the Scotch Irish pastors of the Covenanter and Presbyterian churches of 100 years ago.

After the usual stormy passage of nearly three months they arrived safely in Philadelphia and located in that city, but not liking the city they soon removed to Spring Mills, in Montgomery county, where James supplemented his Irish education with a winter or two in the not very promising country schools of that day. That James made the best use possible of these limited opportunities to secure an education cannot be doubted in view of his subsequent career.

He was anxious, however, to get to work, and being a born mechanic had a strong desire to deal with and manage machinery. His only opportunity for this near his home was in a country mill, so he prevailed on the miller to take him as an assistant.

In a few months he had so mastered the details of the mill that it is said he knew more about the machinery than the owner and made small repairs that the owner could not have done; but the mill needed greater repairs than he was capable of making, so a millwright was secured, and James became his helper. In this position he was entirely at home and became so useful and efficient that the millwright determined to secure him and between them, they procured the miller's consent to his leaving to learn the trade of a millwright.

In this he rapidly became an expert and followed it for several years, working along the Schuylkill river and its tributaries on all kinds of mills and on all sorts of machinery propelled by water. While here he assisted in building the first mill for rolling iron erected by the Phoenix Iron Company, on the grounds where their present enormous plant is located.

On leaving the Schuylkill he came to Doe Run, in Chester county, and formed a partnership with the Clarks, a firm of contracting millwrights, but the war of 1812 to 1815 was now on and the price of iron was advancing rapidly and young Sproul thought he saw a fortune in the business.

He accordingly formed a partnership with Frank Park and together they erected a forge at White Rock, on the east bank of the west branch of the Octoraro, in Colerain township, this county, near where White Rock station now stands. Before the forge was ready to operate Park got tired of the venture and withdrew from the firm, but Sproul stuck to it, probably receiving some financial assistance from the Colemans, who were also Scotch Irish from the County of Donegal.

On the completion of the plant the price of iron was falling and the war was nearing its end, so that the venture was not nearly so profitable as he had hoped, but he had a good, well-built forge as compared with others and he ran it quiet successfully for some twelve or thirteen years, making considerable money. While here he secured quite a large interest in Black Rock furnace, four miles up the stream from White Rock. He was also interested with Edward Coleman in the Conowingo rolling mill on the site or near the Conowingo furnace and with one of the Grubb family in the forges at Codorus, York county. Robert Sproul, a younger brother of James, managing them.

By this time Sproul had established quite a reputation as a successful iron master, and he determined to concentrate his operations, which in his opinion had become so much scattered that he could not personally supervise their workings. So he leased his White Rock forge to John Alexander, another representative of the Scotch Irish of Lancaster county, and purchased from John Withers a large tract of land with three forges on it in Sads-

bury township, on the west bank of the east branch of the Octoraro, so fully described in an article just read. He removed to these forges in 1828 and after enlarging and improving the same commenced operations.

His intention now was to make a very superior iron and sell the same for special use, at prices considerably above ordinary hammered iron and in this was fairly successful.

The forges were known as the Upper and Lower Sadsbury forges and the Ringwood forge. The Upper forge was arranged to refine the iron and make it into what was known as "anthonies," when it was transported to the lower or chafery forge, where a higher welding heat was given to it and it was hammered into the required shapes.

The pig iron was boiled or puddled in much the same manner as now, but the process was very crude, much longer, more laborious and less productive of finished iron than now. Very much of the iron passed off as cinder in the operation and every forge had banks of cinder around it. Mr. Sproul knew that large quantities of iron remained in this cinder, and therefore built an addition to the upper forge expressly to deal with these immense cinder piles and was successful in reclaiming about forty per cent. of the weight of the cinder in iron, though the quality of this cinder iron was not nearly so good as the other iron.

This cinder addition, however, was very profitable and all the cinder on the ground and all that was made was put through this process. This gave Mr. Sproul quite a variety of irons, at a variety of prices, so that he could accommodate all customers, and he did quite a thriving business.

He sold considerable iron to the hardware stores and manufacturers of Lancaster, Wilmington and Philadelphia, but his best customers were Whitney & Co., of Hartford, Conn., who were large manufacturers of fire arms. He hammered this gun iron into octagonal shapes, from $\frac{3}{4}$ to $1\frac{1}{2}$ inches in diameter and while it was necessary to take only the very best stock, employ only the most skilled workmen and exercise the greatest care in making it, the buyers were willing to pay a good price for it and Mr. Sproul found it profitable to strive for their trade, which he secured almost entirely and continued to hold until his death.

The raw material he found best adapted to his use was the Cornwall and Colebrook pig iron with a small percentage of good wrought scrap. As soon as his business got to running smoothly he purchased what was known as the Hamilton tavern on East King street, this city, which occupied the ground on which the house of Geo. Nauman, esq., and the two houses next east of it are built.

He reserved a portion of the yard of this tavern for his own use and made arrangements that the sellers of the pig iron should deliver to that point, where his teams loaded it and hauled it to the forges. Sproul's wagon was drawn by six mules or horses and made as a rule two round trips per week, though in seasons of great activity sometimes three trips were made. Their load was $1\frac{1}{2}$ to $2\frac{1}{2}$ tons according to the condition of the roads. The teamsters carried hay and feed for their teams and bedding for themselves. When there were orders from Lancaster parties for finished iron the teams would have loads both ways, but more frequently they went to Lancaster empty.

When Mr. Sproul came to Sadsbury he was over forty years of age and unmarried, having already been too busy to marry, but in 1830 he was married to Miss Annie Johnson. Seven children blessed this union—Charles N., now living in Philadelphia and unmarried; James C., died in infancy; Margaret A., married to Robert H. Hodson and living near New London, in

Chester county; William H., married to Dora Slockom, daughter of the late Samuel Slockom, of Christiana, now living in Chester, Delaware county, Pa.; Mary D., married to John T. Dewitt, and living in Cecil county, Maryland; James, married to Mary Slockom, daughter of Samuel Slockom, and living in Chester, Delaware county, Pa.; and Robert C., living in New London, Chester county, and unmarried.

Whatever Mr. Sproul forgot or neglected by reason of his active busy life, it cannot be said that he forgot or neglected his early Irish religious training, and the Sproul mansion, we are assured, was rather a doleful place on Sunday to the houseful of youngsters named above. The place was quite secluded and they were not permitted on that day to go visiting or leave the house except to go to church. Newspapers, of course, were wholly unthought of and the only books permitted were the Bible, the larger and shorter catechisms, Fox's Book of Martyrs, Baxter's Saints Rest and his Call to the Unconverted supplemented by the Westminster Confession of Faith and perhaps a volume or two of carefully selected sermons of the 17th century. The Pilgrim's Progress was not quite orthodox, being of Methodist origin. It was rather tough on the rising generation, but since they have grown up it cannot be seen that they were hurt by it.

The story frequently told of James Sproul, that while a young man, employed as a wood chopper by the Colemans, he secured his first promotion by sending in an order from the woods to the store, so beautifully written that he was at once sent for and put into the counting room, seems to be like so many similar stories, wholly without foundation. He was never employed by the Colemans in any capacity, though they were always his fast, firm, unwavering friends, and on more than one occasion when things went wrong with him and he was in great danger of falling, they came to his assistance. For many years preceding his death, however, it cannot be said that he required any financial aid.

He died January 7, 1847, aged sixty-two years, possessed of quite a large estate.

After Mr. Sproul's death the forges were rented to different parties who ran them with varied success. Some of them ran at times until the close of the war of the rebellion, but the expensive hauling by wagons, the growing scarcity of charcoal, the cheapness and general introduction of steam power as a motor, the immense rolling mills that grew out of this, and perhaps above all, the more scientific manipulation of the iron in immense quantities, were too much for the country tilt hammer men with their single advantage of a cheap water power, so they gradually faded away and are gone.

The reader claims no credit for the above sketch. The subject of it died fifty years ago. To-day none of his active contemporaries can be found, and his living children were all too small in his life to understand or remember much of his varied operations. So that it was extremely difficult to trace his career with accuracy. It may be said to be the joint contributions of his descendants, mainly of Wm. H. Sproul, of the firm of Sproul & Lewis, wholesale grocers, Chester, Pa., who is his third son.

Thomas C. Whitson, esq., made a few remarks on the paper of Mr. Houston, which was followed by a brief paper by Rev. J. H. Dubbs, D. D., on "The Helffenstein Letters." After the reading of this paper an adjournment was taken and luncheon served.

The meeting or rather both meetings were very largely attended and also interesting. During the interval between five and seven o'clock those present spent their time inspecting the various exhibits on the second floor. The evening session was not as largely attended as the afternoon one, as many of the guests and members left after Payne had served the luncheon.

THE EVENING SESSION.

The evening session was called to order at seven o'clock by President Steinman. He extended an invitation on behalf of Donegal Chapter, Daughters of Revolution, to the historical society to meet them at the Iris Club on Wednesday next between the hours of ten and twelve o'clock in the morning.

Secretary Diffenderfer then read the names of the following persons, who were proposed for membership in addition to those proposed in the afternoon: Mrs. W. P. Brinton, Mrs. R. J. Houston, Mrs. J. W. Houston, Mrs. A. E. Whitmer.

Mr. William B. Wilson, of Philadelphia, then read his paper on "The Wire, Rail and Bridge in Lancaster County." A vote of thanks was tendered to Mr. Wilson for his paper.

Dr. J. L. Zigler had a number of fine photographs of the Donegal church and cemetery. These he presented to the Iris Club.

W. M. Franklin, esq., was next on the programme to read a paper. His subject was "The People Who Made Lancaster County." At the conclusion of his address he was tendered a vote of thanks by the society.

Mr. Sener made a motion that all papers read at the meeting be published in pamphlet form, which will be done.

Mr. Robert J. Houston made a few remarks concerning the reminiscences of Reuben Chambers. He read a letter from Mr. J. B. Bachman, of Columbia, concerning one of his funny anecdotes.

After a few remarks by Mr. Egle the society adjourned.

THE EXHIBITS

One large room on the second floor was set apart for the various exhibits and there were many of them. Chief among them were photographs of the spring, where Madam Ferree first settled, where King Tanama was buried, maps of Paradise, G. A. E. Whitmer; Anti Masonic Herald, Republican "Telegraph," Lancaster "Free Press," J. B. Warfel; Lancaster "Journal" and other exhibits, Mrs. H. C. Carpenter; Apostles' Creed paraphrased, W. A. Heltshu; names of the slaves in Lancaster county, 1775, J. B. Eshleman; old map of Lancaster city, Mrs. C. F. Rengler; picture of the birthplace of Robert Fulton, Dr. C. A. Heinitch; exhibits from the Juliana library, Geo. Steinman; Dr. Egle's ex-

hibit of the original deed of the Inc purchase and others; an old hymn book, Dr. J. H. Dubbs; sword worn by General Steele at the surrender of Cornwallis at Yorktown, Susan R. Slaymaker; old time table of the Pennsylvania railroad of 1853, Joseph C. Walker; tapestry from Baron Stelgel's home which contained colored pictures of soldiers; a cap and collarette worn by John Buch at the reception to Lafayette in this city in 1825, and many other interesting relics, Dr. J. H. Selling; collection of Indian relics and stones, P. C. Hiller.

From, *Clarion*

New Holland Pa

Date, *Feb. 13, etc*

LOCAL REMINISCENCES.

Early Days of the Century in New Holland and Vicinity.

INTERESTING LOCAL HISTORY.

The First Rain Water Cistern—Threshing Machines and Yankee Clocks. Falling Stars—Learning a Trade. Business Views—Etc.

In 1836 there was practically not a rain water cistern in New Holland, Kitty or Catharine Ellmaker's dwelling was built that year and a cistern made. Pumps for cisterns were unknown, except made from copper. Roland Diller built the next one and the labor expended on it was store and barroom gossip. The Squire himself would spend a half hour occasionally evenings elaborating on the completeness of the job; it cost, finished, \$75. William Hiester soon after removed his great wooden rain water vessel from sight and built a cistern. Gabriel Davis, at the approach of winter, placed a number of empty barrels in his cellar and filled them to have a store of rain water when the

outside vessels were frozen.

The lawn mower at that date was the scythes. Hon. William Heister, on his return from Congress, after adjournment, brought with him a cute little grass sickle that was used in Washington to trim lawns. Well, it was the talk of the ladies what a blessing it was, so the boy of all work was sent to borrow it and exhibit its qualities. Getting instructions from "Black Lew," how to operate the concern, he proudly got down on his knees and whacked away. But the thick edged thing wouldn't cut. Grind stones were remote affairs and the common grass sickle was condemned. Well did you ever see a brick bake oven, or a cast iron dutch oven? Every house had one or the other and the chicken pot pie that our mothers baked in them was incomparably excellent.

Notwithstanding shin plaster and State currency valueless, away from home consumption and renewal continued their inexorable demands. The tide of invention was running at low ebb, yet surely encroaching on the shores of prejudiced minds by opening up new labor avenues, that promised relief from drudgery and wearing toil. The advance guard was recognized and fostered by Kirkpatrick Brothers in the horse power threshing machine. This invention the laboring man denounced with all the honest fervency of his soul, decrying them as an invention that would take the bread from their children's mouth. The machine was a success and the Kirkpatrick moved their shops to Lancaster as a more central location.

Now came the Yankee with his wooden clocks and machine-made tinware overran the State, under selling local tinner's so that they had to appeal to the legislature for protection in the shape of license. Their clocks were a God-send, as but few people had a timepiece except a noon or meridian mark on the door or window sill. The old style cabinet clock made by Bowman at Strasburg, Esterly at New Holland and others at Lancaster, which cost \$75 and more, could only be purchased by the wealthy. In the midst of this wave of progress and wonder, what next? Nature came in as a rival, giving a wonderful exhibition of the

Falling Stars.

To let the stars of the firmament fall and yet not touch the earth's surface was a problem as incomprehensible as

as the traditional weird tales of witchcraft. Was the world coming to an end? Was it indicative of war or famine? Is it a citation from Deity to man to call a halt and reform? These were ruralite queries and conjectures. Credulity and superstition ravished in legendary stories for days and weeks afterwards.

One of the fixed principles in household administration was that all boys must learn a trade. These trained habits of hand and brain work stood by the man in all conditions of life. A failure in any other pursuit or business in life's avenues could not bring dismay, as the mind's will had environments that at once suggested and fitted the unfortunate to turn to his trade for support—logic as sound as the resurrection of Christ. It was the principle of resurrection, which, if taught in the public schools to-day, would solve the tramp problem in twenty-five years. Girls were trained in household duties, and ornamental needle work and as evidence of close application to their duties samplers worked in colored figures served as graduating diplomas. All our aged mothers had this proud emblem of girlhood industry. With the stern, honest old father, he would be derelict in duty if the boy was not apprenticed to a trade, and under this impulse they were bound to the master for three years. A worthy sire a mile south of New Holland bound one of his sons to Thomas Evans to learn the tailoring trade. The boy protested, and after some time came home; but stern duty must be enforced and the chap was returned and admonished not to desert his post again. The boy was of as stern material as was the parent (a chip of the block), and serve he would not. To escape parleying he took a hatchet and severed the thimble finger from his hand. His trade was learned.

Enterprising men then as now borrowed money to invest and push business. An aged farmer and money lender living south of the village was frequently appealed to for help financially. Horse back riding was then the fashion. The saddle was the pride of a man's heart, and on it was lavished his ideal character. This money lender would consult the applicants saddle and if the stirrup was silver plated he would refuse help, as he believed silver entirely too precious for foot gear. Utilitarian habits were strongly impressed and enforced on the young mind. So as a matter of fact the child soon recognized the necessity to avoid

waste. Visiting was done mostly on foot. Shoes would be carried in the hand until near destination, when a convenient stream of water would afford feet washing, and their shoes donned. The writer, when a boy ten years old was given a horse and cart, commissioned to go to a lime kiln two miles distant and get a sack of fresh lime, with the caution that in the event of rain on the return trip, the lime must be kept dry, or might generate heat enough to burn the cart. Well the gust arose and rain descended at a point where a tree must suffice for shelter. The horse was tied to the fence and the boy lay down on the bag of lime spread out to his utmost expansion, covered the latent fire, and averted the cart burning, resuming his journey when the rain was over, arriving home safe was asked how the lime was saved, and when told the master stood in awe at the boys audacity to avert danger by risking his own safety. This same cart, horse and boy some time later carried the madame and her daughter to Lancaster and return, on a mission of bonnet buying, the women seated on a bundle of rye straw and the boy on the horse, the round trip was made between sun rise and sun set, eight miles,

In 1832 the writer and his father walked to Lancaster from Bareville to see John Wise make a balloon ascension, from about where the water reservoir now is, or perhaps the prison. When the balloon was sufficiently inflated, the west wind was tossing it about restlessly. Half dozen men held the anchorage down and when Wise was in the basket he ordered the release, but several of the assistants lost their heads, held on restraining a clear ascent. The air vessel was caught by a gust of wind, carried against a house roof emptying Mr. Wise out on the comb of the roof. This was his second ascension, and his last was in the west about fifty years later, descending in Lake Michigan and lost, the waves casting out balloon remnants.

J. W. S.

In our former chapter we talked about the 1840 debating school and closed the subject. We will ask permission to turn back a decade or two, when our mothers carried their butter and eggs to the store, tied up in a handkerchief, as they had practically no baskets or pocket books. A corner of the handkerchief was used to tie the money in. It was deftly tied in a knot and held in

the grasp of the hand out of view and temptation for some impecunious fellow to steal, as is done now. Chickens then, as now, were inveterate scratchers. The garden patch was their delight. To get a garden enclosed with a picket fence required more labor than the laboring man could apply. Well, our mothers rose equal to the task by enclosing the old hens' feet in socks fastened tight around their legs, and also lariatting to stakes. Amongst the bread winners in those days bare feet were the rule, shoes the exception. Think of your mother going to the store bare-foot! The shoemaker came to the house once a year, made a pair of shoes for each one of the family; and that had to last until he came again. We were a guileless people—had many contrivances that answered good purposes. Pins were a scarce article, 24 for a cent, German make. Children were sent to the woods to hunt a thorn tree and gather thorns for pins. This sort of pin lingered many years in woolen mills. Every family took a packet of wool to the woolen factory to have it carded into rolls. These were brought home and spun into yarn on the old family wheel, which in turn was then taken to the weaver and made into fabric for garments. Each packet of wool had enclosed in it a pound or more of lard, to lubricate the stuff while carding. You can readily imagine that purchases at store were in small quantities—quarter pound of tea, cent's worth of pins, two cents' worth of snuff (couldn't keep house without snuff). Demuth snuff! What 60-year-old person don't remember the snuff box courtesies? The gold snuff box of Senator Benton, from Missouri, had socially a National reputation. And Demuth snuff, of Lancaster, was the best in the market. The children were the innocents no good for them. At the table they had to stand to eat their mush and milk supper from tineups and their pan-haas breakfast from pewter plates. Chairs were a luxury, requiring about one and a-half days' labor to buy one chair. Now that time in labor will purchase half a dozen chairs.

Silver Sand.

One quart of silver sand, three cents, was an absolute necessity. Every store doing a general merchandise business must have it in stock. What did we do with it? Why, it was one of the economic methods to keep clean. It was in some cases self operative. Spread over a carpetless floor that was u

constantly, it absorbed the nasty sputa and scoured the floor. Sweep it up, wash it, and it would be ready for renewed service. A silver-sanded floor swept and washed with water was the pride of a tidy housekeeper's heart for Sunday garnishment. Then the Saturday scouring of tinware and culinary articles shining clean, required a free use of silver sand. And what a delight the blushing maid had in the exhibition of her tidy methods in housekeeping! This sand was gathered along the lake shore. Michigan City, Indiana, can furnish ship loads. Soap factories and cheap soap spoiled the business.

Bell-crowned hats were important articles. Shultz, Smith and Zeiber, in New Holland, drove a flourishing business making stiff-crown hats. Hats were receptacles for the carrying of many valuable articles. Almost to a man the article or small package you gave him for delivery away from home would be placed in the hat. Have known hundreds of dollars being carried in the hat. John R. Brubaker, encouraging a young man to aspire to good use of time, and especially in mental improvement, referred him to George W. McElroy as a model young man in mental aspirations, saying, "Look at George's hat, always full of papers or books."

Representative men, law makers, judges, etc., claimed the privilege of transportation by mail coach lines, free of charge. That is by dignifying a marked hat, to distinguish their honors from the common head of bell crown silk hats. The proprietors of through lines chalked their hats inside as a free passport and these chalked hats were designated dead heads. Straw hats were made by the mothers and grandmothers and what a proud boy or man it was who sported a straw hat from grandma, made of select straw, bleached white and having a scalloped brim. Their cost was fifty cents.

Neither the tailor nor the mother could afford the time to put pockets in garments, pants often having but one pocket. The mothers and daughters made the suspenders, (galls) and the pride of a man's heart was a knit pair.

But few modern denizens have seen the tramp with "Hackles." What are hackles? Why, it was a contrivance by which the fiber of the flax was separated from the threshed straw, by drawing it through a steel toothed comb about 6x8 inches and having a hundred teeth. These tramps were known as hemp-hacklers and in the writers boyhood

days, were retiring from business by reason of machinery doing the work and also by reason of cotton goods supplanting linen fabric. The delight of going to bed winters in cold rooms, between two linen sheets cold as ice, is a lost—

Doctors, professors, preachers and saddle bags were inseparable. All came on horse back or in the Gig-Wise men of the day. The doctor came with his lance, ipecac, jalap and calomel and if the patient had fever, prescribed a regimen that to-day would subject him to a suit at law for malpractice. Absolutely no water to cool his burning tongue, hot tea or other slops, anything but water. It was a case of survival of the fittest. The common mind believed there was something wrong in this method of treatment, but could not define it, other than that the doctor was at his best when drunk. Bleeding by lancing the arm was a panacea for spring fever. The professor, (school master,) was, as the old preacher said about patriarch Jacob's boys, a queer set. Books, English and German, reading, writing and spelling and arithmetic the curriculum, hickory rod and cat-o-nine, the discipline, boys would often be thrashed unmercifully for trifling in fractions of rules, and in not a few cases the outraged child found no sympathy at home, the stern father occasionally inflicting punishment in addition to the school master's as a matter of duty to impress on the young mind the necessity of absolute obedience to the master's dictum, no matter how arbitrary. These honest characters were conscientious in the administration of their duties. The child's destiny reposed with them; their morals and good citizenship was the kernel the parents gave in their charge. The initial step, how to plant and cultivate, was the master's prerogative, obedience to the law of nature was imperative, if health and happiness were an issue. The preacher in his two hour sermons from the pulpit in a barn-like church, without a stove in winter, made the soul radiant with the exhilarating logic of hades and brimstone. Under these sparks of fear and spurs to obedience, the teacher trained our youth to manhood, and of course his methods of discipline appealed to the physical man instead of spiritual mentality, hence the hickory rod and the necessity for stern obedience to his dictum, by those given into his charge for training as the coming man and woman into whose

keeping the destinies of the nation would eventuate. He did hate geography and grammar and arithmetic beyond the single rule of three. Sharpening of pens, setting copy, etc., mentally lazy, but honest, we put in the winter teaching school at 2 cents a day per scholar.

J. W. S.

In 1720 Earl township was practically a continuous forest with all streams unbridged. Lancaster was hardly known. The county was born in 1729. Lancaster city had a population less than 10,000 and Earl township, now comprising the three Earls, in round numbers 4,000 in 1840. To sustain this growth of population thousands of acres of forest must have been converted into cultivated fields by felling the trees with the ax and burning them to ashes. Citizens born seventy years ago, if boys, have vivid recollections of contests with stumps to swing the plow clear of the roots and a prostrate boy in failing. One hundred years later the owners of the vast stretches of forest yet standing sang the song of

"Woodman, spare that tree!"

The above exhibit of growth in population alarmed our daddies. Marrying and getting married kept pace with the maturity of the child. Every new pair must have a home built. The wants of increased population and wealth multiplied demands for greater conveniences. Fifty miles to a woolen mill or a grist mill or a saw mill could not be endured. Streams in abundance with power running to waste; must have new mills built.

Not a building could be erected without going into the forest for timber and every piece used was of the best. Their houses and barns were built to last for generations. The mill shafting and cog wheel timber and overshot wheels required the choice of the woods and the wheelwright was privileged to cut it where he chose. Bridges were entirely too important to be constructed of anything but the best material. These were practically built without spike, wooden pins being used; the floor was pinned down with wood. The great Columbia bridge required acres of timber. Every piece of iron was produced by consumption of wood. Thousands of acres were converted into charcoal for iron furnaces, forges and foundries. Blacksmith and coppersmith must have charcoal. This reliance upon the forest for every improvement begat the belief that the woodman must "spare that tree," and firewood commanded a

high price—\$4 a cord for hickory, \$3 . oak. The woodchopper got 40 cents a day. Ten days labor for a cord of wood was impossible. Can't live without fire. The father and son had to trim brush and dig up stumps for fuel. The writer has helped days to gather winter fuel in that way. Nobody dreamed in 1830 that timber could be brought from remote points for building purposes, or that anthracite coal could ever be used for cooking and heating purposes, or of the making of iron without charcoal.

The writer, a country boy of all work, was, in 1834, dispatched on foot two miles to Ream's tin shop to order the making of a stove pipe elbow with specified length of the wide end of the angle. On arriving at the shop Hon. A. E. Roberts was there and three of the Reams being intently engaged setting up a coal stove from the loose plates. It was known as the Benedic pattern—practically a ten-plate stove with a cylinder in front for burning coal. They had it girdled with several chains and were twisting and hammering, but the top plate refused to fit and the boy, after waiting an hour, got an audience, gave the order to be ready next day. The tinsmith had stove on brain and fit the thing wrong end too; of course it was the boy's fault. This was the beginning of the stove trade in New Holland.

Now we complete the woods business. The carpenter was required to cut and hew his framing timber in the woods. All laboring men had to be on hand by sunrise and work until sunset. His tools were brought on his back. I have known them to arise at two o'clock in the morning and tramp miles loaded down with tools, and get to their destination in time for breakfast, before daylight, and begin work on time. The fence maker carried heavy loads, digging iron, shovel, axe, and pestel, to stamp dirt; so also the wood chopper, two axes, iron wedges and maul; the carpenter and fence maker got fifty cents, and the other forty cents per day. We were a nation of footmen and hod carriers—cheerful and honest. The writer has helped carry one hundred feet of tin spouting, with all the required tools, four miles, fitted them to the building, and returned before night. On one occasion had to return two miles for solder, which was forgotten.

Charles Diller, a graduate from Litiz school, taught school several years at eighteen dollars a month, term, six months, found his earnings too limited

support a wife and two children, and took a contract to make nail kegs at Reading, twenty-seven miles distant. He would walk the round trip every fortnight. He moved to Illinois in 1850 and died thirty years later, possessed of a 400-acre farm, which is now owned and cultivated by another New Holland boy, Ferdinand Jacobs, whose father moved to sterling in 1855. Mr. Jacobs is the owner of several large farms.

Soon after—say ten years—the Pennsylvania Railroad from Columbia to Philadelphia was built. The Hon. Wm. Hiester and his farmer, Christian Sailor, were discussing prices of farm produce being too low in comparison to the price of land, which then had a value of \$150 to \$200 per acre. Mr. Sailor gave it as his belief that railroads were maintained at the cost of the Lancaster county farmer. They could never compete with cheap western lands. Transportation by Conestoga wagons was a barrier, while the railroad solicited the trade. True.

In the midst of life is also death. Hark! from the tombs a doleful sound reverberated the solemn song again and again, around the grave of the poor and the opulent, as the optimist consigned their bodies to earth. These funerals were days of relaxation from intense toil, and the customs of the day gave them the dress of a gala day. The eyes of the community for miles around would be search lights that would the character of the housewife's tidiness and good housekeeping. The sympathy of the neighboring mothers and daughters responded promptly, and confusion at once surrendered to standard order and cleanliness in the house of death. The sensitiveness on this subject is apparent in this incident: The three-year-married husband sickened and died; the distressed wife and mother gave all her time to the sick father: the weeds in her otherwise neat garden grew undisturbed; the husband's death released her vigilance, but the garden would reflect in silent language, "laziness," so, while the neighbor women put the house in order, the widowed mother cleaned her garden, relieving her mind from fear of derogatory criticism.

The death of a noted person was heralded far and wide by special post riders, who gave what was known as warning of date of death and funeral, three days after death. The coffins, (now casket), had to be made, and the neighborhood cabinet maker worked all night to accomplish it. Shrouds had

also to be made. Pall bearers carrying the bier to the cemetery on their shoulders, perhaps a mile, had to make frequent relay halts, stopping the mourners and funeral cortege of footmen and horsemen, all of whom, after consigning the corpse to the grave, were invited to return to the house of mourning, to partake of a bountiful dinner.

These dinners and warnings go down into history as noted events amongst the toiling masses. They were the escape valve of a congested steam boiler, the governor regulating the speed of the industrial machine. Think of it, a community of intensely earnest men and women engaged in subduing and developing the native wealth of the wilds of America by sheer muscular force, not a bit of machinery, too busy to read anything but the Bible, catechism and hymn book on Sabbath day, and too poor to get a weekly paper. How their mentality yearned for a social treat. Every one of the funeral cortege returned, not alone to satisfy the stomach, but for a neighborhood chat and mental enlargement. The dearth of the soul was relieved and the brotherhood of man enlarged. The Diller family were a large, brainy, influential people. At some of their funerals, it is said, five hundred people ate dinner. The writer was a carver for the tables at Enos Diller's funeral, where three hundred people ate dinner. Costly affair? No more so than now. The coffin cost practically nothing; now it will cost from fifty to one hundred dollars; the banquet is now held in the parlors of coffin manufacturers. The populace read the daily papers and go to church Sundays. These post riders or warners of funerals, were often rudely and curtly met after announcing the name of deceased and time and place of funeral. The reply of a few wags would be, "Well, I can't help it," or "That's none of my business, it's not my funeral." With others they would be most graciously received, invited to dinner and horse fed. On one occasion one of these professionals got beyond his bounds, and into a Chester county Quaker settlement. Kind, matter-of-fact people. No Mr., but yea, yea, and nay, nay, John or Jacob. About noon he was invited to dismount, feed his horse and take dinner. He was as hungry as a starved bear, but he deemed it polite to timidly refuse the first invitation, and surrender to the second call. To his surprise and chagrin, the old Quaker accepted his

reusal and left him. "Never after that," said the professional, "did I refuse the first offer to dinner."

J. W. SHEAFFER.

The immortal spark instilled in man's soul, may be for a time rendered inoperative by physical depression. But the pent-up flame burst forth in defiance of all fear reigning in prosperous peace, until its accumulation of material wealth enlists the enpidity of selfish rulers, pope or king, who covet their possessions and lay seige to them with the iron hand of a tyrant. Thus the christian at Albigenians, of southern France, were reduced to poverty, driven from their homes by hutchery and dispersion, by that saintly king, Louis IX, called the saint, A. D., 1207 to 1229, and by the process of dispersion, spronted their seed in numerous places and the advent of Columbus and Luther was prepared.

Two hundred years later the Albigenians had again made their territory the garden of the French nation, when the religious persecutions of 1500, A. D., desolated their lands, many of them fleeing to Germany, snffering persecution of more or less violence for 150 years, when the Huguenot persecution culminated in emigration to America, by thousands. Lutherans, Zwingleites, Calvauists, Mennonites, Puritans, all fled to America for conscience sake. Five hundred years of persecution of a more or less violent character, burst into the blood, fiber and soul of these devout people, a dying love for liberty and disentrallled spiritual man, that no king or pope could destroy. So that the decree of the eternal God, that every tree should be known by its fruit culminated and their's should be propagated to the end of time. And this stream of love for freedom of worship, flows down through ancestral character into the souls of their descendants, filling them with the fire of redemption for the human family and the brotherhood of man; that now in the nineteenth century continues its course through all adversity and hardship in the subjugation of America's wilderness to their use and wants.

This belief in God the builder of nations and Christ the redeemer of man, asserts itself in every new settiement by the building of a church simultaneously. Earl's settlement was no exception to the rule. Mans growth resembles that of wheat and corn, the grain of which is the objective point,

which when separated from the pa. stem, leaves a mighty sight of refuse straw and chaff that was essential to its matnrity. The maturity of thought and purpose left by the dying man is the seed grain of advancement that in its fruition helped build these great United States of America. The straw and the chaff of h's life was essential to human growth without which it would be angelic. And it is this rubbish we represent in the rehearsal of our emergence from the mnscluar age to that of machinery and mentality of the present day. Will you please accept the explanation? It does not devogate the character of our ancestors.

Prior to 1836, New Holland had the proud distinction of having a horse power threshing machine built within its limits, by Kirkpatrick Brothers, coach makers. They soon after removed to Lancaster, a more central location for distribution and concentration of a market for new, devices in labor-saving machinery, Big John Groff, residiug in Groffdale, on the farm of the original Hans Groff, had several sons. Israel, was sent to Massachusetts to serve an apprenticeship at woolen factory machinery. Having graduated, came home in 1833. The horse power threshing machine's appearance now prompted him to erect a horse power for his father and attach a thresher. This completed, the community was invited to witness this wonderful machine do its work. All the male portion and a few women were on hand to see the thing. It was eminently satisfactory to the farmer. Thirty bushels of wheat were threshed in a half day. But the laborer was dismayed at the prospect of losing a winter's job. John Good, mannfactor of grain cradles, neighbor to big John Groff, concieved the idea of erecting a horse power to saw his snathes and fingers for his harvesters and mowers, (cradles and scythes) and propel his turning-lathe and grind stone. In due time this machinery was put in motion and its fame heralded as blessing to man. During harvest and haying seasons the speedy grinding of scythes down to a thin cutting edge, brought crowds of customers at a levy per scythe—12½cents. The horse that propelled the power, was with great perseverance, taught to start and stop by the sonnd of a bell. Business minds in New Holland refused to believe the story, so Mr. Good gave an invitation to them to witness it, Hon. A. E. Roberts, was the leader of the crowd.

These advanced methods inspired the

alert mind to increased vigor in inventive genius and the corn sheller was produced. The one-holed, hand corn sheller, what a marvel! saved every cob whole, as an acceptable fuel all ready for a quick fire; the women welcomed the event. Several young men took the contract to shell Sheriff Bare's corn and take the cobs for pay. Speilman's cast iron mould board for plows, became popular and the old wooden mould board covered with heavy sheet iron was displaced. The plow manufacturers had a rapid increase of business, on this invention and a few years later came the reversible colter point plow. This was the work of a benefactor, as the gritty soil dulled points rapidly. This one could be loosened, turned upside down and go on until worn out and not a visit to the blacksmith shop was necessary. Corn, prior to the introduction of the sheller, was tramped by horses on the barn floor and cobs were ground to pieces.

The business mind was now thoroughly aroused to the importance of establishing new manufacturing enterprises that would give remunerative wages to the employed operative. Reading merchants and business men had inaugurated and established manufacturing industries successfully, which was increasing their population rapidly. Lancaster county hucksters were carrying loads of farm products to that market, finding ready a remunerative sale for it, while Lancaster city with less than 10,000 inhabitants was almost at a standstill and had dull markets. Those trafficking at Reading also spent their cash with Reading merchants. It therefore became imperative that capital must be invested in factories at Lancaster and a business men's council was decreed which resulted in the conclusion to build a cotton factory, by corporate efforts, in Lancaster, the whole county being laid under tribute for individual subscribers to the \$20,000 stock required to build and equip the factory with suitable machinery. The alert mind in New Holland joined earnestly in the enterprise. Farm land was valuable, selling from one hundred to two hundred dollars per acre. Home markets for its products, would retain, if not increase, those values. The farmer, when appealed to, to take stock, replied, that if he subscribed he expected to lose the entire investment and perhaps more before the thing got on a paying basis. Well, admit the truth of the logic and don't subscribe and your

losses will be greater by reason of depreciated farm values, would be the response. And the factory was built. Hon. William Heister and others in New Holland, giving their ratio to the accomplishment of this initial manufacturing enterprise and if the writers memory serves him right the original investment was absorbed in the establishment of the enterprise on a paying basis. But in 1840, Lancaster had one cotton factory with 200 spindles and 45 employees. In 1869 it had five cotton mills, 41,958 spindles, employing 1,300 hands and a population of about 20,000 and in 1896, 55,000 citizens, splendid market houses to accommodate country sales of farm truck, besides numerous other industrial enterprises, giving employment to thousands of men.

There was no manufacturing in Reading previous to 1836, except in boots, shoes, hats and stoneware. Its population then was about 6,000. In 1840 it had forges, foundries, steam saw mill and three farm implement factories and built seventy-seven new dwellings. The Reading railroad and Schuylkill canal gave it superior transportation advantages. The spirit of enterprise is abroad and New Holland citizens enter the current swim with the incoming tide.

J. W. S.

The spirit of enterprise was abroad, which in its eagerness became infectious, and the tempter was equal to the emergency. The silk industry was the first sop. An oily-tongued Yankee introduced the subject through the medium of the *morus multicaulis* syndicate, which had it extravagantly advertised in leading newspapers, buttressing the elaboration of profits by numerous references to men who had made fortunes in the enterprise. The silk worm must have proper food to produce the required cocoons. The mulberry tree is their favorite food leaf and *morus multicaulis* the best species as it grows rapidly and has an abundance of foliage, producing light crops the second year. Hundreds of testimonials were produced to sustain these assertions. A profitable business will require several acres of trees; a local trade for the tree will follow. Well, D., P. & H. entered into the business, planted a large number of *morus multicaulis* trees, the agent furnishing them at a liberal price. Before the second year's growth was made the bubble exploded and the straggling tree was cast on the brush pile. Sixty years later the silk industry

materializes in the village.

One of those sleek, confidential fellows appears with an improved corn cultivator, far superior to the old method. It will finish a row every round and all weeds will be covered or eradicated; hilling-up will be done to perfection. A boy could handle it and do superior work; hand-hoeing will be retired. The machine was exhibited on the porch of Colonel R.'s tavern at a time when the soil was at rest. Those who examined it believed it practical and labor saving. The colonel's rival tavern keeper, H., concluded to purchase the patent right for several counties. This was an invasion of the colonel's convictions so he very kindly drew H. to one side and told him these patent right men were deceiving characters and thus silenced his competitor. Then the colonel purchased the county rights himself. H. was greatly chagrined at the trick, saying: "You can't expect more than a grunt from a hog. Well, the colonel was beat, as he made a few machines but never sold one.

Fanning mill (wind mill) dealers did a rushing business replacing the old, antiquated wind mill with improved machines, many of which were valuable inventions. The fellow came around with the complete article, with a multiplicity of sieves that separated the chaff, cockle and cheat, all in one round. Adam Diller bought one, his brother farmers inquired as to its merits, received favorable answers and some of them bought and found them a failure and charged Adam with misrepresentation. "I like company" was his reply.

A west end resident of the village invented a candle mould that could be wicked rapidly and close the tip end without knotting the wick of each separate tube. This was considered a meritorious invention, and home speculators invested freely in State and county territory, and lost all their investment and time. The machine was too large and clumsy for family use, commercial candle makers had similar conveniences and the trend of the times led to improved methods for artificial light. Radical changes in lard lamps developed into popular contrivances, by which clean and cold lard could be used. Cincinnati lard oil was also introduced as a lubricant and illuminating agent, and tasty and acceptable metallic and glass lamps with glass chimneys were simultaneous productions. For parlor use they were the pride of the housewife and daughter. This was

the first appearance of a lamp with chimney. All lamps, no matter how pure the whale or lard oil, were smutty and smoky articles prior to this invention. This innovation occurred about 1846 or 1848. Coal or kerosene oil for illuminating purposes was timidly introduced about 1856. Prior to that it was purchased in vials as Seneca oil, an all cure. A retired merchant relates his experience in the initial stage of this subtle illuminant. The flashy thing looked dangerous, but handy lighting, so he purchased one gallon as a venture and in a few months time 5-gallon purchases were made. Kerosene (coal oil) had come to stay as a revealed blessing to man. For ages it had saturated water ponds and streams, rendering them unfit for any known use to man or beast. Worthless wastes! what a concealment held in abeyance until railways, canals, matches and steam became familiar agents in civilization! John Stager used the patent candle mould up to 1855, making the tallow dips for the commercial firm of Davis, Brubaker & Peirsol.

Now came the genius with a lightning machine to saw wood. You turned the crank, set the saw in motion, whistle

"Dandy Jim," when lo and behold! the cord stiek was divided into stove lengths. Just sport to saw wood; go to the woods with this machine, attach it to a log, turn the crank and talk politics, and in a jiffy the log will be subdivided. Necessity, you know, is the mother of invention. This was a western Indiana invention, produced from necessity, as the clearing of the forest was arduous labor which the lightning wood saw greatly relieved. The gullible ear of D. and S. was on hand to take it in and believe and buy the right for several counties. A stranger, a German with a pipe in his mouth, appeared on the scene, would walk past the machine and in sotto voice say "ain't worth a damn," make the round again and repeat the caution. The bargain was closed, the machines made, and the Dutchman's condemnation was realized. The churn man came next and was tried. He had a good article, but Ephraim was wedded to his idols and had to be let alone.

The toilers of the land had been wired down to the hub, in the rut of unremunerative wages for generations and when the correlative forces of apparent prosperity came in sight, it created an indigenous wave on the flood tide of which we are mentally riding on the

est, from drudgery into the harbor of comparative ease and comfort, impatient and anxious to be relieved from the restraint poverty had imposed on the bread winner. So any simulation offering changed conditions and higher aspirations was seized upon as an agent of deliverance. The subsidence of the wave left their hopes stranded on a foundation of sand. But although they might die poor the mind's eye was in sight of disenthralment, as it could discern the lifting up of their children's condition. As God was manifest in the rising leaven of material and spiritual advance, the trend of which was westward it lent hope to imagery.

Hugh Wallace, a young lawyer from Cumberland county, Pa., had opened an office in New Holland, wooed and won the hand of Mary Galt, of Conestoga, and after marriage they settled in Sterling, Whiteside county, Illinois, in 1833. In 1844 John Galt, of Galt's mills, Conestoga, James M. Crawford, Pequea valley, and William Manahan, Gordonville, brothers-in-law, followed settling in Sterling. In 1850 Charles Diller disposed of his wares and moved to Sterling. A year or two later Gabriel Davis visited this El Dorado, invested in town lots and several hundred acres of land. This was a decisive report and men of less pretensions got ready to move west, so in 1855 and 1856 eight families and some young men, comprising fifty-six men, women and children from New Holland settled in Sterling and vicinity. They prospered and their children are comfortably fixed in life. Some have accumulated a competency and others are controlling local political destinies. They were blessed; not one has engaged in inebrating pursuits.

Roland Diller, from the village, and Elias Baker, from Pequea valley, joined forces sometime in the 40's, went to Hollidaysburg, then the eastern terminus of the inclined planes over the mountains, bought large tracts of land, erected and equipped a furnace for smelting iron ore and casting pig iron. Mr. Baker was the resident partner and Mr. Diller the eastern financial agent. The enterprise was eminently successful and after some years 'Squire Diller withdrew from the firm, Mr. Baker purchasing his interest. The Baker Iron Company, of Hollidaysburg, is represented to be a very wealthy firm.

J. W. S.

New Holland and vicinity was invaded in 1844 by a band of Jew peddlers selling German silver spoons, warranted as serviceable as pure silver, and they did a thriving business for several months selling the spurious stuff, guaranteeing to wear equal to the best silver. A merchant of the place recognizing the business these drones were doing, concluded to invest in the trade, procured a small stock selling them to the country customers. These practical housekeepers soon detected the fraud and returned the spoons. The merchant redeemed all his sales returning the cash.

Wind mill powers for pumping water was the next venture. Hon. William Heister and Davis Wallace each purchased a mill. They were efficient machines doing the pumping all right, but could not be thrown out of gear without climbing the tower. The busy man could not apply it to his wants as a boy or man would have to be in attendance to stop the machine when the work was done. Twenty years later this was remedied, the power popularized and now a western farm is not well equipped without a wind mill.

The revolving horse hay rake began its career as a labor saving tool. The writer saw the first one in 1827 or 1828. But the gangs of cradlers and binders who took contracts to cut, bind and shock the ripe acres of wheat, rye and oats were too important factors to dismiss from the hay field, which preceeded harvesting grain. So the hand raking and gathering of hay on swarth continued in use until the machine mower and harvester established reputation as a reliable horse power appliance for speedy haying and harvesting. Reading had in 1840 two establishments making revolving hay rakes and markets for their sales were greatly multiplied. They remained a popular tool for twenty-five years, when they were superceded by the wire tooth horse rake of to-day.

Coffins in rural districts were made on order by cabinet makers. These workmen said they often had supernatural promotions of death and an order for a coffin, by their saws clattering while hanging on the peg above their work bench. All hands would then be prepared to begin the work as soon as the order and size was given and would work all night to accomplish it. This was a modest affair compared with modern caskets and the rural hearse was humble beyond description. No

springs or glass about it.

Hon. A. E. Roberts erected the coach and smith shops south of the present Styer house barn for Conrad Weist as a smithery and George Seigel as coach making and trimming shops, although this was not the first coach making enterprise in New Holland, the Kirkpatrick's and Lochard had preceded it 10 or more years and had left the village. Yet I believe it is the smith shop wherein the first elliptic spring was made in the village. There were no elliptic spring manufacturers at that date. The blacksmith and the steel bar made the spring. Mr. Weist was a superior workman and his customers appreciated his genius. Many of them had been riding, from their birth in wagons without springs other than the straw bag cushion on the seat, and realizing the comfort and pleasure of springs, they wanted the most flexible that could be made. The flexibility they believed consisted in length of plate so they had Mr. Weist make them as long as the space between wheels would permit. The experimental state soon developed the serviceable shape and length. This very useful article was never patented. It was born in Maryland. The inventor forfeited his rights by permitting it to become public property before applying for a patent. He then ceased making it and invented and patented the wooden bow spring with the coach body suspended on leather cables attached to front and rear half circle wood bows, this was at once popularized by the stage coaches, which gave freedom to the coach body to oscillate and adapt itself to all conditions of roads, without the bone and neck breaking propensities, when traversing corduroyed swamps and marshes. This character for ease popularized it as the favorite method for comfort in carriages for twenty or more years. Railroads changed conditions, shorter hauls were made, and a lighter wagon was required, the cumbersome leather cable had to be replaced and the long lost elliptic spring bobbed up at the opportune moment and continues to be the accepted and complete article.

In those days recreation from toil often meant temptation to indulge in bottled iniquity and ruin and a fitting prelude to this indulgence was a game of chance, temptingly prepared by some suave tavern keeper, who would earnestly denounce the man that couldn't fill up on his vile stuff and remain sober. His shooting matches were organized from no other motive than

that of selling for cash, his liquid solution of hades. Thus an east end tavern keeper announced a grand turkey shoot, inviting all sports and lovers of fun to witness the accuracy of celebrated rifle shots whose presence were vouched for. The appointed time arrived and a goodly number of people assembled, and to steady the nerve before aiming at the bulls eye a sip of this liquid subtilty was imbibed. Shooting a round or two that cheering stuff must again be sampled, after several more rounds at the stuff the nerves were steady enough to miss a barn door. Lewis Bowers, one of the riflemen, accidentally hit his own head and blew half of his skull away. The landlord should have been indicted for manslaughter but he wasn't an eye witness, the way of the transgressor is hard.

Company and regimental military drill was a relic of the war of 1812 and the Revolutionary war. The echo came about once a year in what was known as muster day and a week later battalion day. These were days of terror and despair for many mothers and daughters, whose husbands and fathers had kept the fires of combativeness slumbering in their bosoms and military drill would arouse all the passions of hatred against the red coats. A little for thy stomachs sake was a fervent belief with each hot head and of course he indulged. The delusion changed character and a fight with some one must be had. You can imagine the consternation of the women and children when these whisky inspired maniacs arrived at their homes. The devil was rampant for a full week. Their tears and prayers of terrorized families were finally heard and the Legislature enacted a law which provided that in lieu of muster and battalion, each man subject to military drill must pay into the treasury fifty cents annually.

In 1838 Gabriel Davis was colonel of the regiment subject to drill at New Holland—Henry Brimmer, lieutenant colonel. The battalion had returned from the field of training and was in line in front of Roberts' and Davis' merchandise house. The populace congregated compactly in close proximity to the regiment. Ladies and children filled the sidewalk and available windows all on the qui vive to witness the evolutionary movements of military discipline. The colonel was mounted on a powerful large black horse his mind intent on successful display of discipline. He gave command to some

evolution that required him to change position and with mind preoccupied simultaneous with the command gave the spur to his steed to ride into position. The black horse took the bit in his teeth, wheeled about, shot through the crowd upsetting a number of men and ran two miles before the colonel could get control and turn him against a fence every horseman followed at breakneck speed. The battalion was literally a confusion of tongues, women screaming and questioning how? what? etc. The colonel's family was in dismay as to the result lent confusion for half hour or more, that was both painful and bewildering. Conjecture for the time being was worse than silence suspense gave way to rejoicing when the fugitives returned safe. The regiment was brought into rank and dismissed and this chapter in the history of battalion day at New Holland was rehearsed and threshed over to the end of muster days.

J. W. S.

Presidential elections from the beginning were events of great National interests, often producing acrimonious discussions that resulted in life long enmities, as the historic tragedy of Aaron Burr and Alexander Hamilton evidences. And from that date to this more or less abuse and slander has attached to every Presidential campaign. The last just closed gave hope that reason and logic has assumed the dominating force of appeal to the people, displacing prejudice and derogation from the political arena of party abuse.

In a former chapter we adverted to the Jackson campaign as one of noted events when the people were stirred to their depth. So again in 1840. Financial distress and disaster had revelled in ruined industries to a degree beyond forbearance being a virtue, when by common consent a political revolt ensued.

The people in the interim between 1828 and 1840 had evolved to a higher degree of political morality. The free common school system had obtained a permanent place of abode in their esteem and their children stood, in fact, on a common level, merit and talent alone excepted. A strong and intelligent minority opposed the whiskey jug dispensary. It had disappeared from the merchant's counter, many family sideboards were closed against the decanter and bottles, prominent farmers refused the freedom of the bottle in the harvest field and that too with the consent of the workingman, and churches

discountenanced tippling communicants. These evidences are conclusive testimonies of conscientious virtue and permanent moral advance in the decade.

In the Harrison campaign of 1840 however, no one will have the hardihood to deny the inebriating and demoralizing element dominating the crowd in densely settled communities; but the sober mind controlled the mission and destiny. The soul and business mind were awakened to the heart's depth, the moral fires of the heart gave force to convictions pregnant with justice and manhood that were irresistible factors in the throbbing motives for disenthralment from a National regime of mal-business administration that was fraught with bankruptcy and pauperism. And notwithstanding hard cider in the log cabin with the latch string hanging out, and whiskey at three cents a drink, the demoralization was less, for the reasons above cited, than it was three campaigns earlier.

New Holland and Earl townseip enthused equal to the best. The great farm wagons were brought out, one loaded with a massive fort and armed defenders and commanding officer; another with log cabin with latch string hanging out, a barrel of hard cider within, in imitation of General Harrison's hospitality at his home on the banks of the Ohio river; another with a great ball, red and white and blue, six feet in diameter, mounted on a frame and kept in motion by a boy, with the motto "Keep the ball rolling." These were followed by farm and mechanical industries and people by the wagon load. The route of travel was a continuous ovation. Food and camp equipage for camping out nights and surplus for crowded quarters at conventions in small towns were supplied by a commissary wagon. Hiukletown first, then Morgantown, and then to Valley Forge. Intense excitement prevailed as the long line of 4-horse teams loaded with ships, forts, houses and people, flitted by at the speed of three miles an hour, adorned with National flags and having numerous transparencies afloat. It required camping out at nights to get to remote destinations. The Democrats had dubbed General Harrison a petticoat general, said his wife was his custodian, and to emphasize their disgust for a wife-governed man they had petticoats suspended from the end of a pole thrust from second story windows, as a challenge for denial. This was readily accepted.

The fort wagon would be hauled broadside and halted in front of the offensive garment, port holes opened, guns were run out ready for battle and under cover of the guns a squad of soldiers would be detailed to capture the garment and bring the trophy into the fort. The battle over, the march was resumed. Suits in court to recover this property or damages never developed more than lawyers' fees and court charges. Valley Forge is reached, which is an inspiring event. Washington's headquarters adjacent to the river, the prayer tree where the general in mid-winter invoked the protection of God to save his starving and freezing army from destruction, the pathway from camp to river for water marked with the blood of their shoeless feet, the long lines of intrenchments and excavations for tents, Forts Washington and Hutcheson were mute appeals to the assembled multitudes for renewed fervor and patriotism to save their country from the political frenzies of slave holding plutocrats. These evidences of the deprivations were fraught with emotions of patriotic inspiration that was voiced with the plaudits of thousands, which filled the air with a thrill of noble patriotism, the fervency of which sobered the brain of every man, tempting him to bare his head on the sacred spot baptized with blood and hunger as a sacrificial altar where God trusted with man's love of home and country so that a Nation of freemen could be borne in the spirit of endurance and perpetuity.

Returning from this holy spot the Lancaster convention came next. The Buckeye blacksmith was the drawing card. Every available wheeled wagon was pressed into service. The New Holland delegation arrived in the city evening before the convention, and were quartered everywhere. During the night repeated conflicts ensued as roughs of Lancaster were out for a high time. Many of the Whigs had Harrison medals attached to their coats. This was the red rag that enraged their animal propensities and the medal must be captured or fight, so during the greater part of the night the cry "To the rescue!" could be heard. In the morning people from all parts came by multitudes. About ten o'clock the procession had reached the speaker's stand and after some preliminary talk the Buckeye blacksmith was announced. His appearance indicated a genuine working man. Amongst the strongest stymptoms of genuinness was the wiping

ing of his nose with the back of his hand in place of with a handkerchief. A bewildering greeting was given him. The writer's recollection is that he was in shirt sleeves. The great weight, or as the Yankee expresses it, the heft of the argument was the tariff. A protective tariff would start the wheels of the now idle machinery, and home consumption would increase by reason of increased purchasing power of daily earnings. New factories would have to be built to supply the increased demands created by shutting out foreign goods. This would create a demand for labor and higher wages would be paid. The mechanic would be in condition to demand increased wages. "Two dollars a day and roast beef" would be the demand and it would be obtained. Well! men that were getting from 50 cents to 75 cents per diem for skilled labor, were astounded at the boldness of anyone to declare that the American mechanic would be paid such prices for a day's work, and for a moment doubted the speaker's earnestness and candor. But after further elaboration they conceived it possible, and such a response of approval no speaker ever before received in volume of human voices. An elbow neighbor, a New Holland Democrat, a hatter by trade, sober and industrious, with wife and seven healthy children, who was earning 75 cents a day, burst out, "My God, if ever I get \$2 a day, won't I get rich!" He was a convert. Thousands listened and heard the Buckeye blacksmith yarning. Such prices were inconceivable. It was an inspiring event never to be erased from memory's store house. Pickpockets had a harvest; a prominent citizen of the village lost \$75.

History tells the story of the results of Wm. Henry Harrison's election, and draws the veil of charity over his untimely death, and in connection with it was this strange coincidence, that the new ship christened the President, left the dock, I think, at Philadelphia, on her maiden trip to Europe with passengers and was never heard of or seen afterwards. This ship, I believe, left the dock in April, 1841. People with supernaturally-inclined minds harbored thoughts of predestination. Those with large ideality conjured afflictions for campaign sins. Since then numerous ships have been hopelessly lost and a fruitful source was overloading. The compulsory Plimsole band, painted on the ship's side to show depth of load has relieved the frequency of lost ships. J. W. S.

Every man's work shall be made manifest; for the day shall declare it, because the fire shall try every man's work what ever sort it is. Know ye not that they are the temples of, God and the spirit of God dwelleth in you?

Nature gives each man a fixed amount of energy of brain and body; and figuratively he can shape his career as a physical giant or an intellectual dwarf. As abnormal development in one direction is prohibitive of normal growth in another, we need not, therefore, be surprised when we find men who in youth formed convictions of character, moral or otherwise, and pursued the principal with undeviating tenacity, compelling conditions to conform with the ideal purpose of their standard of conscientious justice; to become as irrevocably bent to their degree of morals or religion as is the Pope of Rome, and become known and admired as distinctive characters in the community and regretfully remembered as atrophied intellects.

Honest men in every sense of the word, scrupulously conscientious, just to the best of their knowledge and ability. No blemished piece of mechanism was permitted to go out of their shop. They paid cash and sold for cash. "Owe no man anything" was the motto. An edge tool made by Levi Good was a guarantee of good quality, and a grain cradle or a barrel made by his father, Michael Good, was accepted as O. K. by the entire community. When the writer was a boy of less than ten years, the old gentleman Good was a grandfather and about yielding his mechanical industries into the control of his sons. Coopering was an important handicraft as all the wooden vessels in household use were constructed by the local cooper (tubs and churns excepted). The stitz was an indispensable article in the harvest field, and when made of mulberry wood was the pride of the owner. What is a stitz? Why it is a 3- or 4-gallon keg with a tin tube, about an inch and a half long, fastened in the bung hole as a convenient mouth piece to drink from. Mulberry wood imparted no wood taste to the water, and one of Good's make was the boast of the neighborhood. In the fall of the year a thriving business in cider barrels and repairs was done, and in meat vessels also. Every household must have one meat vessel of a size that will permit the meat of at least two porkers to be put in salt brine, and well-to-do families

must have one for beef curing. Cider barrels were indispensable, as apple butter and drinking cider every well-regulated family must have. Butter and apple butter bread for school dinners; cider and apples for long winter evenings, courtesies for social callers was standard first-class housekeeping.

Christian Wenger was one amongst the many progressive farmers who kept his tools and vessels in timely repair. He sent his cider barrels to Michael Good's to be put in order or condition for active use, and to be completed by a given time when Mr. Wenger would send for them. Promptly on time he came with wagon to take them home. Unfortunately some unforeseen event transpired that prevented Mr. Good completing the work and was greatly chagrined at his failure. Mr. Wenger could take the completed work and next day Levi, the son, would deliver the other vessels. Although "no credit" was the inexorable business rule, Mr. Good must refuse pay until he had his stipulations fulfilled according to promise, so when the boy delivered the balance then payment would be due. Levi delivered the barrels next day, he received the pay and returned home with one cent more than the whole charge aggregated. Father Good was surprised, interrogated the boy as to whether he was cognizant of the error. The boy replied that he was, thought it was worth a cent to deliver those barrels over a mile distant and believed that was Mr. Wenger's idea. Oh no! That cent is not ours; it exceeds our charges that we had made of our free will, and having disappointed him it behooved us to correct the error and relieve him of the necessity of making the second trip; it was, therefore, our duty to send those vessels to him. That cent must be returned at once, and Levi had to take it back and apologize for coveting the coin. The seed was sown on good soil. Levi Good's make of edge tools were never at a discount, but as reliable as United States gold coin.

Michael Good's make of grain cradles were standard quality; and his terms were spot cash, no discrimination between rich and poor; every man must have the cash in hand or fail in getting the tool. Mr. M., a wealthy and influential farmer, had given an order for a harvester to be completed within a

given time, and promptly on time dispatched his man to get the cradle. Yes, it is done. Spot cash are the terms to all. True Mr. M. is responsible and able to pay and for that reason alone he should have sent the cash. We cannot depart from our rules of business. Cash in hand is the inexorable law, to all alike administered. He should not ask for favors denied to all others; when he sends four dollars the exchange will be made. Mr. Good's conscience forbade him owing a workman over night, so at the supper table each evening the laborer would be paid his hire and asked to return to work the next day.

These people were law-abiding citizens, reliant and peaceable. Yet under this contracted business regime, every attribute of material development was subordinated to the narrow channel of "Owe no man any money," thus atrophying other brain endowments, which, if accepted as a business basis, would render impossible the building of railroad, schools and universities.

Schweitzer Polly was unswervingly just as she understood it. She and her sister, refugees from their home in Switzerland, fled to America for conscience sake; poor but ambitious, saving every cent they earned to invest in a home, in their old age they were possessed of a small farm equipped with good buildings and having a good tenant house, while they lived in a 2-roomed log cabin, cheerless and comfortless, getting warmth in winter from the old chimney fire place. Wood of various lengths, picked up from adjacent forest, literally covered the outside walls of their shanty. This fire wood was stood on end, resting against the building in great abundance. These people were never idle; a ball of yarn and knitting needle accompanied them and while walking they knit stockings or mittens, and while visiting knit uninterruptedly. Untiring industry and heroic economy gave them a competency, but did not relieve them of the fruits of pinching poverty. Atrophied brain forces compelled them to resort to their shanty and frugal meal for enjoyment. The sister died. Molly was lonesome and married a man of their nativity. He coveted her possessions, made life in the shanty unhappy and to get rid of him proposed going to Lancaster and buying him a suit of clothing. They start on foot: at Lancaster she bids him be comfortable at the hotel while she selects a suitable clothier. At an at-

torney's office she swears out a warrant for his arrest, he having threatened her life. The police arrest him and a jury of his peers condemn him to incarceration in the penitentiary. Molly is divorced, and, as a final sequel, dies, and her legitimate heirs (Deardorf) enjoy the competency.

Henry D. Overholtzer, a popular and energetic business man, had a country store at Bareville, having the confidence of the community, and when State contracts were let to grade the Philadelphia & Columbia railroad, about 1831, he took a contract that embraced the Gap excavation, leaving his merchandise business with his trusted clerk, Mr. Devlin. Mr. Overholtzer's son, Isaac, and Sheriff Bare's son, Elias, chums, about fourteen years old, wanted gunpowder to go hunting. Devlin would not sell to them, and if he would they had no money to purchase. There was an unopened keg of powder on the store garret. They concluded to steal some, and not having an auger to bore a hole, concluded to heat the stove poker in the store stove and go to the garret and burn a hole in the keg. They made the third trip with the hot poker when Devlin thought he would see what they were up to, when he saw Isaac on top of the keg bearing on the poker. He was for a moment paralysed but quickly rallied, just in time to avoid the catastrophe of being blown to atoms. Mr. Overholtzer's railroad contract ruined him financially. Reuben Weidler succeeded him at the Bareville store stand, which continues to be a flourishing business house to date. The old building was destroyed by fire and a new one erected on the same spot in recent years and the merchandise business is continued.

J. W. S.

Caesar and Pompey, rival Roman soldiers, fought for supremacy, for the political control of the world's destinies, fifty years before the Christian era. Caesar won the coveted post, only to be, like his defeated rival and son-in-law, some years later assassinated. But the name of Caesar was nationally endowed with historic honor. Four hundred years later the great eruption and overflow of northern hordes of barbarians erased the Roman empire and substituted the dark ages that lasted from 500 A. D. to the fifteenth century. The decline of this flood of barbarism began in 732 A. D., when a Teuton general met them at Tours and defeated their host of invaders, driving the Saracens in a rout. This was King Charles, surnamed

Artel. His son, Charles, known in history as Charlemagne, reigned after him nearly half a century, and during his reign established the Roman empire on a Christian basis, and erected libraries, schools and colleges, nearly all of which died with him in 814 A. D. Thus the German character that Agrippa portrayed stood in the breach to rescue lost arts and manhood.

Nero, emperor of Rome, about 45 A. D. appointed "Florus" governor of Jerusalem. His brutality angered the Jews to a degree of resistance which assumed the proportions of a war of races. To quiet the Jews, Agrippa, whom Paul almost converted, was sent to Jerusalem to allay their anger, and in his famous address said, "Are you richer than the Gauls, who are protected by natural barriers, and remain loyal to Rome, with only a few legions of troops to hold them; and stronger than the Germans, who dwell in an immense country, who have minds greater than their bodies, and souls that despise death, and who in their rage are fiercer than beasts, have the river Rhine for their boundary, and yet submit to eight Roman legions?" The Jews refused this precaution and went to war. Titus besieged them with over a million Jewish people inside the walls and about 69 A. D. destroyed the city with great butchery.

The founders of this nation were a compact of special characters, each class endowed with a special commission to develop after their own manner the accomplishment of Deity's dictum to subdue the earth in accord with their several characteristic destinies. The Puritan dealt in manufacturing and invention and seafaring, giving blow for blow in defense of his assumed rights. They ostracized all witches and John Rogers, fostered Congregational, Universalist and Presbyterian churches, using the English language, and in their eager pursuit of trade error or misrepresentation stuck as close to the transaction as does the builder's hammer to the nail head. And the synonym "Yankee" was character.

The Irish or Scotch Calvinists, firm believers in predestination and foreordination, close observers, conscientious Sabbatarians by church service, intensely earnest Biblical students, some of the early settlers walking ten miles to church service; unyielding in their dogma, unhesitatingly consigning the souls of the wicked to perpetual unrest—they were therefore named

Blue Stockings by the less sanguine believer. These people were energetic builders, and educators, were indeed the advance agents in important developments in shaping national destiny, and continue to hold the fort, and Huguenot history remains a live subject.

The Mennonites were of German origin, strongly attached to their own tongue, and in religious dogma divided into several classes, as Amish, Dunkards, Moravians, etc., all, however, non-resistants, firmly believing it a contravention of Christ's doctrine of peace, to take up arms against the evil doer or assailant. And in support of their faith in deliverance from harm, God had given an object lesson in Abraham's willingness to carry Isaac as a sacrifice, and his rescue, and Elisha's refusal of the overtures of Benhadad's temptations, whose armies surrounded Elisha and his servant's seclusion, hopelessly lost, and yet were delivered by superhuman agents; Christ healing the severed ear, and many other evidences of escape by reliance and implicit faith in God, by humble and prayerful acceptance of His promise. These people chose husbandry as their life's vocation in the fulfillment of their mission. Each of these sects founded houses of worship, after the fashion of their several ideal beliefs, and thus became the vanguard of American civilization in religious tolerance, and by their mutual efforts became the progenitors of Lancaster county's business fame. Having opened up fields and farms, for the cultivation of food products, substantial barns became a necessity and the great

Switzer barn was evolved as the accepted economical device for great capacity of storage under a given roof space. Their food products must be transported to market, so out of necessity for safe carriage and tonnage capacity, the Conestoga wagon was contrived and accepted. Its great strength and reliability commended it to the commercial mind as a safe means of commercial traffic. And interstate commerce, conducted by the Lancaster county Dutch, soon became famous in inland navigation as Pennsylvania Dutch transporters, that symbolized character as distinctly as did the stars and stripes on ocean commerce symbolize American traders in foreign ports.

These people were amongst the first settlers in Pequea valley, about 1710 A. D., making lodgment in Lancaster county simultaneously with Calvinists, Walloonists, Lutherans and Huguenots.

dwelling together in perfect peace and harmony for some years. Their persistent Yea! yea! and Nay! nay! quiet forbearing demeanor, humble and frugal home lovers, and owners of homes, finally begat some jealousy, and a petition was sent to Governor Gordon, of Pennsylvania, in 1727, stating that a large number of Germans, peculiar in dress, religion, and notions of political government, had settled in Pequea valley; they had resolved to speak their own language, and acknowledge no sovereign but the Creator of the universe, and were therefore a dangerous people." This appeal was ignored by the authorities. The Legislature some time later passed an act naturalizing a hundred or more of these Germans, thus restoring confidence. The turbulent minds sold their holdings to the Germans, and moved southward, founding what is now known as Colerain township.

These Germans had eliminated from their vocabulary profanity, they scorned covetousness and founded their business relations on the confidential rock of oral promises, as good as written bonds; and by reason of their non-resistant ideal of human government, based on the implicit reliance on God's promises, which when prayerfully appealed to for wisdom and self-poise of mind, would, they believed, adjust political destinies; and their constant daily practice of seeking Divine counsel resulted in the fruitage of stern integrity, quiet humility, with a dispassionate logic of events, that imparted to their fellow man a salutary influence which subdued passions, to a degree of submission, that unintentionally conferred upon them the character of balance wheel in the political machinery, and thereby continues to honor the encomium Agrippa pronounced on their ancestors 1800 years ago—the Pennsylvania Dutch perpetuating the stamina of their ancestral prototypes by being fiercely in earnest and meekly submissive to the logic of non-resistant character.

And in evidence of their force in integrity, we cite a case that occurred about 1850. On a trivial case of non-agreement in settlement of accounts, these innocents (Amish) as the plaintiff's lawyer dubbed them, were brought to the bar of arbitration court to adjudicate their differences. The defense related their story clearly, void of sophistry, and substantiated it by equally guileless corroborative testi-

mony, which on its face had the truth so vividly portrayed that it caused the plaintiff's lawyer to lose his head, and like the Irish in 1827 attempted recovery by assailing these "innocents" as a dangerous class, incapable of telling the truth when any one of their religious followers were defendants, as they were all of a family by intermarriage—brothers-in-law, uncles, and grandparents; and the fact that they qualified by affirmation gave color to his theory. This assault on character produced intense indignation; and the lawyer was, by their dignified demeanor and positive demeanor, cowed to silence and dishonor. He lost his opportunity, and after a varied career of questionable morality, died a comparatively young man, indifferently mourned by friends, but possessed of a competency.

J. W. S.

After that in the wisdom of God the world by wisdom knew not God. But God has chosen the foolish things of the world to confound the wise. De Tocqueville said, "No cloud that hangs so heavy is so murky with threats as that cloud of civic corruption." Environment is a force that holds in grasp a power for either good or evil, in human government, that defies all agencies, ameliorate or regenerate, without long and tedious encounters and convulsions. Why these opposing forces? Is there no mental quality in man's brain to distinguish right from wrong without having an object of comparison? From Abraham's loins sprang two opposing generations of men, envired within antagonizing realms in human government, that has resisted friendly assimilation for 4000 years, and to-day threatens Christian civilization with revolution through the agency of that "murky cloud of civic corruption"—Turkey and the Powers.

The founders of this nation were a people whose environments were broken by the sword, the stake, torture on the rack, the gibbet, which inflictions they suffered several hundred years, ere hereditary trait, or strain of character was fixedly implanted in blood descent, so as to endure the trials of the ocean and the wilderness of the New World, after which came the flood of escaping refugees. The Waldenses, Huguenots, Lutherans, Calvinists, Quakers and the Mennonite family, each division having ideal details, as to the observance and administration of Christ's peace mission on earth, and all combined made a unit, interdependent

up the other in the choice of their several vocations and labor environments.

The Puritan by force of circumstances, that of a dearth of soil upon which subsistence depended, compelled reliance upon invention of machinery, and mental culture, as a means for a livelihood. School houses were built, teachers and professors, statesmen and preachers were fostered, as their ideal uplifting force, and these suggested control of State and National destinies, by reason of trained mental forces. The Scotch-Irish, the English Quaker, and French Huguenot, each one alert in their chosen avocation, mentally soared over the world's seas and land for methods of accomplishing their destinies, building cities and harbors, ships and railroads, furnaces and stoves, contending for supremacy by travel and discovery, and to defend their conquests, drew the sword, mounted the cannon, spending their energies in spoliation, and retrieval, were rivals for positions above that of the plodders in the soil, soaring away above, as statesmen, politicians, professors, school teachers, whose mental sphere of loftiness was environed with pity and perhaps scorn for the professor of manual toilers; simulating the bird on its lofty perch away from the clatter and vulgarity of food producers, yet compelled to come down to earth to eat, and thank the Lord for the Pennsylvania Dutchman's industry, patience and good dinners.

Paul's earnest pleadings for the sustenance, and acceptance of Christ crucified, as the Saviour of man, redeeming him from his own errors, was derided and scorned by the Jews and Greeks, by reason of its simplicity and want of worldly eclat. Paul confesseth that neither the preachers nor professors of it were distinguished either by rank or riches. This he contends, however, reprobated by man, was God's plan, who had determined by that plan which they called foolish, to confound the wisdom of worldly wise, no matter how dazzling, yet it was vain, as it never stemmed the tide of passion by any other agency than by physical force, while Christ's doctrine humbled the pride of man's heart and brought him as a penitent, by moral suasion to submissive peace and comfort.

This phase of worship was assumed at the birth of the Reformation by Menno Simon, a Catholic priest, born in Holland 1496 A. D., who died at the age of sixty-six years, after a long ser-

nice of nearly forty years of persecution and defamatory declamations by his parent church. His followers, the Mennonites, were a hundred or more years later reprobated by contemporary reformers, by reason of their non-infant baptism and non-resistant political faith, persecuting them with sword and fire, compelling them to flee from their friends, settling in America, as previously stated, living in perfect peace with their fellowmen, both savage and Christian, thus perpetuating their simple, yet earnest, and fruitful methods of worship and observance of Christ's doctrine of universal peace, and by close attention to their belief in the environment of the brotherhood of man, as manifested in their system of caring for their poor, helping beginners to homes and farms, making every member a self-sustaining, tax-paying, debt-paying and law-abiding citizen; having no saloons, or paupers, no beggars or brawlers, no immoral houses or jails, there was little, if any, use for courts of law to adjudicate strife. It is an open question as to whether this implicit faith, as portrayed by them, in the Divine ruler, if accepted by the higher, or trading classes of mankind, would lead to universal quiet and peace nationally, to the same degree of peaceful order, that characterizes these Dutch settlements of Mennonites, whom western denizens denominate Pennsylvania Dutch. Surely their exemplary thrift, and peaceful homes, exempt from divorce and suicide, their industry and sobriety, home loving, and veneration for their Sabbath and house of God, in so far as the mind can discern are the very Christian qualities evangelists endeavor to implant by their missionary work, and hoped for peace obtained thereby.

We do not intend to panegyrize the Mennonites alone, but include their several divisions under the general name, nor do we intend making them the sole custodian of religious faith and humility, in this review, but would ascribe to them the continued faithful performance of their mission as evolved by Menno Simon over 400 years ago, and as the balance wheel of our political machinery, from whose nicely-poised periphery the strain of steady motion is obtained and assured.

Paul said, "The spirit divides its gifts to every one severally as He will," but we may all be filled with supernatural life of meekness and patience, and with joyfulness, to the glory of God. The builders of cities created the bulwark

foundation of liberty, the cradle of learning, the lighted lamp along the pathway of social progress, and founded the sinews of prosperity by the maintenance of a host of food consumers, and developers of latent native wealth, thus requiring constant renewal, by reason of consumption and deterioration of material matter, and idle degeneracy of brain forces, all of which must be drawn from the farm and country school house. Why? First, because of the simplicity in moral stamina and undefiled blood. Second, because of their non-defilement of stomach and digestive organs, by use of defiled food.

In early days, in hand to mouth fight for subsistence, extreme tidiness in the kitchen was impossible. By common consent each one assigned to himself the allowance of a peck of dirt with his annual food consumption, the greater part of which was attached to the hands of the male gender. Carpets, paint, stoves and invention of machinery have changed conditions. The tidy farm matron, daughter and helping maid retain control of domestic affairs, personally supervising the larder, and in the food preparations their sympathetic touch of love and care is mixed in every part and pot, so that on its consumption the stomach of the boy and man feels the grateful tone that cleanly love imparts, in its assimilation, to the healthy flow of blood through their veins, and a quickening fervor to the brain filled with a richness that invigorates new life borne to a higher plane of thought.

Not so with the city gentry, whose cuisine is prepared by minds who in many cases are made to feel that the position they occupy is one of inferiority. Hence that vital touch of love is absent, and a scrupulous care unnecessary, as no one of the consumers will have a thought of kindness for her painstaking. So they go on consuming their annual peck of dirt, enjoying distressed stomachs, congested digestive organs, enfeebled vitality and degenerated recuperative forces; and when a sound, full-blooded man is wanted, they apply to the Dutch countryman, who supplies the want, and the periphery of the balance wheel is kept in perfect working order by the Pennsylvania Dutch.

That food, within its mission bounds, holds in grasp the bestowal of character, was a science both Jews and Gentiles recognized before Jewish captivity, as is apparent by Nebuchadnezzar's decree to have certain selected captive Jews fed on a specific food, which they refused to obey. So the "foolish" things of the world continue in use and found the wise.

From, *New Era*

Lancaster Pa.

Date, *April 10, 1897*

LOCAL LORE.

THE OLD WELSH GRAVEYARD IN EARL

Where the Early Settlement in the Eastern End of the County Buried Their Dead. A Neglected Spot of Much Local Historical Interest.

What is known as the Old Welsh Graveyard is in East Earl township, less than a mile west of Fairville. It has long been known by that name, and much speculation has there been as to its origin, which has always appeared enveloped in mystery. A few facts, gathered in connection with those old Welsh settlers, have lately come to my notice, which may be of interest to others as well as to myself.

The earliest mention is at a meeting of the Board of Property held April 29, 1720, when Thomas Morgan, of Haverford, and Jenkin Davis, of Radnor, appeared and desired about 1,000 acres of land near, or at the branches of Conestoga. (See page 701, Vol. XIX., Second Series Archives.)

June 8, 1720, the Board directs a letter to the Surveyor which reads: "If the bearer, Thomas Morgan, finds any land toward the Conestoga which will please him, lay any quantity, either under or over 500 acres, and the warrant shall be ready." And Taylor, the Surveyor, under date of June 17, 1720, says: "I have agreed with Jenkin Davis for 1,000 acres on or near the Conestoga Creek." (See Taylor's Papers in Historical Society Rooms, at Philadelphia.)

Both these surveys were made, as will appear later; that of Jenkin Davis (or Davies) at the mouth of Muddy Creek, and that of Thomas Morgan near where the Welsh graveyard is now located. This Thomas Morgan is not the same person who had a warrant for land taken up where Morgantown is situated and dated October 1, 1718, and December 12, 1718, for an addition adjoining, nor do I think they were related.

Surveys were made in the Conestoga Valley as early as 1715—that of William

cloud for 300 acres near Boartown, and sold later to Nathan Evans, being of that date. Thomas Edwards had conveyed to him June 4 and 5, 1719, a tract of 1,000 acres located on both sides of Conestoga creek and east and west from the point where Cedar creek empties into it. This tract was slightly over a mile east and west and a mile and a-half north and south. One half covered what is now Spring Grove, and what was formerly Weayer's mill, on the State road. On this tract Thomas Edwards and his three sons settled, and died there. At Hinkletown Jenkin Davies and his sons settled, and intermediate was Thomas Morgan. James Steel, a surveyor, agent for the Board of Property, took out a general warrant for "1,000 acres of land back among the late surveys. . . . to be laid out in one or more parcels, and a warrant is signed, dated ye 1st September, 1718." (See page 641, Vol. XIX., Second Series, Archives). Three hundred and fifty acres of this he located adjoining the Thomas Morgan tract. This warrant for 350 acres James Steel sold to Jenkin Davies. On this tract was located the burial place for all those residing in the district from Thomas Edwards' tract, on the Carnarvon border, west to where Jenkin Davies was located, at Hinkletown; practically all the Welsh residing in what is now Earl and East Earl. They continued to bury there until 1745, when some of them were buried in the churchyard at Bangor. A good road, leading north of the Conestoga from Churchtown to Hinkletown and passing the old graveyard, formed the ready means of communication between the extremes without crossing the Conestoga creek. The road is known as the Hinkletown road, and is still in use. The 350 acres, the warrant for which was purchased by Jenkin Davies from James Steel, remaining unimproved, under the fourth section of the agreement made between William Penn and the adventurers and purchasers, dated July 11th, 1681, was taken up by Rees Morgan. Rees Davis squatted on it, built a small house, and cleared an acre or more. A contention arose for its possession between Rees Morgan and Jenkin Davies. Thomas Edwards, having been appealed to by the Board of Property, under his decision, that it was clearly *unseated* land, a patent was granted to Rees Morgan, dated October 12th, 1742, for 215 acres, the balance going, I presume, to Rees Davis, who settled in the neighborhood. Jenkin Davies, under the same rule, was given 200 acres *further back* and was forced to be content. Thomas Morgan died before 1737, as his widow held the property at that date. (See warrant to Jenkin Davies, Taylor Papers).

Rees Morgan has so long been credited with the giving of his ground—praised for his liberality—that it seems almost criminal to disturb him and place the crown on the head of another and that a woman. The interest taken in this ground is for those there buried, and praise should be given to the

one whose influence secured it against destruction, and that is Margaret, his wife, and daughter of Thomas Edwards. Rees Morgan himself could have no interest in the matter—she had, in securing to posterity the grave of her father. Rees Morgan was but clay to be molded by the hands of the proud, imperious, masterful Margaret, his wife. He, a boy, married to a woman eight years his senior, had but to do her will. She it was who directed the taking of the unseated land, and it was she also that added the words, "That Rees Morgan's wife, being my daughter, is concerning something in the interest of the affair" (see letter Thomas Edwards to Secretary Peters, Archives, page 229, Vol. VII., Second Series) and neglects to state that his son and daughter are married to a daughter and son of Jenkin Davies. The true inwardness of this is in the relationship of Thomas Edwards with the proprietors. Rees Morgan was not in good health. Fearing death, with a dissipated son to inherit his plantation, the will of the woman again prevailed to make a deed to the second son, dated October 14, 1745—fourteen years before his death, the son giving his notes for the purchase money. Thomas Edwards died May 8, 1764, and in April, 1768, Joseph Williamson was employed to enclose the ground with a stone wall two feet thick and three and a-half feet high on the inside, the enclosure being $75\frac{1}{2} \times 82\frac{1}{2}$ feet. The bill of Joseph Williamson for the labor was 17 pounds, 18 shillings and 4 pence—about twenty-five cents a perch. Eighteen pounds of nails were used to secure the covering. This and the other material used were paid as separate items by Rees Morgan. Little Bettie Morgan was interested in this work. Making several trips for nails, as the work progressed, to the store at the Blue Ball.

Rees Morgan died less than a year later (January 13, 1769). He is buried so that when Margaret dies she shall have her father on one side, her husband on the other. She procured stones for both, alike in every particular, even to the lettering, except "Thomas Edwards, Esq." is in *italic capitals*. These stones were well selected, deeply cut, and can easily last another century. Margaret's work was well done. She linked securely the name of her husband with the name of her father, and both are preserved to this generation. If any one should not believe this let him go on the ground and see the inferior stone other hands secured for Margaret, who followed twelve years later (August 20, 1781).

Rees Morgan, in his will, bequeaths negroes and money, but no land. The legacies are paid out of the notes of his son David. The eldest son receives his £200 in instalments of £20 pounds yearly; the balance of his estate to his wife, Margaret, and son, David. He leaves 125 perches of ground to his wife, Margaret, and son, David, to be held by them and their heirs forever, in trust as a place of

burial to all who may be there to
As the enclosure and the ground on
outside where the negroes were buried is
not more than 25 perches, there is still
100 perches left, on which there was a
small house, the rent of which was to pay
the quit rent (less than one cent a year)
and keep the fence in repair. There are
ten rows of graves, twenty-eight in each
row. The first tombstones, being sand-
stone, have long since disappeared. Only
one is left and that covers the eastern
column of the gateway and reads:

Here lies the body of
JOHN DAVIS,
departed this life the 21st day of
January, 1738 A. D.
Aged 56 years.

There are only forty-four marked
graves, most of which are of this century.
Rees Morgan died January 13, 1769.
His will gives his son Thomas 200 pounds
—to be paid 20 pounds annually, commencing
within two years after his decease.
The remainder of his personal estate, in-
cluding seven negroes, is given to his wife
Margaret, son David and daughter Eliz-
abeth and her children.

Elizabeth is married to John Pawling.
David remained single. Margaret Mor-
gan died August 20, 1781. She gives her
property to David, Elizabeth, and Eliza-
beth's children.

David Morgan died 1784. He frees his
negroes, gives all that remains of his
real and personal estate to his sister Eliz-
abeth and charges her with the care of
his negroes, should they fail to make a
living. He makes his brother-in-law,
John Pawling, executor.

Elizabeth Pawling died March 4, 1786.
At an Orphans' Court, held at Lancaster,
December 17, 1788, Henry Pawling, of
Montgomery county (the grandfather),
is appointed "guardian over the estate of
Margaret Pawling, Eleanor Pawling, Eliz-
abeth Pawling and Rachel Pawling, minor
children of John Pawling, during their
minority."

Thus ended, I presume, the care of the
trust made nineteen years before.

- (1.) In memory of
JOHN PATTON,
born in the County of Antrim,
Ireland,
who departed this life
May 10, 1832,
in the 83d year of his
age.

He was a soldier in the Revolution, and
fought in the battles of
Germantown, Princetown and Yorktown.

- (2.) In memory of
MARGARET PATTON,
who died July
25th, A. D. 1849. Aged 84 years,
3 months.

- (3.) JAMES TREGO,
Born February 9, 1798;
Died June 6, 1880.
Aged 82 years, 3 months and 26 days.
Gathered in a good old age to the
Assembly of the Righteous.

- (4.) In memory of
LYDIA TREGO,
departed this life April 21, A. D. 1864,
Aged 54 years, 6 months
and 22 days

She is gone, and like a pretty flower
That once in beauty bloomed,
Struck by the hand of Heavenly power,
She sleeps within the tomb.

- (5.) In
memory of
ISAAC DAVIS,
who departed this life
January the 5th, A. D. 1833,
Aged 83 years, 9 months
and 1 day.
Weep not for me, for here you see
My trials have been great;
But now 'tis time I bid adieu
And change my mournful state.

- (6.) In
memory of
LYDIA DAVIS,
who departed this life
October 5th, A. D. 1821,
aged 63 years and 11 days.
Dear friends, farewell, I go to dwell
With Jesus Christ on high,
Then for to sing, praise to my King,
To all eternity.

- (7.) In memory of
JOHN DAVIS, who was
born September 18, 1783,
Died January 11, 1824,
Aged 40 years, 3 months
and 24 days.

Thus much, and this is all we
Know, they're numbered
with the blessed.

Have done with sin, care and woe,
And with their Saviour rest,
On harps of gold they praise
His name, His face they always
View, then let us followers
Be of them that may
praise him too.

- (8.) In memory of
ELMIRA E. DAVIS,
born September the 18th, 1829,
Died July the 21st, 1847.
Aged 17 years, 10 months and
3 days.

The years roll round and
steals away The breath that
first it gave; What are we do
what are we be, We are

traveling to the grave.

- (9.) Sacred
to the
memory of
ISAAC C.
DAVIS,
son of Richard
and Catharine
Davis,
born January
the 23d, 1821,
Died April the
23d, 1830, aged
9 year, 3
month.

- (9½.) In memory of
ANDREW J. EVANS,
son of Hiram and An
Evans, who depart-
ed this life Decem-
ber the 8th, 1828.
Aged 1 month & 8 da.

- (10.) In
memory of
ISAAC D. TREGO,
aged
11 months and some
days. 1827.

- (10½.) In
memory of
ELI P. TREGO,
Aged 5 months and
7 days.

- (11.) In
memory of
HIRAM B. TREGO.
Aged 2 years, 3
months & 10 days.
1841.

- (11½.) In
memory of
ABSALOM TREGO.
Aged 4 months
and 9 days.
1842.

In
memory of
JOHN S. DAVIS.
Born Feb-
ruary 10, 1850,
Died Feb. the
21, 1850.
Aged 14 days.
ON REVERSE SIDE.
son of
Henry & Susanna
Davis.

(13.) In
memory of
CATHARINE DAVIS,
wife of Richard Davis, SEN.,
who was born Nov. 7,
1792,
and departed this life
March 31st, 1838, aged
75 years, 4 months and
24 days.
My flesh shall slumber
In the ground Till the
last trumpet's joyful sound.

(14.) In
memory of
RICHARD DAVIS, SEN.,
who departed this life
October the 12th, A. D. 1861,
aged 72 years, 6 months
and 13 days.
My flesh shall slumber
In the ground Till the
last trumpet's Joyful sound.

(15.) In
memory of
LYDIA A. DAVIS,
born Dec.
21st, 1848,
Died February
the 12th, 1851,
Aged 2 years,
1 mo. and
22 days.
ON REVERSE SIDE.
Daughter of Henry
& Susanna
& Susanna
Davis.

(16.) In
memory of
ELMIRA E. DAVIS,
born August
the 24th, 1847,
Died May
the 21st, 1851,
Aged 3 years,
8 mo. and
27 days.
ON REVERSE SIDE.
Daughter of Henry
and Susanna
Davis.

(17.) In
memory of
SUSANNA DAVIS,
wife of Henry S. Davis.
Daughter of Jacob & Susanna Lied.
She was born September
the 10th, 1825,
and departed this life June
the 1st, 1851,
aged 25 years, 8 months
and 16 days.

From all my friend I gone away,
And took farewell with all my heart,
To Rest in hope for that great day
When shall need and never part.

(18.) ELIZABETH DAVIS,
Born Aug. 29, 1785,
Died Oct. 15, 1872,
Aged 87 years, 1 mo. & 16
days.

(18½.) In memory of
ELIZA KAIN,
was born April 14,
1807,
Died May 9th,
1868,
Aged 61 years and
26 days.

(19.) In memory of
SARAH HAMBRIGHT,
was born November 29th, 1781,
Died September 4th,
1867,
Aged 85 year, 9 month
and 5 days.

(20.) In memory of
ELIZABETH PAWLING,
who departed this life
March 4th, 1786,
Aged 42 years
and 1 month.

(21.) In memory of
REES MORGAN,
who departed this life
Jan. 13, 1769,
Aged 59 years.

(22.) In memory of
MARGARET MORGAN,
who departed this life
August the 20th, 1781,
Aged 76 years.

(23.) In memory of
THOMAS EDWARDS, ESQ.,
who departed this life
May 8, 1764,
Aged 91 years.

(24.) Here lies the body of
ELIZABETH EDWARDS, who de-
parted this life the 30th
day of November, 1754, in
the 76th year of her age.

ON REVERSE SIDE.
Entombed I am, in dust I lie,
Within this very place
My soul took flight with angels bright,
To see my saviour's face.
And in the light, within a sight
Of Him above the sky,
And so shall all who believe and call
On Him before they die.

(25.) In memory of
MARY HAMBRIGHT,
Consort of
Henry Hambright, Esq.,
who departed this life
August 4th, 1825,
Aged 72 years.

(26.) In memory of
HENRY HAMBRIGHT, ESQ.,
who was born April 11th,
A. D. 1740,
and died March 2, 1835,
Aged 85 years,
10 months & 20 days.

(27.) In memory of
MARY ANN
HAMBRIGHT,
Second wife of
General Henry
Hambright,
who departed
this life April
12, 1835.

(28.) In
memory of
CHARLOTTE ANN,
daughter of Davis and
Maria Hambright,
departed this life
February 17, A. D. 1851.
Aged 14 years, 1 m., 8 d.
She saught the Lord with
all her heart, And soon
She found her sins forgiven
Cheerful with all her
friends did part In hope
to meet them all in heaven.

(29.) In
memory of
SAMUEL H.,
son of
Davis &
Maria
Hambright,
died March
4, A. D. 1851.
Aged 5 y. and 14 d.
Beloved in life,
Happy in death.

- (30.) In memory of
ROBERT WALLACE,
who departed this
life the 17th day
of December, 1793.
Aged 72 years.
- (31.) In memory of
ZACCHEUS DAVIS, JUN.,
who departed this life
July the 4th, 1793,
In the 26th year of his age.
- (32.) JANE ALLEN,
a native of Ireland,
Died Oct. 9, 1826,
Aged 80 years.
- (33.) In
memory of
JOHN DAVIS,
who departed this life
March 21, 1774,
In the 68th year of his
age.
- (34.) In memory of
ELIZABETH,
wife of John Davis,
who departed this
life Dec. 19, 1796,
aged 71 years
& 8 months.
- (35.) In memory of
ZACCHEUS DAVIS, ESQ.,
who departed this life
March the 25th, 1783,
In the 78th year of his age.
- (36.) In memory of
JOANNA, wife of
Zaccheus Davis, Esq.,
who departed this life
Jan. 21st, 1763,
In the 58th year of her age.
- (37.) 1810.
- (38.) 1785.
- (39.) F. L. DEV.
- (40.) A. L. A. N.
1814.
- (41.) E. A.
1746.

Used as a cap on the eastern column of the entrance, there is a sandstone, on which are the words:

Here lies the body of
JOHN DAVIS,
departed this life the 21st day of
January, 1733 A. D. Aged 56 years.
B. F. OWEN.

From, *New Era*
Lancaster PA
Date, *June 5, 1897*

GEORGE ROSS, H

LAWYER, STATESMAN AND PATRIOT.

Descent and Family of Ross—Early in the
Public Service—Member of the Conti-
nental Congress—Interesting In-
cidents in His Career.

We reproduce below Congres
Brosius' eloquent oration at the
Memorial exercises on Friday aftern
June 4, 1897. Mr. Brosius said:

MY FELLOW CITIZENS: We are assem-
bled to-day to keep a custom of the ages.
Since Joshua commanded the stones to
be piled on the banks of the Jordan as a
memorial to the Children of Israel, monu-
ments have been the customary means of
commemorating great events, historic
occasions and distinguished services.
While our central purpose in this dedi-
catory service relates to the character and
services of a citizen of Lancaster of Revolu-
tionary fame, yet, as his career was asso-
ciated with the illustrious events of his
time, it is in a larger sense sufficiently in-
clusive to embrace the memorable occur-
rence of the achievement of Colonial in-
dependence and the birth of the Republic.

To be a citizen of a country without a
peer, under a government whose corner-
stones are the wisdom, virtue and patriot-
ism of those it was appointed to govern;
to love and serve it and enjoy its protec-
tion is our singular good fortune; but it
was the extreme felicity of our Revolu-
tionary father, our signer of the immortal
Declaration, to share the glory of the
achievement which made possible such a
country.

George Ross was of Scotch descent, and
his lineage is distinctly traceable to Mal-



GEORGE ROSS.

Born, 1730—Died, 1779.

colm, Earl of Ross, who was contemporary
with Malcolm, King of the Scots, in the
twelfth century. He doubtless owed his
success in some measure to those effective
traits of Scotch character which have

in so much in evidence in our own country as to lead a distinguished American to observe: "Whenever anything good is to be done in this country you are apt to find a Scotchman on the front seat trying to do it." His father, Rev. George Ross, was educated at Edinburgh, where he received the degree of A. M. in 1700. In 1705 he emigrated to America and became Rector of the Episcopal parish at Newcastle, Delaware, where his son, George, was born May 10, 1730. His mother was Catharine Van Gezel, of Delaware, a granddaughter of Gerrit Van Gezel, of Amsterdam, who was nephew and secretary to Jacob Alrichs, the Dutch Governor or Vice Director of the Dutch colony on the Delaware.

He inherited from a long line of illustrious ancestors superior endowments and at an early age laid the foundation of a liberal education. He studied law in Philadelphia with his half-brother John, a lawyer of distinguished ability, whose only rival for leadership at the Pennsylvania bar was Andrew Hamilton. Samuel Adams in his diary refers to him as a lawyer of great eloquence and extensive practice, and a great Tory. It was said of him that he loved ease and Madcira much better than liberty and strife. In the early part of the Revolutionary period he justified his neutral attitude on the ground that, "Let who would be King, he was sure to be a subject." Before his death, however, he followed the example of his brother and became a convert to the cause of the colonies. Another brother, Rev. Æneas Ross, succeeded his father as Rector of the Parish of Newcastle. He was an earnest supporter of independence and preached patriotic sermons. His sister, Anne, married John Yeates, of Delaware, a cousin of the distinguished jurist, Jasper Yeates, a Judge of the Supreme Court of Pennsylvania, and a resident of this city. His sister, Gertrude, became the wife of George W. Read, of Delaware, a member of the Continental Congress, of the Federal Convention of 1787, United States Senator, President and Chief Justice of Delaware, and a signer of the Declaration of Independence. Another sister, Margaret, was twice married, in both instances to clergymen of the Episcopal Church. Susanna also was married to a minister of the Established Church. Catharine was married to Wm. Thompson, the commander of the famous Thompson's Battalion of Riflemen, Pennsylvania's first troops in the Revolutionary war, and the first men from any of the colonies south of New England to join the American army before Boston in the summer of 1775. This gallant officer became General of the Continental Line, and was taken prisoner at the battle of Three Rivers, near Quebec, in June, 1776. He was exchanged in 1780, and died a few months later. His sister, Elizabeth, married Colonel Edward Biddle, of Reading, a distinguished lawyer, Speaker of the Pennsylvania Assembly, and member of

the Continental Congress; and Mar came the wife of Colonel Mark Bir Birdsboro, a prominent man of his and an officer in the Revolutionary. This recital of family connections is important to show the character and tinction of the Ross family. It can nothing to the lustre of the eminent personality of George Ross.

After his admission to the bar he removed to Lancaster, where he commenced his professional career in 1751. He early gave evidence of a discreet and well ordered mind. Almost the first suit he brought, and he prosecuted it with success to final judgment in his favor, was for the hand of a beautiful and accomplished lady of Scotch-Irish descent, by the name of Anne Lamlor, whom he married August 17, 1751. His city residence was at the corner of East King and Duke streets, where the Court House now stands; while his suburban home was on the spot on which we now assembled. In both places he dispensed a liberal hospitality and entertained the most eminent men of his time in law, politics, statesmanship and war.

The next scintillation of wisdom recorded of him was in devoting himself to great usefulness when he became the organ of the Colonists in their controversies with the red men and the mediator between them, making his country greatly his debtor by the judgment and wisdom with which he conducted their negotiations.

The same benevolent spirit and humane temper of mind led him to respond promptly to the claims of the oppressed and unfortunate from whatever cause. When the Tories became the subjects of persecution and sometimes imprisonment, and it was esteemed next to treason to defend them, he, with James Wilson and a few other eminent persons, was ever ready to plead in their behalf.

He was among the first of the Colonists to become sensible of the arbitrary acts of the English government and to feel "the sting of British tyranny." His indignation kindled at the extortionate and despotic demands of the Crown and he was prompt to co-operate in the initial movement to secure independence.

The Virginia resolutions, proposing a Congress of all the Colonies, were received in the General Assembly on the eve of its adjournment. Notwithstanding it was the opinion of many members that whatever measures might be adopted should proceed from a future Assembly fresh from their constituents, so commanding was the position of Mr. Ross among his colleagues that he was appointed a committee to draft a reply to the Speaker of the Virginia House of Delegates. In that reply he expressed with clearness and force how sensible the members of the Pennsylvania Assembly were of the importance of co-operating with the representatives of the other Colonies in every wise and prudent measure for the preservation and security of

their general rights and liberties.

By the success of his services in the Assembly he plumed his wings for a higher flight of public usefulness. On the 22d of July, 1774, he was one of seven delegates chosen to represent the Province in the Continental Congress. His colleagues were Joseph Galloway, the Speaker of the Assembly, Samuel Rhodes, Thomas Mifflin, Charles Humphries, John Morton and Edward Biddle. On October 15th, on motion of Mr. Ross, it was ordered that John Dickinson be chosen an additional delegate. That Congress met on the 5th of September and adjourned on October 26th of the same year.

As George Ross shared the distinction achieved in that short session of seven weeks, it may be worth while to pause in our narrative long enough to take a glimpse of that notable Assembly, the first Continental Congress. It met in Carpenters' Hall. Its members were themselves mechanics of the highest order; master-builders who laid firm and strong the foundations of a Republic which recognized the right of every man to an equal chance. Its personnel was remarkable. There was Samuel Adams, the master spirit of the movement for independence; John Jay, the youngest member, in the dawn of his splendid career; Stephen Hopkins, the patriarch of the Assembly, once Chief Justice of Rhode Island; Sherman, of Connecticut; Randolph, of Virginia, who was made chairman, and his colleague, Edward Rutledge; Thomas McKean; John Dickinson, the learned "Pennsylvania Farmer," who gave the Colonists the potent shibboleth, "No taxation without representation;" Christopher Gadsden, whose spirited reply to the suggestion that the British world burn our seaport towns was worthy the man: "Our towns," he said, "are built of brick and wood; if they are burned down we can rebuild them, but liberty once lost is gone forever;" Patrick Henry, who crystallized the common thought of the hour that British oppression had wiped out the boundaries of the Colonies in that famous declaration, "I am not a Virginian, but an American;" and Washington, whose modesty counseled him to take a back seat, though he was to become the foremost man in all that celebrated company. Of such men and others of less note was that Congress composed. Their work was the grandest of the ages. No body of men in ten times the period had ever before achieved so much for mankind as this half hundred in two and fifty days. They surveyed and mapped the rights of man, declared that no law enacted without his consent was binding upon a British subject, that taxation without representation was tyranny, that the common law of England was every Englishman's birthright. Having defined the rights of America and solemnly declared their purpose to maintain them, they closed their work with a recital of their grievances and an earnest, calm, conciliatory and dignified appeal to the justice of

the British nation for redress, for peace, liberty and security. Little wonder that the first Continental Congress extorted the admiration of the world. From the moment of their first debate, says De Tocqueville, Europe was moved. John Adams said that in point of ability, virtue and fortune they were the greatest men upon the continent. Lord Chatham in the face of the King declared: "I must aver that in all my reading of history that for solidity of reasoning, force of sagacity and wisdom of conclusion, under such a complication of circumstances, no nation or body of men can stand in preference to the General Congress assembled at Philadelphia."

But Mr. Ross was not a one term Congressman. He was re-elected on December 15, 1774, to the Congress which convened May 10, 1775. To the succeeding term he was not elected, but on July 20, 1776, he was again elected and immediately took his seat. In January, 1777, he obtained leave of absence on account of illness and never afterward returned. He thus occupied a seat in the Continental Congress from September 14 to October 26, 1774; from May 10 to November 1775, and from July 20, 1776, to January, 1777.

While not in Congress his services were not withheld from the cause of the Colonies. He was a patriot, firmly attached to liberty and independence, and his service was always at their command. Even while a member of Congress he served in the General Assembly. The question of incompatibility of office was not raised. The pre-eminence he enjoyed among public men of his time was shown by the variety and distinction of the services to which he was called from time to time by the General Assembly. In July, 1774, he presided over a mass meeting of the citizens of Lancaster county to take into consideration the Acts of the British Parliament relative to America. At the same time he was on a committee of correspondence to cement union between the Colonies and a deputy to the Provincial Convention held at Philadelphia, July 15, 1774. In 1775, when the Assembly received a message from Governor Penn upon the unsatisfactory situation of the Colony and evidently intended to repress the pursuit of his profession, eschewing politics for several years. His success at the bar brought him in a few years the appointment of prosecutor for the Crown, an office which he filled with distinguished credit.

In 1768 he was chosen a representative to the General Assembly and continued a member of that body until 1777, excepting the years 1772 and 1776. During this period the benevolence of his mind led him to study the condition of the Indians and the character of our intercourse with them. This preparation qualified him for the ardor of those who favored the redress of grievances, a question of serious moment arose whether they should yield to the solicitation of the Governor or

stand firmly by the measures of Congress. On this question there was a long debate in which Mr. Ross took a conspicuous part. He was an able debater, a persuasive and convincing speaker. The influence of his eloquence and the power of his logic prevailed. A committee of which he was a leading member was appointed to draft a reply to the Governor's message. That reply will challenge comparison with any other similar state paper on record. Jefferson himself could not have exceeded its exquisite diplomacy in form and temper. It exhibited conciliation without servility, respectful deference without obsequiousness, resolute firmness without offensive defiance. George Ross wrote it and the Assembly adopted it as their answer to the Governor's address.

When the situation became more critical and measures were required to put the Province in a suitable state of defense, he was appointed a committee to report such expedient measures as the situation required. The report recommended ways and means of defending the lives, liberty and property of the citizens and repelling any hostile invasion of British troops. It advised putting the Province on a suitable war footing, to prosecute their predetermined defense of their rights, liberty and independence. He was eminently qualified for exertions of this character, for no man better comprehended the difficulties under which the Colonists labored in their encounter with British injustice, or grappled them with a more robust spirit of determination and defiance than George Ross. This sense of the situation and his heroic spirit were accentuated when he said to his son: "We are fightlug with halters around our necks, but we will win." When war was imminent he was called upon to assist in the preparation of rules and regulations for the government of the military forces that might be employed. On July 4, 1776, at the very hour the Declaration of Independence was being adopted by the Continental Congress, he was at Lancaster presiding at a meeting of the officers and members of the fifty-three Battalions of Associators of the Colony of Pennsylvania to choose two Brigadier Generals. On July 6th he wrote to Col. Gallbraith enclosing the resolves of Congress on the subject of Independence which he had just received. He was about this time President of the Lancaster Committee of Inspection, Observation and Correspondence. He was Colonel of the First Battalion of Associators of Lancaster. On July 18, 1776, he was elected Vice President of the Pennsylvania Constitutional Convention. At different times he was a member of the Committee of Safety for Lancaster county, and on July 6, 1775, was appointed one of the inspectors of military stores. He was also appointed on a committee to prepare a declaration of rights on behalf of the State; was chairman of two other committees of importance, one to formulate rules for the government of the Con-

vention which had superseded the Assembly, and the other to draft a law defining treason to the State and fixing a punishment for that crime. Here we note an indication of the esteem in which he was held as a lawyer. He is said to have been among the first of his profession. In the deep and intricate controversies arising in that formative period he took a conspicuous part. On occasions commanding the greatest exertions of the strongest minds he was among the foremost, never failing to acquit himself with distinguished credit.

When he retired from the Continental Congress he received an agreeable demonstration of the approbation of his constituents in the form of a resolution passed at a public meeting in the borough of Lancaster, which showed not only how sensible his constituents were of the value of his public services, but afforded him an opportunity of evincing his sensibility to the obligations which his duty to his country imposed. As this expression of

appreciation and gratitude had a touch of novelty and was highly creditable to the citizens of Lancaster I will be excused for reproducing it in this connection:

"Resolved, That the sum of one hundred and fifty pounds out of the common stock be forthwith transmitted to George Ross, one of the members of the Assembly for this county and one of the delegates for this county in the Continental Congress, and that he be requested to accept the same as a testimony from this county of their sense of his attendance on the public business to his great private loss, and of their approbation of his conduct.

"Resolved, If it be more agreeable, Mr. Ross purchase with part of the said money a genteel piece of plate ornamented as he thinks proper, to remain with him as a testimony of the esteem this county has for him, by reason of his patriotic conduct in the great struggle for American liberty."

Even in our day, when this mode of requiting the services of public servants is out of fashion, we can easily understand how grateful to the feelings of Mr. Ross was this testimony of affection and gratitude. But he was as sensible of his dignity and duty as were his constituents of his services and their obligation. With a modesty characteristic of real elevation of mind, he disparaged his service to his country and declined this moderate honorarium from his fellow-citizens, protesting that in bestowing his exertions upon the cause of liberty and independence he was impelled solely by a patriotic sense of duty, and that he did no more than every man should do to advance the cause of his country without hope of pecuniary reward. Such elevation of character, lofty patriotism and disinterested devotion to the claims of duty command the homage and admiration of the world, and constitute an example worthy the emulation of mankind.

The remnant of life allowed Mr. Ross after his retirement from Congress was to

be still further dignified and exalted by his elevation to the Bench of the Admiralty of the State to which he was appointed March 1, 1779. A brief service upon the Bench demonstrated the possession of great ability, dignity and tireless industry in the discharge of his judicial duties. He died on the 14th of July, 1779, by a sudden illness at his home in Philadelphia, and was buried in Christ Church burial ground. From a letter written by a member of the family at the time it appears that in his last conversation he exhibited great cheerfulness, spoke pleasantly of the long journey he was about to take and hopefully of his prospects in the haven of rest whither he was going and to which his wife had preceded him.

The pedestal and tablet we dedicate today will declare to coming generations what would remain as durably in the remembrance of mankind without the aid of brick or bronze, that George Ross was a signer of the Declaration of Independence; a fact which conferred perhaps greater distinction than any other act of his illustrious career. Next to John Hancock's, the boldest and strongest signature to that immortal instrument is that of George Ross. It has been taken for granted and commonly believed on the warrant of unvarnished chroniclers for a hundred years that he was a member of the Congress that adopted the Declaration on the Fourth of July, 1776. This is not the fact, and we must not withhold the homage due the truth of history by omitting to record on this occasion absolute historic truth.

It will be seen from what I have already said that George Ross did not sit in the Continental Congress from November 3, 1775, to July 20, 1776, in which interval the vote of adoption took place. It is worthy of note that some members, not alone from Pennsylvania but from other Colonies as well, who occupied seats on the Fourth of July and voted for the adoption of the Declaration, ceased to be members before the 2nd of August when the signing took place; and on the other hand some who were not members on the Fourth of July became such before the day of signing, and while they had no agency in the adoption enjoyed the distinction of signing the Declaration. The Pennsylvania delegation underwent a radical change in that interval. Five members, viz., John Dickinson, Charles Humphries, Edward Biddle, Thomas Willing and Andrew Allen, were succeeded by George Ross, George Clymer, Benjamin Rush, James Smith and George Taylor, who took their seats on the 20th of July, and all signed the Declaration, though they had no part in its adoption.

The only signatures placed upon the instrument on the day of its adoption were those of John Hancock, President, and Charles Thompson, Secretary. The order made on the Fourth, as shown by the Journal, was "that the Declaration be authenticated and printed." On the 19th of July, however, the following reso-

lution was passed:

"Resolved, That the Declaration passed on the 4th inst. be fairly engrossed on parchment with the title and style of 'The Unanimous Declaration of the Thirteen United States of America' and that the same when engrossed be signed by every member of Congress." On the 2nd of August the Journal says: "The Declaration of Independence being engrossed and compared at the table was signed by the members." The signers were thus of necessity the members at the time the instrument was submitted for signatures, all of whom with three exceptions signed at that time. Two signed later in the fall and Thomas McKean not until January, 1777.

Another circumstance invites our attention in this connection, not one that would either make or mar so great a fame as that of our Lancaster signer, but which requires an explanation to be recorded on this occasion; for the attentive student of our Colonial and Revolutionary history and the studies it has afforded for artistic representation still wonders why the face of George Ross does not appear in the celebrated painting of the "Signers" in the rotunda of the Capitol at Washington. John Trumbull was employed by the Government to execute this work. He was a painter of eminence and was employed at the same time on a number of historical studies illustrating our Revolution history, under a contract with the Government. He travelled extensively in Europe and traversed the States in search of portraits for the purpose of his paintings. His idea, as stated in his autobiography, was to secure the likenesses of the men who were the authors and signers of that memorable Declaration; and the rule he laid down for his guidance in the composition of the painting was to admit no ideal representation. He was determined in his purpose, tireless in his exertions to procure the face of every man required for the completion of his canvas. An incident given me by Mr. J. Hammond Trumbull, of Hartford, Connecticut, derived from the artist himself, illustrates the length he went to carry out his intentions. No portrait of Benjamin Harrison could be found; none was in existence. One day when the painting was nearly completed a stranger entered his studio and after looking at the picture for some time remarked: "I don't see Governor Ben. Harrison there. He signed the Declaration." "Did you know General Harrison?" asked the artist impatiently. "Well, I ought to," was the reply. "He was my father." "Is there any likeness of him?" asked Mr. Trumbull. "No," said Mr. Harrison, "there is no picture, but my mother and the family have always told me that I was the image of my father at the same age except for the difference in color of eyes and hair." "Please stand just where you are," was the peremptory command of the painter, who caught up his palette and brush and began to make a sketch of his visitor, making the requi-

site changes eyes and hair. When the sketch was completed he showed it to Mr. Harrison, who, after studying it for a while, said: "Well, I don't believe there is a man in Virginia who ever saw Governor Harrison who would not recognize that as his likeness." And that face caught thus on the wing went on the famous canvas.

The artist found it difficult to determine who by rights should be represented. Should he admit those only who were present and voted for adoption and exclude those who voted against it, or should he recognize the title only of those who signed the instrument? On these questions he consulted Adams and Jefferson, who concurred in the advice that the signatures should be the general guide. Mr. Ross was within this rule and his face would certainly have adorned the canvas if a portrait of him had been available. Mr. Trumbull, however, in the end adopted a very liberal test and admitted to the privilege of his canvas some who adopted but did not sign, some who signed but did not adopt, and some who did both and two who did neither, viz., John Dickinson, who was an eloquent opposer of the measure, and Thomas Willing, who voted against it and being retired before the 2d of August had no opportunity to sign.

But the mystery of the omission deepens when we remember that there was extant a portrait of George Ross, painted by Benjamin West, of whose existence Mr. Trumbull may fairly be presumed to have had knowledge, for he was a friend of West's and a frequent visitor at his house in London during the years that the "great picture" and the persons who were to compose it were on his mind and frequently on his lips.

I find an interesting incident recorded in the life and studies of Benjamin West by John Galt, which leaves no doubt of the fact that West painted a portrait of George Ross. Young West was visiting a friend by the name of Flower, a Justice of the Peace in Chester county, who had a legal friend in Lancaster by the name of Ross. "Lancaster," says the biographer, "was remarkable for its wealth and had the reputation of possessing the best and most intelligent society to be found in America," a reputation which it is her felicity to have maintained through the intervening century and a half. Mr. Flower brought his young friend to the Ross mansion on a visit. "The wife of Mr. Ross," says the chronicler, "was greatly admired for her beauty, and her children were so remarkable in this respect as to be objects of general notice." Mr. Flower at dinner advised his friend Ross to have the portraits of his family taken, and suggested that they would be excellent subjects for young West. Application was afterwards made to West's father for permission for the young artist to go to Lancaster for the purpose of making one or more portraits of the Rosses. How many pictures were executed at that time has eluded my search; but it

is certain that Mr. and Mrs. Ross were, and it is said by members of the family that portraits of two children were also made.

Another incident narrated by the same author confirms the fact of West's visit to Lancaster. Mr. Galt says: "At the time of West's visit to the Ross family he met a gunsmith by the name of William Henry, who, having something of a classical turn, proposed to the young artist to paint the death of Socrates. West had never heard of Socrates, but the gunsmith booked him up and he made a sketch which was very clever. He, however, was in doubt how to represent the slave and he said to his friend: "I have hitherto painted faces and people clothed; what am I to do with the slave who presents the poison? He ought, I think, to be naked." Henry went out to his work-shop and brought in one of his workmen, a handsome man, stripped to the waist, saying, "There is your model," and accordingly the muscular toiler went onto the canvas.

A careful review of the chronology of events which cluster about the portrait of George Ross leads to the conclusion that it was executed between 1750 and 1760, when he was twenty-five or thirty years of age; and an inspection of the picture confirms this view. A copy, made about 1875, by Philip Wharton, I am advised, now hangs in Independence Hall. It is not a little singular that anyone in possession of a portrait of so eminent a person at a time when a group of figures to whose companionship he had so just a title was being painted by order of the Government, did not produce it even without request. The only admissible explanation is that from 1810 to 1824, when Mr. Trumbull was in quest of portraits for his historical studies, the Ross picture was stored away in somebody's closet, out of sight and therefore out of mind, and the artist's search failed to reach its hiding-place. It thus happened that the celebrated painting of the "Signers" which cost the Government \$8,000 received the artist's benediction without the face of Lancaster's illustrious signer.

But the fame of George Ross is not conditioned by the accident of an effigy or the circumstance of an artist's unavailing search. Immortal wreaths in this world of ours will ever crown immortal deeds. A Roman orator, to stimulate the heroism of his countrymen, placed before them the vision of a heaven of never-ending repose and happiness for those who defended their country. So is there a heaven of never-ending repose for the truest fame of the good and great in the remembrance of mankind. The memory of this eminent citizen, upright judge, and sterling patriot, as well as that of his illustrious contemporaries who led the Colonies through the Red Sea of Revolution to the Canaan of Independence, can never lose its perennial green; for their fame is indissolubly linked with and imperishably enshrined in the history of

that memorable and heroic struggle to secure the inalienable rights of man, place government on the moveless base of liberty and justice, and establish in the New World the supremacy of principles as inextinguishable as the stars and a civilization as shining as the sun.

My fellow citizens, our task ends. As we have spoken, the hour and the occasion have passed. Sad indeed would it be were we to miss the lesson they teach. To secure the fruit of the achievements of the past we must emulate its high examples. They point the way to patriotism, courage, faith, fortitude and rectitude. Veneration for the examples of the heroic dead found a tongue in the young Greek who exclaimed: "The trophies of Miltiades will not let me sleep." So a high sense of the achievements of the masters who laid our keel and wrought our ribs of steel may lift us to the high level of their excellence, until like Hector's son we catch heroic fire from the memory of illustrious sires and by our exertions make our country as immortal as the memory of its founders.

From, *News*

Lancaster Pa

Date, *July 11 1898*

LOCAL HISTORY.

SKETCH OF COLONEL SAMUEL J. ATLEE.

Born in Lancaster County, He Became One of Pennsylvania's Most Distinguished Soldiers—Gallantry at the Desperate Battle of Long Island.†

Samuel John Atlee, was a Colonel in the American Revolution, and one who did effective service in the emancipation of the colonies from British rule. His father married Jane Alcock, who was maid of honor to the Queen of England, and, the match being clandestine, they immediately sailed for America. They had three children. Samuel John Atlee, the subject of this sketch, was born in the year 1739 on the farm now known as the King Tommy Henderson farm, in the Pequea valley, Salisbury township, near the "Three Crowns Inn," on the Old Road, a short distance east of the White Horse tavern.

ing a youth of great ambition, he at the early age of six obtained the command of a company in the provincial service (war of 1755) in the regiment under Col. Burd, and was present at Braddock's defeat. During the continuance of that war it was his fate to be taken prisoner twice, once by the Indians and again by the French.

He remained in the service eleven years. When yet in the service at the age of twenty-three years he married on April 19, 1762, Sallie Richardson, the beautiful daughter of Isaac Richardson, who lived at the Richardson homestead, one mile north of the "Three Crowns Inn" (now owned by the Christian Kurtz heirs). The marriage ceremony was performed by the Rev. Geo. Craig, who was then rector of St. John's Episcopal Church, Pequea.

After his marriage, and after the expiration of his military service, he read law, and was engaged in the pursuit of his profession until the breaking out of the Revolution. At the commencement of hostilities with the mother country Captain Atlee, being one of the few in the county of Lancaster who had any knowledge of military tactics, undertook to drill his fellow-citizens in order to breast the impending storm. His unremitting attention was devoted to this object during the greater part of the year 1775, and in the beginning of 1776, by virtue of an act of the General Assembly of March 5, of the same year, he raised in the Pequea valley and Chester county the first regiment of State Infantry, of which he was appointed Colonel. Although his regiment was called out simply for the defence of the province, yet Colonel Atlee and his command voluntarily marched to New Jersey to co-operate with the American army in that quarter. He achieved imperishable honors with his regiment at the battle of Long Island, on which occasion he was taken prisoner, having only a Sergeant and sixteen men left, the rest having been previously killed or taken prisoners. He suffered eighteen months' imprisonment, part of the time on board a prison ship. During his imprisonment he lived for two weeks on chestnuts. The British sailors were in the habit of cutting up raw pork into small pieces and throwing them to the prisoners, calling "Pig! Pig!" The prisoners were so nearly starved that they killed their dogs and ate them and roasted their leather breeches for food.

Colonel Atlee was chosen a member of the Continental Congress in 1778, and held a seat in that body up to 1782.



RESIDENCE OF COL. SAMUEL J. ATLEE, PEQUEEA.

In appearance Col. Atlee was very handsome, with a fresh, ruddy complexion, brown hair, blue eyes, straight and portly, and very military in his carriage. He died in 1786, aged forty-seven years. His son, Isaac Richardson Atlee, was married to Mary Clemson, the sixth daughter of the second James Clemson, Esq., of Pequea valley, who lived a short distance southwest of the "Three Crowns Inn." Mary Clemson was one of the seven daughters of James Clemson*, and the sixth to elope with the man of her choice. The house in which she was born and raised is yet standing, and was built in the year 1735. Isaac Richardson Atlee migrated after his marriage to near Frederick, Md., where his descendants are still living.

† Paper prepared by J. Watson Ellmaker, and read before the Lancaster County Historical Society on January 7, 1898, by Miss Martha B. Clark.

* James Clemson's grandfather, Jacob Clemson, came from Sweden to America in 1656 and settled in New Jersey; then in Philadelphia, where he is buried in the Second Street Friends' Churchyard.

From, *Review*

Ephrata Pa

Date, *March 11, 98*

LOCAL HISTORY.*

Account of a Seventh Day Baptist General Conference Held in the Ephrata Cloister in 1823.

[Published by Request.]

At a Seventh Day Baptist General Conference held at Ephrata, Lancaster county, and State of Pennsylvania, on the 23rd day of August, 1823, Jacob Kimmel and Andrew Fahnestock were with one accord appointed Elders of the Church, and Abraham Konigmacher and Jacob Angus overseers of the poor. As we are assembled here in a general conference for a bettering of the denominational circumstances, we have many reasons to be thankful to God for his goodness in sparing us and our brotherhood as a church, while so many people have so loosely united together to destroy the consecrated place; but their weapons were broken, and their arrows rebounded, striking themselves. Therefore we should be the more thankful to the blessed Master for his great love he has shown us from time to time, and for the glorious liberty that the citizens of this State enjoy in the privilege of openly honoring the Almighty according to the dictates of their own consciences, which we esteem as one of the most excellent blessings. Furthermore as we desire to be filled with pure Christian love, to be charitable toward all who have withdrawn from us in faith and practice. We trust that in all sincerity we may lay claim of others, that the groundwork of God, which we uphold, will lead to unity and harmony; hence we are pledged to live a quiet and peaceable life in all godliness and honor toward all men. We know nothing, only that the immeasurable and utter impossibility that we should again all be here assembled in a oneness of purpose; some of us may pass over, not any more to be with us. This is manifested by the fact that since the last lovefeast some of our brethren have ceased from their labor and now rest in death, and the time of their service is ended.

While we are now assembled together in a general conference to weigh, ponder and consider the rules of order and circumstances of our church, we find that the old regulations and rules, through heedlessness and neglect, came into dis-

use; therefore, in order to perpetuate the true ordering of the church, and for its general use, to promote Christian love and order in the church, we adopt the following rules of order to be observed in the future, for the general good and prosperity of the church, as follows:

One of the elders shall have the right to receive and accept into membership new converts according to the established rules of the Seventh Day Baptist church at Ephrata. Each member shall, with the utmost endeavor, live in peace and fellowship with the church. Every member that will not live in obedience to the rules and order of the church of Ephrata will break his or her membership and forfeit his or her right and benefit to the church. A committee of three members shall be appointed annually by the conference, one elder and two lay members, whose duty it shall be to register all the true standing members in church fellowship, and also such as have withdrawn and will withdraw hereafter.

The secular business of the church shall be in the care of trustees according to the rules and order of the articles of incorporation, whose duty it shall be to make an annual settlement of the expenses and income in Ephrata.

The election of the trustees shall be held in Ephrata on the day set therefor according to the second section of the articles of incorporation, of which the secretary of the Board of Trustees shall give notice two Sabbaths beforehand by a written notice put up on the door of the meeting house; and at the opening of the election he shall openly read the second section of said articles of incorporation; at said election he shall be constituted the teller, and carefully record the result of the election, according to the duties of the trustees.

And as it is an established custom of our church to care, see after and provide for the poor members of the church, we hereby adopt the following rules of order: That any member of the church, who being needy or in want, shall make it known to both the overseers of the poor, whose duty it shall be to inquire into the condition of such members, and furnish such aid and help as in their judgment the needs and wants of such members deserve. To defray the expenses of such aid they shall have the right to draw on the treasurer of the church for the amount necessary to pay the same. They shall give an annual account, or if called upon by the treasurer at any time, of the same.

The secretary of the trustees shall record the above rules of order, in a record kept for that purpose. The names of the members shall be entered therein also.

A general conference shall be held annually in Ephrata on a suitable day, of which due notice shall be given to the

members of the church.

The above rules and regulations shall be permanently established till the next general conference. Should it then be deemed necessary they may be amended.

These rules and regulations shall be signed by Henry Boyer and Andrew Fahnestock as the present elders and teachers of the church and attested by the secretary of this conference.

Signed : } Henry Boyer,
 } Andrew Fahnestock.

Attest :

Jacob Konigmacher.

The following is a list of the members in full fellowship with the Seventh Day Baptist church at Ephrata, on the date given above :

Jacob Kimmel, Abram Konigmacher, Andrew Fahnestock, Henry Boyer, Samuel Fahnestock, Jacob Konigmacher, Jacob Fahnestock, Thomas Davis, Jacob Gorges, Samuel Zerfass, Daniel Fahnestock, John Betticoffer, Peter Rosenberger, Peter Fahnestock, John, Monms Sr., Abram Eaby, John Snowberger, Andrew Snowberger, Henry Brendle, Jacob Groff, Frederick Reider, John Miley, Jacob Meily, Jacob Angus, Joseph Gorgas, Benj. Gorgas, William Fahnestock, Obed Fahnestock, of A., Samuel Bowman, Emanuel Bollinger, Dietrich Fahnestock, Henry Fahnestock, Solomon Gorgus, Charles Haug, Obed Fahnestock, George Fahnestock, Samuel Snowberger, Henry Hostetter, Abram Burger, David Snowberger, John Bowman, Joseph Meintzer, Jacob Fahnestock, Bores Fahnestock, Samuel Fahnestock, of Ja., Henry Miller, Jr., Henry Bowman, Peter Reichenbaugh, forty-eight brethren: Catharine Simony, Rachel Halley, Esther Brandt, Hannah Deshong, Catharine Bowman, Veronica Smith, Susan Gorgus, Elizabeth Betticoffer, Maria Glime, Justina Sensaman, Sarah Fahnestock, Elizabeth Fahnestock, widow of Bores Fahnestock, Maria Fahnestock, Margaret Konigmacher, Abigail Rosenberger, Sarah Bowman, Barbara Fahnestock, Barbara Keiper, widow Milliner, Maria Heffley, Esther Smith, Christina Haug, Esther Reider, Sophia Gabel, Christina Fahnestock, Maria Bowman, Maria Spreigle, widow Kimmel, Elizabeth Kimmel, Rebecca Konigmacher, Catharine Gorgus, Sarah Fahnestock, Elizabeth Tucker, Susan Fahnestock, Catharine Razor, Hannah Landes, Susan Goshert, Esther Landes, Catharine Haug, Veronica Snowberger, Veronica Snowberger, Susanna Burger, widow Jacoby, Regina Bowman, Barbara Snowberger, Elizabeth Snowberger, Susanna Fyock, widow Eby, Catharine Eby, Susanna Gusweiler, Elizabeth Fahnestock, fifty-two sisters, a total of one hundred names.

*[The above is a translation of the original copy of the proceedings of the conference referred to, which was first written in the German language. The

original copy is in possession of the clerk of the Seventh Day Baptist community of Salemville, Bedford county. The translated copy of the original manuscript was brought to this place several weeks ago by Mrs. Mary Resser, of this borough, on her return home from an extended visit to Bedford county friends, by whom it was brought to this office with the request that it be published. In the list of names as published above many of our readers will recognize among the members of the Ephrata Seventh Day community of seventy-five years ago, the names of families at present residing in this and other communities throughout the State, notably in Franklin and Bedford counties.—ED.]

From, *Spy*
Columbia Pa
Date, *April 27 1898*

**WHAT COLUMBIA DID
IN THE DAYS OF '61.
A VOLUNTEER COMPANY WAS
RECRUITED,
TO ITS FULL COMPLEMENT IN TWO
AND A HALF DAYS.
OFF FOR THE WAR WITH CHEERS
AND ARTILLERY.**

**Town Meeting in Odd Fellows Hall—
Patriotic Speeches, Enrollment, Pledges
of Protection, and Prayers the Same
Evening—How the Company was Re-
cruited—Presented With a Flag—The
First Company From Lancaster County.**

On Tuesday evening, April 16th, 1861, a town meeting was held in Odd Fellows hall, now occupied as General Welsh Post room, to raise a company of volunteers for the defense of the Union. Chief Burgess Fraley called the meeting to order. The late Colonel James Myers presided, and E. K. Smith and Dr. S. Atlee Bockius acted as secretaries. Colonels J. W. Fisher, C. S. Kauffman, Samuel Shoch and Dr. D. I. Bruner drew

up the resolutions. Each of these gentlemen, together with Rev. Alfred Cookman and H. M. North, esq., made patriotic speeches.



Thomas Welsh, afterwards a brigadier general, immediately began an enrollment of volunteers. Jeremiah Sheets was the first man enrolled. Colonel Shoch agreed to present a flag. Thirty-six names were at once enrolled, and the meeting closed with an impassioned prayer by Rev. Mr. Cookman.

The next evening, an adjourned meeting was held in the old Town Hall. Colonel Dan Herr presided and Dr. Bockius acted as secretary.

Colonel Kauffman reported that he had tendered the services of the company to Governor Curtin, that it had been accepted, and that it would be notified to march as soon as the ranks were filled.

A committee of thirteen was appointed to care for the families of the volunteers. Of these thirteen, Messrs John Q. Denney, John B. Bachman, Hiram Wilson, Henry S. Hershey and Dr. Bockius are still living. The sum of \$923 was raised, and the county commissioners appropriated \$20,000 for similar purposes.

At this adjourned meeting, the enrollment was increased to sixty-eight.

From Tuesday evening until Friday noon, the town was astir with the beating of drums and the cheers of the volunteers. On Thursday the roll of the company had been increased to seventy-eight, which was more than the full complement. Thomas Welsh was unanimously elected captain, Ezekiel Y. Rambo first lieutenant, and Edward A. Keasey second lieutenant. Company was notified to report in Harrisburg on Friday morning.

THE COMPANY LEAVES.

On Friday morning, April 19th, thirty-seven years ago, the company left for

Harrisburg. The town was awake. Drums were beaten through the streets. Flags every where. Streets crowded to their utmost capacity. A body of workmen from the P. R. R. shops paraded with flags and a small cannon, firing salutes at every corner. At 10:30, the volunteers assembled, the line was formed, and at Second and Locust streets, Colonel Kauffman presented a handsome silk flag, provided by Colonel Shoch. It was received by Colonel Fisher on behalf of the company, and placed in the hands of Frederick C. Kline, color sergeant. Colonel Fisher, in accepting the flag said it should come home with honor, or rest with its defenders on the field of battle. The volunteers then moved to the cars, with martial music, the spunky little cannon shivering the windows of Odd Fellows hall in honor of their departure. Mrs. McTague provided a collation for the soldiers. The Mail train arrived at 11:27; the boys were soon aboard, the last good byes were said, and the train moved off with farewell cheers and a salute from the artillery.

A committee consisting of Colonel James Myers, Colonel C. S. Kauffman and Dr. Benjamin Rohrer, together with a large volunteer escort, accompanied them to Harrisburg. The volunteers bore themselves nobly. There was not a flicker in the ranks. They were soon encamped in the fair grounds at Harrisburg, where they received their uniforms and arms.

Columbia was proud of its patriotism in those days. In two days and a half she organized and officered a volunteer company, and sent to Harrisburg the first company from Lancaster county. The Lancaster Fencibles arrived several hours later, and the Jackson Rifles of Lancaster city passed through Columbia in the evening train. Columbia's company became F of the Second regiment, Penn'a Volunteers.

[The foregoing is condensed from an article which was printed in the *SPY* of Saturday, April 20th, 1861. In 1861 Columbia had no organized military company, and the men left in citizens' dress, which was exchanged at Camp Curtin, for uniforms.]

From, *New Era*

Lancaster Pa

Date, *April 29 1898*

INTERESTING RELICS FOUND.

Discoveries Made in the Debris of the Old Fountain Inn.

The workmen engaged in removing the old Fountain Inn, on South Queen street, have found a number of interesting relics—reminders of Colonial times in the eighteenth century. The most valuable that has yet been unearthed is an iron grate for an open fire-place, about 36 by 20 inches in diameter, with an opening in the centre on which a door was suspended. Above the opening the name of George Ross is cast, and beneath is the date 1765. The grate is decorated with a fancy design. It was embedded in the north wall, behind the place occupied by the bar. Some local historians state that the signer of the Declaration of Independence at one time occupied and perhaps owned the building, and it is conjectured that he had the grate made to his own order. A small crown button, dated 1762, was also picked up by Mr. Joseph Breneman, the contractor, and Mr. Benjamin F. Landis found a copper coin, dated 1781. On one side is stamped a bust of King George, about which are the words "Georgius III. Rex." On the reverse side is a harp, surmounted by a crown, with the word, "Hibernia," stamped on the edge. The butt of an ancient army musket, several ancient-looking knives and a few articles, the use of which is unknown in these modern days, have also been brought to light in the debris and a constant lookout is observed for more relics. The Ross relic will probably lead the Historical Society into a new field of search, concerning the life of the distinguished man in this city.

From, *Inquirer*

Lancaster Pa

Date, *April 30 1898*

An Historic Inn Demolished.

The work of demolishing the Fountain Inn, on South Queen street, one of the most famous buildings in Lancaster, was completed this week. It was built in 1758,

of brick brought from England, and stood near the building in which was imprisoned Major Andre, the British officer who was associated with Benedict Arnold in his traitorous attempt on West Point. During the Revolutionary war the inn was a favorite headquarters of the patriots, and here Washington stopped stopped over night during a visit to Lancaster. The old building is to be replaced by a four-story hotel, to be called the Lincoln hotel.

From, *New Era*

Lancaster Pa

Date, *April 30 1898*

THE GEORGE ROSS RELIC.

Interesting Facts Brought Out by the Discovery at the Old Fountain Inn.

To the Editor of THE NEW ERA.

In your issue of yesterday a local item stated that in the tearing down of the Fountain Inn, on South Queen street, an iron grate for an open fire-place had been found upon which was cast "George Ross, 1765," and the statement that some local historians were of the opinion that George Ross, the signer of the Declaration of Independence, at one time owned and occupied the building, and most likely had the grate cast to order, with his name and the date upon it.

George Ross never owned or occupied the Fountain Inn, neither did he have the grate cast with his name upon it. He did, however, own and operate a furnace now in Adams county, then (1765) in York county. He was the senior member of the firm of George Ross & Co., who owned and operated the Mary Ann Furnace. When the Continental Congress was in session at York, George Ross & Co. were given several contracts to make cannon balls at the furnace for the American army and navy.

The records show that they received pay for munitions of war in various sums, ranging from £1,000 to £4,000. George Ross died in 1779, and in 1780, when an inventory of his estate was made, the company owning Mary Ann Furnace was assessed with 5,000 acres

of woodland, 16 horses, 8 cows and 1 slave.

The old grate in question is one which was undoubtedly made at the Mary Ann Furnace, and is an interesting relic of the signer's early career, before the era arrived which made him famous. It should be presented to the Lancaster County Historical Society.

Another interesting fact not generally known by writers of the Ross family history is that George Ross, the signer, was a member and also President of the "United Companies of Illinois and Wabash," which company purchased from the Indians the two tracts of land which now comprise the State of Illinois. In the British Museum there is a letter which proves this conclusively. It was addressed to John Campbell, at Fort Pitt, by George Ross, and dated Philadelphia, March 26, 1779. The letter gives instructions to Campbell in reference to the purchase, and is signed "George Ross, Chairman of the United Companies of Illinois and Wabash." The letter is endorsed as having been received by Campbell on November 24, 1779.

The tracts were purchased on July 5, 1773, and were "on the east side of Kaskaskia," and embraced Southern Illinois, and were known as "Egypt." The second tract extended to the "Chicagow, or Garlic creek." Included in the list of twenty-two purchasers is the name of Alexander Ross, a kinsman of George Ross.

The matters above stated can be verified from the "Acts of the Continental Congress at York," John T. Reily's "History of Adams County," and Dr. Egle's "Notes and Queries."

Yours truly,

S. M. SENER.

Lancaster, April 30, 1898.

From, *New Eng*

Lancaster Pa

Date, *May 5. 1898*

The second annual Commencement of the Christiana High School was held on Wednesday evening, and Pownall's pavilion was crowded to the doors with an enthusiastic audience that witness-

ed the exercises. A class of six was graduated, and the school did itself proud in the showing made by the pupils who received the much-coveted diplomas. The hall presented an attractive and inviting appearance in its tasty decorations. The stage was adorned with flowers and potted plants and there was a profusion of flags, both the United States and Cuban, which added to the patriotism of the occasion, highly emphasized by the colors of the class—the glorious red, white and blue.

The programme was opened with an invocation, offered by Rev. John B. Rendall, Jr., pastor of the Christiana Presbyterian Church.

The Christiana and Atglen orchestra then played the stirring march, "Galloping Off to Cuba." Their music was a feature of the exercises, and they were heartily applauded at the conclusion of each of their selections. The members of the orchestra are Dr. O. H. Paxson, leader; Charles Slokom, clarionetist; John Hastings, first violin; T. S. Chalfant, second violin; L. R. Lewis, cornetist; W. D. Swisher, bass violin; Rev. R. J. Holmes, pianist.

Landmarks of the County.

"Landmarks of Lancaster County" was the topic of a highly interesting and entertaining talk by Morton Bushong. All men, the speaker began, are surveyors. To-day we plant a stake, to-morrow tear it up. The next day finds us looking for a choice spot upon which to plant another, more substantial and more imposing. All men plant stakes; few men plant landmarks. The former sink and are forgotten—the latter loom up gloriously for a period and finally go down upon the pages of history. Lancaster county has planted her landmarks. Look about you, if you will; all seems plain and uneventful, but the land on which you stand is historic ground. But two miles northeast of Christiana. Penn gave to the Friends a tract of land upon which to build a meeting house. The deed is still in existence, and Sadsbury stands as a monument to the principles and generosity of Penn. The year 1682 marks the beginning of a new theory and treatment toward the Red Man, and in the absence of any mention of battle in the Council minutes, it is presumed none took place after 1682. Our landmarks of science and invention have been builded high. What other county in the State can boast of a Robert Fulton? The story c

is life is known to all; how, when being thrown upon his own resources at the age of seventeen, he established himself in Philadelphia as a miniature painter. After studying under Benjamin West, he went to England, became interested in Watts' steam engine, and as a result we had the Clermont. His death was regarded at the time as a great public calamity, and for the little boy born of lowly parents in "Little Britain" both Houses of the State Legislature went in mourning for several weeks. In statesmanship, James Buchanan, fifteenth President of the United States, builded an historic spot in his home, "Wheatland," west of Lancaster. The grave of General John Fulton Reynolds is another landmark. The present crisis turns thoughts to the Civil War: In 1851 the cry of freedom for liberty from the chains of oppression was raised, and Lancaster county bears upon her soil the first bloodshed of this great resistance, caused by the Christian riot. The remainder of the oration was devoted to a eulogy of Thaddeus Stevens, whose grave is one of the county's greatest landmarks.

From, *New Era*
Lancaster Pa
 Date, *May 12, 1898.*

LOCAL HISTORY.

ONE OF WILLIAM PENN'S PET SCHEMES.

**To Build a Great City on the Susquehanna
 That Should Rival the Metropolis Here
 Founded on the Delaware—Misc.
 carriage of the Plan.***

The paper about to be presented to your notice is supplementary to one read before the Society on September 3, 1897, by Mr. Frank Ried Diffenderffer, based upon a lately discovered document, granting "Certain Concessions" by William Penn to persons who had

subscribed "for Lands to be Layd out upon ye river Susquehanna."

Doubtless there are many more such documents of local interest still in existence, which have been lost sight of in the lapse of years, either by accident or carelessness of the custodian, papers of the greatest historical interest, which are now stowed away in some out-of-the-way corners and forgotten. Even printed matter is occasionally lost sight of by virtue of the extreme scarcity of the original. Then, again, there are cases where such documents have been reprinted, either in very small editions or in some serial, which is either poorly indexed or not at all, and they thereby escape the notice of the average reader, and in some cases even the trained eye of the historian.

It is my purpose to bring to your notice several examples of this kind, one of which will bear upon the statement that William Penn's original plan was to place his Capital city on the banks of the Susquehanna, and not on the Delaware. The evidence presented will prove absolutely that the founding of a large city on the Susquehanna was a fond hope to which Penn clung tenaciously for a number of years after the settlement of the Province. The paper read before you in September last, which I shall hereafter designate as the "Parmyter" paper, will prove an important link in my chain of evidence.

My attention was first called to the fact that the Susquehanna was seriously considered by William Penn as the site for his chief city when compiling my sketch of Benjamin Furly, who was the first promoter of German emigration to America. Not having any immediate or particular interest in the subject at that time I took but little note of the facts or authority. The reading of the Parmyter document, however, recalled the matter to my mind, and, in compliance with a request of your President, I now bring such of the facts before you as I can conveniently reach at this time. The most interesting paper, the one which gave me the first positive information regarding Penn's intentions as to his Capital city, I have been unable to locate for my present purpose. I think that it is among the mass of unindexed

Penn papers at the Pennsylvania Historical Society. The absence of this document, however, will prove of but little moment, in view of the official evidence, which will be presented.

The first printed document relating to the Province as a colony of Penn is the proclamation of Charles II., issued April 2, 1681. It was addressed, "To the Inhabitants and Planters of the Province of Pennsylvania." This proclamation, a broadside, is exceedingly scarce. I have seen or heard of but one copy, of which I here show you a fac-simile, and which I have the honor to present to the Lancaster County Historical Society.

This interesting document sets forth that:

CHARLES R.

Whereas, His Majesty, in consideration of the great Merit and Faithful Services of Sir William Penn, deceased, and for divers other good Causes Him thereunto moving, hath been Graciously pleased by Letters Patents bearing Date the Fourth day of March last past, to Give and Grant unto William Penn Esquire, Son and Heir of the said Sir William Penn, all that Tract of Land in America, called by the Name of Pennsylvania, as the same is Bounded on the East by Delaware River, from Twelve Miles distance Northwards of Newcastle Town, unto the Three and fortieth Degree of Northern Latitude, if the said River doth extend so far Northwards, and if the said River shall not extend so far Northward, then by the said River so far as it doth extend: And from the Head of the said River, the Eastern Bounds to be determined by a Meridian Line to be Drawn from the Head of the said River, unto the said Three and fortieth Degree, the said Province to extend Westward Five Degrees in Longitude, to be Computed from the said Eastern Bounds, and to be Bounded on the North, by the Beginning of the Three and fortieth Degree of Northern Latitude, and on the South by a Circle Drawn at Twelve Miles distance from Newcastle Northwards, and Westwards unto the Beginning of the Fourtieth Degree of Northern Latitude, and then by a straight Line Westwards to the limit of Longitude above mentioned, together with all Powers, Preheminencies and Jurisdictions necessary for the Government of the said Province, as by the said Letters Patents, Reference being thereunto had, doth more at large appear.

His Majesty doth therefore hereby Publish and Declare His Royal Will and Pleasure, That all Persons Settled or Inhabiting within the Limits of the said Province, do yield all Due Obedience to the said William Penn, His Heirs and Assligns, as absolute Proprietaries and Governours thereof, as also to the Deputy or Deputies, Agents or Lieutenants, Lawfully Commissionated by him or them, according to the Powers and Authorities Granted by the said Letters Patents; Wherewith His Majesty Expects and Requires a ready Compliance from all Persons whom it may concern, as they tender His Majesties Displeasure.

Given at the Court at Whitehall the Second day of April 1681. In the Three and thirtieth year of Our Reign.

By His Majesties Command,
To the Inhabitants
and Planters of CONWAY,
the Province of
Pennsilvania.

LONDON,

Printed by the Assigns of John Bill,
Thomas Newcomb, and Henry
Hills, Printers to the
Kings most Excellent
Majesty. 1681.

After the grant to William Penn was consummated he not only sought earnestly and widely for assistance in drafting the fundamental laws of his Province, as shown by the Furly correspondence among the Penn papers, but he also took advice as to the best means of developing its commercial and natural resources. For this purpose he published two tracts, both of which are of the greatest rarity. The first was entitled:

"Certain Conditions or Concessions Agreed upon by William Penn, Proprietary and Governour of the Province of Pennsylvania, and those who are the Adventurers and Purchasers in the same Province, dated the Eleventh of July, One Thousand Six Hundred and Eighty-one." No pamphlet copy of this tract is known.

The other one was: "Some account of the Province of Pennsylvania in America; Lately Granted under the Great Seal of England to William Penn, etc., London; Printed and sold by Benjamin Clark, Bookseller, in George Yard, Lombard Street, 1681."

This tract was made up from the best information he then had or could obtain. The next important step taken

ly Penn was to organize the company known as "The Free Society of Traders in Pennsylvania," for the better improvement and government of trade in that province.

Among the plans proposed by William Penn was one to lay out a "great" city upon either the Susquehanna or the Delaware, wherever the commissioners appointed by him could find a suitable location. There can be but little doubt that both Penn and his associates of the Free Society of Traders seriously considered the former site as the most advantageous. This will be apparent when we take into consideration the situation on the South or Delaware river. The shores of this stream had been settled for almost half a century, and the Indian with his peltries had gradually been forced inland. We find that for a decade or more before the Grant to Penn, both Swedish and English traders were already obliged to go westward if they wished to effect any satisfactory barter.

Then there were already two towns, settlements on the west bank of the Delaware, one of which, New Castle, had become the trade centre of the Delaware valley, and was the official port of entry.

The capes of Virginia were also better known to mariners than the capes of the Delaware, which were avoided on account of the shoals. It will be recollected that we have accounts, even so late as the first decade of the eighteenth century, where vessels for Philadelphia would sail up the Chesapeake to Bohemia Landing, and there discharge both cargo and passengers, to be taken overland to New Castle, and thence by sloop to their destination.

It is but little wonder, considering the great distance between the promoters of the new colony and their possessions, and the lack of any knowledge but what was based upon imperfect information, that both Penn and the Free Society of Traders were forced to leave some of the vital details of the settlement of the Province to the discretion of some subaltern whom they sent out for the purpose. There is a strong basis for the assumption that in the early days of the movement, some, if not all, of the principals favored the Susquehanna as the best site for the commercial and political capital of Pennsylvania.

If we refer to the Articles of Agreement of the Free Society of Traders, adopted May 29, 1682, we find:

"Article XXI. That the Society may set up two or more General Factories in Pennsylvania, one upon the Chesapeake Bay, and the other upon Delaware River, or where else the Committee shall see necessary for the more speedy conveyance of goods in the country and Mary-Land; but that the Government of the whole be in the Capital City of Pennsylvania."

It will be noticed that there is no mention of the chief city being located on the Delaware.

For the purpose of developing his grant William Penn, in 1681, sent out a commission consisting of William Crispin, John Bezar, Nathaniel Allen and William Haigue, who were to act together with Governor William Markham in all matters relating to the settlement of the Province. Their original instructions are now in the Historical Society of Pennsylvania. William Crispin, the first named of these commissioners, was to be surveyor-general, but he unfortunately died before reaching the Province.

In the next year, 1682, Penn appointed in his place Captain Thomas Holme, both as commissioner and surveyor-general. Among Penn's instructions to Holme was one to select a suitable site for a great capital city, to contain not less than ten thousand acres. The first duty was to choose a spot where navigation was best, and large ships might lie close to the bank, the land being at the same time dry, high and healthy, and to lay out there ten thousand acres for the site of a great city. This proved to be a very difficult task; no place answering the requirements could be found which would bear a city of such size.

The clause in Penn's instructions to his commissioners, which refers to the location of a site for this great city, reads:

"That having taken Wt care you can for the Peoples good in the respects aboves'd let the Rivers and Creeks be sounded on my side of the Delaware River, especially Upland in order to settle a great Towne and to be sure to make your choice where it is most Navigable, high, dry and healthy. That is where Ships may best ride of deepest draught of water if possible to Load, or unload at Ye Bank, or Key-side without boating or liting of it. It would do well if the River coming into Yt Creek be Navigable, at least for Boats

up into Ye Country, and Yt the Situation be high, at least dry and sound, and not swampy. Wch is best knowne by digging up two or three Earths, and seeing Ye bottom."

As another matter of curious interest, I will state that the question has been frequently broached, since the finding of Penn's Instructions to his Commissioners, what were his ideas or purpose for projecting a city so large as to cover 10,000 acres? The answer to this query was given by Dean Prideaux, when he stated that the plan followed by Penn in laying out his projected city was based on that of ancient Babylon. Note—The Old and New Testament Connected, ed. 1729, vol. I., p. 135.)

Notwithstanding the difficulties of the task the Commissioners started to explore the country, while Holme made a survey of the west bank of the Delaware. Holme proposed, as the most favorable spot, the west bank of the Delaware River between Pennepack and the Poquessing, and there started to lay out the great city. As his base line he ran a broad highway due east and west. This he called Susquehanna street, which was to be continued to that river, thus connecting the Susquehanna and the Delaware. This tract Holme afterwards located as part of his own land, and called it the township of Dublin.

Markham and the other commissioners favored the location now known as Pennsbury.

It was not until William Penn arrived in the following October that he learned that his Commissioners had selected the Delaware as the most suitable site for the great city. When he came up the river from Upland and landed at the Blue Anchor Tavern, he was so well pleased with the high bold shore, covered with lofty pines, which then extended along the Delaware, that he changed his ideas as embodied in his instructions, reduced the size from ten thousand to twelve hundred and eighty acres, or two square miles, and gave his consent to locate a town there which we now know as Philadelphia. Still, William Penn continued his interest in the Susquehanna, so after Holme had finished laying out the city, Penn ordered him to turn his attention to the country and make a map of the Province. This was done, and the map was published between the end of the year 1686 and the beginning of the year 1689. It was evidently some time in 1687-8, and it will be seen what

bearings it had upon Penn's future plans.

William Penn, during his first visit to America, took every means to inform himself, from personal inspection, about the topography, resources and possibilities of his Province; and when he returned to England he was more than ever impressed with the importance of raising a large city, if not the great capital, on the banks of the Susquehanna. So convinced was he of this necessity that, as soon as Holme's map of the Province was ready for distribution, he issued printed proposals for a settlement of such a city upon the banks of the Susquehanna; and, as is shown by the Parmyter document, it was to be located where the Conestoga flows into it.

How closely Penn adhered to this project is further shown by the fact that, during his second visit to America, he again made a personal survey of the site, and the possibilities of water communication with Philadelphia.

The document I am about to quote further gives a proof of Penn's great foresight and enlarged views, when it tells us that he suggested at that early period (prior to 1690) the practicability of forming a water communication between the Susquehanna and Schuylkill rivers by means of some of their branches, which communication, however, (as stated by Hazard) was not effected until about 138 years afterwards. Just why these plans of William Penn failed to materialize, or why they were relinquished, are questions which are still open to the historians of the day.

The interesting document I will now present to your notice is a broadside, entitled :

"Some proposals for a second settlement in the Province of Pennsylvania. Printed and sold by Andrew Sowle, at the Crooked Billet in Holloway Lane, Shore Ditch, 1690."

The only known copy of this broadside was, in 1848, in the collection of the late Peter Force, of Washington, D. C. It bore the marks of age and dilapidation, but was otherwise in a perfect condition. It was copied and reprinted in the fall of the latter year in the North American and United States Gazette of October 25. It is also quoted in Part I of my work on "Pennsylvania; The German Influence on its Settlement and Development."

Some proposals for a second settlement in the Province of Pennsylvania.

hereas, I did about nine years past, find the selling of several parts or shares of land, upon that side of the Province of Pennsylvania, next Delaware river, and setting out a place upon it for the building of a city, by the name of Philadelphia; and that divers persons closed with these proposals, who, by their ingenuity, industry and charge, have advanced that city from a wood to a good forwardness of building (there being above one thousand houses finished in it) and that the several plantations and towns begun upon the land, bought by those first undertakers, are also in a prosperous way of improvement and enlargement (inso-much as last year ten sail of ships were freighted there with the growth of the Province for Barbados, Jamaica, &c. besides what came directly from this kingdom). It is now my purpose to make another settlement, upon the river of Susquehannagh, that runs into the Bay of Chesapeake, and bears about fifty miles west from the river Delaware, as appears by the Common Maps of the English Dominion in America. There I design to lay out a plan for the building of another city, in the most convenient place for communication with the former plantations on the East; which, by land, is as good as done already, a way being laid out between the two rivers very exactly and conveniently, at least three years ago; and which will not be hard to do by water, by the benefit of the river Scoukill; for a branch of that river lies near a Branch that runs into the Susquehannagh River, and is the common course of the Indians with their Skins and Furrs into our parts, and to the Provinces of East and West Jersey, and New York, from the West and Northwest parts of the continent from whence they bring them.

And I do also intend that every one who shall be a Purchaser in this proposed settlement, shall have a proportionable Lot in the said City to build a house or Houses upon; which Town-ground and the Shares of Land that shall be bought of me, shall be delivered clear of all Indian Pretensions; for it has been my way from the first to purchase their title from them, and to settle with their consent.

The Shares I dispose of contain each Three Thousand Acres for £100, and for greater or lesser quantities after that rate: The Acre of that Province is according to the Statute of the 33th of Edw. 1. And no acknowledgment or Quit Rent shall be paid by the Pur-

chasers till five years after a settlement be made upon their Lands, and that only according to the quantity of Acres so taken up and seated, and not otherwise; and only then to pay one shilling for every hundred acres for ever. And further I do promise to agree with every Purchaser that shall be willing to treat with me between this and next spring, upon all such reasonable conditions as shall be thought necessary for their accommodation, intending, if God please, to return with what speed I can, and my family with me, in order to our future residence.

To conclude, that which particularly recommends this settlement is the known goodness of the soil and the situation of the Land, which is high and not mountainous; also the Pleasantness, and the Largeness of the River being clear and not rapid, and broader than the Thames at London Bridge, many miles above the place intended for this settlement; and runs (as we are told by the Indians) quite through the Province, into which many fair rivers empty themselves. The sorts of Timber that grow chiefly there are chiefly oak, ash, chestnut, walnut, cedar and poplar. The native Fruits are pawpaws, grapes, mulberry's, chestnuts and several sorts of walnuts. There are likewise great quantities of Deer, and especially Elks, which are much bigger than our Red Deer, and upon that river in Herds. And the Fish there is of divers sorts, and very large and good, and in great plenty.

But that which recommends both this Settlement in particular, and the Province in general, is a late Patent obtained by divers Eminent Lords and Gentlemen for that Land that lies north of Pennsylvania up to the 46th Degree and a half, because their Traffick and Intercourse will be chiefly through Pennsylvania, which lies between that Province and the Sea. We have also the comfort of being the Center of all the English colonies upon the Continent of America, as they lie from the North East Parts of New England to the most Southerly parts of Carolina, being above 1,000 miles upon the Coast.

If any Persons please to apply themselves to me by letter in relation to this affair, they may direct them to Robert Ness Scrivener, in Lambeth street in London for Philip Ford, and suitable answers will be returned at the first opportunity. There are also Instructions printed for information.

such as intend to go, or send servants, or families thither, which way they may proceed with most ease and advantage, both here and there, in reference to Passage, Goods, Utensils, Building, Husbandry, Stock, Subsistence, Traffick, &c., being the effect of their expence and experiance that have seen the Fruit of their Labours.

WM. PENN.

Now the question arises: What would have been the effect upon the future of the Province had William Penn's plan for a great city on the Susquehanna materialized, either in the first instance, or in pursuance of his "Proposals for a second settlement?" This is a question I leave for the political economist.

How tenaciously Penn adhered to his plan for settlement on the Susquehanna and the development of the interior is further manifest from the Parmyter document, which informs us just where the tract and city were to be located. It was at the confluence of the Susquehanna and Conestoga. The only vital point lacking is the name selected by Penn.

The proposals just read to you and the Parmyter document supplement one another. The latter furnishes additional proof how earnestly Penn labored during the last decade of the seventeenth century to materialize his plans for a settlement on the Susquehanna, even to the extent of a personal inspection of the locality during his second visit to the Province.

From the broadside brought before you, it will be seen that it never was Penn's intention to erect here merely another county, with a scattering farming population, but to raise up another great city, which was to equal, if not surpass, the one on the Delaware.

It was not until the year 1717 that he finally realized that his plans for such a settlement were doomed to failure. His final action in the premises, by reason of his inability to interest a sufficient number of persons to make the scheme a success, has been told by the former speaker. It was an order to the Surveyor General, Jacob Taylor, "to survey without delay the land between the Susquehanna and Conestoga for the proper use and behoof of William Penn, Proprietor and Governor."

Thus ended William Penn's grand scheme for the internal development of his Province.

From, *New Era*

Lancaster Pa

Date, *May 27 1898*

LOCAL HISTORY.

LANCASTER AS THE NATIONAL CAPITAL.

The Attempt to Secure for This City the Honor of Being the Capital of the United States Does Not Prove Successful.

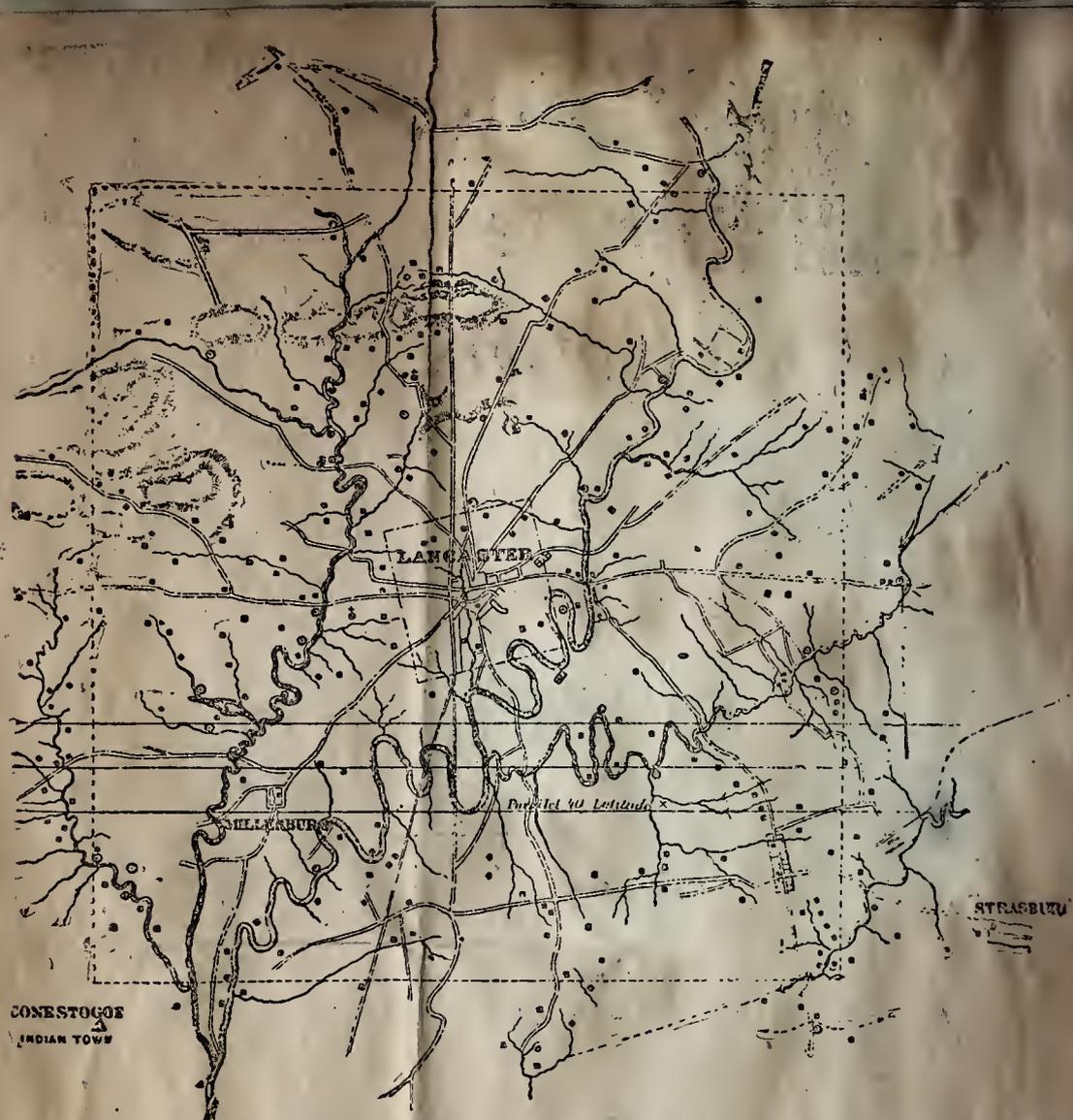
The following interesting document explains itself. It was found a short time ago among the papers of John Hubley, Esq., who was a prominent member of the Lancaster Bar before and after the Revolutionary war, and one of the best known citizens of Lancaster.

The paper is valuable in that it gives the most detailed account of Lancaster city and the industries as they existed 110 years ago that is extant. All in all, it is a document of much historical interest. It was read at the May meeting of the Lancaster County Historical Society:

Lancaster, March 17, 1789.

Gentlemen:

The Corporation of this Borough have been instructed by the Inhabitants thereof, and the Adjoining Townships, to address you. The New Constitution, to which we anxiously look upon as the means of establishing the Empire of America on the most sure and solid basis, is ere now in Motion, and one of the Objects of Congress will be to fix on a permanent Place of Residence, where their exclusive Jurisdiction can be conveniently and Safely exercised, should the general Interests of the Union point out an Inland Central situation as preferable to that of a Seaport for the future Residence of that Honorable Body, we humbly presume to offer ourselves as Candidates for that distinguished Honor. We feel ourselves more emboldened to enter



— "A ten mile square, Lancaster Court House being in the center, and some part beyond it, actually in 1786 and 1787 by me, William Reichenbach in a manner as engineers use to take up special maps of c by compass and watch."

The original map, of which the above is a reduced fac-simile, is now in the collections of the I Society, of this county.

into the Lists, as we find this Borough has been lately put in nomination by the Honorable Congress under the former Consideration, and we suffer ourselves to be flattered that the reason which then subsisted for such a Choice exists more strongly at the present moment. As an Inland Town we do not perceive ourselves inferior to any within the Dominion of the United States; our Lands are remarkably fertile and in a high state of cultivation; our country is possessed of every convenience for Water Works, as will Appear by the Draft herewith sent, and peculiarly healthy—our water is good; every

Necessary material for Building is to be had in the greatest Quantity desired, and at the most reasonable rates, and we venture to Assert that there is not a part of the United States which can boast within the Compass of ten Miles the same Number of Waggons and good Teams with ourselves. We are sensible that Dealing in Generals will have no effect with dispassionate and temperate Minds. We venture, therefore, to descend into more minute Recapitulation, and pledge ourselves to you for the Truth and Correctness of the following Statement, which has been made upon the most thorough Examination and in the Carefullest Manner in our Power, without Exaggera-

tion.

The Borough of Lancaster is a Square encompassing a Portion of Ground of one Mile in Length from the Center (the Court House) by the main Streets, which intersects it at right angles. We have five public buildings, including an elegant Court House, 58 feet by 48 feet. In the second Story thereof is a very handsome Room, 44 Feet by 32 Feet in the Clear, and two convenient Adjoining rooms, each being 22 Feet by 16 Feet in the Clear. There are seven Places of Public Worship, besides a temporary Synagogue, belonging to the respective Societies of Episcopalians, Presbyterians, Lutherans, Reformer Church of Heidelberg, Moravians, Quakers and Catholics. Within the Compass of the Borough an Enumeration of the Dwelling-Houses was actually taken in 1786, and the number then built was 678, which since that period has considerably increased. Many of the Houses are large, elegant and commodious, and would, in our Idea, accommodate Congress and their Suite at this period without inconvenience. Boarding and lodgings are to be had at very easy Rates. According to the best Computation we can make there are within this Borough about 4,200 Souls. A number of great roads pass through this place. We are thorough-fare to the Cardinal Points of the Compass: Labor is to be had at the rate of 2s per day.

The Current Prices of Provisions are: Wheat, 5s 6d; Rye, 3; Indian Corn, 2s 6d; Oats, 1s 6d per bushel. Best hay, £3 per ton. Pork and Stall Fed Beef from 25 to 30s per Ct.; Veal, 3d, and Mutton 3½d per lb. All kinds of Poultry are in great abundance and reasonable. Shad, Rock and Salmon are plentifully supplied to Us from the Susquehannah in their Seasons. The Prices of Fire-Wood the last Season has been for Hickory Wood, 12s 6d, and Oak 8s 6d per Cord. Within the Distance of 9 by 30 miles from this Place we have 6 Furnaces, 7 Forges, 2 Slitting Mills, and 2 Rolling Mills for the Manufacture of Iron. Within a Compass of 10 Miles Square, we have 18 Merchant Mills; 16 Saw Mills, 1 Fulling Mill, 4 Oil Mills, 5 Hemp Mills, 2 Boring and Grinding Mills for Gun Barrels and 8 Tan Yards. There are a great Number of convenient Scites for Water Works still unoccupied.

Within the Borough are the following Manufacturers and Artisans, viz.: 14 Hatters, 36 Shoemakers, 4 Tanners, 17 Sadlers, 25 Taylers, 22 Butchers, 25

Weavers, 3 Stocking Weavers, 25 Black-Smiths and White Smiths, 6 Wheel Wrights, 21 Bricklayers and Masons, 12 Bakers, 30 Carpenters, 11 Coopers, 6 Plaisterers, 6 Clock and Watch Makers, 6 Tobacconists, 4 Dyers, 7 Gunsmiths, 5 Rope-Makers, 4 Tin-Men, 2 Brass Founders, 3 Skin-Dressers, 1 Brush-Maker, 7 Turners, 7 Nailers, 5 Silver Smiths, 3 Potters and 3 Copper-Smiths, besides their respective Journey-Men and Apprentices. There are also 3 Breweries, 3 Brick-Yards, 2 Printing-Presses and 40 Houses of Public entertainment within the Borough,

The materials for Building, such as Stone, Lime, Sand, Clay proper for Brick Timber, Beards, &c., are to be had in the greatest Abundance at the most reasonable Rates. We would instance as one Particular that the best Pine Boards from the Susquehannah are delivered here at 5s 6d per hundred feet.

Our Central Situation will be best determined by the consideration of the following Distances, which pursue the Courses of the Roads now occupied, but may be shortened, and which we consider as accurately taken, viz.:

	Miles.
From Lancaster to Philadelphia	...66
to Wilmington	....50
to Newport	.....47
to Head of Elk	....45
to North East	....42
to Rock Run	.....38
to Mouth of Susquehannah	.....42
to Baltimore by McCall's Ferry	.....60
to Trenton by Swedis Ford	.....90
Caryell's Ferry on Delaware	.....87
to Reading	.....31
to Easton	.....83
to Wright's Ferry on Susquehannah	10
to Harris' do.	....36
to Anderson's do.	...13
to McCall's do.	...16
to Peach Bottom do.	22
to Nolan's Ferry on Potowmack	.....93
to Harper's do.	...110

We have presumed, Gentlemen, to make the foregoing Statement and Address it to You. The general National Interests of America at large will, we are persuaded, be fully considered, when the important Point of the future permanent Residence of Congress is agitated and determined on by that Honorable Body. We have reason to think that William Hamilton, Esquire,

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who is entitled to the Rents, Charges and unoccupied parts of this Borough, would cheerfully meet every Wish of Congress, so far as his Property is concerned. Permit us only to add that our Citizens are federal and strongly attached to the new System of Government.

We have the Honor to be with every Sentiment of respect, Gentlemen, your most faithful and obedient Humble Servts. In behalf of the Corporation and Citizens.

EPITAPHS.

Some Quaint and Interesting Inscriptions Found in Our Local Graveyards, and Also in Other Countries.*

It need scarcely be said that an epitaph presupposes a monument upon which it is said to be engraven. Almost all nations have wished that certain external signs should point out the places where their dead are interred. Among the savage tribes this has mostly been done by rude stones placed near their graves, or mounds of earth raised over them. As soon as nations had learned the use of letters, epitaphs were inscribed upon such monuments, and doubtless proceeded from the presage of immortality implanted in all men naturally. Three thousand years ago the doleful verses sung at burials were called "epitaphia" because they were first sung at the burial and subsequently engraven upon the sepulchers. Without the principle of immortality in the human soul, man could never have had awakened in him the desire to live in the memory of his fellows; mere love, or the yearning of kind towards kind, could not have produced it. In this same spirit we collect epitaphs. Epitaphs are not without general interest, as is evidenced by the number of collections of them which have been published in book form.

A quaint inscription found upon a slab in St. James' Church, Piccadilly, London, and, in fact, the oldest one found there, reads:

"Beneath this Pillar lies the body of Elizabeth, wife of Colonel Benjamin Fletcher, late Captain General and Governour in Chief of his Majesty's Province of New York, in America, and daughter of Doctor John Hodson, late Bishop of Elphin, in Ireland, who, after her return from that long voyage, in which she accompanied her husband, departed this life the fifth day of

November, A. D. 1698, leaving one son and two daughters behind her, and a sweet and lasting monument in the memories of all that knew her."

Shreiner's Cemetery, in this city, has many very interesting and suggestive inscriptions. We will note a few, and that of Thaddeus Stevens, the great Commoner, will ever challenge attention. The inscription is of his own dictation, and reads:

"Thaddeus Stevens, born at Danville, Caledonia county, Vermont, April 4, 1792. Died at Washington, D. C., August 11, 1868.

I repose in this quiet and secluded spot, not from any preference for solitude, but, finding other cemeteries limited as to race by charter rules, I have chosen this that I may illustrate in my death the principles which I advocated through my long life—Equality of man before his Creator."

Another inscription which deserves more than passing notice reads:

"Sacred to the memory of Mary Jackson, died 1859, aged 50 years.

"Dear mother, be thou still the watchful guide

In honor's path of him who was thy pride;

So shall my feet, from snares of error free,

Tread only paths of truth toward Heaven and thee.

"This tomb is erected to perpetuate the memory of a devoted mother, by an only son."

Still another stone sets forth briefly, "Caroline Horstman, died June 24, 1865; aged 74 years. She taught me to pray."

A visit to the Moravian Churchyard at Lititz repays itself in the large number of aged tombstones there found, among which we cull the following:

Gottfried Heinrich, geboren in Thumhart, zu grofeurode in Thuringen, 1745; verscheid, 1819.

Samuel Rancke, born in Earl township, 1742; died, 1815.

Benjamin Chitty, born in Frederick, Maryland, 1743; died, 1822.

Heinrich Gottfried Rauch, born in Lititz, 1781; died, 1822.

Johann Eichler, geboren, 1758, zu Neider Oderwitz an des Lansitz; gestorbt, 1821.

Johannes Rudolph, geboren in Arneburg, in der Alter Mark, Brandenburg, 1763; bestorbt, 1825.

Johann Gottfried Zahm, born at Bethlehem, Pa., 1753; died, 1782.

Gottfried Keller, geboren in Welteras, 1721; died, 1782.

Heinrich Rudy, geboren in Herzogthum, Wurtembourg, in 1708; gestorbt, 1802.

Daniel Christ, geboren in Pfalz, 1744; gestorbt, 1815.

Joseph Sturgis, born in Philadelphia, 1738; died, 1817.

Johann Philipps, born in Lower Sancy, 1769; died, 1817.

Polycarpus Kuhn Kreiter, born in Lititz, 1811; died, 1819.

Orlando Washington Eichler, born in Lititz, 1812, died in 1820.

Jacob Schochlein, geboren und utschief an der tage seiner; gebort, 1821.

John Peterson, geboren in Taustenus, im Amte Kinpocking, in Jeutland, 1763; died, 1825.

Johann Fraezer, geboren in Joerhitz, 1769; gestorbt, 1825.

Joseph Payne, born in Twickenham, England, 1708; died, 1779.

Greenburg Pettycourt, born in Georgetown, Maryland, 1748; died, 1846.

John Paul Hemming, born in Bohemia, 1715; died, 1789.

Johann Adolph Meyer, geboren in Firstenthum, Halberstadt, 1714; verscheid, 1781.

Johann Heinrich Gottlob Heine, geboren, in Rennebourg, an Vogtland, 1755; verscheid, 1782. "Ich liege und schlauf in friede."

Johann Philip Bachman, geboren, in Kreuzburg, Thuringen, 1741; verscheid, 1813.

William Lanus, born in York, Pa., 1748; died, 1814. (York county was at that time part of Lancaster county.)

Samuel Steinecke, geboren in Oberode, Preuzen, 1743; verscheid, 1819.

Anna Rosina Tannenbergin, geboren Kernin, 1715; am Schofflatz; entschief, 1792.

Anna Christina Fraunken, geboren Bezolchins, 1710; gestorbt, 1781.

Anna Berkardin, geboren, Callin, 1769; gestorbt, 1799.

Clous Colin, geboren, in Herzogthum, Bohemia, 1724; died, 1808.

Nils Tillofsen, born in Bohemia in 1753.

Johann Hamm, geboren in Elscheim, bei Mannz, 1798.

The earliest interment at Lititz is that of "John Baumgaertner, aged three years, died November 8, 1753," at which interment Matthew Hehl, the Moravian Bishop, consecrated the graveyard, the assembled congregation kneeling on the ground.

* Paper read before the Lancaster County Historical Society on May 6, 1898, by Mrs. Lydia D. Zell.

From, *News*

Lancaster Pa

Date, *June 13 1898*

THE FEAST OF ROSES

An Elaborate Celebration in Honor of
Baron Steigel.

GIFT FROM MR. CARNEGIE.

The Wealthy Ironmaster Makes a Handsome
Contribution to the Memorial Fund.

The Presentation and Acceptance
of the Annual Tribute.

Yesterday was a gala day for Zion's Lutheran church, of Manheim. It was the seventh annual celebration of the presentation or feast of roses. The celebration this year was more elaborate than heretofore and its excellence was highly appreciated by the Steigel heirs. The feast is the paying rental of one red rose for the plot of ground upon which the church is erected and which was owned by Baron William Henry Steigel.

This annual festival which for some years past has made Zion's church famous, was instituted by Dr. J. H. Seiling, a local historian of some note. The celebration is in accordance with the stipulations of the deed in conveying the property to the congregation by Baron William Henry Steigel, the said payment being made to the heirs of the Steigel family. The deed conveying the land to the church is dated December 4, 1772, and but twice during the life of Baron Steigel was the red rose paid to him. The stipulations in the deed lapsed until 1891, when this annual feast was revived by Dr. J. H. Seiling, who happened to come in contact with the deed.

Baron Steigel in his time was a large land owner in the neighborhood of Manheim and one of the earliest iron masters and manufacturers of famous glassware. He lived in a spacious mansion,

which being remodeled from time to time still stands at Manhelm. He owned and operated the Elizabeth furnace at Brickerville, where he also had a mansion erected. It is said that at this place Baron Steigel once entertained General George Washington. The revolutionary war and Baron Steigel's generosity brought on financial embarrassments and he failed. He was thrown into prison as a debtor and after he secured his release he went among his people teaching them and preaching to them for a living. In the height of his career he had over 200 people employed.

The programme yesterday in commemoration of Steigel was an elaborate one and it began at 9 o'clock in the morning with a Sunday school congress. At 10 o'clock Rev. S. Gring Hefelbower preached the memorial sermon. At 1 o'clock the feast of roses proper was celebrated and the services opened with an organ voluntary by Mrs. W. D. Keeney. The choir then rendered a beautiful anthem entitled "Queen of Flowers," composed for the occasion by Prof. Urban H. Hershey, of New York, Rev. S. C. Enck followed with prayer, after which the audience sang "All Hail the Power of Jesus' Name." Mrs. C. K. Binkley recited a beautiful poem entitled "Baron Steigel's Home Coming," which was written expressly for this occasion by Prof. C. K. Binkley. Dr. J. H. Dubbs, of the Lancaster County Historical Society, made an address in which he dwelt largely and mainly upon the noble traits of character exhibited by Baron Steigel. A memorial collection was then lifted, after which Dr. Seiling read a letter from Andrew Carnegie expressing his regret at not being able to be present. The letter, however, was accompanied by a check for \$100 donated by Mr. Carnegie to the memorial fund as a tribute to an early iron master. Prof. M. D. Learned, of the University of Pennsylvania, then delivered the address for the occasion, in which he spoke upon the early feast of roses as celebrated by the old German cult. He also dwelt upon ancestral worship and the many traits of character as exhibited by Steigel as teacher and preacher among the people whose master he had previously been. The address was a very interesting one. The hymn, "Come Thou, Almighty King," was sung by the audience. Dr. Seiling followed by presenting a red rose to Mr. John Calvin Steigel and Miss Bessie Steigel, of Harrisonburg, Va., and Mrs. Elizabeth M. Luther, of Pottsville, and several other Steigel heirs as the annual payment. J. Hay Brown, esq., on behalf of the heirs, accepted the roses, giving to Dr. Seiling their receipt, payment in full to date, for the stipulations required in the deed of Steigel. The audience then sang "God Be With You," after which the benediction was pronounced by Rev. T. Minker.

After the programme had been completed, the audience passed in single file through the chancel, each one dropping a red rose at the base of a floral monument erected to the memory of Baron Steigel. The chancel was beautifully decorated in honor of the occasion, an obelisk six feet high being erected which was made of red roses and vines. On the base was the letter S in white roses, which was in honor of Baron Steigel.

There was a large number of people present. Among those outside of Manhelm were Prof. M. D. Learned, Philadelphia; John C. Steigel and daughter, Bessie, of Harrisonburg, Va.; Mrs. Elizabeth M. Luther, Pottsville; George Steinman, president of the Lancaster County Historical Society; Rev. Dr. J. H. Dubbs, first vice president; F. R. Dlfenderffer, secretary; S. M. Sener, librarian; B. C. Atlee, treasurer; D. A. Heitshu, Hon. J. B. Livingston and wife; J. Hay Brown, esq., and wife, John D. Skiles and wife, James Stewart, John C. Hager, Paul G. O'Dougherty, Joseph Breneman, J. C. Carter, W. D. Weaver, D. F. Magee, all of Lancaster; L. L. Grumbine, Dr. J. H. Redsecker, Col. Frank Seltzer, Lebanon Historical Society; H. C. Brunner and W. E. Stauffer, Columbia. There were a number of letters of regret read from prominent people in this and other States.

In the evening a Children's Day exercise was held, which was largely attended and an excellent programme was rendered.

A peculiar feature about Baron Steigel is the fact that no one knows the exact place of his nativity nor where he is buried. Some people say he is buried in Berks county, but this has never yet been discovered. He is said to have founded and named Manhelm after his home in Germany, but it is a fact that Manheim township was founded a number of years before Baron Steigel came to this country. The red rose which he demanded in payment for the church property is the emblem of the House of Lancaster, after which this county was named.

From, *Intelligencer*

Lancaster Pa

Date, *July 8, 1898*

THE WEAVER GRAVEYARD.

An Almost Forgotten Colonial Burial Place.

A Paper Read by Miss Ida R. Fabian, of Revere, Before the Buckwampun Historical and Literary Association at Ringing Rocks, June 11, 1898.

The burying ground known as the Weaver graveyard is situated in Tincum township, close to the Nockamixon school house. It is on the road leading from Revere to Erwinna.

The yard includes a space of ground 122 by 180 feet enclosed by a wall. This wall was laid in 1841 or 1842. A person whose name is unknown to us, having relations buried here, started a subscription to pay for the iron gate, which closed the entrance, the lime and work. The stones and lime were gathered through the good will of the people living near the place. The wall is now in decay and the gate has been unhinged. The fence which surrounded it prior to this is almost entirely forgotten.

The graveyard is supposed by some of the people living near the place, to have been the burying ground of a congregation worshipping in an old log church situated just below the yard, and in a corner formed by a turn in the road. Whether this is so and the road was built to suit the position of a church or whether the turn was incidental as often has been the case, can not apparently be ascertained by the present generation. Neither is it known how the ground was obtained.

Others, descendants of the deceased, claim that the yard was originally the burying ground of the English Presbyterians before the church at Red Hill, formerly belonging to that denomination, had been built. Quite a number of the graves are those of members of families adhering to that church. Both theories of its origin seem so probable that we are ready to combine a church of that denomination here, and this may have been their burying ground. The majority of the graves, however, are marked by means of field stones which bear no inscription. Many have no mark. Some of these had been marked by wooden slabs of which there is now no trace.

There are between four and five hundred graves including all. Twenty-five of these are marked with marble slabs. There were no marble yards around here at that time. The stones were therefore brought from a distance. This incurred quite an inconvenience and expense which undoubtedly accounts for the many graves marked by common field stones.

Among those whose inscriptions are found upon the slabs we find the family name of Kerr, Stewart, Stuart, Campbell, Smith, Weaver, Abernethy, Wilson, Kennedy, McIntyre, Baxter, Bailey and McFarland.

The inscriptions of the slabs can easily be deciphered. Only one slab contains a verse. It is the verse since written on so many tombstones:

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

No dates of birth are given. The first death recorded was in 1744, the time of the alliance of France and Spain. We again find them in neighborly sympathy. The dates of the births and deaths (were they both given) of those included in the city of Silence would cover the later settlements of the colonies, the Revolutionary War, the second war with Great Britain, war with Mexico and the great compromise of slavery. The last death recorded is that of the wife of William Weaver, who died in 1859, the same year in which John Brown, in his honest fool-hardiness seized upon the United States arsenal at Harper's Ferry and proclaimed freedom to the slaves.

But according to the statements of people living in the community, others have been buried since. It is claimed that the latest burial has been within the last thirty years. It was that of a child of German parents, who lived on what is known to us as the Kilian homestead, and who had no family connections in this country. No slab marks the grave.

Had the inscriptions been worded as we see them on the gravestones of today, we would see under the name of John Baxter, the dates of his birth and death to have been 1659 and 1744, since the age is given as 85. The wife of William Weaver was 63 years old, found besides the date 1859, that also of her birth, 1791. These are the first and last deaths recorded.

Robert Wilson and his wife, Jane, were buried in 1783 and 1794 respectively, and instead of their ages being recorded, their inscriptions designated them as an "Aged Man" and an "Aged Woman."

The old style of writing dates is used. April ye 2nd, Mch. ye 26th, etc. The following is the verbatim inscription taken from one of the stones:

"Here lieth the body of Joseph McFarland who departed this life November 6th, 1759, in the 55th year of his age."

Many of the descendants of the deceased live at a distance. A number, however, live in the adjoining townships. Some in Tincum about Erwinna.

The yard has not been cleared for a number of years until last month when Hiram Conover, of Erwinna, assisted by a workman sent by Miss Mary McIntyre, also of that place, cleared it of saplings and undergrowth. Both have relatives buried here.

According to the memories of the

aged of to-day, those whom they knew while living were all farmers. As there were no other industries in the vicinity it is quite natural that this should be so. Many of their posterity are also engaged in tilling the soil.

When we realize that the burying ground was begun in time for the reception of the bodies of people who were born before the settlement of Pennsylvania, and must have come across the Atlantic with the very early emigrants—of people who cheered King George, and yet withal of uncles and grandparents of the living, we feel a subtle chain binding us to the past. We feel as we pass by like staying our steps and paying our respects to those who helped to lay the foundation of the present.

But little is now known of those who without doubt were followed to the grave by mourning husbands and wives and children, some of them less than a hundred years ago. We think of it with awe, yet that will be our fate. Mary A. Ford tells it nicely in the following lines:

The surging sea of human life forever
onward rolls,
And bears to the eternal shore its daily
freight of souls,
Though bravely sails our bark to-day,
pale death sits at the prow,
And few shall know we ever lived a
hundred years from now.
Our Father to whose sleepless eye, the
past and future stand
An open page, like babes we cling to
thy protecting hand;
Change, sorrow, death are naught to
us if we may safely bow
Beneath the shadow of the throne, a
hundred years from now.

From, *Inquirer*
Lancaster Pa
Date, *Aug 27 1898*

THERE WERE GIANTS IN THOSE DAYS.

The Romantic Career of George
Plumer, a Western Penn-
sylvania Pioneer.

7 WAS KNOWN AS YOUNG BUCKSKIN.

Born in a Wilderness Home, Not the Business Section of Pitts- burg, He was the Founder of West Newton.

When George the Third was king a Pittsburg was a frontier fort, when all territory west of the Alleghanias was in dispute between the French and English, Jonathan Plumer builded himself a log cabin on the tract of land owned by Colonel Croghan. This tract stretched between what were known to the grandfathers of this generation as "Two Mile Run" and "The Narrows." In these days the Croghan tract is called the Schenley estate.

Jonathan Plumer came from Hollidaysburg shortly after the French evacuated Fort Duquesne and it was occupied by the English, who rechristened it Fort Pitt. He was one of those adventurous spirits who helped wrest the western empire from the French trader and founded English agricultural settlements in it. The French had passed up the St. Lawrence river, through the Great Lakes, portaged to the headwaters of the Allegheny and sweeping down that stream in their light, birch-bark canoes, laid claim to all the land they saw and any that lay beyond their vision.

The English started on the East coast and moved westward. They cleared the forest, planted fields and reaped their harvest as they went. The French went quickly in their bark canoes. The English went slowly. But they never went back.

Naturally when the English pushed their way over the tops of the Alleghanias and began to lay claim on the territory we know as Western Pennsylvania, Ohio, and West Virginia, there was a clash. It resulted in the French and Indian war.

That remarkable conflict ended finally in favor of the Englishman. The Frenchman had gone as he had come. When the English marched into Fort Duquesne the French were paddling their way down the Ohio.

A HOME IN THE WILDERNESS.

Right after the English army came a flood of hunters, trappers and other pioneers whose pleasure it was to get into new countries while there were few people there. Jonathan Plumer was one of these, and somewhere near the present site of Pennsylvania avenue and Thirty-third street he built his wilderness home. In Binney's Report vol. 2, p. 95, the author states: "He did build a log cabin and made many other valuable improvements." Some of these "other valuable improvements" were a spring house, a log stable and barn, pig pen

and a clearing of 50 or 60 acres in the endless forests which covered the Pittsburg of that day.

November 3, 1762, all difficulties between England and France were settled. France left all the disputed territory and George the Third was king.

December 5, 1762, Jonathan Plumer's log cabin in the wilderness became illuminated with a new light. There was first a hasty trip to the "Fort" and the post surgeon was hustled off with great haste. Several hours later he tramped back through the forests. It seemed as though the whole garrison were waiting for him. "What is it?" breathlessly inquired the officers and their wives, as the surgeon shook the snow from his big military top coat. "It's a boy!" he answered. "It's a boy, and the first white child born west of the Alleghanies under the dominion of His Majesty, the King."

So George Plumer—that was what they called the baby in honor of their sovereign lord, George the Third—was ushered into the world. There was rejoicing in Fort Pitt that night, for a baby in the wilderness was something to rejoice over. Just as soon as etiquette and the post surgeon would permit, the soldiers began to pay their compliments. Like the magi of old they went and bowed at this log cabin shrine and some of them thought of other cradles in far-off England, which they had not seen for seven years.

The baby grew to be a stout chubby boy. His earliest playthings were the bow and arrow and later a rifle. His books were Nature's own and he learned to read them so well he could follow any track through the forest as well as any Indian ever could. Long before he reached manhood's estate his fame was known far and near. "Young Buckskin," the Indians called him, and "Young Buckskin" he became to the English about Fort Pitt. He was a noted, fearless, expert Indian scout.

TALKING OF INDEPENDENCE.

After the French and Indian war had ended the questions began to arise which culminated in our own war for independence. George the Third was still king and sovereign over young George Plumer. But this fact cut no figure with the young strippling. There were no newspapers in those days, but an occasional trader or emigrant brought news from east of the mountains about the storm that was gathering. Young Plumer was a Colonist. He loved his king, but he loved his country more, and he stayed with his country. When the storm cloud finally broke and the ragged

Continental clashed with the red coats of the king, George Plumer was in his place. With his flintlock rifle he rendered valuable service to the American army, and when peace finally came he tramped back through the wilderness to the cabin home near Fort Pitt.

He was still only a boy in years but man in stature and experience. Years of war and outdoor life had developed him mentally and physically. There was a manly fuzz on his lips and chin and down at Fort Pitt, where he often went, he was always listened to with respectful attention. There were no schools in those days, but the young man had gathered a knowledge of reading and writing and the elements of arithmetic. He was a voracious reader and the little library at Fort Pitt had been thoroughly explored. A settlement was growing up about the Fort. A couple of dozen log cabins were planted here and there through the forests which covered all of what is now the "downtown" portion of the city. Many of these pioneers had small libraries. Books were not so plentiful those days. The "flashy" novel had not come into existence. Almost any book that was printed made profitable reading and young Plumer read every one he could get hold of. Books of travel, religion, philosophy, any subject, were read with avidity. As a result his mind was early stored with a vast fund of general knowledge.

Daniel Elliot kept a store at Fort Pitt. He was one of the "prominent citizens" of that early day and did a thriving business trading beads and trinkets to the Indians, and powder, lead, guns, knives and anything else to the white residents of this vicinity. His wife had been a Miss Lowrey, daughter of Major Alexander Lowrey, of Donegal, Lancaster county.

Mrs. John Hay, wife of another leading Pittsburger of that day, was her sister. These two women moved in the "upper ten" of frontier society. To be sure they did their own washing, but when the officers' wives over at the Fort were having a "pink tea" or an "Indian corn dance," Mrs. Elliot and Mrs. Hay always cut across the back lots to the Fort, and not everybody about here did. The Plumers, for instance, were not often invited. Mr. Plumer was not in business "at the Fort," and of course they did not move in Fort society.

A BIT OF ROMANCE.

Several years after the Revolution had ended Major Lowrey sent his youngest daughter, Miss Margaret, from Donegal over the mountains to visit her sisters,

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Mrs. Elliot and Mrs Hay, at Fort Pitt. Now, Margaret Lowrey was a pretty young miss. All the soldiers at Fort Pitt would swear to that and every susceptible young man in the frontier settlement fell deeply in love with her. She had chances without number and good ones at that. Mrs. Hay and Mrs. Elliot pointed out to her the advantages of some of the offers, but the young woman laughed them off. She was going to be an old maid, she said, and her married sisters shook their heads and sighed at "Margaret's foolishness."

There had been an Indian raid and young George Plumer was going to the front. He stopped at Mrs Elliot's store to get some powder and lead. Miss Margaret was there and they were introduced. Young Plumer looked very handsome that morning, tall and straight, with his buckskin suit and his flintlock rifle. He was just the right sort of material for a young woman to make a hero of.

Margaret became greatly interested in the young scout. As he tramped away toward the river that morning she watched him with a strange choking and a tightening about her heart. Somehow he looked back several times and whenever he did he saw a pretty, fashionable figure in the store doorway. For some reason he also felt a little queer that morning, but being very young, he did not know that it was Margaret's fault.

The Indian uprising was suppressed in due time and the frontiersmen came marching home again. Young Plumer stopped at the store that day and in a manner perfectly unaccountable he and Margaret soon found themselves together and alone.

Like Shakespeare's hero, this American Othello told his Desdemona of the chase and the battle, of the adventures he had passed through, and as he talked on and on, they found themselves getting very well acquainted. He told her all about himself and she told her story. After that George Plumer came often to Mr. Elliot's store. Miss Lowrey became quite rich in such presents as bear's claws, turkey wings and such other trinkets as George's rifle could furnish.

ANOTHER TRIUMPH FOR CUPID.

Mrs. Elliot and Mrs. Hay paid little attention to this matter, because "it never entered their heads." An entrance was finally effected, however, when George Plumer went to Mr. Elliot and stated his case.

Now, Mr. Elliot was a sensible man and he knew it was not much use to interfere.

His wife thought the same, and as they both liked George Plumer they had no objections. It was too far those days to send to Donegal and get permission from Major Lowrey. Young lovers could not wait so long. Mr. Elliot and Mr. Hay were, therefore, looked upon as Miss Margaret's guardians, being the husbands of her older sisters.

But Mrs. Hay had other notions for Margaret's welfare and she protested.

"The idea that Margaret Lowrey, daughter of Major Lowrey, the wealthiest man in Donegal, should throw herself away on an uncultured backwoods scout when she might marry some trader or merchant. Why it never entered her head." That was what she said.

But the pretty Miss Margaret had made up her mind. There were no marriage license laws and they did not have to go to Ohio. They just walked down one of the forest paths to the home of the frontier clergyman and there, with the whispering pines for witnesses, they became man and wife.

"Setting up housekeeping" was a simple affair in those days. Any man's credit was good, for almost everything came from Nature's storhouse, where the only installments asked are day's labor. George Plumer had to build a home for his pride and he had already selected the site.

Up Pucketty creek, which is the dividing line between Allegheny and Westmoreland counties and empties into the Allegheny river right where the town of Parnassus now stands, he chose his claim. He built a log cabin at the upper end of what is now the Parnassus race track. The claim that he took up belongs now to the Wentz estate. The young pioneer built his log cabin, hewed out the furniture for the kitchen, dining room and bedroom, which were all in one, and cleared 30 acres of land. His wife, raised in luxury, was a noble helpmeet. She helped him to plant their crops and harvest them. Their meat was the flesh of deer, bear, wild turkey and such other game as he could kill. Their clothing was buckskin, tanned Indian fashion, and their bedclothes in winter were the skins of bears. Beaver hides and the pelts of other small animals they trapped were traded in the store at Fort Pitt for such luxuries they wanted or such necessities as they could not supply themselves in the woods.

ANOTHER PLUMER ARRIVES.

A year passed away and then the baby came. The log cabin on the Pucketty became a palace and the water never rolled

so musically up at Dugan's Falls and down through the Knowland bottoms as it did that day for George Plumer. A new life had come into the wilderness and there was no more loneliness for Major Lowrey's daughter in her humble cabin home. She had been happy before, but only a mother can know how she felt now.

The years swept by. Twice since the advent of the first baby had the Angel of Maternity visited the log cabin of George Plumer. These had been years of happiness and hardship. Indians made frequent raids those days. On one occasion Mrs. Plumer crouched beneath a neck that juts out over Pncketty creek. All night long she pressed her baby to her breast, stifling its cries for fear they might betray them to their savage foes. Her two oldest children crouched beside her and her husband stood guard overhead. In the morning they stealthily made their way to Fort Pitt, where they remained until the uprising had subsided.

On another occasion they fled from their home and reached the woods just as the Indians crept into the clearing on the other side. As they gained the top of Coxcomb hill south of Parnassus, they looked back and saw the flames rising from the home they had builded with years of toil.

Such was the life of the Plumers. A year or so after the third child was born George Plumer was called away for three months' military service against the Indians. While he was gone a lawyer from Pittsburg came up and jumped his claim. Postmaster Samuel Skillen, of Parnassus, says that Plumer's cabin was built off his own line. Mr. Skillen is one of the few men about Parnassus who ever heard of George Plumer. He remembers a big pile of stones up at the upper end of the race track. It marked the site of of Plumer's stone chimney. According to this the house was off his own land. It was probably on this technicality that the smooth Blackstonian managed to beat the frontiersman out of his rights. History does not say.

MET HIS FATHER-IN-LAW.

After Plumer returned and found his home gone he set to work to buy back what he had created by his own industry but had been swindled out of by law.

When Margaret Lowrey set her sister's ideas of propriety aside and married George Plumer, Mrs. Hay wrote to Major Lowrey. She told him what an ignorant, good-for-nothing, buckskin clad lout of an Indian fighter George Plumer was and how Margaret had barred herself from the respectable

society of Fort Pitt by her action. She her version and painted her picture of her husband hero. The proud old Major never answered Margaret's letter.

About a year after the lawyer jumped his claim George was over near Hannastown on a hunting expedition. He stumbled upon a party of surveyors whom he knew. With the party was an elderly gentleman to whom they introduced him. It was his father-in-law, Major Lowrey.

This was their first meeting. Major Lowrey was cold but polite. George Plumer carried the air of an independent gentleman. They watched each other narrowly and made mental notes. Before they parted George gave his father-in-law a cordial invitation to visit his daughter and get acquainted with his grandchildren. He stiffly declined and they parted.

The old Major started for his home in Donegal. Mile after mile he rode through the forest. Lower and lower sank his head. Slower and slower went his horse. Finally the animal's head was turned and the Major was riding toward the log cabin on Pncketty creek.

It is no use trying to tell what Margaret said or what the Major said or whether he thought the baby looked like him. Nobody can tell just what he said under such circumstances as these. The Major stayed with them several weeks. His opinion of his son-in-law was completely altered. He was struck with the young man's thrift and industry and became greatly attached to him.

Major Lowrey owned a big tract of land over on the Youghioghney river, where West Newton now stands. The Major offered his son-in-law an excellent farm there and the young man accepted it. This was not enough to make up for his years of neglect, so the old gentleman gave Plumer 800 pounds to build a sawmill and improve the place. This was the first mill in that part of the state. Plumer's mill was soon sawing lumber for farmers on every hand. The log cabin was giving way to the frame house and a flourishing business was soon established.

IN STATE AND NATIONAL POLITICS.

The next year the Major visited his daughter again. So well pleased was he with what George had done that he gave him an additional 300 pounds and sent him the burr stones for a grist mill. Parched corn and the old hand mill were no longer good enough for the settlers of that section and the grist mill at Robbstown, the old name of West Newton, grew into an important

industrial establishment.

George Plumer was a man of good plain sense. He was a thorough-going, wide-awake American. This was the kind of men they wanted in those days, so in 1812 he was elected to the legislature. In 1813, 1814, 1815 and 1817 he was re-elected without opposition. The legislators were elected every year those days.

June 25, 1818, the woman who had struggled with him in the wilderness, who had planted the seed with him and reaped the harvests, who had borne his children and reared them, was called home. She died very easily, the neighbor woman who laid her out said, and the church bells in West Newton chimed sweet and slow that sunny summer day when they carried her out to the home that no savage could deprive her of and which even a lawyer would not covet.

But the career of George Plumer was not yet ended. He was not a statesman, but he was honest and clear-headed. They elected such men to congress in those days so in 1820 he was called upon by the people of Westmoreland county to represent them in the national body of lawmakers. He served in the Seventeenth, Eighteenth and Nineteenth Congresses and declined any further political honors. He was getting old, he said, and he wanted to rest. June 1, 1843, he rested, and the bells of West Newton chimed sweetly solemn again as they carried him out and laid him by the side of the bride of his youth. They rest together there in the West Newton cemetery, but few who glance carelessly at the well-worn tombstone know this story that gives it distinction.

Mr. Plumer left several children. There is no more respected name in the business circles of Western Pennsylvania than that of Plumer, but there are few who ever heard this romantic bit of Western Pennsylvania history.

FRED L. LONG.

OLD COLONIAL CHURCHES.

MANY STILL STANDING IN SOUTHERN PENNSYLVANIA.

In Front of One Is the "Witness Oak," Around Which the Parishioners Swore Allegiance to the American Cause—Another was Used as a Prison for Hessians.

LIBERTY, Pa., Sept. 3.—People whose first consideration was religion and the spiritual welfare of the nation were the first settlers in Lancaster county and adjoining counties of Pennsylvania. The persecuted Mennonites of Europe sought freedom of worship in Lancaster county as long ago as 1710. Quakers came here still earlier. The Dunkers fled from persecution in Germany to this part of Pennsylvania in 1719, and the Moravians came in 1740. Scotch-Irish Presbyterianism was firmly established in Lancaster county as early as 1720, and the Protestant Episcopal faith in 1717. The Lutherans organized a society in Lancaster in 1730, and the third Hebrew society in this country was founded at that place in 1747. The Catholics were strong enough in Lancaster in 1745 to found a church. These pioneer religionists felt it their first and most sacred duty to provide themselves with places in which to worship according to the dictation of their faith, and they erected such temples as their means permitted. In many cases those temples were builded so well that they are standing to-day, very much as they were originally erected, interesting and sacred relics of those primitive days.

One of the most interesting of these is the old Presbyterian Church at East Donegal, Lancaster county. That township was settled by sturdy Scotch-Irish immigrants, and in 1723 they organized the East Donegal Presbyterian Society. In 1740 John, Richard and Thomas Penn, the successors of William Penn in the proprietorship of Pennsylvania, conveyed to the society 200 acres of land for church purposes. In that year the church was built. It replaced a log church that was built in 1724, and in which the Rev. James Anderson from New York city, where he had been one of the first to preach Presbyterianism, had preached since 1726, having accepted a call from the East Donegal society in that year. The new church was built of stone, the walls being covered with plaster, after the fashion of that day, and it stands there now just as it was finished nearly 160 years ago, except that in 1750 a door was cut in one end of the church to correspond with the original door in the other end.

The old church stands in a grove beneath whose shade the original worshippers in the building gathered. There is no steeple to this old church, and the upper part of the roof slopes gradually for a few feet and then drops into a very steep incline to the eaves. Among the relics preserved with the church is the original communion table, a heavy walnut table, put together by mortising and wooden pegs. This table was used in the old log church as early as 1727.

One of the most revered objects connected with the old East Donegal church, for it is re-

From, *Sum*

New York

Date, *Sept 4 - 1898*

garded as part of the quaint sanctuary itself, is an immense oak tree that stands in the yard in front of the church and casts a vast expanse of shade when in leaf. This tree is believed to be at least 400 years old, but it is still sound and sturdy. It is called the "Witness Oak," and has this history: In 1777 the Rev. Colin McFarquhar, a learned Scotch divine, was the pastor of the society. His wife and family were in the mother country, and while he had never positively avowed his loyalty to the King, he had not shown that he favored the cause of the colonies in the Revolution that was then stirring all hearts. His sermons frequently counsel'd conciliatory measures in the struggle, and the Sunday before the battle of the Brandywine he was preaching such a sermon. His congregation was made up of stern and uncompromising patriots, and on that day they had resolved to give positive demonstration of their love for the American cause. They left the church before services were over, insisting that the pastor go with them. They formed a circle around the big oak tree, and calling it as their witness, they swore allegiance to the Colonial Government and its cause, and compelled the Rev. Colin McFarquhar to do the same. A few days later the most of that band of patriots, under the lead of the dashing and impulsive Col. Lowry, fell at Brandywine and mingled their blood with its waters.

Another ancient Presbyterian church of Lancaster county is the Octorara church in Bart township. It is a quaint stone building, and, with the exception of slight repairs, stands as it did when built in 1766. The ground on which it stands was conveyed to the Middle Octorara Society, which was organized in 1720 by John, Thomas and Richard Penn. The burying ground attached to this church contains gravestones bearing date as far back as 1730. The Rev. John Guthbertson, the first minister of the Reformed Presbyterian Church to preach in America, is buried in this graveyard. He preached in this part of the State from 1751 to 1791, the year he died. There are five graves of Revolutionary soldiers and eight of the war of 1812 in this ancient burying ground.

The Chestnut Level Presbyterian Church, in Drumore township, was built in 1725. With the exception of the addition of a tower and the putting on of a new roof, this church remains as it was built 173 years ago. An early pastor of this church was the Rev. James Latta, D. D., a pioneer educator in this country. One of his sons was the tutor of Theodosia, the unfortunate daughter of Aaron Burr.

The Evangelical Church of the Holy Trinity of Lancaster was originally built in 1738. In 1743 the Rev. Henry Melchior Muhlenberg, the great theologian and father of Lutheranism in America, preached in it, and the second annual meeting of the Ministerium of Pennsylvania was held in it in 1746. In 1761 Dr. Muhlenberg himself laid the cornerstone of the present church, which was completed in 1766. The tower now on this church was put up in 1785. The present St. James's Episcopal Church of Lancaster occupies the site of a church built in 1745 and made historical by its being closed against the pastor, the Rev. Thomas Barton, by the congregation in 1777, because he insisted on reading prayers for King George.

The Swamp Evangelical Lutheran Church was built in West Cocalico township in 1724. In 1806 it was repaired, since which time it has not been changed. In Earl township the Reformed Church, known as "Zeltenreiches Kirche," was built in 1746. The Lutheran church there was built in 1767. Both of these churches were completed with money raised by lotteries organized for the purpose. A great-grandson of the original pastor of the Lutheran church occupies the pulpit to-day. Both of these old churches were repaired and somewhat remodelled in 1800.

The Cedar Grove Presbyterian Church, in East Earl township, Lancaster county, was erected in 1787, and is in nearly its original

state. One of the early pastors of this church was the Rev. James Babbitt, a most austere, learned and dignified divine. An amusing incident of his pastorate is among the favorite reminiscences of the communicants of the old Cedar Grove Church of to-day. The preacher had other charges besides Cedar Grove, and one Sunday was making his rounds, riding a horse that he had purchased from a parishioner. Fox-hunting was the all absorbing sport of the gentry of that early time in Lancaster county. The preacher had not ridden many miles when he heard the musical baying of a pack of hounds, and soon a number of huntsmen appeared on the scene, flying across country on their trained hunters. Incensed at this desecration of the Sabbath, the good man urged his horse toward the sportsmen with the intention of heading them off and reproving them roundly. Then came a revelation that appalled him. The horse he was riding proved to be an old fox-hunter. The baying of the hounds aroused old-time memories within him, and away he went, joining in the chase, and flew pellmell after the others. In vain did the preacher pull rein and bit. The old horse took the leading place behind the hounds. Up hill and down dale, over ditch and fence he flew, bearing the shocked and chagrined minister along in the Sunday hunt. When the fox was run to earth the old horse was in at the death, and was content then to carry his rider on his more devout but less exciting errand.

The old Moravian Church near Milton Grove, in Mount Joy township, was built in 1740, and remains, with only trifling exceptions, in its original state. The window panes are 6 inches by 8 in size and were imported from England. The woodwork of the interior is of cherry, oak, and yellow pine. This church is also on ground deeded to it by the Penns. Count Zinzendorf, the great patron and defender of the Moravians in Germany and the founder of the denomination in this country, preached in this church in 1741 and converted John Lischy, a scoffer, who became one of the greatest preachers and theologians of the Moravian Church. It was in this old church that the first Sunday school in Pennsylvania was established. It was the beginning of the religious work of John Lischy, who started the school in 1742 and conducted it until 1757. The graveyard of this church is one of the oldest in the State.

The Presbyterian Church of Leacock township was erected in 1754. The residence of the Kissinger family in Warwick township is the church built by Zion Reformed Church in 1740. This congregation sold the church in 1813, and built in that year the one in which it is now worshipping. The original church was used as a hospital during the Revolution, and many graves of unknown American soldiers who died in it occupy the ancient graveyard.

The original of the Emanuel Lutheran Church at Brickerville, Lancaster county, was built in 1730, and in its present form in 1800. It retains the old sounding-board and high "candlestick" pulpit. Christ's Evangelical Lutheran Church at Elizabethtown was built in 1760.

At Elizabethtown in 1795 was built St. Peter's Roman Catholic Church, which stands almost in its original form. It is the pride of this church that it was visited and preached in by Bishop John Carroll, the first, and at that time the only, Catholic Bishop in the United States. The Catholic convent in Lancaster replaced a stone church which was erected in 1760, and that church took the place of a log one built in 1745, which was burned. In the building of the stone church that replaced the burned log one, the women of the parish mixed the mortar while the men gathered the stones from the surrounding fields and laid them. This church was visited by Bishop Carroll and Prince Gallitzin, the pioneer priest of the Alleghenies, soon after it was finished.

The Quaker meeting house in Little Britain township was erected in 1792. Another in Sadsbury replaced in 1760 one that had been built in 1754. During the Revolution the roof of this meeting house was burned, and one put on in place of it is in use yet. This old place of worship belongs to the Hicksite branch of the Friends.

The present Moravian Church at Liberty was built in 1787, and the original log building in which the brethren worshipped during the forty-three years preceding that is still standing in the village, in use for business purposes.

Near Lebanon is a church now occupied by a Lutheran and a Reformed congregation jointly and known as the Hill Church, which was built in 1733. It is a large, barnlike stone structure. Near the same village is a large two-story building that was put up in 1750 by the Moravians as a place of worship. It was called Hebron. Besides being a church, it was the pastor's dwelling place, and he also conducted a school in it. After the battle of Trenton a number of Hessian prisoners were sent to Hebron, and the church was converted into a prison and hospital. Descendants of some of the Hessian prisoners still live in that locality. Fifty years ago the old structure was abandoned as a church, and has been in use as a barn ever since.

The Paxtang Presbyterian Church was erected in 1732. It is a plain building, built of limestone. The trees that stood there when the church was built stand there yet. The first pastor of this ancient church, the Rev. William Bertram, was paid £60 a year, "one-half in money, the other half in hemp, linen yarn and linen cloth, at market price." In the graveyard of this church are buried John Harris, the founder of Harrisburg, whose great-grandson, the last of his race, died at Harrisburg last week; Gen. Michael Simpson and Gen. James Crouch, Revolutionary heroes, and William Maclay, who was the colleague of Robert Morris in representing Pennsylvania in the first United States Senate under the Constitution.

The replacing of the Lancaster Evangelical Lutheran Church of the Holy Trinity, built in 1738, by the present one of 1761 left Dr. Muhlenberg's church at Trappe, Montgomery county, the oldest Lutheran church in America. That building replaced one of logs, which was the first worshipping place in America of the Lutheran denomination, it having been put up in 1733. Dr. Muhlenberg came to the German settlement of Trappe in 1742, and began his historic work of establishing the doctrines of the Lutheran Church. In 1743 he erected a stone church at Trappe, and it is standing today just as it was finished 155 years ago, inside and out. It is not used for church services, but it is sacredly preserved and guarded for its historical associations.

The walls of this ancient sanctuary are moss-grown and worn by the ravages of time, but they are still firm and apparently good for another century. The heavy, arched vestibule door is fastened by a ponderous lock, and the great iron key that unlocks it is yellow and eaten with rust. The interior of the church is just as it was the day the first service was held in it by Dr. Muhlenberg, except that the high, straight-backed pews show the marks of a hundred years of occupancy by generations of worshippers.

The curious oaken pulpit, hanging high against the wall at one end of the room and reached by a long flight of stairs, is the same from which the great pioneer of Lutheranism in America delivered the eloquent discourses which are a part of the church's literature to-day. Above the pulpit is the sounding board that aided in making his words more distinct and impressive to his hearers. A gallery of hewn oak timbers, with wrought iron braces for supports, extends along three sides of the room. Paint has never touched the interior of the old church, and it was never heated, even in the coldest weather. Over the door on the outside is a tablet on which a Latin inscription could once be read, but the rude letters have been so much obliterated by time that they can no longer be deciphered. The inscription, it is said, was cut on the stone by Dr. Muhlenberg himself.

There are many time-worn gravestones in Trappe churchyard. Beside the body of Father Muhlenberg lies that of his son, Gen. Peter Muhlenberg, who, on the breaking out of the Revolution, he being a Lutheran preacher, appeared in his pulpit in a Colonel's uniform, and telling his congregation that there was a time to preach and a time to fight, and that the time to fight had come, proceeded to enlist men for the American Army. He was afterward a Major-General, Vice-President of the Commonwealth, member of the House of Representatives, and United States Senator.

From, *Sentinel Adv.*

Manheim Pa.

Date, *June 17, 1898*

IN MEMORY OF STIEGEL.

The Seventh Memorial Service to Commemorate the Payment of the Annual Rental of a Rose by the Lutheran Congregation. Prominent Visitors Assist in the Ceremonies and Heirs of Baron Stiegel Receive the Rose. Notes and Incidents.

The "Feast of Roses" commemorates the most interesting event in the history of this Borough. No celebration has been received with more favor, nor has any event aroused so much interest in local lore. The facts that the observance of this feast is in commemoration of an episodic deed in the life of the founder of the town, lends additional beauty and



delight to the ceremony, and recalls a scene that reflects the sterling character of that man and stimulates anew the desire to study the history of his career. — Hence each recurring year brings fresh inspiration and the "Feast of Roses" becomes a nucleus around which cluster the pleasant reminiscences of those who assemble to offer tokens of respect to his name. Thus has the institution of a novel and, withal, beautiful festival rendered Manheim the mecca for hundreds of interested visitors, prominent students of history, as well as the descendants of Henry William Stiegel, the name of the distinguished German teacher and manufacturer, who established the town and laid the foundation for the prosperity that came to this community in after years.

The history of Henry William Stiegel has been given in these columns at intervals since the inauguration of the "Feast of Roses" in 1892. Suffice it to

say that he came from Mannheim, in Germany, about 1750, settled in Philadelphia, where he found a wife, and subsequently purchased the old Huber furnace property, a tract of between 700 and 900 acres, lying partly in Lebanon county. He rebuilt the furnace and began to operate the plant on an enlarged scale. He named the furnace Elizabeth, in honor of his wife. In 1762 he acquired an interest in the 729 acres of land now comprising this Borough, and a year later began the erection of a mansion, part of which still remains.—He laid out the town and established the first glass factory here. Other industrial plants were planned and the town soon became an important manufacturing center.

It was while enjoying his greatest success in business that Stiegel performed a small deed which has led to the celebration of a novel feast and the perpetuation of his name. In December 1772, Stiegel conveyed to the trustees of the Lutheran congregation, previously organized in this place, a plot of ground, on part of which the Zion Lutheran Church now stands. To make the title valid a consideration was named, and this sum was five shillings. As ground rent the deed provided for the annual payment of one red rose in the month of June, forever, when lawfully demanded. The payment was to be made to himself or heirs. He demanded and received the rose in 1793 and 1794, dying afterward, and the revival of this curious ceremony of paying rent with a rose was not observed until 1892, Dr. J. H. Sieling, one of the trustees of the congregation, having the year before noticed the peculiar provision of the deed, and commencing the preparations for the festival, or "Feast of Roses," as he designated it, in the year above named.

Dr. Sieling made public his plans and the idea was favorably received by the people of the Lutheran congregation as well as those of the town. A beautiful new church had just been completed, and the proposed feast in 1892 was given great publicity. The information thus imparted to the public soon found its way to heirs or descendants of Stiegel, residing in different parts of the country, and a number of these expressed their intention to be present to receive the rose. The arrival of John Calvin Stiegel, of Harrisonburg, Va., a great-great-grandson of Stiegel, was made the occasion of a street parade by Stiegel Castle, No. 166, Knights of the Golden Eagle, and the visitor was entertained in the most hospitable manner. Hundreds of people came to town to witness the new ceremony, and the affair was pronounced a grand success.

Since then the "Feast of Roses" has been observed on the second Sunday in June of each year, and the same interest on the part of visitors has been manifested in its celebration. The new festival brought many prominent people to the Borough, and many who have read the

history of the man in whose memory the exercises were given, have journeyed here to look over the scenes of his eventful career. Newspapers and magazines in all parts of the country have reproduced the history of Stiegel, and thus the "Feast of Roses" has become an event of national reputation.

THE SEVENTH MEMORIAL SERVICE.

The ninth payment of the annual rental of one red rose, and the seventh memorial service incident to the occasion was observed on Sunday. The weather was all that could be expected on an ideal June day, and although the humid atmosphere was oppressive, it did not detract from the enthusiasm of the participants in the celebration, nor did it reduce the number of visitors. The latter came in larger numbers than in



Stiegel's Mansion at Mannheim, Erected in 1763.
Since rebuilt and is now occupied as
Becker's Store.

any previous year and the scenes on the streets after the arrival of the morning trains resembled those which betoken extraordinary attractions. Some visitors, including descendants of Stiegel, came on Saturday and spent the day and evening in visiting various points of interest in the town, especially those connected with its founder. Dr. Sieling chaperoned a few and they found him an interesting and instructive guide.

THE MEMORIAL SERMON.

According to an established custom, the pastor of the Lutheran Church has since the establishment of this feast, delivered a memorial sermon in the morning, and on Sunday Rev. S. Gring Hefelbower discoursed from the text found in Matthews xii, 24. The sermon was appropriate to the occasion and its delivery commanded the closest attention of the large audience present. This service and sermon was preceded by a Sunday School Congress in the morning, at which addresses were delivered by Rev. T. B. Thomas, of York, Prof. Samuel Reigel, of Lebanon, Mr. F. P. D'Miller, of Columbia, and others.

THE FORMAL EXERCISES.

As is usual on these occasions the the large auditorium of the church was filled with anxious auditors, and long

before the hour for opening the seating capacity was exhausted. Many persons remained outside while others stood in the aisles and vestibules. Mrs. W. D. Keeny inaugurated the festivities with an organ voluntary, and a trained choir under the leadership of Prof. W. D. Keeny sang an anthem entitled "The Queen of Flowers." This selection was written by Prof. Urban H. Hershey, formerly organist of the church and now a student at the Conservatory of Music in New York. It was highly appreciated by the audience. Rev. Thomas S. Minker, pastor of Grace M. E. Church, delivered the invocation, and the audience sang "All Hail the Power of Jesus' Name."

POEM—"STIEGEL'S HOME-COMING."

A new and beautiful feature of the exercises was the recitation of a poem entitled "Stiegel's Home-Coming," by Mrs. C. K. Birkley, wife of Prof. C. K. Binkley, late principal of the public schools. Mrs. Binkley is an elocutionist of more than ordinary ability, and her recital of this original production, composed by Mr. Binkley especially for the occasion, proved entertaining and instructive. It was as follows :

It was June : like a maiden the young year stood
Just waking into womanhood.
The glamour of the earth and skies
Made dreamlight in her tender eyes.
While hill and vale held prophecy
Of waving harvests soon to be.
The cattle roamed the meadows wide
Amid the flowers yellow and pied,
Or stood knee-deep in the waters cool
Where the Chiques widened in the shade,
While the circles their drowsy splashing made
Ruffled the face of the placid pool,
And the ripple of waters and the birds in tune
Blent with the day. In a word it was June,
And June 'mid the old earth's ebb and flow
Is the June of a thousand years ago.

It is sixscore years since the sun looked down,
That peaceful day on our pleasant town,
Seeming asleep by magic spells,
With hills of green for sentinels,—
So strange to modern smoke and grime,
To the come and go of our shuttle life,
To its work and worry, stress and strife,
This hamlet of the olden time,
This happy home of peace and law.
The cottages were roofed with straw,
The gardens were prim with hollyhocks,
With yellow marigolds and phlox ;
The tulips stood up straight and tall,
And roses clambered over all.
The wall and trellis they wandered o'er,
They peeped in the window and cottage door,
And hung from the eaves in long festoon,
For this was Mannheim and this was June.

Sedate and kindly looking down
Upon its neighbors of the town,
The Baron's mansion stood apart,
A prodigy of wealth and art.
Upon its peak he made extend
A cupola from end to end.
Its bricks he brought from o'er the sea ;
Its eaves were generous as he,
For there was heard the livelong day
The bluebird's chirp and robin's lay.
Within 'twas wonderful to see
The mantels with their tiles of blue
And the deftly woven tapestry,
Where high aloft the herons flew,
And huntsmen, eager to pursue,
Their hooded falcons haste to free.
To-day the house is filled with clatter
Of pot and kettle, plate and platter.
From the clinking of the silver knives,
And the busier tongues of busy wives,
He could plainly see who came that way
That the Baron is coming home to-day,

For Baron Stiegel's welcoming
Was royal enough to fit a king,
And he was doubly welcome to-day,
For was not this the time he chose
Wherein the village folks should pay
Their rental fee of one red rose ?

Within the mansion all is still
As a Sabbath morn from hill to hill.
Wide open stands the smithy door,
But the gasping bellows has ceased its roar,
And the smith his leathern apron wide,
His tongs and hammer has laid aside,
And, newly dressed from top to toe,
Takes down his fiddle and his bow.
And the blowers too have left their tasks ;
The ringing goblets and long-necked flasks
So carefully wrought from the furnace glow,
Stand side by side in lengthened row.
But the blowers are gone, and, each one dressed
From head to heel in his Sunday best,
They hold beneath their shaven chins
And scrape and screw their violins ;
Since all must be in the best of tune,
For the Baron is coming,—and coming soon.

But one, when all the rest are gone
To mirth and music, still works on.
He was a son of mystery,
Wave-washed, it seemed, from a nameless sea,
And in his features all could trace
The sign of Judah's chosen race
His shrunken form and piercing eye
Gave rumors dark of sorcery.
"Besides," the village said, "'tis plain
That they who bear the awful stain
Of a Saviour crucified,
And, on their brows the mark of Cain,
About the world are scattered wide,
Have ever thus their God denied,
And, leagued with Satan, Him defied."
He meekly bore their fear and scorn,
And now upon this festive morn
He bent before his willing task
Till bowl and pitcher, bottle and flask,
To life beneath his deft hand grew ;
For as he painted hue on hue,
In wondrous trees of brightest green
Sat birds no mortal eye hath seen,
With marvelous bills wherein each tries
To hold a cherry of impossible size.

But hark ! the signal caunon sounds,
And hear the distant bay of hounds ;
And louder still and clearer borne,
The echo of the herald's horn.
At length the open pack appears :
With heads hung low and napping ears,
They reach the creek below the hill
And pause mid-stream to lap their fill.
Behind them, slowly, side by side,
With horn to lip the heralds ride ;
And last the rumbling coach and four
With great, broad wheels the Baron bore.
The mettled steeds, with flowing manes,
The driver holds with steady reins,
The while in stately form and slow,
Amid the din and merry rout,
With bark of dogs and children's shout,
Along the village street they go.



Stiegel's Office, still standing, Northwest Corner Market Square.

The Barou sits up straight and tall ;
With courtly grace he bows to all.
He smiles upon the well-meant noise,
And scatters coin for the scrambling boys.
Nor in his glance forgets to greet

The good wives in from the noisy street,
With snowwhite caps upon their heads,
Demurely by their posy beds.

Down from the massive cupola,
Blending with the joyous rout,
Loud and long and clear rolls out
The music of the orchestra,
The blacksmith leads with might and main,
The glass-blowers take up the strain,
And filling out the chorus come,
The trombone and the clarionet,
The squeaking fife, the flageolet,
The cymbals and the big bass drum,
The while they ring out loud and long
An ancient German triumph-song ;
For surely fit for any king
Must be the Baron's welcoming,
"since king he was of this domain
Of hearts where none disputes his reign.

And king he seems in very deed
When at his groaning feasting board
He holds his court like a feudal lord,—
For kindness was the Baron's creed,
And no man left his door in need,—
And now the best his fields afford
He gives to all as if there were
A baron in each villager.

But all that day amid the din,
And the sound of hurrying out and in,
The man of mystery worked on.
The feast was ended, the guests were gone,
And still the birds no eye hath seen
He seated on trees of brightest green,
And still, more wonderful to tell,
They held those cherries impossible.

But the Baron chanced that way to pass
To test the rows of ringing glass.
He saw the withered Jew bent down
To his patient toil, and "Friend," said he,
"Thy task must thankless seem to thee,
When all the people of the town
Save thee are making holiday ;
Thou shouldst have rest as well as they."

The Jew looked up and his eyes of coal
Burned deep within the Baron's soul.
"O man" said he, "thy riot is naught
To the work to-day my hand hath wrought.
No task is thankless wherein the heart
Has woven itself as the richer part ;
And though all else may pass away,
Yet these two, Love and Labour, stay,
And when together as one they twine,
It is then that life is first divine.

Thy lands and the wealth of thy iron hills
Shall pass like the waters that turn thy mills.
For, Heinrich von Stengel—(The Baron starts
Before this Jew who reads men's hearts).
"Aye, Stengel, thou wert, but have no fear,
Von Stengel shall be Stiegel here ;
And thy hidden past shall safely rest
With the deeper secrets of my breast.

Thy past I know,—but ask not how,—
And thou shalt know thy future now ;
For Baron Stiegel, thy wealth shall fly
And thou shalt be poor, nay, poorer than I,
And thy only riches that will stay
Is the one red rose received to-day.
Yet think of this (when farms are gone,
When friends are fled and prisons yawl,
It will heal thy heart and soothe thy brow):
"What thou hast is a garment, what thou art is
thou.

Thy wealth will like a shadow flee ;
Man can not harm thy love and thee."

He ceased,—and no man ever knew
Whither or why had gone the Jew ;
But from that day was never heard
Of the man they feared a single word.
The Baron went like a man in dreams
To the village church his bounty gave.
He heard the song and the sermon grave :
The glorious sunlight fell in streams
Painting the altar in living beams,
And flooding the roses with golden gleams ;
But whether they preach or whether they pray,
Or whether the one red rose they pay,
Deep in his heart he only heard
The echo of the Hebrew's word :

For Baron Stiegel, thy wealth shall fly,
And thou shalt be poor, nay poorer, than I.
But when the happy children sang
And music to the rafters rang,
He saw in a vision the wide room change
Into a garden warm and strange
Wherein the blessed Saviour stood ;
And roses were his flowing blood.

And the vision of the Saviour said
As he held a single rose of red :
Thy only riches that will stay
Is the one red rose received to-day.

In after years when all was true
As told to him by the prophet Jew,—
When he wandered friendless and alone,
And the hearts of men were turned to stone,—
When former friends betrayed, reviled,
He suffered meekly as a child,
And he said as he thought of a thorny brow,
What thou hast is a garment, what thou art is thou,
Thy wealth will like a shadow flee,
Man can not harm thy love and thee.

The Jew in the Poem is not a wholly fictitious character, although at the time of his appearance in Mannheim the rose was paid. Mr. Danner has in his collection of Stiegel relies the original agreement, dated June 4, 1773, between Henry William Stiegel, owner of the American Flint-glass Factory, of the one side, and Lazarus Isaacs, Glasscutter, of Philadelphia, of the other side. In this agreement the Baron binds himself "to employ the said Lazarus Isaacs at his Glasshouse in Lancaster county, as a cutter and flowerer, and in each branch of that Business he, the said Lazarus Isaacs promises to do all in his Power and Capacity to serve the said Henry William Stiegel for the term of one year from the date hereof, according to orders and directions he shall from time to time receive. * * * In consideration of all which well and truly done and performed, the said Henry William Stiegel Promises and Covenants hereby to pay the said Lazarus Isaacs the sum of Five Pounds and Ten Shillings Monthly, * * * and further to find him a House to live in, and also a piece of Land for a Garden. As to Firewood, he is to be supplied like the other workmen at Five Shillings per Cord, hauled to his Door."

This document bears the signatures of the Baron and the glasscutter, the latter being in Hebrew, between the English forms of his surname and given name, like the mark of a person unable to write.

The incident in which the Hebrew calls Stiegel by the name of Von Stengel has this basis: Mr. Joseph H. Dubbs in investigating the records of Mannheim, in Germany, found no trace of the name Stiegel, but on the other hand found that a young nobleman named Stengel had left Mannheim for the new world about this time.

This was followed by the singing of "Rock of Ages" by the audience.

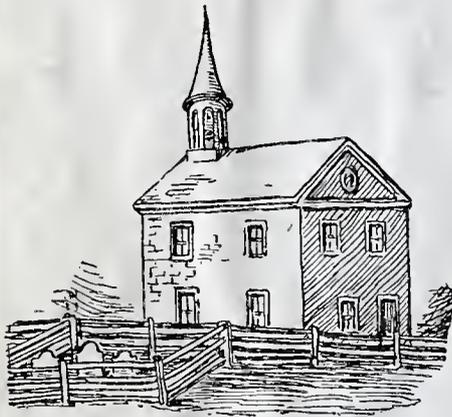
REV. DR. DUBBS' ADDRESS.

At this juncture, Dr. Sieling, under whose direction the exercises were given, introduced Mr. George M. Steinman, president of the Lancaster County Historical Society, and the latter called upon Rev. Dr. J. H. Dubbs, of Franklin and Marshall College, Lancaster, who, in behalf of the society, delivered a short address. Dr. Dubbs said that many years ago he had felt an interest in the history of Henry William Stiegel, because at that time, when a college student, he had roomed with a descendant of Stiegel, who was supposed to have been a Baron. This title he could give no authority for, and assumed that it must have been given to Stiegel because of his standing and great possessions.—Prof. Dubbs stated that he had written an article on Baron Stiegel, more than twenty-one years ago, and that some things about his history are uncertain.—Notwithstanding that, the doctor believed that Stiegel was a good man—a man who had done a good deal for his community, and a faithful Christian.—Though a sufferer he never yielded his Christian faith and preached the gospel.

In conclusion Prof. Dubbs extended the congratulations of the Historical Society to the congregation and expressed a desire that the celebration might continue.

THE MEMORIAL ORATION.

The principal address was delivered by Prof. M. D. Learned, of the University of Pennsylvania, who was chosen as the memorial orator. Prof. Learned began by saying that he did not know whether Stiegel was a Baron, or not, but he understood that he was known by that title, perhaps, because he had baronial possessions in Germany, and that his possessions in this country entitled him to a corresponding distinction. But as he did not intend to speak so much about his name or history, he would say something about the interpretation of the significance of a man like Stiegel in an American community.—



The First Lutheran Church, Erected 1770, on the Northwest Corner of the Plot.

The professor told of the significance of the rose, as a flower, in Germany, and how the rose gardens played an important role in that country from the eleventh to the thirteenth century. At Worms, on the Rhine, there was a famous rose garden where the great Knights repaired to meet face to face and hand to hand and fought. He concluded, therefore, that the connection of a rose with Stiegel's history, was not an accident, but an instinct of custom. The rose, re-instituted the rose *feasts*, or rose feasts, as a symbol of the earlier times when it was instituted in Mannheim, Germany. Stiegel, he said, was a typical European and a typical American. He belonged to a class of men of wealth and came to America with money. He broke the way, being a pioneer, and gave a helping hand toward the development of the material resources of Pennsylvania.— But for the Revolution, he might have died a rich man, as he lived. But there were many who suffered a similar fate, and he regretted that people too often underrate the worth of such men. The professor here paid a glowing tribute to Stiegel, because he had fallen a victim to the storm preceding the Revolutionary war, and though kind and generous, his creditors snarled at him. He be-

lieved Stiegel left the best legacy—a true character, which must assert itself. Prof. Learned gave an interesting talk on the significance of the occasion, as it indicated the similarity of the language of Mannheim, Germany, spoken by the people here, and their faces and physiognomy, as well as sterling qualities in children imitated those of the Mannheim, far away. He concluded his remarks with a strong plea for the study of German history, and contrasted the object in erecting such a beautiful testimonial in memory of the deed of a Christian man, to that of the heathen.

After the oration the audience sang "Come Thou Almighty King."

PAYMENT OF THE ROSE.

What always proves to be an exceptionally delightful and yet impressive scene, at the "Feast of Roses," is the payment of the annual rent of one red rose. On former occasions heirs of the Baron have been present to receive this significant flower; but instead of decreasing, the number of descendants, and heirs to this beautiful emblem, present to receive it, has increased; so that when Dr. Sieling in behalf of the congregation arose to present the rose, seven heirs, recipients of this distinguished favor, arose, and by that act expressed their demand and desire at the same time. Hon. J. Hay Brown, of Lancaster, received, *legally*, the rental for the heirs, to each of whom the flower was passed. The names of these honored descendants of the great Baron who were present and received the rental are, Mr. John Calvin Stiegel, Harrisonburg, Va., Mrs. Elizabeth M. Luther, Pottsville, Pa., Miss Annie L. Boyer, Harrisburg, Pa., Miss Bessie Stiegel, Harrisonburg, Va., and Mr. Charles M. Hill, Miss C. G. Hill, and Mrs. E. G. Du Mee, of Philadelphia.

A LIBERAL DONATION.

At the close of this ceremony the audience sang two stanzas of "God Be With You Till We Meet Again," after which Dr. Sieling arose and announced that letters of regret had been received from a number of distinguished persons, who could not be present, including Gov. Hastings, ex-President Cleveland, Mayor Warwick and Judge Gordon, of Philadelphia; Hon. Charles N. Brumm, Congressman from Schuylkill county; Clifford Howard, Congressman Jerry Simpson; Prof. Twitmeyer, Bethlehem; Mrs. Bishop Cheney, Hon. Bois Penrose, James Wood, esq., Mr. R. C. Luther, Dr. William Ensminger, of Chicago; Hon. W. U. Hensel; Mrs. Ellen Stewart Patterson, secretary of the Mannheim Club, Philadelphia; Col. George Boyer, Harrisburg; Dr. F. Hinkle, Columbia; H. S. Morris, Philadelphia; James Wood, Mt. Kisco, N. Y.; Nannie C. Quick, Virginia; Alice Stiegel Henkel, Delaware; Prof. M. G. Brumbaugh, University of Penn'a, and Hon. Andrew Carnegie.

In connection with the latter name the doctor had a very agreeable surprise in store for the audience, and one that was especially pleasing to the congregation. He read a letter from Mr. Car-



The present Lutheran Church, Erected 1891.

negie, and exhibited a draft for \$100 which had been inclosed, with the information that it was a donation to the Memorial Fund. The audience then arose and concluded the service by the singing of the last stanza of the hymn, Rev. T. B. Thomas, of York, pronouncing the benediction.

The usual contribution of roses followed and the beautiful and impressive ceremony known as the "Feast of Roses," was again recorded as an event of unusual pleasure and delight.

NOTES AND INCIDENTS.

The decorations in the church were arranged in attractive style and were the work of Miss Annie L. Boyer, of Harrisburg, and Mr. N. W. Long, of this place, both adepts in that art. A mound or pyramid covered with roses immediately in front of the rostrum, attracted considerable attention and elicited much favorable comment.

A significant and most appropriate feature of the exercises was the appearance of two uniformed Knights who stood on guard at the main entrance to the church. As members of Stiegel Castle, No. 166, Knights of the Golden Eagle, their presence in the capacity of guards of the sacred edifice in which the beautiful ceremony was being performed, fitly symbolized the duty of a Sir Knight in the order named, guarding the Castle walls against the invasion of intruders who might come to desecrate the ceremonies within. A strange coincidence too, that on the first visit of the first Stiegel, in 1892, the same order, which bears the Baron's name, was represented in the celebration of the feast, and the same heir, John Calvin Stiegel,

was present. The ushers this year being members of the same Castle, displayed the emblem of the order on the badges worn.

The Lancaster County Historical Society gave unflinching evidence of its interest in Manheim's novel feast. Besides being represented by a speaker there were present the Hon. John B. Livingston, President of the County Courts; Mr. George M. Steinman, President of the Society; Samuel M. Sener, esq., F. R. Diffenderfer, Secretary; Mr. John D. Skiles, Mr. John C. Carter, Assistant District Attorney B. C. Atlee, Mr. W. A. Heitshu and others. All were interested spectators at the exercises.

A pathetic incident related to the feast, was the decoration of the grave of the late Walter Seiders Lawrence, in the graveyard adjoining the church. For the third time, Mr. J. L. Seiders, after whom the deceased was named, came from his home at Tamaqua, to place roses and garlands of flowers upon the young man's last resting place. It was a token of sympathy that was especially comforting to the parents of the deceased and was by them very much appreciated.

Prof. Samuel Riegel, of Lebanon, was an enthusiastic spectator at the feast and brought with him a corps of teachers from his county to observe the unique ceremony.

A feature of this year's celebration, generally commented upon, was the presence of so large a number of visitors. Never in the history of the event have so many strangers visited the church, and not since the inauguration of the festival has so much interest been manifested by visitors. Some came from Philadelphia, New York and other points, merely to witness the ceremony of which they had read so much in the newspapers.— They expressed great satisfaction with the event and some will endeavor to come again next year.

The hotel registers showed full pages of names and they were not home guests either. Proprietor Summy entertained at his famous hostelry alone, about one hundred and fifty guests, which fact in itself is a correct index of the number of visitors that came. Many came in private conveyances, one driving a distance of forty miles. This was A. G. Collins, cashier of the bank at Shrewsbury, Pa. He was accompanied by his sister, Miss Mary Collins.

Mrs. E. M. Luther presented several of Henry Drummond's works to the Sunday-school library, during her stay here over Sunday.

The many beautiful roses contributed were on Monday morning sent to the inmates of the General Hospitals at Lancaster and Columbia, and the Norristown Asylum.

MANY THANKS.

At a special meeting of the executive committee of the Baron Stiegel Memorial Fund, Wednesday evening, a vote of thanks was tendered Professors Learned and Dubbs, and Rev. Thomas for their excellent addresses; to the Stiegel heirs for their hearty co-operation; to Mr. Andrew Carnegie for his generous subscription to the Memorial Fund; to Prof. Binkley for his admirable poem; to Mrs. Binkley for her masterly recitation; to Prof. U. H. Hershey for his most excellent anthem, "The Queen of Flowers"; to Mrs. Alice Stiegel Henkle, Miss Annie L. Boyer, Mrs. R. C. Luther, Dr. E. K. Steckel, Mrs. Mary Bauman, Mrs. D. Minich, Mrs. Henry Miller, and others for roses; to J. Hay Brown, esq., for services rendered in the capacity of attorney for Stiegel heirs; to Mr. Miller and his Sunday-school class, of Lebanon, for attending in a body, also public school teachers of Lebanon, conducted by Prof. Sam'l Riegel; to Hon. J. B. Livingston and the vast host of strangers for their presence and interest manifested in the exercises, and to the decorating committee, Miss Boyer and Mr. N. W. Long and assistants for the very appropriate decorations.

From, *New Era*
Lancaster Pa
Date, *Sept 14 1898*

LOCAL LORE.

EPHRATA COMMUNITY 125 YEARS AGO.

A Series of Letters Containing Observations on the Monkish Brotherhood in the Latter Half of the Last Century by an Eminent Divine.*

The writer of the following letters was the celebrated Jacob Duche, D. D., born in Philadelphia in 1737. He was a man of liberal education, and a graduate of the College of Philadelphia (now the University of Pennsylvania), and he also studied at the University of Cambridge. He became the rector of Christ Church, Philadelphia,

in 1775. He adhered to the cause of the Colonies at the breaking out of the Revolution, and made the opening prayer at the First Congress, September 7, 1774. After reading a Psalm, he concluded with an extempore invocation of such fervency and patriotism that Congress gave him a vote of thanks. He became Chaplain to Congress and served three months. As the war progressed, and when the British occupied Philadelphia, he lost his courage and hope of the patriot cause.

In October, 1777, he wrote his famous letter to General Washington, in which he implored the Father of his Country to abandon the lost cause of the Colonies and to "represent to Congress the indispensable necessity of rescinding the hasty and ill-advised Declaration of Independence." Washington at once transmitted this long letter to Congress and from thence it quickly found its way into the newspapers. The result was a change in public sentiment towards Dr. Duche, and he retired to England, where he quickly acquired a reputation as an eloquent preacher. Meanwhile, his property in Pennsylvania was confiscated and he was proclaimed a traitor. In 1790 he returned to the city of his birth, in poor health and died there in 1793.

He wrote several works, among them the "Caspipina Letters," from which the following extracts are taken. They were published in Philadelphia in 1774 and at Bath, England, in 1777. He was the master of a highly finished style in his sermons, and the prayer he wrote and used while the Chaplain to the Continental Congress is regarded as a model of that kind of composition. His pen name, "Tamoc Caspipina," by using the letters in their regular order, was intended to signify "The Assistant Minister of Christ Church and St. Peter's, in Philadelphia, in North America."

These letters have an additional interest because they were dedicated "To the Honorable James Hamilton," who was four times the Governor of the Province of Pennsylvania, and nearly connected with the Lancaster Hamiltons. The extracts here quoted have a decided value of their own, inasmuch as they throw new light on some points in the history of the Ephrata Brotherhood, F. R. D.:

The Letters.

"The gentleman at whose house I am entertained is one of the people called Quakers, and a wealthy merchant in

this city, to whom I had a letter from Mr. L——, of Bristol. In this good family, I am treated with the most cheerful hospitality; and my friend, without any parade of ceremony, or the common display of too officious civility, is a most sensible, polite and agreeable companion. The other day, while we were at breakfast, he proposed a jaunt into the country for my amusement; and, without letting me know what route he intended to take, we set off on Wednesday last, with his wife and daughter and an intimate acquaintance of the family. The carriage in which we traveled was neither coach nor waggon, but something between both; a kind of machine much used of late in this city, and very commodious for those who have large families, as it is constructed in such a manner as to accommodate six or eight persons with ease and convenience. Indeed, use rather than elegance is considered in its construction.

Reaches Lancaster.

"We traveled through a thick settled and highly cultivated country, beautifully variegated with hills commanding extensive prospects, and vallies enriched with meadows, mills, farm houses, and limpid streams of water. At length, we arrived at Lancaster, a large and flourishing town, about sixty miles from hence. Its trade to this city is very considerable: But, as it is not situated on navigable water, this trade is carried on by means of large covered waggons, which travel in great numbers to Philadelphia (sometimes, as I have been informed, there being above one hundred in a company) carrying down the produce of the country, and returning with all kinds of stores and merchandise.

"At Lancaster, we tarried but one night, and the next morning pursued our journey to Ephrata, or Dunker Town, as some call it, a small village situated on a beautiful little river or creek, in a most romantic and frequented vale. This village and the adjoining lands are possessed by a religious sect called Dunkers, whose principles and manners are very singular. They are for the most part Germans. Their name, I am told, is taken from their mode of baptizing their new converts, which is by dipping them in a river, as the Anabaptists do among us. Certain it is that they took their rise in this place about fifty years ago, and did not, as a sect, emigrate from any

other country. Their society, however, at present seems to be upon the decline, not exceeding one hundred members, though they have been heretofore very numerous. Both men and women are dressed in white linen for the summer, and woollen for the winter season. Their habit is a kind of long coat or tunic reaching down to the heels, having a sash or girdle round the waist, and a cap or hood hanging from the shoulders, not unlike the dress of the Dominican friars. The men do not shave the head or beard. They are in general industrious, cheerful and extremely sagacious.

How They Live.

"The men and women have separate habitations and distinct governments. For these purposes they have erected two large wooden buildings, one of which is occupied by the brethren, the other by the sisters of the society, and in each of them there is a banqueting room and an apartment for public worship, for the men and women do not meet together even at their devotions. The rest of the building is divided into a great number of small closets, or rather cells, each affording just room enough to accommodate one person.

Prevailing Customs.

"They live chiefly upon roots and other vegetables, the rules of their society not allowing flesh, except upon particular occasions, when they hold what they call a Love Feast, at which time the brethren and sisters dine together in a large apartment and eat mutton, but no other meat. No member of the society is allowed a bed, but in case of sickness. In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. The Dunkers allow of no intercourse betwixt the brethren and sisters, not even by marriage. Nevertheless, some have broken through this restraint and ventured upon the conjugal state. The married persons, however, are no longer considered in full communion, or suffered to live under the same roof, nor in the same village with the unmarried, but are obliged to remove to a place about a mile distant, called Mount Zion. They continue, indeed, to wear the habit, and in other respects are deemed members of the society.

"The principal tenet of the Dunkers, I understand, is this: 'That future happiness is only to be obtained by penance and outward mortifications in this

life, and that, as Jesus Christ, by His meritorious sufferings, became the redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation.' Nay, they go so far as to admit of works of super-erogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant works may, therefore, be applied to the salvation of others.

Seeking the Higher Life.

"Thus do these poor people delude themselves with vain imaginations, seeking for that religious satisfaction in their external situation which is only to be found in the internal state of the mind. Devout and happy dispositions of soul have indeed much less dependence upon outward circumstances than people in general imagine. Men foolishly neglect to attend to religious sensibilities, or to cultivate a spiritual intercourse with the great Father of Spirits; and then think to excuse themselves by lamenting their situation in life as unfavorable to these purposes. Those who earn their daily bread by the sweat of their brow are apt to imagine that, if they were in easy circumstances, they should have leisure to attend to their eternal concerns, but no sooner does wealth increase than their care and attention to it increase in proportion, and they find themselves more and more embarrassed and less at leisure than ever they had been. Others think that by resolutely breaking off from all intercourse with the rest of mankind, retiring into gloomy woods, burying themselves, as Anchorites in caves, and denying themselves even the innocent gratifications of nature, they shall most assuredly recommend themselves to the favour of Heaven, and strictly conform to the idea they have entertained of saints upon earth. But they should consider, in the first place, that they attempt in vain to fly from their own evil dispositions, which will pursue and torment them in their closest retreats, and, in the second place, that by retiring from the world they lose the only opportunities they can possibly have of calling forth a thousand tender sensibilities and exercising a thousand tender offices of sympathy, compassion, charity and benevolence.

"Excuse, my Lord, this short digression into which my subject has almost involuntarily led me. . . . I will now

pursue my narration.

Their Occupations.

"Beside the two large buildings above mentioned the Dunkers have several smaller ones, chiefly for the purpose of manufactures. They carry on several branches of business with great skill and industry. They have a convenient oil mill, paper mill and printing press. They make parchment, tan leather and manufacture linen and woollen cloth, more than sufficient to serve their own society. The sisters are ingenious at making wax-tapers, curious paper-lanterns and various kinds of paste-board boxes, which they sell to strangers who come to visit them. They likewise amuse themselves with writing favorite texts of Scripture in large letters curiously ornamented with flowers and foliage. These seem to be rather works of patience than of genius. Several of them are framed and hung up to decorate their place of worship. Inclosed I send your Lordship a specimen of this writing, which you may perhaps think worthy of a place in your collection of foreign curiosities.

"I shall at present remark but one thing more with respect to the Dunkers, and that is the peculiarity of their music. Upon an hint given by my friend the sisters invited us into the chapel, and, seating themselves in order, began to sing one of their devotional hymns. The music had little or no air or melody, but consisted of simple, long notes, combined in the richest harmony. The counter, treble, tenor and bass were all sung by women with sweet, shrill and small voices, but with a truth and exactness in the time and intonation that was admirable. It is impossible to describe to your Lordship my feelings upon this occasion. The performers sat with their heads reclined, their countenances solemn and dejected, their faces pale and emaciated from their manner of living, their clothing exceeding white and quite picturesque, and their music such as thrilled to the very soul. . . . I almost began to think myself in the world of spirits, and that the objects before me were ethereal. In short, the impression this scene made upon my mind continued strong for many days, and I believe will never be wholly obliterated.

"By way of concluding this little narrative, I beg leave to transcribe a copy

of verses, which P——r M——r, the present head of this society, put into my hands, telling me that they were composed by a young gentleman of Philadelphia some years ago in consequence of a visit he made him and a conversation which then passed between them. The sentiments are so catholic that I think your Lordship cannot but have some pleasure in the perusal:

"To P——r M——r, Principal of the Society of Dunkers at Ephrata.

"TH' Eternal God from his exalted throne
Surveys at once earth, heav'n and worlds
unknown:

All things that are before his piercing
eye

Like the plain tracings of a picture lie;
Unutter'd thoughts, deep in the heart
conceal'd,

In strong expression stand to him re-
veal'd;

Thousands and twice ten thousands every
day

To him or feign'd or real homage pay;

"Like clouds of incense rolling to the
skies,

In various forms their supplications rise:
Their various forms to him no access
gain,

Without the heart's true incense, all are
vain;

The suppliants secret motives there ap-
pear

The genuine source of every offer'd
prayer.

"Some place RELIGION on a throne
superb,

And deck with jewels her resplendent
garb;

Painting and sculpture all their powers
display,

And lofty tapers shed a lambent ray.
High on the full-ton'd organ's swelling
sound,

The pleasing anthem floats serenely
'round;

Harmonic strains their thrilling pow'rs
combine,

And lift the soul in ecstasy divine.

"In Ephrata's deep gloom you fix your
seat

And seek RELIGION in the dark retreat;
In sable weeds you dress the heav'n-born
maid,

And place her pensive in the lonely shade;
Recluse, unsocial, you your hours em-
ploy,

And fearful, banish every harmless joy.

"Each may admire and use their favorite
form,

If Heav'n's own flame their glowing
bosoms warm.

If love divine of God and man be there,
The deep-felt want that forms the ardent
prayer,

The grateful sense of blessings freely
given,

The boon, unsought, unmerited of heav'n,
'Tis true devotion——and the Lord of
love,

Such pray'rs and praises kindly will ap-
prove,

Whether from golden altars they arise,
And wrapt in sound and incense reach
the skies;

Or from your Ephrata, so meek, so low,
In soft and silent aspirations flow.

"Oh! let the Christian bless that glorious
day,

When outward forms shall all be done
away,

When we in spirit and in truth alone
Shall bend, O God! before thy awful
throne,

And thou our purer worship shalt ap-
prove,

By sweet returns of everlasting love.

Some With Different Views.

"One circumstance I had like to have omitted in this account of Ephrata, which I would not wish to pass by unnoticed: There is an house in this village occupied by four or five brethren, who for some years past have separated themselves from the rest on account, as it is said, of some difference with respect to their forms of discipline and worship. I had a long conversation upon this subject with a venerable old man, who is one of the original proprietors or trustees of the estate. From him I found that a further acquaintance with the reality of religion (as it takes its rise and progress in the heart of man and depends much less upon outward forms than inward communications from the fountain of truth) was the sole cause of their separation. It was not, said the good man, that we were dissatisfied with their particular form, but that we had discovered the weakness and insufficiency of all forms, and were, therefore, willing to anticipate in our own practice that blessed period of the church when every true worshiper shall worship God 'in Spirit and in Truth.' Though these few brethren are not in communion with the Dunkers, they have a right to their proportion of the produce of the estate, and this, together with some little occupation which each of them follows, gives them a sufficient support. They wear not the habit of the society, but are distinguished from the rest by shorter coats, with leathern girdles and large white hats instead of hoods. They continue, however, to wear their beards.

"I must not conclude without acquainting your Lordship that your excellent 'Dissertations' have found their way here, and are much read and admired in this city. It cannot but give the highest satisfaction to a virtuous man to find that his good works extend their influence much farther than

he could possibly have foreseen, and, like a friendly luminary hung out in a dark night, serve to direct the weary steps of the distant traveller.

"I am, my Lord, with very sincere respect,

"Your Lordship's most devoted friend and servant,

"TAMOC CASPIPINA.

"Philadelphia, Oct. 2, 1771.

"P. S.—I beg your Lordship would make my respectful compliments to Lary R——, and tell her that I shall shortly visit Mr. B——m, the famous American Botanist, and will not fail to procure her some seeds and plants of this country to add to her large and valuable collection."

* Read at the meeting of the Lancaster County Historical Society, on September

LOCAL LORE.

OLDEST SHIP IN THE UNITED STATES NAVY.

The Ship Lancaster, Which Was Built Nearly Half a Century Ago, Still in Good Condition, and Took an Active Part in the Late War.*

It having been ascertained that the "Lancaster" could be utilized in the American-Spanish war, she was placed in commission, and Commander Thos. Perry, U. S. N., was ordered to take her south. A few years ago the old war ship had been converted into a gunnery training ship and armed with ten 5-inch rapid fire guns. When hostilities began in the recent war the navy was short of guns for the auxiliary cruisers and one by one the guns had been taken from the "Lancaster" and other "Civil War reminders" until the former had but two old converted muzzle-loading 20-pound Parrots, relics of the Civil War, and these were generally used as a saluting battery. In addition to these the "Lancaster" was given two small 6-pounders of the Hotchkiss type, which were mounted one on each broadside and were intended for use in case of an attack from torpedo boats.

Thus equipped the old "Lancaster" sailed from the Boston navy yard on Thursday, May 19, at a time when several Spanish gunboats had been seen off the New England coast and Cervera's fleet had been bobbing around promiscuously. There was a crew of on board the "Lancaster" and of

these only twelve were trained hands. The old "Lancaster" made the four thousand-mile trip from Boston to Key West safely and was subsequently used as a transport ship in conveying our "soldier boys" to Santiago, Cuba, and to-day lies safely moored in the harbor at Key West.

Few, if any, of my hearers are aware of the fact that the "Lancaster" is the oldest ship in the United States navy and that the cruiser was constructed over forty years ago and was a sister vessel of Farragut's flagship "Hartford," and that this battle-scarred veteran of the Civil War was named after Lancaster, Pennsylvania, and was christened by a young woman of Lancaster, Harriet Lane, mistress of the White House, and niece of President James Buchanan. This is the case and an examination of the files of the local and Philadelphia newspapers for the year 1858 establishes that fact, the "Lancaster" having been christened on October 20 of that year.

The Lancaster Intelligencer of October 26, 1858, states, quoting from the Philadelphia Press, that "Miss Harriet Lane broke a bottle of wine on her bow. The wine used was made from the native grape of Lancaster county, and it was brought to Philadelphia by his Honor, Thomas H. Burrowes, Mayor of Lancaster, at the request of the venerable Commodore Stewart."

The Evening Express of October 21, 1858, contains a lengthy account of the launching and naming of the ship on Wednesday, October 20, 1858, near noon, and among other things mentions, "Just as the ship touched the water Miss Lane broke a bottle of Conestoga water over her bows and formally named her the 'Lancaster.' Although she will only carry 18 guns, she is pierced for 32." The Express suggested that a painting of Lancaster be gotten up and placed in the new vessel. "Among the guests were Hon. James Buchanan, President of the United States; Hon. Thomas H. Burrowes, Mayor of Lancaster, who, in accordance with Commodore Stewart's suggestion, took down the bottle of Conestoga water with which the ceremony of naming the ship was to be performed. The receiving ship 'Princeton' lay off in the river and was gayly decorated for the occasion. The frigate 'Congress' had been fitted up with seats for the ladies."

The launching took place from the Philadelphia Navy Yard. The navy sloop of war "Lancaster" register

2,250 tons; was 273 feet one inch in length over all; spar deck, 253 feet; beam, 46 feet; she carries 18 nine-inch guns and 2 eleven-inch guns; when full rigged will cost \$700,000. Over 2,000 people witnessed the launch, which took place at 11:45 a. m. The "Congress" was moored alongside of the "Lancaster." The Express further observes "Miss Lane was the 'observed of all observers.' She was tastefully dressed in a blue brocade dress, with white bonnet trimmed with feathers. The general remark was that she was a decidedly interesting looking lady."

Colonel James Crawford, a Revolutionary Soldier.†

On the 15th day of December, 1774, James Crawford was elected from Hanover, Pa., as one of the sixty freeholders' committee to "observe the conduct of all persons touching the general association of the General Congress".... "which committee shall divide into different districts and appoint members of the committee to superintend each district." A Mr. Francis was cited to appear before their court. He was informed that dancing was contrary to the spirit of the eighth article of association of the Continental Congress, and his dancing school must be discontinued. Charles Hamilton, a shopkeeper, sold tea "contrary to the association of the Continental Congress." Hamilton said, in his absence, it was done in violation of his orders, and he disapproved of it. "The committee resolved that Hamilton stands acquitted." Powder and lead in dealers' hands were ordered to be surrendered to the Council at fixed prices; guns and munitions of war were ordered supplied within a given time and at fixed prices. Wagons, horses and food were supplied by order of the committee.

After the battle of Lexington and Bunker Hill the committee called a convention of the Colonists of Lancaster and adjacent counties to meet at Lancaster borough and elect two Brigadier Generals. Fifty-three battalions were represented at this convention, July 4th, 1776, and while the Declaration of Independence was being read to the public from the steps of the State House, Philadelphia, the patriots at Lancaster county resolved that the President of the Board of Elections shall have power and authority to grant commissions to the newly elected Brigadiers good until commissions were issued from the convention, or any

higher authority invested with the prerogative to appoint or confirm army officers.

In December, 1777, General Anthony Wayne's troops were in camp at Mount Joy, Lancaster county, Pa., and were suffering severely from want of clothing. Col. James Crawford was designated by Congress as one of a committee to procure blankets and clothing for the perishing patriots fighting for freedom. Col. Crawford's ancestors were Calvinists, from North Ireland. Amongst their possessions was a book entitled the "Beauty of Holiness," published in London, England, 1716, and used in Rolla Chapel, London. This book came down through several generations of lineal descendants to John G. Crawford's grandmother, Buyers, who was a granddaughter of Capt. Buyers, of Buyers-town, Lancaster county, Pa., Fifth Battalion, Pennsylvania Infantry, War of the Revolution. Col. James Crawford resided in Lancaster township, near the "Big Springs," dying at the age of 80 years. He was survived by his son, Thomas Crawford, who was born in 1784. His death occurred at Sterling, Ill., in 1854, he having moved West with his sons, James L. Crawford, David M. Crawford and John B. Crawford, settling in Sterling, Ill., in 1845, on the banks of Rock River. James L. Crawford married Miss Amanda Galt, of Galt Mills, Lancaster county, Pa., in 1846, who survives him since 1857. John G., her only son, is still living. David M. Crawford is deceased. John B. Crawford sold his Sterling possessions and moved to Lohrville, Iowa, where he and his sons reside. Rev. Thomas Crawford, a graduate from Princeton, N. J., a Presbyterian minister, resides at Slate Hill, York county, Pa. William Crawford, Jr., son of William Crawford, of Georgetown, D. C., was Lieutenant in the regular army, and was wounded at Gettysburg in July, 1863, dying in Hartford, Conn., soon after. Leslie Crawford Sheldon, grandson of Mrs. Amanda G. Crawford, was a Sergeant in Company E, Sixth Illinois Regiment of Infantry, in the Cuban war, and is in General Shafter's forces.

The First Member of the Bricker Family in America.*

Recently there came into my possession a copy of the "Youngman Bible," printed in Reading, Pa., in the year 1805 by Gottlieb Youngman.

Evidently it was the family Bible and register of Jacob Bricker, who resided in Cocalico township, Lancaster county, Pa. On one of the front leaves is a blank printed, filled out as follows:

"Diese Bibel
ist gekauft worden in Jahr unsen Herrn
1810, den 14th April, und gehart mein."
JACOB BRICKER.

The record further states that he was born December 25, 1785; died April 3, 1868. Other records of his family in German are, viz:

- i Peter, b. July 24, 1807.
- ii b. August 6, 1812.
- iii Jacob, b. March 5, 1815; d. August 12, 1817.
- iv Samuel, b. October 16, 1818; d. September 19, 1831.
- v Martin, b. March 27, 1823; d. September 13, 1824.

The ancestor of Jacob Bricker was Peter Bricker, the emigrant, who came from Germany to America on the ship "Pink Plaisance," John Paret, master, landing at Philadelphia September 21, 1732. He was born in Germany in the year 1700, and was accompanied by his wife, Elizabeth Christina, born in the year 1703, and the following children, Anna Barbara and Elizabeth.

Where he first located on his arrival in America is unknown, but he possibly located in one of the Lutheran settlements in the lower end of the State, as he was a communicant in that denomination. Nine years after his arrival in America he came to Lancaster county, and settled on the east side of the Cocalico Creek in what is now East Cocalico township. In the year 1741 he obtained by patent from the proprietors of Pennsylvania a tract of between seven and eight hundred acres of land. Eighteen years later, the year 1759, he erected a large sand stone house on his plantation which is standing to-day, and it is said to be "as good as new." The house bears this inscription carved on a large sand stone which is not an unusual inscription on the buildings erected by our German ancestors a century and a half ago:

"Gott gesegne dises haus
und alles da geget ein und aus;
Gott gesegne ale sampt
und dar zu, das ganze Jant
Gott alein die ehr, sonst keinem
Manschen mehr. Anno 1759 Jahrs.
Peter Bricker, Elizabeth Brickerin."

The village of Brickerville in Elizabeth township was laid out by one of his descendants almost a century ago. Another of Peter's descendants removed to Cumberland county at the

close of the last century and settled in the vicinity of Newville and afterward in Silver Spring township, where he erected a large grist mill.

It is to be regretted that with this record further matter is unattainable to make a complete genealogical record of one of the early German Lutheran families in Pennsylvania, who gave so many descendants to the great race of "Pennsylvania Germans."

Lancaster in 1750.

Judge Samuel W. Pennypacker, of the Court of Common Pleas of Philadelphia, several days ago sent me the following extract which he found in John Galt's "Life and Times of Benjamin West, Esq., President of the Royal Academy, of London," a volume which was published in Philadelphia, in 1816. It is found on page 47:

"In the town of Lancaster, a place at that time (circa A. D., 1750) remarkable for its wealth, and which had the reputation of possessing the best and most intelligent Society to be then found in America. It was chiefly inhabited by Germans, who, of all people, in the practice of imigrating, carry along with them the greatest Stock of Knowledge and accomplishments."

F. R. D.

* Paper read before the Lancaster County Historical Society on September 1898, by S. M. Sener, Esq.

† Paper read at the meeting of the Lancaster County Historical Society on September 2, 1898. Prepared by J. W. Shaef-
er, of Illinois.

* Prepared by E. W. S. Parthemore Esq., of Harrisburg, and read before the Lancaster County Historical Society on September 2, 1898.

From, *Sam*

New York NY

Date, *Oct 9. 1898*

THE OMISH OF PENNSYLVANIA.

A Sect of Strict Religion, Simple Ways, and Worldly Prosperity.

CHURCHTOWN, Pa., Oct. 8.—The theatre or church hat makes no trouble at the religious meetings of the Omish, the Dunkards, and the Mennonites, so thickly settled in this part of eastern Pennsylvania. Babies, little girls, big girls and women all wear caps. The black silk hoods are taken off and hung up in the vestibules of the meeting house. The women and girls sit on one side and the men on the other. The caps are of thin white material, snug fitting, doubled and creased once on the back, with a small ruffle in front, and are severely plain all the way through. All caps are made on the same pattern for young and old. No woman can look at another's cap and think that it is higher priced or better than her own. There is no millinery envy, and no one sitting behind a sister can complain of an obstructed view of the pulpit.

So with the gowns of the women and girls. All are severely plain, of dark green, brown, gray or black. The gowns are made as they were fashioned a century ago. A black silk handkerchief serves for a shoulder cape, V-shaped, front and back. No gloves are seen. The little girls are as plainly gowned. Occasionally a child may be seen in a purple or lavender dress. Some of the boys have purple suits.

The men all wear wide-brimmed black wool hats. The hats are hung up upon a standing rack in the vestibule. Their garments are all made by the tailor of their sect, without buttons. Hooks and eyes are used, and there are no collars to coats or waistcoats. The hair is worn long summer and winter, and cut off squarely behind, exposing very little of the neck. Throat boards are worn among the old men, chin whiskers among the middle aged, but mustaches never.

To-morrow is communion Sunday among the Omish. Last Sunday was preparatory service. The Omish are of two kinds, one branch still keeping up the old custom of meeting at farmhouses, as was done hundreds of years ago, before churches were built in America. Omish farmers and their families come driving for miles to meeting. All their vehicles are of the same pattern—an ordinary spring wagon, top covered with gray or drab cloth, and drawn by a strong horse with farm harness. No whip is shown. Arriving at the farm where Sunday meeting is to be held a half dozen men are ready to assist to unhitch and feed the horses. The wagons stand in a row and the horses are stalled in the large and commodious stables in the double-decker barns owned by these patient and industrious farmers. In the farmhouse ample preparations were made on Friday and Saturday. The Omish maid servants of a half dozen farms in the neighborhood were sent to the meeting place to assist in getting things ready, for all communicants must be fed. The women and children remove their black silk bonnets or hoods and sit in one room; the men sit in another communicating room. The two or three Bishops of the neighborhood stand between.

The elders sit by themselves, strong-faced men, every one, with long, white hair and white throat beards, looking like patriarchs of old. They carry their ages remarkably well, these elders, considering the hard farm work they do. Every one is able to arise and deliver a common-sense address, if called upon. A

group of elderly Omish pillars of the Church forms an ideal Biblical picture, so remarkable are these faces for strength, purity and patriarchal resemblance. The Bishop has long white hair, clean-shaven face and throat beard. His apparel is similar to that of the other brethren. Reading of Scriptures, prayers, and sermons are in the Pennsylvania German.

The preparatory service is a very strict ceremony, involving investigation of character and standing. All members in good standing must partake of the sacrament. To be fitted for this each member must arise at the preparatory service and declare his fitness, that he has repented of his sins, is heartily sorry for his misdoings, forgives every one who has sinned against him, and asks for forgiveness from those he has sinned against. If any one in the congregation has a charge to make against any one else, or is unsatisfied with a brother's statement, he can arise and state his grievances with a view to a satisfactory adjustment then and there.

After the communion service, as well as after any other service, all present partake of the farmer's hospitality. Hot coffee, cold roast beef and other meats, substantial bread and good sweet butter, pickles, cold ham, cold tongue, pios, cakes and fruit are served. The ceremony and entertainment last from 9 A. M. until 2:30 P. M. Subsequently the men meet together, chat over crops and cattle, and the women folk gossip over domestic affairs until it is time to go home.

The same ceremony followed at the farmhouse goes on at the meeting house, excepting the serving of the meal. The Omish divided on this account. Some wanted a meeting house and others wanted the old custom. Many of the meeting house supporters were of that leaning because they could not afford to have a meeting at their homes and did not wish to accept entertainment unless they could return it. Some who could afford it thought a meeting house was proper for all concerned; they said times were changing and the Omish custom should change also. The result was that those who had large farms kept together and maintain the house worship, while the others built meeting houses. Some Dunkards and Mennonites have meeting houses with kitchens and dining rooms attached, and serve bountiful meals upon all important occasions.

During these reaping days the harvest sermons are very important, the prayers being just as earnest and devout with wheat at 65 cents a bushel as when it was \$1.38 last year about this time. Some Omish farmers who never sell wheat until a certain time refused last year \$1.50 for their wheat and held it until their regular season for selling and got only 95 cents. They have their regular set ways in meeting and in business.

The preachers or Bishops are chosen from among the congregation. When there is a vacancy the names of the candidates are placed in so many Bibles. One Bible is drawn, and the name it contains is that of the Bishop or preacher. At other places a slip of paper is put into one of the Bibles and the Bibles are distributed. Whoever draws the Bible with the paper in it is the chosen one. The man chosen prepares himself for a discourse once every two weeks. He is generally an Omishman,

well grounded in the faith; a man of good common sense; honest, industrious and possessing a thorough knowledge of the Bible. His sermons are not metaphysical, of course, but consist of every-day Christian lessons drawn from Biblical stories and narratives. The Omish spend nearly all these October Sundays in giving thanks for the harvests. They marry only of their kind, and nearly all are related. Idleness is not encouraged. If a rich farmer has no work for one of his sons or daughters, he or she is hired out to some Omish family, rich or poor, in need of farm or household help. All are raised to work and to become strict members of the Church. If any marry outside the fold and become careless and forgetful and disregard the Omish dress and customs, they are dropped by the others. If an Omish farmer marries a girl not Omish she may be received into the sect, and at once puts on the cap and habit and wears it always, at home or abroad. Men are received in the same way, but they are held to strict account and must be

ughly known and converted. This is also rule in the admission of women. It is very are that outriders are taken into the fold, owing to the strictness of the requirements. They never go to law, take no part in local elections, have no desire for local political affairs, but in national questions or in Presidential elections they have considerable concern. They avoid local contests, not desiring to have the ill will of any faction. Their great object is to offend no one.

From, *Am*
New York NY
Date, *Dec 1. 1898*

A LAND OF WITCHES STILL.

MIXTURE OF QUALITIES IN THE PENNSYLVANIA GERMANS.

They Believe in Witchcraft, Keep Fortunes in Old Stockings and Coffee Pots, Are Adherents of Gen. Jackson, Practiced the Boycott Long Ago, and Are Happy, Prosperous, Contented and Religious.

"To one who has never lived or been much among that odd and interesting people known as the Pennsylvania Dutch," said a resident of this city who is himself of Pennsylvania German ancestry, "the story in THE SUN the other day about Pennsylvania witchcraft may seem incredible, but any one who has enjoyed the confidence of these people, which is not readily given to a stranger, knows that there are facts abundant in any of the counties where the Pennsylvania Dutch population predominates to provide material for even much stranger illustrations of the still prevalent belief in witchcraft. I can remember the bundle of hazel switches my good old grandmother kept always at hand to lash her churn with when the butter was tardy about coming. The tardiness was ascribed to the fact that the churn was bewitched, and the castigation with the hazel switches was to drive the witches away from the churn, hazel possessing a spell the witches could not withstand. That was many years ago, but I can go to-day to a score of farmhouses in that locality where the hazel switch is kept for the same purpose, the witches being just as pestiferous now as they were in my grandmother's day, and the charm of the hazel switch being just as potent. At least, so the superstitious farmers' wives and daughters firmly believe, just as their grandmothers and great-grandmothers believed.

"I can remember the unbounded joy of that same good old grandmother of mine when a friend of hers, who was charged with being a witch, stood the tests the church ordered her

to undergo, and was proved innocent. A member of the church had been suddenly prostrated with illness of a kind to which the rude doctors of that isolated locality could not give a name; and it was at last decided that the patient was bewitched. The patient was a woman. For some reason she declared her belief that this friend of my grandmother, who was an old woman, and a member of the same church, was the witch that had put the evil spell upon her. The church was of a denomination known as the Christians, and at a meeting of its officers it was decided that the woman accused of witchcraft should submit to two tests, which it was believed were infallible. One was to step over a broomstick, which it was said no witch could do. The other was to place the accused in one side of a pair of scales with a Bible in the other side; if she were a witch the Bible would overbalance her weight. The accused woman stepped over the broomstick easily. She was then taken to the old gristmill and put to the test of her weight against the Bible, and it resulted emphatically in her favor. Thus, her innocence being clearly established, the charge against her was dismissed by the church. This, to be sure, was more than fifty years ago. You might say such an exhibition of mediæval superstition would not be possible in an enlightened community to-day, but I know better. For instance, what would you think of a man bringing suit against his mother to recover damages for a dog, which he charged her with having killed by witchcraft, and not only bringing suit, but getting a judgment from a Justice of the Peace? That very thing came to pass, not more than ten years ago, not far from Reinholdsville, in Lancaster county. The man was a well-to-do farmer. His mother was a woman over 70, and had the reputation of being a witch, a reputation that had caused her family to abandon her. She lived alone in a small cabin. Her son, charged in his complaint before the Justice that she had placed his dog under a spell and refused to remove it unless he paid her \$5. He refused to pay, and the dog ran about in a circle until it died.

"At the trial of the lawsuit a large number of witnesses testified as to their experience with witchcraft, and only one said he had never had a friend or relative bewitched. One witness for the plaintiff swore that he had refused to comply with the defendant's request not to be a witness for her son, and since then his well had run dry, his cows gave bloody milk and his three-months-old baby, which had been fat and healthy, had grown so puny that it was feared it would soon die. The mother of the plaintiff, seeing the strong case against her, confessed that she had bewitched the dog and the Justice awarded the son \$3 and the costs of the suit.

"That instance is hardly so incredible as the case of William Kildey's daughter and Mrs. Boyer, which is so recent that children in the locality remember it well. It occurred in Dauphin county, where the capital city of the Keystone State is situated, and not many miles from that city, in the Stony Creek Valley. William Kildey was a well-known Susquehanna River pilot and he believed in witchcraft. His daughter Emma fell ill. She had convulsions.

during which she barked like a dog, made noises like cats fighting and talked high German, a language she knew nothing about in her natural state. For three years physicians tried to cure her without success. Then one day, during a rational interval, she told her father that the day she was taken ill she had refused to let a young man, whom she named, go home with her from Sunday school. The refusal had angered him and he swore that he would give her over to old Mrs. Boyer and she would die. That night her strange illness came upon her.

"Old Mrs. Boyer was the wife of an industrious and respectable German of the neighborhood, where they had lived many years. When Kildey heard his daughter's story he at once consulted a witch doctor named Wolf, who powwowed over the girl and declared that she was bewitched. A half-sister of the girl declared that Wolf showed her a likeness of the witch in a basin of water and it was that of old Mrs. Boyer. Kildey then consulted Armstrong McClain, a travelling witch doctor—for these gentry find plenty of custom among the Pennsylvania Dutch farmers. McClain burned some hair on a shovel and told Kildey that if he did not meet a brindle cow on his way home his daughter would be relieved of the witch's spell by sundown. He said the witch was Mrs. Boyer. Kildey did not meet a brindle cow, and he reported that his daughter got better at sundown. She was well for some time, but had occasional relapses, which were charged to the tormenting of old Mrs. Boyer. After a while the girl became worse than ever. McClain was sent for to come and lay the witch. He came. He placed a quantity of roots and herbs in a bottle, sprinkled a white powder on them and filled the bottle with water. Then he asked for an old hammer. That being brought, he took it out of doors and remained there a quarter of an hour or so. Returning, he walked to the patient's side. Drawing the hammer back as if to strike a powerful blow, he said:

"Now I'll kill the witch, old Mrs. Boyer."

"He brought the hammer down gently against the girl's right temple three times. Then he threw the hammer outdoors and said to Mrs. Kildey:

"If your cow kicks when you milk her to-night, be sure and don't scold her, because that's what the witches want you to do, for it will break the charm I have put against them. Mrs. Boyer will die in seven days. When they bury her the coffin will burst open."

"These proceedings at last so annoyed the Boyer family that John Boyer, a son, swore out a warrant for McClain and others on the charge of defamation of character, and it was at the hearing in that case before the Justice of the Peace at Fishing Creek that the story I have told was brought out in sworn testimony. The Justice bound McClain and the others over to appear for trial at the Dauphin county court at Harrisburg, but before the case could be heard, the Kildey girl still persisting that she was being tormented by old Mrs. Boyer, the persecutions of the German family by

their superstitious neighbors became more than they could bear, and they moved away, and the case never came to trial. What the effect of their removal on the bewitched girl was I have never heard.

"But outside and apart from their superstitious belief in witches, spooks, charms, spells, and the like, there is not a more curious people under the sun than these same Pennsylvania Dutch farmers. They are not Dutch, by the way. Their ancestors came from northern Germany and Switzerland. Their language is not a language at all, but a dialect, made from a quaint mingling of German, English and other languages, all the words more or less curtailed and corrupted in the adaptation. Their forefathers were the pioneer settlers in the region now included in Bucks, Montgomery, Berks, Lancaster, Lebanon, Northampton, Lehigh and Monroe counties. The sons foster the superstitions of the fathers and cling to their odd customs, antipathies and traditions. I can remember when very few of the Pennsylvania Dutch farmers would trust a dollar to a bank, regarding banks with the utmost suspicion, and there are many of them to-day who hold that same distrust of banks, and store the annual returns from their splendid farms where their wealth may be constantly under their eyes. They make the stocking, the salt bag, the old coffee pot, and the like the depositories of their hoards. Only a few weeks ago a well-known Pennsylvania Dutch farmer died, and from different parts of his house, stowed away in just such receptacles, more than \$40,000 in gold, silver and bank notes was taken by his family. That this large sum of money was thus lying about the house was no secret to the family, and its uncovering caused no great comment among the neighbors. All seemed to approve of the farmer's way of taking care of his wealth. His father and grandfather had done the same before him.

"Before the civil war the old Dutch farmers held to the custom of their fathers which prompted them never to refuse to extend pecuniary aid to another, and that without exacting written obligations or interest. If one farmer needed money he made his need known to any neighbor who he knew had the money to spare. The loan would be at once forthcoming, the borrower naming a certain day on which the money was to be repaid. If he failed to keep his word he was forever in disgrace and no one was bound thereafter to respond to any request of his for aid. Default in payment of these unsecured and unremunerated loans was very rare, so sacred was the verbal contract held and kept. The scarcity of money that came with the early years of the war and the premium that gold commanded sent speculators through the Pennsylvania Dutch farming regions. They were not long in arousing the cupidity of the farmers, and the farmers, for the first time, began to realize profit from the use of their money. Then the old custom of helping one another without return for the favor gradually ceased to prevail among them, and the bond and mortgage took its place. As these farmers, as a class, are seldom in need of borrowing, and are suspicious of outsiders in making

the not infrequent existence of fortunes in stockings and coffee pots may be further explained.

In the early days of politics in Pennsylvania the Pennsylvania Dutch farmers, with the exception of those in Lancaster county, were Democrats of the Jackson school, and their descendants in the Delaware River counties of Bucks, Berks, Northampton and Monroe still cling to that robust political faith. They opposed the civil war stoutly, and those counties, during the first two years of the war, were looked upon by outsiders as hotbeds of disloyalty. But it was not disloyalty. It was the stubborn Pennsylvania Dutch fealty to their idea of Democracy that led them to oppose the war, and it is no uncommon thing to find a staunch old States' Rights Democrat among them yet, who will insist vigorously that the war was all wrong and utterly at variance with the Constitution. It is an old story that many of these dwellers in tradition vote for Gen. Jackson to this day. The war did much toward dispelling traditions and changing customs among the Pennsylvania Dutch who dwelt in towns and cities, but if you go among them in the 'way-back districts, where the farms are isolated and the farmers mingle only with their fellows similarly situated, you will find them still firm believers in snooks, witches, and charms and still strong in their doubt about the necessity of common schools.

That doubt is an honest heritage, for when the common school system was first proposed two generations and more ago, although it was the scheme of a Governor who was himself a genuine Pennsylvania Dutchman, and was supported by Pennsylvania Dutch legislators, the farmers were almost a unit in opposing it. After it was authorized and prescribed by law, its machinery in many of the Pennsylvania Dutch counties passed necessarily into the control of its opponents, and it fared ill. In Lancaster county such was the fierceness with which the introduction of the common school system was resisted that it led to open defiance of the law, and also to the first instance on record of boycotting. This happened before the man who gave that method of coercion a name was born. The great majority of the Pennsylvania Dutch of Lancaster county were and are adherents of peculiar religious doctrines, the Mennonite sect having the largest following. They, in common with most of the Pennsylvania Dutch, did not believe in book learning. When a boy learned to read German and write his name he was regarded as completely fitted for all purposes in life. As to a girl, it made no difference whether she learned to write her name or not, ability to read her German Bible being all that was required of her. These accomplishments were taught by some one in the community who was not able to do manual labor, teaching being considered a waste of time if a person could do other work.

When the Common School law was first passed in Pennsylvania the inhabitants of Brecknock township, Lancaster county, and of other townships as well, refused to accept it. A few years later, because of this resistance to schools on the part of the Pennsylvania Dutch, the maintenance of public schools

by local taxation was made compulsory, and the taxpayers of Brecknock mobbed the tax collectors who first attempted to collect the tax, and no money could be raised to support a school. There were a few friends of the new school system in the township, and they opened a school at Bowersville. The teacher was a son of the Lutheran preacher at Bowersville. He had a dozen pupils. One day the anti-school people of the township raided the schoolhouse, captured it, and threw the teacher out of the window. Daniel Sensenig, a Mennonite but a friend and advocate of public schools, had twenty of the rioters arrested and marched to Lancaster, where they were tried on charges of conspiracy and riot. The defendants were let off on paying heavy costs and promising to respect the law.

Samuel Bowman kept the village store. He was a leader among the few who were in favor of the school and the law establishing it. The farmers held a meeting, which was attended alike by Mennonites and Lutherans, and resolved neither to buy supplies of nor to sell produce to Samuel Bowman, who depended entirely on the farmers of the neighborhood for his trade. The Lutheran opponents of the school system resolved not to attend their church nor to contribute to their pastor's salary because the pastor's son had taught the school. The Mennonite Church disciplined Daniel Sensenig for his part in favor of the school, as he had violated a rule of the Church by seeking the intervention of the courts in the trouble, it being forbidden by Mennonite doctrine to go to law. The farmers drove past Bowman's store to one mile beyond to do their trading, and his business came to a standstill. The Lutheran minister found empty pews confronting him and his meagre stipend was not forthcoming. The families of Bowman and the preacher and Sensenig and of the few others who had favored the school were placed under the ban and not recognized socially or in any other way, which left them virtually isolated in the township. But the handful of friends of common schools persisted in establishing a school in spite of the loss and annoyance they were subjected to daily. The boycott was maintained for weeks, when the boycotters gradually became discouraged and indifferent and finally one by one resumed their former relations with the boycotted and became reconciled to the new order of things. But the boycott almost ruined Bowman and came near breaking up the Lutheran Church in the village. Many old-time Pennsylvania Dutch farmers have not yet modified their views against the common schools and refuse to accept their benefits.

A peculiarity about this people is that hundreds of them who are able to read German cannot speak it or understand it when it is spoken. They can converse only in their own nondescript dialect. There are people in the Pennsylvania Dutch counties whose parents and grandparents were born there and who cannot speak a word of English to this day. Half the schoolteachers in these counties are proficient in the dialect, and, while teaching their pupils English, converse almost invariably with them in Pennsylvania Dutch. It would be something for a native of Berks or Bucks or

Lebanon or Lehigh to pause and be amazed at it, in passing a country schoolhouse, he should hear at recess the children speaking in English to one another. Berks and Lancaster counties join one another. The preponderance of the population in each is Pennsylvania Dutch. Largely their interests and methods of living are the same. Berks county may be safely counted upon for a Democratic majority well up in the thousands. Lancaster county may just as safely be depended upon for a Republican majority well up in the thousands. Just why an imaginary line drawn between a family of, say Brubachers, on one side of it and a family of Brubachers on the other side of it should make of one uncompromising Democrats and of the other just as uncompromising Republicans, no one has yet been able to find out. It is one of the peculiarities of the Pennsylvania Dutch.

"The Pennsylvania Dutchman of the old school has a holy horror of lawyers, especially if he is a witness and on cross-examination, and he invariably will insist on giving his testimony in his own language, although it may be that he is sufficiently familiar with English to testify in it. If you should ask him why he is so averse to testifying in English he will very likely reply:

"'Yaw, shust du, in Deutsch koenne die verdolt lawyers mich net fange, aber des verdoit English bottert mich.' Which means: 'Yes, you see, in German these danged lawyers can't catch me, but their danged English bothers me.' 'Danged' is a favorite byword with the Pennsylvania Dutch, who are little given to profanity.

"One characteristic of this peculiar people is their regard for and strictness in attendance at church, and the requirement of it from all in the household. No matter how far the nearest church may be away, the farmer and his family never miss a Sunday's service. A man may get drunk, lie, cheat, or offend against law and morals in other ways and be forgiven, but if he neglects his church he is at once placed under the ban of Pennsylvania Dutch society. They are proud of their piety, these people, and they adhere closely to old forms. They are the severest of Protestants. Politicians understand and use this love of church among these farmers, and a candidate who goes among them and makes ostentatious show of his church connections and is able to quote freely from the Scriptures may capture the hearts and votes of the simple-minded Germans. They are easily hoodwinked in local politics. Fondness for 'der guta alta Deutsch weg,' the good old German way, is the same wherever you may find the Pennsylvania Dutch. So strongly are they wedded to it that more than one Lutheran church among them rigidly adheres to a provision in the church constitution, adopted a century and a quarter ago, which says that 'the preaching for this congregation shall be done in the German language so long as grass grows and water flows.'

"From the earliest days of the Pennsylvania Dutch farmers they have regarded menial service as the duty of their women. It is by no means an uncommon sight in passing through the back farming districts to see the women

working in the fields the same as the men—not only hoeing or harvesting, but following a plough. Many a domestic servant in town families is the daughter of a farmer rich enough to buy her employer over and over again. I have a friend who has as a kitchen servant in his family the daughter of a Lehigh county Pennsylvania Dutch farmer worth \$40,000 if he is worth a cent.

"Probably nowhere are the social pastimes of the fathers preserved and indulged in to such an extent as among the Pennsylvania Dutch. The apple-cut, the corn husking, the quilting bee, the old-fashioned country dance furnish amusement and recreation to the buxom maiden and the swains of these people to-day as they did to those of a century ago—that is, excepting the Mennonite, Amish and Dunkards. Those pious branches of the Pennsylvania Dutch do not indulge in such dissipations, as it would place them forever out of the pale of their church. A baptism, a love feast, or a funeral is the only recreation or pastime they are permitted to enjoy. A Pennsylvania Dutch dance is kept up from early evening until daylight. There is no going to bed after a dance. The women go at once to their household duties and the men to their labors in the fields, the same as if they had slept as usual, according to the custom of their fathers. Work, indoor and out, begins as soon as it is light enough to see, and continues until it is too dark to see, winter and summer.

"The Pennsylvania Dutch farmer is as honest as the day is long, and is most close-fisted and exacting in a bargain. Driving long distances to market, he will haggle over a dime in a bargain that may involve a hundred dollars' worth of produce, and if assured that by going on half a dozen miles or so he will be able to sell his goods and get that dime, he will not hesitate to make the journey. The extra time and labor he does not stop to take into account. The old-time Pennsylvania Dutch families discourage and disapprove of marriage that will destroy the race purity of their blood, hence marriages with outside people are not frequent. This accounts for the remarkable preservation of the language, the customs, and the traditions of their forebears among these people, surrounded as they are to-day by influences of the highest modern thought and example. But, notwithstanding their exclusiveness, their tenacious adherence to ideas of a century ago and stubborn resistance to those of to-day, the lessons in industry, integrity, thrift and thoroughness which they have given have had a most beneficial influence not only in the particular region which they have developed, but throughout the country as well, and our land is a hundredfold the better for their presence."

PENNSYLVANIA DUTCH.

TO THE EDITOR OF THE EVENING POST:

SIR: While at the Moravian boarding-school at Gnadensberg, in Silesia, my brother attended the University at Berlin for a winter. Then he spent two years at Heidelberg before I met him again. It was amusing to me to hear him speak German, as he had en-

ly changed his intonation and expression. It proved conclusively that there is a vast difference between Badenese and Prussian German, and that even foreigners are influenced by it. So it is with the German spoken in Pennsylvania, which, although now intermixed with English, can at once be recognized as originating in the Palatinate, whence the first settlers emigrated. My friend, Senator William Beidelman, who has made a study of Pennsylvania German (erroneously but generally called "Dutch"), tells me that when listening to men or women in the streets of Heidelberg, Worms, and Speier talking to each other, he could imagine himself among his farmer friends in Northampton County or anywhere in this neighborhood. The most successful writer in Pennsylvania "Dutch" at this time is Edward Ebermann, whose "Danny Kratzer" annual Christmas letters in the Bethlehem (Pa.) *Bulletin* retain the patois in its pristine purity. Mr. Ebermann also understands how to enter thoroughly into the spirit and mode of expression natural to those of our people who keep up the Pennsylvania "Dutch." For the student of philology his letters are very interesting and amusing.

ARMIN DE BONNEHEUR.

BETHLEHEM, PA., December 17.

From, *New Era*

Lancaster Pa

Date, *July 4. 1899 oc*

AN OLD CHURCH.

BRICKERVILLE LUTHERAN CONGREGATION

The Story of One of the Oldest Church Organizations in Lancaster County.

Its Fortunes and Misfortunes During a Period of 168 Years.*

Another record in the Halle Reports, N. E., vol. 2, page 406, is likewise of special interest to the people of the Warwick congregation. Patriarch Muhlenberg entered in his diary, with reference to the arrival of ministers, who came to Philadelphia to attend the meeting of the Ministerium:

"Friday, June 25th (1762). Mr. Schwerdfeger, pastor at Conestoga, and Mr. Gerocke, pastor at Lancaster, arrived and were shown to the house of a friend for entertainment. Further, Mr. Stiegel, as Deputy from Elizabeth Eisenwerke (Iron Works), where Pastor Kurtz has a congregation."

This entry shows us who was pastor of the church in Warwick in 1762. This shows us, also, the relation of the congregation to the Ministerium, at whose annual meeting, in 1762, it was represented by Heinrich Wilhelm Stiegel.

How long Pastor Kurtz officiated here does not appear. Rev. J. Nicolas Kurtz was pastor of Christ Church, Tulpehocken, at Nord Kiel (Bernville), at Heidelberg (Corner Church), at Atohoe (Rehrersburg), and of Rietl Church, near Christ Church. He was ordained at the first meeting of the Ministerium of Pennsylvania, August 1748. He left Tulpehocken in 1770, and was pastor at York, Pa. He died May 12, 1794, aged 74 years, and was buried at Baltimore, Md. He was President of the Ministerium in 1778, and also the Senior of the Ministerium after the death of Muhlenberg. His younger brother, Wilhelm Kurtz, became his assistant about 1760 or '61, and became the pastor of New Holland and Conestoga (Muddy Creek) about 1763, and was pastor for eighteen years.

That there was trouble in Warwick Church before 1769 appears evident from the minutes of the Ministerium of Pennsylvania, which met in Philadelphia, June 25-27, 1769. At this meeting Rev. Johann Casper Stoever, who had become a member of the Ministerium in 1763, was present. The so-called preacher, Peter Mischler, was present and applied for admission into the Ministerium. He was invited to appear before the Synod. Pastor Stoever stated that in the fall of 1768 he had warned Mischler to have nothing to do with factious congregations. Notwithstanding the warning he had given him, he had sided with revolting parties in Nord Kiel, in the church formerly in the hands of Moravians in Tulpehocken and in Heidelberg. That he had also crept into the Warwick congregation and caused a split—yes, even recently had a boy break through a window, open the church door and entered it with his party to hold so-called worship, although he knew that the elders and deacons in Warwick congregation had applied to the United Ministerium and had several times been served from Lancaster. Mischler

had nothing to produce in his defense, but replied he would give up the said congregations if the Ministerium would receive him. It was ordered that he be examined on the same day. The minutes give an extended account of the examination of the applicant, which showed that he was not worthy of reception. He was not received as a member of the Ministerium, and was warned by the President that if he continued to let himself be used by satan and his followers, as a wretched tool the authorities in Lancaster would bring him and his adherents before the Justice for breaking into the Warwick church, and then the Protocoll would serve against him and help to hasten his ruin. He promised that he would in the future have nothing to do with the parties in Warwick, Heidelbergtown (Schaefferstown) and Tulpehocken. He departed and wept before the door.

The presentation of this matter contained in the minutes of the Ministerium shows that Warwick congregation had great trials before 1769, in which year the congregation took action that promised a brighter future for the same.

The second church book of the Warwick congregation has the following title:

"Kirchen Protocoll fur die Evangelisch Lutherische Gemeinde in Warwick Township, Lancaster County. Angefangen den 10 Septembris, Anno Domini, 1769."

On pages 3-8 of this second church book we find the Constitution of the congregation with Chapter I. of the government of the congregation, and Chapter II. of the members of the congregation.

The Constitution was adopted and signed in Warwick, December 24, 1769. The names that were signed are the following:

Daniel Kuhn, P. T. P.; Heinrich Wm. Stiegel, Jacob Weydtman, Michael Huber, Adam Hacker, Johannes Weydtman, Valentine Stober, Emanuel Suess, Peter Merkle, George Stober, Andreas Seyss, George Michael Balmer, Frederick Stiess, Michael Laidich, Johannes Karch, Phillip Enders, Petter Hoetzel, Jerch Balmer, George Michel Illig, Michael Huber, Frid. Grab, Johan Huber, George Eichelberger, George Waechter Alteste, Christoff Hauer, Cunrath Mentzer, Christoff Weidman, Leonhard Miller, Christoph Miller, Jacob Muller, George Weinman, Veit Metzger, Lorentz Haushalter, George Lang,

George Schmidt, Henrich Wolff, George Weidman, Michael Stober, Frederick Waechter, Michael Zartman, Johannes Waechter, Michael Klein, Allexander Zartman, Jr., Frederick Hacker, Emanuel Zardman, Conrad Barthelmos, George Illig, Jun'r, John W. Sauter, Leonhard Miller, Jun'r, George Hacker, Johannes Brecht.

The first church book contains the following important entry on page 3: "Sind erwehlet worden als Trustees, Mr. Henry William Stiegel, Jacob Weidman, Adam Hacker, and Peter Eltzer, October the 1st, 1769. In Gegenwart der Gemeinde und der meisten Stime; die Kauf Briefe sind dem Herr Stiegel zur sorgfaeltigen Verwarung gegeben wurden."

This shows that the Trustees were elected October 1st, 1769; their names follow in regular order in signatures to the Constitution, December 24th, 1769. The name of Peter Elser is erased in the second church book and the name of Michael Huber is written aside of it. Peter Elser resigned as Trustee on the 5th S. P. T., 1772, and Michael Huber was elected Trustee.

The Constitution was signed by F. A. C. Muhlenberg, p. t., pastor loci, Dec. 1st, 1770, and J. D. Schroeter, p. t., pastor loci, June 1st, 1779.

From these records we learn that the new church book was commenced September 10, 1769. Trustees were elected October 1, 1769. The Constitution was adopted December 24th, 1769.

The pastor of the congregation in the latter part of 1769 was Daniel Kuhn. He was pastor only for a short time, for, in June, 1769, he was at the meeting of Synod, and New York was given as his residence. While authorized to preach he was not yet ordained. His father, Adam Simon Kuhn, resided at Lancaster, Pa. At the meeting of Synod in 1770 Mr. Kuhn, at his own request, was allowed to retain Middletown alone. He died in or before 1779. (H. R. N. E., vol. 1, page 629.)

The congregation in Warwick, with Manheim and Weiseichenland, desired a preacher. No definite answer could be given by Synod concerning the supply of the four congregations, "Schaefferstown, Warwick, Manheim and Weiseichenland," on account of the scarcity of laborers.

The record of the congregation shows that Rev. F. A. C. Muhlenberg, son of Patriarch Muhlenberg, ordained in 1770, became the pastor of the Warwick congregation on December 1, 1770.

second church book contains, as the Constitution, subscribed December 24, 1769, the minutes of the congregation from 1769 to 1869—one hundred years.

The third church book, commenced December, 1770, has the following title: "Erneueretes Kirchen Buch der Evangelisch Lutherischen Gemeinde zu Warwick, Lancaster county."

Worin

1. Die Getauften, Pagina..... 1
2. Die Confirmanten..... 138
3. Die Copulirten..... 206
4. Die Communicanten..... 272
5. Die Begrabenen..... 351

Gehoerig eingetragen sind. Aufs neu ordentlich angefangen vom Jahr 1770, im Monath December.

Von F. A. C. MUHLENBERG,
Zur Zeit Prediger allhier.

Not.—Die Kirchen ordnung nebst den Nahmen der Trustees, Aeltesten und Vorsteher siehe im andern Kirchen Buch.

In this third church book, baptism, confirmation, marriages, communicants and burials were recorded from 1770 to 1836.

Pastor Muhlenberg was pastor of the Warwick congregation from December 1, 1770, to December 1, 1773. He preached also at Schaefferstown, Lebanon, and other places. In 1772 his name appears on the minutes of Synod as "Fred. Muhlenberg, from Warwick," and in 1773 as "Frederick Augustus Muhlenberg, from Heidelbergtown (Schaefferstown.)"

The second church book contains the following entry: Anno 1773, that Herr Muhlenberg, siene Abschieds Predigtim December, just im Beschlass seines dritten Jahrs und reiste von uns ab nach New York, wo er hin berufen worden war."

The first church book shows that Pastor Muhlenberg, during his three years' ministry, baptized 67 children. He confirmed 7 catechumens on Easter Sunday, 1771. He recorded one marriage, both of the parties from Cocalico township. The number of communicants was as follows: 1771, 24th S.P.T., 92; 1772, Sunday Rogate, 118; 1772, 11th, S.P.T., 54; 21st, S.P.T., 87; 1773, Dom. Jubilate, 38; Pentecost, 79; 18th, S.P.T., 59; 23rd, S.P.T., 68. There was no record of burials.

On the 450th page of the third church record the following was entered:

Dom. 21 post Trinitatis war Hr. H. W. Stiegel so gut der hiesigen Evangelisch Lutherischen Kirche 25 Tickets

aus der letzten classe seiner Lottery zu schenken mit dem Vorbehalt dasz wenn sie etwas ziehen er bestimmen will auf welche Art es zum besten der Kirche, mit Bewilligung des Kirchenraths soll angewendet werden.

Die numbers von den Tickets sind foglende: 1847, 1848, 3076, 3077, 4283, 4646, 2694, 2714, 4416, 4182, 2709, 4545, 3078(4757, 3197, 1986, 4785, 4746, 4385, 4549, 3240, 2056, 2672, 2713, 2126.

F. A. C. MUHLENBERG.

The second church book contains the following entry:

"Anno 1774. Dieses Jahr wurden wir vom Herr Helmuth aus Lancaster bedient bis Mai."

During Pastor Helmuth's supply of the congregation 11 baptisms were recorded. In the year 1774 139 communicants' names were recorded. After Pastor Helmuth's cessation of labor 16 more baptisms and one burial were recorded in 1774.

The next entry in the second church book is as follows:

"Anno 1775. Wann er Herr Schwarzbach von Virginia uns von Herrn Helmuth worde anrecomandirt, welcher uns bediente bis May, Anno 1776, wann er von hier weg zog in willens nach Teutschland zu reissen."

Pastor Schwarzbach recorded 18 baptisms and 102 communicants on the eleventh Sunday after Trinity, 1775, and 104 on the twenty-first Sunday after Trinity, and 94, including 11 newly-confirmed catechumens, on Easter, 1776.

Pastor Schwarzbach was subsequently pastor in Carbon county, Pa., and died and was buried at Bensalem Church in 1800. I saw the following inscription on his tombstone in 1897:

"Hier ruhet Johannes Schwarzbach, Lutherischer Prediger, war geboren den 8ten Martz, 1719, war alt 81 Jahr, 5 m., 23 T., und starb. Leichen Text 2 Tim. 4: 7-8, und lebte in der Ehe 54 J. 6 m. 4 Tage."

After Pastor Schwarzbach's resignation in 1776, the congregation again applied to Pastor Helmuth, of Lancaster. The record in the second church book is as follows:

"Wir thaten also wieder Ansuchung an Herrn Helmuth welcher uns auch bediente bis Pffingsten, Anno 1777, wann er aufeinmal Abschied nahm und uns verliesz."

From September 30, 1776, to May 17, 1777, eleven children were baptized. No other entries were made.

After Whitsunday, 1777, the baptism of four children was recorded from

September 30, 1777, to March, 1778.

The following entry in the second church book shows the action of the congregation after Pastor Helmuth's farewell:

"Anno 1777. Weilen wir nun gantz Prediger loss worden und verlassen so namen wir unsere Zuflucht wieder zu unserm alten Herr Pfarrer Johann Caspar Stoever und ersuchten ihn uns zu bedienen welches er dann auch annahm und uns bediente so viel as seine Schwachheit und Leibes Krafte Ihm zu liesen bis Anno 1779, am Char-Freitag wann er wie wohl mit grozer Schwachheit dennoch seine Predigt vollfueret und welches dan auch seine letzte war bei uns."

[In the record the following was written, but also crossed: "Mitwochs den 21ten April, zog H. W. Stiegel mit Erlaubniss des Kirchenraths in das Pfarr Haus."]

"Am Himmel fahrt Tage als den 13ten Mai, ist unser alter Prediger selig dem Herrn entschlafen in seinem alter von nachst—Jahre [71 Jahre, 4 monate, 3 wochen und 2 Tage], und was remarkable mitten in der Bedienung seines Ambtes in der Administrirung des Heiligen Abendmahles zu seinen confirmirten und eingesegneten Gemeins Kinder in seiner Behausung. Die Meisten Glieder des Kirchen-Raths erzeigten Ihm die letzte Liebe in Beywohnung seiner Bestattung zu Erden au seiner alten Berg Kirche in Quitapehilla." [On May 23, 1895, a beautiful granite monument was unveiled at the grave of Pastor Stoever on the cemetery at Hill Church, in Lebanon county, Pa.]

Pastor Stoever baptized seven children in Warwick in 1778-1779.

According to the record in the second church book action was taken by the Warwick congregation to secure another pastor. As Rev. Pastor Stoever had repeatedly, as his infirmities increased, recommended to the congregation Rev. Pastor Schroeter, of Mannheim, a meeting of the Church Council was held May 23, 1779, by H. W. Stiegel, Jacob Weidman, Adam Hacker, Trustees; Johannes Weidman, Emanuel Suess, George Waechter, Elders, and Stoffel Mueller, Deacon. At this meeting it was resolved to write Pastor Schroeter to deliver a "Besuchs Predigt." Heinrich W. Stiegel and Emanuel Suess were deputized to convey the invitation. Pastor Schroeter visited the congregation on Wednesday, June 2, and delivered an edifying sermon, by which he delighted the en-

tire congregation, and announced that he would visit the congregatlon again on the second Sunday after Trinity. He visited the congregation at the time announced. On the following Tuesday, June 15, the Church Council assembled and unanimously resolved to extend a call to Pastor Schroeter to become the preacher and pastor of the congregation, with the approval of the congregation. Heinrich W. Stiegel was instructed to prepare the call, which was subscribed by the entire Church Council. Heinrich W. Stiegel and George Waechter were instructed to present the call to Pastor Schroeter and to learn the decision of the same.

The call presented to Pastor Schroeter read, word for word, as follows:

"In Nahmen unseres groszen Hirten, Mittlers und Erloesers, Jesu Christi. Amen.

"Wir, die unterschriebenen Trustees, Altesten und Vorsteher der Evangelisch Lutherischen Vereinigten Gemeine in Warwick Township, in der Graffschaft, Lancaster, in der Provintz Pennsylvanien, senden hiermit unsern bruederlichen Grusz an sein Ehwuerden H. Daniel Schroeter und beruffen Ihn hiedurch zu unserem ordentlichen Lehrer und Aufscher unserer gemelten Gemeine Kirchen und Schule and zwar auf folgende Bedingungen Dasz unser besagter Lehrer und Seelsorger die reine Evangelische Lehre nach dem Grunde der Apostel und Propheten, unserer ungeaenderten Augsburgschen Confession, Kirchen Agenta und ein gefuehrten Kirchen Ordnung gemaesoeffentlich und besonders ueben, trieben, fortpflanzen, und die heilige Sacramente nach eben der Richtschnur und Regel administriren, die Lehre mit christlichen Wandel zieren, durch erbaudliche Predigten und Kinderlehre so viel der Herr Gnade und Krafte verleihet, die Schafe und Laemmer nach Christi Sinn werden moege.

"Dasz er alle ubrige Amtsverrichtungen als Kranken besuchs, Leighen-Begaengniss und ordentlichs Copulationen wans verlangt wird, nach Zeit und Vermoegen verrichten und gewoehnliche Accidentzen geniessen moege. Dahingegen versprechen wir besachten Trustees, aelthaeften und vorsteher im Nahmen und mit einmutigen Consent unserer bemeten Gemeine das unser hiedurch berufener Lehrer und Seelsorger von der Gemeine nach Christi und Seiner Apostel Befehle soll versorgen und versehen werden nach dem freywilligen Beidrag der gantzen Gemeine.

"Zu welchen entzweck von denen

Trustees, Aelthaesten und Vorsteher, eine subscripdier Liste besorgt, unter halten und juehrlich erneuert werden soll. Massen ein treuer Arbeiter Seines Lohnes werth, und was dem Evangelio dienet sich von demselben ernaehren muss, welches wir auch Christlich und treulich versprechen an Ihm zu halten.

"Wir erwarten dasz unser besagter Lehrer und Seelsorgerden oeffentlichen Gottesdienst an den Sonn und Festtagen nach der Billigkeit und Beitragen Unserer Gemeine treulich halten wird und gesetzt aber dass einige Misshelligkeit solte entstehen zwischen unserm Lehrer oder einigen Gemeindeglieder, so sollen solche nach unserer Kirchen Ordnung durch den Kirchen Rath Christlich und einig untersucht und entschieden werden, und keine Partei ihr eigener Richter seyn. Welche oben besamnt und sonder wir mit eigener Hand Unterschrift bescheinigen und bekraeftigen so geschaehe den 15 Tag Juny, Anno Christi 1779.

Trustees:

H. W. STEIGEL,
JACOB WEIDMAN,
ADAM HACKER.

Aelthaesten:

JOHANNES WEIDMAN,
GEORGE WAECHTER,
EMANEUL SUESS.

Vorsteher:

STOFFEL MULLER.

An sein Ehrwuerden, Herrn Pfarrer

Daniel Schroeter.

On the following Thursday, June 17, the call was presented to Pastor Schroeter by the above named deputies and accepted by him conditionally. He was anxious to defer his acceptance until after the conference (Synod) meeting in Tulpehocken in the beginning of October, 1779. He promised to supply the pulpit every third Sunday until that time; that in the meantime the congregation could settle all matters that needed adjustment; that the congregation might be united and brought at last into a flourishing condition by the help of God. After the meeting of Synod in Tulpehocken in the charge of Pastor Schulze, Pastor Schroeter preached in the Warwick Church on the 21st Sunday after Trinity and promised to accept the call.

The unanimous election and call of Pastor Schroeter ought to have indicated the harmony of the congregation. But that this was not existing was shown by the hope expressed by

Pastor Schroeter, that before his acceptance of the call they might settle all matters that needed adjustment. Before Pastor Schroeter promised to accept the call an election for church officers was held on the 11th S.P.T. (1779). One Trustee, one Elder and one Deacon were elected. Repeated announcements for installation were made, but it was not until Sunday Laetare, 1780, that one of the elected was installed. The Church Council and the congregation were invited to meet on March 11, 1780, to consult, etc.

On April 17, 1780, H. Wilhelm Stiegel vacated the parsonage and moved to Heidelberg (Schaefferstown), into the "Thurmerung" (Castle), which he had in a former time caused to be erected. From that date the parsonage was vacant until August 29, when a School Master, named George Fred. Spyer, moved into the same and conducted a school in the same, as the old school house was in a ruined condition.

The following is the last entry that was made in the second church book before June 13, 1787:

"Den 21 Jan., 1781, Dom. III., p. Epiphany, predigte Pfr. Schroeter abermal welcher nun bei dieser Gemeine vom 2ten Jun., 1779, anstehet. Da seit der Zeit verschiedene Begebenheiten sich geaeusert, und die Gemeine immer ihren Wankelmuth noch geliebt, so wurde vom Kirchenrat und Prediger die Sache heute vorgenommen, und von gut befunden, weil es zu keiner Vereinigung kommen will, dasz Pfr. Schroeter den 11ten Feb., a. c., Dom. Septuagessimae seine Abscheids Predigt halten solt, welches auch verkuendigt wurde. Di war schon etliche mal versucht; allein aus Liebe immernoch aufgeschoben und noch Verstockte und Irrige zurecht zu bringen—sed frustra!

"Gott erleuchte und bekere, reinige und heilige unsre Herzen um Jesu willen, Amen.

"J. D. SCHROETER,
"p. t., Pastor loci."

Pastor Schroeter had ended his labors, and at the meeting of the Ministerium, in Philadelphia, June 10 to 12, 1781, the case of the Warwick congregation was considered and it was

"Resolved, That Rev. Mr. Schulze make efforts to unite the congregation, to serve it and gradually bring it into full connection with us."

During Pastor Schroeter's ministry in Warwick, supply and regular, June,

1779, to February, 1781, 35 children were baptized; on First Sunday after Trinity 1780. 46 catechumens were confirmed, and on the same day 94 other persons communed. On November 12, 1780, the Communion was administered to those who had not communed at the former Communion. Among the communicants on the First Sunday after Trinity there were four "single captured Hessians."

The church record has no entry of the beginning of Pastor Emanuel Schulze's labors in Warwick congregation. He was requested by the Ministerium in June, 1781, to serve the congregation. The baptismal record would lead us to infer that he commenced his labors in the summer of 1781, if not earlier, and so also the list of communicants.

Pastor Emanuel Schulze testifies in the church record to the election of church officers on June 13, 1787, and their installation on July 29. The Ministerium of 1792 states that Pastor Schulze was the pastor of Warwick. His name is signed in the church record 1803, 1806, 1807, testifying to the election and installation of church officers. Pastor Schulze preached for the last time in Warwick church on November 20, 1808. He died March 11, 1809, and was buried at Christ Church on the Tulpehocken, near Stouchsburg, Berks county, Pa. Pastor Christopher Emanuel Schulze was the President of the Ministerium in 1781, 1785, 1793 and 1794. He was the Senior of the Ministerium from 1801 to the time of his death.

Thus it appears that Pastor Schulze was pastor in Warwick from 1781 to 1808. Twenty-seven years is a long ministry. In these years 785 children were baptized and communicants' names were entered regularly. The highest number at one communion was 105, the lowest 27.

During Pastor Schulze's ministry the new church, still standing, was erected. The congregation took action May 23, 1805, and resolved to build a new church. The Building Committee were George Weidman, Michael Kline, Leonhard Miller and Alexander Zartman. Work was commenced 1806. The corner-stone was laid August 12, 1806, and the church was named Emanuel. Pastor Schulze and Rev. John Plitt, of New Holland, officiated. The church was consecrated October 25, 1807. Pastor C. Emanuel Schulze, Dr. Heinrich Muhlenberg, of Lancaster, and Rev.

George Lochman, of Lebanon, officiated.

After many trials and painful experiences the congregation was in a better condition. Twenty-seven years was a long pastorate, and the congregation enjoyed the services of a faithful pastor, who came through these many years a great distance to minister to them. We recognize in the entries of baptisms in 1797, and in the entry of the names of communicants in 1799, the handwriting of Rev. John Andreas Schulze, the son of Pastor C. Emanuel Schulze, who assisted his father for some time. He was in later years Governor of Pennsylvania.

After Pastor Schulze's resignation in 1808, the congregation was supplied by different ministers. Rev. George Loehman, of Lebanon, administered the Communion on Easter, 1810, to eighty communicants. From November, 1808, to May, 1810, the baptism of thirty-two children was recorded by different ministers.

The church record states that on account of the "Streitigkeiten" in Tulpehocken the congregation of Schaeffersstadt united with the congregation in Warwick and extended a call to Rev. William Baetis, of Philadelphia, which was accepted by him. Pastor Baetis had entered the ministry in 1809. As he was born June 14, 1777, he was comparatively young in years when he became pastor in Warwick. He preached his introductory sermon on July 8, 1810, and thereafter he preached on alternate Sundays. He was pastor at Warwick from July 8, 1810, to August 14,

1836. He was pastor at Schaeffers-town from 1810 to 1836; at Manheim in 1811, and at the Swamp in 1812. He was the first pastor of Friedens Evangelical Lutheran Church at Myerstown, Lebanon county, from 1811-12 to 1824. He was also pastor at Womelsdorf, Berks county, from 1811 to 1824. What an extended field of labor for a young man, with Myerstown twelve miles and Womelsdorf still further from Warwick Church.

During Pastor Baetis' ministry in Warwick the parsonage, still standing, was erected. On March 19, 1812, the congregation resolved to build a parsonage near the church. The Building Committee were Leonhard Miller, Jacob Haushalter, George Stober and Jacob Weidman. The erection of the building was begun in August, 1812. In May, 1814, the building was completed and in June, 1814, Pastor Baetis died the new parsonage. Th

ool house of the congregation was rebuilt by Leonhard Miller and Johannes Brecht, trustees of the congregation. The stone wall enclosing the burial ground was erected in 1819, at a considerable expense. The erection of the church in 1806 and 1807, the erection of the parsonage in 1812-1814 and the erection of the stone wall enclosing the cemetery in 1819 show what interest the people in Warwick of that time took in the affairs of the congregation. We must remember that the membership of the congregation at that time was not large, compared with that of other congregations.

During Pastor Baetis' ministry, from 1810 to 1836, numbering 26 years, the following ministerial acts were recorded:

Baptisms, 1,314; confirmed or baptized as adults, 604; communicants, the highest number at one communion, 198; the lowest, 21; marriages, 709 (many of these were not from Warwick).

The church record shows that Pastor Baetis preached his farewell sermon on August 14, 1836. Text, Rom. 15:13. On August 23 he moved to Lancaster. There he preached to the German Lutheran congregation for a number of years prior to 1853. That he enjoyed the confidence and respect of the Ministerium of Pennsylvania is shown by the fact that he was the Senior of the Ministerium from 1836 to the time of his death. He attended the meeting of Synod in Lancaster in 1866, addressed the Synod and bid it farewell. He departed this life August 17, 1867, aged ninety years, three months and three days.

The Rev. Charles Philip Miller, of Milton, Northumberland county, Pa., became the successor of Pastor Baetis. He preached in Emanuel Church on July 3, 1836. Text, Heb. 9:27. He was called July 22. He accepted the call and moved into the parsonage September 21, 1836. He preached his introductory sermon September 25. Text, Matt. 13:9. Pastor Miller remained pastor until November 28, 1841, when he preached his last sermon in Emanuel Church. He removed from the parsonage in 1842.

Pastor Miller reported seven congregations at the meeting of Synod in 1841. During his ministry in Warwick the following ministerial acts were recorded in the church record: Baptisms, 202; confirmed, 77; communicants, highest number at one communion, marriages, 94. Pastor Miller became pastor of congregations in Bucks

county, and served the same from 1842 until 1866. He died in New Jersey in 1879 or '80.

In 1842 a meeting was held by representatives of the following congregations: Warwick, Swamp, Kiesselberg, Weiseichen and Manheim. There were two representatives from each congregation. The ten agreed to send two of their number to the meeting of Synod at Lancaster, Trinity week, 1842, to ask for the recommendation of a minister. Rev. Christopher Friederich preached on June 5, Rev. Peter Scheurer on June 12 and Rev. G. M. Mertz on June 19. An election for pastor was held June 26 by the five congregations and on June 27 the reports from each of the congregations showed that Rev. Christopher Friederich was elected. A call was extended to him. He accepted the same. He and his family moved into the parsonage at Warwick, July 29, 1842, and on August 7 Pastor Friederich preached his introductory sermon. He remained pastor until May 6, 1849, when he preached his farewell sermon. Text, Col. 2: 5-8. He removed from the parsonage May 15, 1849.

During Pastor Friederich's ministry the following entries were made in the church book: Baptisms, 262; confirmed, 126; communicants, highest number, 177; lowest, 36; marriages, 68.

Pastor Friederich became pastor of a charge in Allegheny, Pa., and was dismissed in 1852 by the Ministerium of Pennsylvania to the Ohio Synod.

The Rev. Thomas T. Jaeger succeeded Pastor Friederich. He had entered the ministry in 1848. He preached the Harvest sermon at Warwick, August 22, 1849, Text, Rom. 2:4. He promised to serve the congregation if peaceably elected. He was unanimously elected September 9, 1849, and preached his introductory sermon September 20, 1849. Text, Luke 17: 11-19. He moved into the parsonage October 18, 1849. On June 1, 1851, Pastor Jaeger announced that he would resign the congregation June 30, 1851. On October 5 the Church Council requested Pastor Jaeger to supply the congregation from Womelsdorf, to which he intended to move, until a successor could be secured. He promised to do so. On October 14, 1851, Pastor Jaeger moved to Womelsdorf, Berks county, Pa. After October 14, he supplied the pulpit once in four weeks until March, 1852, on which day he preached his farewell sermon. Text, 2 Cor. 13:11. He served the congrega-

tion for two and a-half years. "The congregation was pleased with him, and he with the congregation."

During Pastor Jaeger's ministry the following entries were made in the church book: Baptisms, 107; confirmed, 57; communicants, highest number, 226; lowest, 57; marriages, 70; many not from Warwick.

Pastor Jaeger resided at Womelsdorf for a short time and then moved to Reading, Pa. He was pastor of country congregations. He died at Reading, Pa., May 13, 1888, in the sixty-second year of his age.

Rev. Carl Ries was the successor of Pastor Jaeger. He visited the congregation and preached on December 21, 1851, taking his text from Matth. 1: 21-22. He was elected on January 3, 1852, and preached his introductory sermon May 9, 1852, his text being Second Timothy 4: 2. He moved into the parsonage about the same time. He was pastor from May 9, 1852, until about June, 1856. During his ministry the entries in the church record were the following: Baptisms, infants and a few adults, 146; confirmed, 47; communicants, highest number, 109; lowest, 30; marriages, 61. Pastor Ries was, after his removal from Warwick, for a short time pastor of the Bernville and other churches in Berks county, Pa.

Rev. M. Harpel became the pastor of Emanuel Church in Warwick in 1857, and continued to serve the congregation until 1870.

During his service at Emanuel Church the following entries were made in the church record: Baptisms, 311; confirmed, 193; communicants, highest number, 157; lowest, 42; marriages, 168; burials, 106.

Pastor Harpel had withdrawn from the Ministerium of Pennsylvania in 1851. In June, 1857, he applied for re-admission and was received. In 1867, after action taken with reference to him by the Ministerium, he became a member of the East Pennsylvania Synod in September. The Church Council sent a delegate to the East Pennsylvania Synod. There is no record that the congregation had taken action to change the Synodical relation of the congregation.

In 1867 serious difficulties between opponents and adherents of Pastor Harpel led to litigation, which resulted in favor of the friends of Pastor Harpel.

Pastor Harpel was succeeded by Rev.

S. S. Engle in 1870. He was appointed and called by the Church Council. He was a member of the East Pennsylvania Synod. He ended his labors in 1874. During his ministry the following entries were made in the church record: Baptisms, 113; confirmed, 47; communicants, highest number, 121; lowest number, 45; marriages, 70; burials, 59.

Rev. Wm. S. Porr succeeded Rev. Mr. Engle in 1874. He was elected by the congregation May 23, 1874. He was a member of the Pittsburg Synod (of General Synod), and became a member of the East Pennsylvania Synod. Pastor Porr moved to Lancaster January 1, 1875, but continued to supply the pulpit until June 27, 1875. During his ministry to Emanuel congregation he recorded 15 baptisms, 63 communicants (with notice of a rainy Sunday), 8 marriages and 7 funerals.

In the summer of 1875, when the congregation was without a pastor, the Church Council stood 8 to 4 with reference to securing a minister. Eight members desired to secure one from the Ministerium of Pennsylvania and four one from the East Pennsylvania Synod.

After Rev. Mr. Porr's departure the following ministers, members of the Ministerium of Pennsylvania, were invited to preach: Rev. T. T. Jaeger, August 15, 1875; Rev. B. W. Schmauk, September 5, 1875; Rev. G. H. Trabert, October 3, 1875; Rev. F. J. F. Schantz, November 7, 1875; Rev. G. H. Trabert, November 28, 1875; Rev. F. J. F. Schantz, December 26, 1875, and Rev. W. G. Laitzle, January 2, 1876.

The East Pennsylvania Synod appointed a committee of three clergymen to fill the vacancy caused by Rev. Mr. Porr's removal. The committee were Revs. Messrs. Rosenmiller, Martz and Cutter. Rev. Mr. Martz preached July 25, 1875, and Rev. Mr. Cutter on August 22, 1875.

The Council called a meeting of the congregation, to be held October 18, 1875, to decide on the question of Synodical relations. The Council elected two inspectors for the election, Mr. Dreisch, the President, being judge. It appears from the minutes that the President rejected the first vote, that of E. K. Seibert, on the ground that he was no member. The inspectors continued the election, and forty-five votes were cast for the Old Synod (the Miu-

isterium). No votes were cast against the Old Synod or for any other Synod.

Rev. Mr. Cutter continued to preach and moved into the parsonage December 20, 1875, but without the use of the key, which remained in possession of the majority of the council. The majority of the Council gave him written notice to quit. The Church Council sent no delegate to the East Pennsylvania Synod in 1875.

On Sunday, December 26, 1875, by authority of the Council, Rev. Mr. Schantz announced that on Friday, January 14, 1876, a congregational meeting would be held for two purposes—first, to determine synodical relation, and second, to hold an election for a pastor if time would allow. Mr. Dreisch, the President of the Council and one of the minority, had requested that the time should be fixed for January 14, so that Rev. Mr. Cutter would have time to preach before the meeting. Rev. Mr. Cutter also announced this meeting for January 14, but, as he says, not for the purpose of determining synodical relations or electing a minister, but for the purpose of bringing about amicable relations.

On Friday, January 14, 1876, a large number of persons were present in the church. Mr. Dreisch was elected Chairman and Mr. E. K. Seibert Secretary of the meeting. A hymn was sung and prayer offered by Rev. Mr. Cutter, Rev. Mr. Schantz stated the object of the meeting to be the determination of synodical relations and the choice of a pastor. Rev. Mr. Cutter spoke an hour and a-half, and Rev. Mr. Schantz spoke two hours.

When it was proposed to take a vote, Mr. Dreisch refused to proceed, saying that he had no list of voters. Mr. Dreisch, Rev. Mr. Cutter and a portion of the meeting withdrew. The persons withdrawing were adherents of the East Pennsylvania Synod. Jacob Weidman, a member of the Council, was called to the chair and the following resolution adopted:

Resolved, That whether legally or not legally connected with the East Pennsylvania Synod, we hereby declare that we do not wish to have further connection with said East Pennsylvania Synod of the Evangelical Lutheran Church.

This resolution was reduced to writing and signed by thirty-six persons.

The following resolution was also adopted:

Resolved, That we hereby instruct the Church Council of the Emanuel Evangelical Lutheran Church to apply at the next meeting of the German Evangelical Lutheran Ministerium of Pennsylvania and adjacent States for readmission and formal connection of the congregation with said Ministerium of Pennsylvania.

This resolution was also reduced to writing and signed by thirty-eight persons. It was further unanimously

Resolved, That Rev. F. J. F. Schantz, President of Conference of the Fourth District of the German Evangelical Lutheran Ministerium of Pennsylvania, be requested to supply this church as pastor for the present, and that the Council give him the necessary certificate of such appointment.

After this meeting a suit in equity was brought in the Court at Lancaster, January 25, 1876, by adherents of the East Pennsylvania Synod, against the eight members of the Church Council of Emanuel Evangelical Lutheran congregation, favoring the Ministerium of Pennsylvania. The plaintiffs prayed the Court to decree that neither the said Rev. Schantz, nor any other minister not a member of the East Pennsylvania Synod, shall have the right to occupy the pulpit of the said Brickerville Church, or use said premises for any purpose whatsoever. Other prayers followed. The case took up three years. The Master's decision, in 1877, was in favor of the defendants. The Master's opinion was approved by the Court April 13, 1878. The plaintiffs entered an appeal to the Supreme Court May 31, 1878. The appeal was disposed of at the meeting of the Supreme Court May, 1879, when the appellants suffered a non-suit.

As the party that was in favor of the East Pennsylvania Synod did not withdraw from the church and other property, the twelve members of the Church Council of the Evangelical Lutheran congregation at Brickerville, by authority of the congregation, brought suit against the adherents of the East Pennsylvania Synod to recover the property.

The case was tried four times in the Court at Lancaster and twice taken to the Supreme Court. At the first trial the jury failed to agree. At the second trial the jury, one of their number becoming sick, was discharged, without a verdict. At the third trial there was a verdict for the plaintiffs. The defendants took the case to the

Supreme Court, where it was reversed and sent back for a fourth trial. This was had February and March, 1886, resulting in favor of the plaintiffs. The defendants took the case for a second time to the Supreme Court, which was convened in Philadelphia in May, 1886, and the Court delivered their opinion at the session in Pittsburg, October 4, 1886, affirming the Court below, so that the controversy was finally settled in favor of the plaintiffs—in the Court below—the Church Council of Emanuel Evangelical Lutheran Church of Brickerville, connected with the Ministerium of Pennsylvania and adjacent States.

After this decision by the Supreme Court Rev. Mr. Fernsler (the successor of the Rev. Mr. Cutter) and the adherents of the East Pennsylvania Synod withdrew from the church building and other property of Emanuel congregation and erected for themselves a church building, less than a fourth of a mile from Emanuel Church.

Rev. F. J. F. Schantz supplied Emanuel congregation from January 14, 1876, to June, 1879, by his own services and the services of ministers secured for such purpose. In these years the pulpit was supplied, as the following entries made in the church record show: Baptisms, 32; confirmed, 42; communicants, highest number, 129; lowest, 83; marriages, 2; burials, 4.

After the meeting of the Ministerium of Pennsylvania in 1879 Rev. A. B. Markley became the pastor of the Millersville charge in Lancaster county. He supplied Emanuel congregation. He recorded in the church book 10 baptisms from August, 1879, to April, 1880. These were followed by 6 entries of baptism of children by Rev. E. H. Gerhard, on June 20, 1880, and 4 entries of baptism by Rev. F. J. F. Schantz, February, 1881, to April, 1881. Pastor Markley entered 12 confirmed on April 17, 1880. Communicants, November, 1879, 108; April, 1880, 114. Rev. J. H. Fritz administered Communion November 14, 1880, to 103 communicants, and Rev. F. J. F. Schantz on May 29, 1881, to 107 communicants.

After the meeting of the Ministerium of Pennsylvania in 1881, at which Rev. H. E. Semmel was ordained, he became the regular pastor of Emanuel Church (Brickerville), the White Oak and Rothsville congregations. He continued as pastor until 1896. In these fifteen years the following entries were made in the church record: Baptisms, 81; confirmed, 105; communicants, highest

number, 134; lowest number, burials, 75.

Pastor Semmel, after a faithful ministry of fifteen years, became the pastor of Jordan Evangelical Lutheran congregation in Lehigh county, Pa., which is also one of the historic churches of the Ministerium of Pennsylvania. It secured the patent to its church property in 1744. Pastor Semmel was pastor of Emanuel congregation in a most trying period of its history. He was a strong man, for he knew when to be silent.

Rev. A. M. Leibensperger, the present successful pastor of the congregation, was ordained at the meeting of the Ministerium of Pennsylvania in June, 1896, and soon became the pastor of the congregation. During his ministry of nearly two and a-half years he has had occasion to make the following entries in the church record: Baptisms, 8; confirmed, 10; communicants, highest number, 119; lowest, 90; marriages, 6; burials, 130.

In this Jubilee year of the Ministerium of Pennsylvania, in which the sesqui-centennial of the organization of the Ministerium is observed by the Synod and the congregations, Pastor Leibensperger has succeeded in securing more than his apportionment for the Jubilee Fund of Synod, a fact that is mentioned with pleasure in closing this history of a congregation that numbers 168 years.

Copy of index in first church record of Warrick congregation, in Warwick township, Lancaster, now Emanuel Evangelical Lutheran Church, Brickerville, Elizabeth township, Lancaster county, Pennsylvania. Entries of baptism from 1731 to 1772 were made in the record. The names in the index are the names of the fathers of the children baptized. A few names are those of adults who were baptized. The figures refer to the pages in the record:

Joh. Georg Albert.....	6
Mattheis Albrecht.....	18
Phillip Artzt.....	52
Johannes Augenstein.....	61
Peter Baecker.....	2
Christian Balmer.....	2
Johannes Bronner.....	2
Jacob Bolinger.....	3
Joh. Georg Bohrmann.....	3
Thomas Bauer.....	5
Cunrad Braun.....	6
Jacob Balmor.....	7
Georg Michael Balmor.....	7

Buehler.....	9	Martin Goetz.....	49
Er Bohrman.....	10	Joan Gessner.....	62
Johannes Bender.....	11	Georg Graff.....	90
Phillip Beyer.....	12	Georg Glass.....	123
Stephen Boeringer.....	13	Jacob Hoeger.....	3
Martin Beyer.....	14	Johannes Hoerchelrodt.....	9
Michael Braun.....	20	Lorentz Hooff.....	6
Adam Bach.....	21	Jacob Heyl.....	8
Joh. Biemendorffer.....	24	John George Huber.....	8
Johannes Buch.....	32	Heinrich Heyl.....	10
Georg Braun.....	34	Philipp Hoos.....	10
Christian Beck.....	38	Paul Hammerich.....	11
Jung Michael Balmer.....	58	Johannes Adam Haushalter.....	15
Georg Michael Bohrer.....	59	Joh. George Haushalter.....	19
Ulrick Bekle.....	73	Johannes Heffner.....	22
Christian Balmer, junior.....	76	David Herbster.....	26
Georg. Bender.....	79	Lorentz Haushalter.....	33 and 115
Peter Balmer.....	84	Hans Ierch Hoch.....	39
Jo. Georg Balmer.....	89	Johann Nicolaus Hennieke.....	54
Peter Balmer.....	93	Johann Martin Heurs.....	48
Joseph Benkele.....	102	Christian Halmstrang.....	52
Andreas Betz.....	118	Baldes Hetzler.....	56
Mattheus Blocher.....	127	Friederich Willhelm Haager.....	57
Henr. Brossius.....	132	Jerg Heyl.....	57 and 130
Joseph Binkly.....	135	Georg Hoch.....	60
Johann Bashart.....	136	Georg Hacker.....	61
Johann Georg Gonradt.....	44	Jacob Hoffman.....	65
Cunrad Cretzinger.....	118	Jacob Hauser.....	80 and 43
Michael Cretzinger.....	121	Michael Stuber.....	83
Willhelm Delbron.....	54	J. Adam Haker.....	87
Hans Michel Dog.....	49	Peter Hetzel.....	94
Martin Doll.....	31	Jacob Hezel.....	99
Ludwig Dege.....	107	Zacharias Heil.....	103
Henrich Dietrich.....	137	Johannes Huber.....	112
Jacob Eub.....	2	Jacob Hege.....	122
Simon Ehram.....	5	Wendel Hornung.....	121
Joh. Peter Ernst.....	6	Martin Heyl.....	125
Joh. Georg Eichelberger.....	6	Jacob Helter.....	129
Andreas Eub.....	9	Peter Jelker.....	5
Friederich Eichelberger.....	22	Hans Martin Jiely.....	22
Conradt Eisenhardt.....	50	Jacob Juncker.....	27
Georg Michael Eichelberger.....	60	Marcus Jams.....	86
Christian Ewig.....	64	Christian Jatzler.....	90
Jacob Eceard (Eckard).....	86	Georg Ilg (Illick).....	114
Peter Elser.....	91	John Jones.....	127
Philipp Enders.....	106	Joh. Michael Kitsch.....	1
Georg Engel.....	126	Jacob Klein.....	1
Adam Eckeberger.....	129	Georg Michael Koch.....	3
Johannes Ens.....	131	Heinrich Klein.....	3
Philipp Firnsler.....	9	Johann Christian Kling.....	4
Adam Faber.....	14	Michael Klein.....	5
Jacob Faber.....	16	Andreas Kessinger.....	8
Adam Fried.....	16	Joh. Georg Kessinger.....	9
Christian Fuchs.....	27	Joh. Kichler.....	10
Johann Michael Farner.....	41	Adam Klemm.....	15
Ullerich Frantz.....	47	Andreas Kellenle.....	16
Cunradt Glassbrenner.....	1	Joh. Georg Kob.....	26
Martin Greiner.....	2	Andreas Kappler.....	38
Michael Grossmann.....	10	Johann Casper Koch.....	42
Martin Grueber.....	16	Michael Kuetsch.....	44
Joh. Georg Grosz.....	18	Joseph Klunger.....	46
Friederich Grueber.....	29	Benedictus Kautzmann.....	39
Michael Gartner.....	30	Joann Michael Kinzel.....	66
Philipp Glick.....	42	Philipp Krieg.....	72
Christoph Gisterer.....	43 and 68		

Michael Karch.....	76
Joan Jost Klein.....	110
Franciscus Kuhn.....	119
Georg Michael Krohberger.....	126
Michael Kraemer.....	126
Peter Kiel.....	134
John Georg Lay.....	2
Joh. Wendel Laber.....	2
Joh. Lutz.....	2
Stephen Laumann.....	4
William Lancaster.....	12
Jacob Lorch.....	28
Jacob Lehnherr.....	31
Michael Lang.....	50
Michel Leidich.....	53
Conrad Lang.....	75
Georg Lang.....	93
Leonhardt Mueller.....	1
Jacob Meyer.....	2
Joh. Heinrich Motz.....	7
Joh. Georg Mohr.....	152
Nicolaus Marret.....	16
Christoph Meyer.....	17
Jacob Merckel.....	25
Simon Merckel.....	28
Johannes Martin.....	35
Jacob Mueller.....	36
Georg Conradt Mefferte.....	39
Johann Petter Muscheilus.....	31
Michael Mossert.....	56
George Mock.....	70
Joseph Majer.....	74
Michael Mainzer.....	74
Jacob Miller.....	78
Jacob Minian.....	88
Peter Maerkel.....	89
Leonhard Miller, jun.....	95
Conrad Mainzer.....	98
Christian Miller.....	117
John Jacob Neff.....	11
Sebastian Naess.....	15
Phillipp Jacob Nasz.....	59
Martin Nagel.....	133
John Martin Oberlin.....	7
Joh. Adam Oberlin.....	8 and 53
Ernst Oberman.....	120
Michael Pfautz.....	13
Joh. Mattheis Plantz.....	13
Hansz Michael Petz.....	20
Joh. Pfaffenberger.....	23
Johannes Phillipe.....	56 and 109
Georg Ried.....	17
Hansz Jerch Riss.....	37
Joseph Rulland.....	85
Leonhard Reisch.....	92
Michael Roth.....	97
James Rausch.....	104
Georg Saeger.....	7
Balthasar Suess.....	5
Georg Schuetz.....	4
Phillipp Stoer.....	11
Valentin Stober.....	12
Michael Spiegel.....	12
Joh. Jacob Stober.....	13
Joh. Schaffer.....	13

Georg Jacob Schnuerer.....	14
Philipp Schumacher.....	15
Christoph Suess.....	19
Johannes Schuetz.....	19
Wilhelm Stober.....	20
Carl Schmidt.....	21
Jacob Spring.....	23
Martin Spickler.....	23
Georg Schmidt.....	24
Peter Schmidt.....	25
Friederich Stroh.....	27
Friederich Stiess.....	27
Joannes Scherer.....	30
Andreas Sell.....	34
Jost Stroh.....	35
Johannes Adam Speck.....	32
Heinrich Stickel.....	47
Christian Staebler.....	51
Zierryackus Friederich Schreyer... ..	40
Emanuel Süess.....	55 & 128
Thomas Schrott.....	51
Jacob Scherck.....	32
George Stober.....	59 & 128
Carl Heinrich Jacob Kauffmann... ..	60
Carl Schett (Scheid).....	60
Henrich Schneider.....	54
Joann Schneider.....	44
Nicolaus Schmidt.....	69
Philipp Stoever.....	75
Edward Stens.....	81
Jons Schmalwud.....	81
Jacob Stiess.....	82
Michael Schaz.....	85
Ludwig Schork.....	85
Henrich Sorber.....	92
Christoph Scherp.....	94
Daniel Scheible.....	45
Zacharias Stiess.....	105
Christian Schmidt.....	124
Nicholas Schroff.....	127
John Trabbinger.....	1
Benedict Thomas.....	4
Peter Tuszing.....	17
George Tracksel.....	48
Peter Trabinger.....	101
Adam Ulrich.....	6
Johannes Uhland.....	15
Jacob Vierling.....	45
Henrich Voelker.....	88
Andreas Wagner.....	1
Mattheis Weidtmann.....	2
Martin Weidtmann.....	3
Joh. Jacob Weyl.....	4
Cunradt Wolff.....	7
Lorentz Weber.....	18
Johannes Weydman.....	21
Jacob Wentz.....	22
Frederick Waltzer.....	28
Peter Wielandt.....	29
Christoph Weidtmann.....	29
Jacob Walter.....	30
Simon Wittmoyer.....	41
Joanes Wahle (Neger).....	62

Geas Wolff.....	68
Job Weidmann.....	71
Henrich Wolff.....	65
George Waechter.....	77
Martin Weiss.....	100
Johann Friederich Zimmermann	
	25 & 96
Jacob Zieger.....	26
Alexander Zartmann.....	33
Jacob Zartmann.....	40

List of communicants in Warwick Church, in Warwick, Lancaster county, now Emanuel Evangelical Lutheran Church, Brickerville, Lancaster, Pa.

Communicanten auf D. xviii - P. Trinitatis, 1798:

Michael Lange und frau, Tochter Catharina, Stophel Scherb, Michael Hanle, Adam Fenniger, Matthias Waldt, Alexander Zartman, Senr. und frau, Lorentz Haushalter und frau, Michael Oberle und frau, Stophel Oberle und frau Catharina, Eva Weidman, Barbara Vettern, Joh. Scherb und frau, Johannes Bauer und frau, Georg Ihlig und frau, Jacob Lehmann und frau, Adam Scherb und frau, Christian Haenle und frau, Catharina Scheplern, Elizabeth Seiler, Magdalena Millern, Catharine Herpern, Catharine Ziegmannin, Christina Eichelbergern, Eva Kellern, Catharina Scheikern, Dorothea Schaerin, Elizabeth Sensin, Joh. Koser, Philip Kraemerer und frau, Michael Zartman und frau, Christian Kaemmerer, Johannes Weidman und frau Anna Maria, Christoph Miller und frau, George Stober und frau, Jacob Weidman, Jun., und frau, Alexander Zartman und frau, Tochter Elizabeth, Leonhardt Miller und frau, Jacob Gevell, Leonhardt Miller, Jun., Johannes Witmeier, George Waechter, George Ihlig, Johannes Haushalter, George Hacker, Joh. Elzer, Samuel Weidman, Joh. Hacker, Peter Weidmann, Joh. Miller, Martin Weidmann, Friederick Wachter, Susanna Weidmannin, Susanna Haushalterin, Margreth Oberle, Susanna Wolfin, Susanna Illigen, Catharine Ihligen, Cath. Wachtern, Elizabeth Haushalterin, Elizabeth Millern, Catharine Millern, Susanna Wiland, Elizabeth Hackern, Margreth Elzern, Elizabeth Kaemmern, Rosina Kammern, Christina Herzogin, Maria Herzogin, Elizabeth Gevell, Jacob Weidmann und frau.

*Read before the Lancaster County Historical Society, by Dr. F. J. F. Schantz, on December 2, 1898.

From, *Nov 20*

Date, *Nov 20*

LOCAL LORE.

INDUSTRIES ON THE OCTORARO LONG AGO.

Charcoal Burning—How the Work Was Done—What It Was Done For, and Something About the Life and Peculiarities of the Men Who Did It.*

From the commencement of the present century, down to fifty years ago, charcoal burning was quite an important industry in the Valley of the Octorara; but since the latter date it has been rapidly on the decline, and for twenty-five years has been almost extinct.

As late as a century since, much of the lands of this valley were covered with the virgin timber indigenous to the locality, consisting of vast forests of hickory, oak and chestnut, with maple, poplar, walnut and cherry occasionally interspersed amongst the leading genera. The question how to utilize the wood, and clear the ground for cultivation, was one of serious import to the sturdy husbandmen. The solution of the problem was effected by the ironmasters or iron manufacturers bringing their plants to such localities as offered an abundance of wood, in conjunction with water power, the latter to operate the bellows, and, in use at that time for the reduction of iron also—the wood to be used in the preparation of charcoal, the only fuel in use at that time, for the reduction of iron. Tanneries were also located where oak bark was plentiful, the bark being used in the process of converting the skins of the domestic animals into leather. The latter industry was not, however, of sufficient importance to create a demand for labor, and only served as a convenience for disposing

of hides and a limited amount of oak bark. The furnaces and forges, however, gave employment to a great number of men, in digging ore, in cutting wood, in coaling and in hauling to and from the manufacturing centres, together with those who were operating the plant. These employes, with their families, and the great number of horses and mules engaged in the necessary transportation, opened a market for the productions of the farms in the surrounding region. The charcoal consumed in the reduction of the ore into merchantable iron created a demand for the wood, which the landowners were anxious to dispose of. The ironmasters often bought in fee simple large tracts of woodland, but the located farmer only sold the wood-leave, retaining the land for agricultural purposes, the purchaser clearing the ground in a stipulated time. The wood-cutting was largely done by farmers' grown-up sons and mechanics who could not follow their trades during the winter months. There were a few professional wood-choppers, who were engaged in this occupation during the entire year, chief amongst whom were Nathan Jones, Mark Johnson and Ben. Green. The woodland, when prepared for cutting, was measured off in lots to suit the desire of the chopper, a line of blazed trees bounding the assigned tract, which generally contained from one to three acres, dependent upon the estimated number of cords of wood thereon. From ten to thirty wood-choppers would often be employed in one tract of woodland, each one of whom would average from two to four cords of wood every day, the cords containing 128 cubic feet, being eight feet long, four feet high and four feet in width, the length of the wood, the average price paid for cutting being about 25 cents per cord. Mess squads of four choppers were generally formed and a suitable domicile erected, in a near-to-water, well sheltered spot, not far from the scene of their daily toil. To erect the habitation a circle of ground twelve to fourteen feet in diameter was cleared and leveled off. A vertical pole, ten to twelve feet high, was planted in the centre of the ring, poles reaching from the circumference of the circle to the summit of the centre pole were then placed in position, and the tops of the poles securely fastened together by means of hickory withes. Other poles were then arranged around the circle to give secure support to a cov-

ering of cedar or pine boughs, which were covered with deciduous leaves, the whole surmounted with a layer of earth, to retain the leaves and branches in position. A batten door, located in the continuous parietes of the cabin, determined the front of the habitation. Another opening, in the rear, built up of stones, or sticks, and mud, served for fireplace and chimney. Bunks, filled with straw, covered over with blankets, arranged upon either side of the entrance hall, served for chairs, lounges and beds. The cooking utensils were limited to a cast-iron pot, of good size, for boiling potatoes; a frying pan, coffee pot, tin cups and plates, with knives, forks and spoons; china closets were unthought of. The bill of fare seldom varied; it consisted of potatoes, bread and butter, fried mush, fried pork and strong coffee. A snared rabbit, an opossum or raccoon were occasionally added to the above collation, and, of course, were fried. Notwithstanding the above dietary, dyspepsia was unknown amongst the hardy wood-choppers. The evenings were spent in whetting their axes, in making axe helms and sockets for their wedges, with an occasional game of cards; a few spent their evenings in reading good books; but this commendable employment was not general, rather the exception to the programme of the choppers' evening pastime. Visitations between the members of the different cabins, of which there would be from three to eight in large tracts of woodland, were always in order, and cards, dominoes and checkers entered into the evening's entertainment. This outlines the life these choppers led during the winter, and until the springtime invited them into more lucrative employment. Then their cut wood was piled up in ranks, (often by experts, who could outline a cord with three-quarters of 128 cubic feet). Some ranks were longer, some shorter, depending upon the proximity of the wood. After the ranks were finished they were measured by the agent of the ironmaster and the choppers were paid for their laborious work. These workmen then deserted their habitations, and the way was clear for the colliers, who, with their adjuncts, the wood haulers, then took possession of the field of operations.

These charcoal burners, as they have been called—but the term is evidently a misnomer, they should be called wood carbonizers—selected suitable

charcoal pits, where away for the teams engaged in bringing the coals from the pits to the on plant. The ground was leveled in a circle 30 to 40 feet in diameter, sufficient of the surface earth being retained around the border to cover the pit and smoulder the burning pile. As soon as the pit site was prepared the wood haulers, with their horses and sleds, commenced operations by hauling thirty to forty cords of wood, which was placed around the circumference of the leveled site. The colliers then commenced in the centre of the ring to build the pit. First leaves and fine dry wood that would ignite easily were heaped up three or four feet high, then the cord wood on end was stood around and over the ignition point, gradually extending the pit until the thirty or forty cords of wood had been arranged to form a conoidal pile twelve to fifteen feet high. The entire pit was then covered with leaves, upon which a coating of earth or breeze was placed, to prevent the free admission of air and determine the amount of ignition, the object being to simply ignite and drive off the liberated gases, retaining the carbon of the wood. The fire was applied around the circumference of the pit, and also in the centre, where an opening was prepared, which acted as a chimney. Now the expert knowledge of the colliers was put to the test; judgment and vigilance, with experience, were all in requisition. If the fire burned too fast in certain parts of the pit, due to a change of the direction of the wind, it must be checked by applying more covering to exclude the air; should other parts not burn well, air must be admitted through properly located openings, so that the wood of the entire pit would be perfectly charred. When two or three pits were burning at the same time the collier had to be on the alert and walk his beat from one pit to the other every few minutes, until relieved by his associate, who then attended during the succeeding watch. One of them had to be constantly on duty, and it was interesting to notice the grimy collier as he passed around his pits with his long-handled shovel; here he threw on some earth to stay the fire, there he made an opening to assist the ignition, for which procedures you could see no reason, but his trained eye could detect at a glance what was required to perfect the charring process. These men were certainly skilled in their calling, and commanded high wages. Each iron-

master having his own collier, the business was confined to a few experts, chief amongst whom, fifty years ago, were John and Samuel Montgomery, brothers; John and Guy Hetherington, also brothers; the Waterson brothers and Henry Noggle. Later, Samuel Montgomery, Jr., William Montgomery, sons of Samuel, Sr.; John Hetherington, son of Guy; and Bille Burgin monopolized the business. These colliers, although not understanding the theory of combustion nor the laws governing chemical affinities, yet thoroughly understood the practical part of the operation. They knew that a cord of wood would make thirty or more bushels of coal, if properly manipulated, dry wood giving best results. That the lower the temperature to which the wood was subjected during carbonization, the easier the coal would ignite; that chestnut wood coal made a stronger fire than oak wood coal, and, in fact, without theories or chemical knowledge, they understood how to obtain the desired results. After the pit had been burning from five to eight days, and no blaze was emitted from any part of it, then it was completely closed from two to four days and permitted to cool. By this process, 15 per cent. of the weight of the wood was obtained in charcoal; by distillation 25 per cent. is obtained. The charcoal was then drawn by means of strong iron-toothed rakes, the coals separated from the brands not fully carbonized, which underwent another term in the coal pit. After there was no apparent danger of combustion, the coals were then loaded, by means of large paraboloid-shaped baskets, into a wagon with an immense bed, capable of containing from 250 to 300 bushels of coals, which was unloaded by using the lead horses to pull the bottom boards out of the bed. These wagons were drawn by six large horses or mules, nicely mated, and often decorated with festoons of ribbons dependent from arches attached to the hames, from which arches a series of bells fastened thereto made a musical noise not always in symphony; nevertheless, the horses seemed proud of the music. Certainly the teamsters were, since, in accordance with the unwritten law, none but blue ribbon teams were permitted to wear bells. The most aristocratic coal hauler I ever saw was the late Prof. D. Hayes Agnew. When proprietor of Pleasant Garden forge, in Chester county, he often drove the teams when the drivers were off duty.

After the coal had all been removed from the pit it was then prepared for another setting of wood, which was carbonized as before. Repeated burnings seemed to improve the site; perhaps due to the collection of breeze or coal dust, which was utilized for covering the wood when undergoing the process of carbonization. Inexperienced colliers often, from want of judgment or from inattention, permitted whole pits of wood to burn into ashes, entailing a great loss upon the ironmaster, who was exceedingly careful regarding the efficiency of his coaling employes. The colliers generally appropriated a deserted cabin, built by the woodchoppers, for a habitation, when one suitable for their purpose could be found; if not, they erected one of the same style of architecture to subserve their wants. Their bill of fare was a duplicate of that of the woodshoppers, except green vegetables, planked shad, spring chicken and hard-boiled eggs were occasionally added to the menu.

Some estimate may be formed of the great quantity of wood consumed in the Valley of the Octorara sixty years ago when we remember, that within a radius of seven miles we had one foundry, two furnaces and seven forges, all using charcoal for the reduction of the iron output; in addition, all blacksmiths, and every cross roads furnished one of these mechanics, used charcoal in their forges.

On the east branch of the Octorara we had the Nobleville foundry, now Christiana machine shops; the Buckley forge, in Penningtonville, now Atglen; the two Sproul forges and Ringwood forges, in Sadsbury and Pine Grove forge, below the junction of the east and west branches of the Octorara. On the west branch were Mt. Eden and Black Rock furnaces and White Rock forge. Estimating the output of the furnaces at 2,000 tons of furnace iron, requiring from 150 to 200 bushels of charcoal, weighing from fifteen to twenty pounds to the bushel, to reduce each ton, some estimate of the charcoal used in the furnaces can be made. The six forges averaged about 250 tons of forge iron, requiring from 100 to 120 bushels of coal to reduce each ton. From these dates can be calculated the forge consumption of charcoal. Allowing thirty to forty bushels of coal to each cord of wood, the enormous quantity of wood consumed may be approximated at 20,000 cords. In localities where the cleared land was suited for agricultural purposes the

tillers were permitted to grow into trees, and in thirty to fifty years the woodland would again be ready to undergo another season of woodchopping and coaling, as before. The late Dr. Peacock, of this city, who was acknowledged to be high authority on this subject, verified the above estimates.

Where, fifty years since, the primeval forest trees, arrayed in their garniture of fading summer foliage, swayed in the fierce blasts of the autumn storm, now in the harvest season is often found the golden grain, waving in response to the gentle zephyr's kiss, and the husbandman rejoices in his abundant crops, often forgetting the unrequited labor expended by the hardy pioneer in removing the forest and preparing the ground for agricultural purposes. The rivulet which pursued its winding way through the woodland disappeared with the forest; its source, the fountain, around which the farmer boys were wont to congregate, to drink from its cooling, limpid waters, has ceased to flow, and you wonder at the "mutations of time." The old, notched log pioneer dwelling has been razed, and in its stead you find a stately mansion, with all modern improvements. The straw-thatched stable is seen no more, the site has been appropriated by beautiful and commodious farm buildings. "The old caken bucket which hung in the well" has given place to the wind-wheel pump, with its capacious cistern, furnishing, as required, the supply of water needed for household and farm-yard purposes. Upon this scene you gaze and "behold the onward march of time." The pioneer farmer, the woodchopper, the collier, the ironworker, have all gone to their reward above, but they left behind a race whose intelligence, integrity, patriotism and Christianity make the Octorara Valley a region of which her sons and daughters may justly feel proud. And, while pre-eminently an agricultural locality, yet no profession extant but has been honored by her children, and though the seasons may come and go, generations be born and die, still, judging the future by the past, the Octorara Valley will continue to furnish her quota of "Living Leaders" for our grand old county of Lancaster.

These colliers generally owned small farms, which they frequently visited to see their families and obtain pro-

visions during their summer season of coaling. They were well-to-do, thrifty citizens, and some of them kept themselves posted on the questions of the day. I remember of frequently seeing one of them as I passed his habitation in the coal fields during my morning drives. He was seated upon a stump attentively reading his morning paper when he could snatch a few minutes from his rounds.

Yet I would not have infer that all of them were literary characters, for certainly Henry Noggle laid no claims to belonging to this class, as illustrated by the following incident:

Upon the organization of the Steelville debating club no suitable hall could be obtained in which to hold the sessions, except one in charge of Mr. Noggle, who was averse to letting it to the club, fearing disorder on the part of those who would congregate to hear the discussions. The contract, however, was consummated, with the understanding that Mr. Noggle should be made President of the club and have full authority to preserve order. At the first session under this regime the resolution, Resolved, That the females of this nation should enjoy the right of suffrage and the elective franchise, was chosen for discussion. The hall was well filled with a fun-loving audience. When Henry called the meeting to order Prof. G. F. Baker stated the question for discussion; also cited the by-laws, limiting the speeches to fifteen minutes, and intimated that the President would decide upon the merits of the arguments produced in closing the discussion. A youthful M. D. championed the forces on the affirmative and Prof. Baker commanded the negative warriors. After some two-and-a-half hours of earnest discussion the debate closed, and Professor Baker suggested that the President give a synopsis of the arguments advanced previous to rendering his decision. The use of that word synopsis proved a boomerang to the negative, although the sympathies of the President were up to this time with the opposers of the resolution. The doctor obtained the floor and accused Prof. Baker of exacting duties not required of presiding officers in deliberative bodies and suggested that the professor was actuated to this course by a desire to embarrass the chairman, who had not taken notes of the discussion and certainly was not

President affirmed this position. The professor appealed to the house, but the President, by the doctor's advice, would not tolerate the appeal, and the decision was in favor of the affirmative. The professor then appealed from the decision of the chair, the Vice President stated the question of appeal and the house sustained the appeal and the decision was reversed. The doctor obtained the floor on a question of privilege, and claimed that the reversion of the President's decision was a direct insult, and that out of self-respect no course was open to the President but to resign. In accordance with his advice the President tendered his resignation, which was accepted and a pro tem. officer elected.

The contract for the hall had been secured for the desired term and Henry had voluntarily relinquished the honors and emoluments of the office and could not recall the contract.

It is needless to say that there was a conspiracy against Henry. And, although he was not successful as a presiding officer, as a collier and angler he was A No. 1.

HISTORICAL MEMORANDA.

An Act of Vandalism.

The following is an excerpt read by S. M. Sener, Esq., from "The Oracle of Dauphin," Harrisburg, Pa., under date of 6th of January, 1820:

"The Lancaster Free Press contains an advertisement of the Trustees and Elders of the German Reformed Church in the village of New Holland, Lancaster county, offering a reward of \$100 for the discovery and conviction of the person or persons concerned in entering the church about the 15th or 16th of December, 1819, and destroying the new organ of the church, by removing and despoiling the pipes thereof, and taking some of them

prepared to rehash all of the verbiage produced by the negative; the idea requiring a synopsis of the so-called arguments of the opposition to the resolution was absurd. The constitution only required the simple decision of the President as to whether the affirmative or negative had adduced the stronger arguments and that no interference by suggestion should be tolerated by the chairman. The professor claimed the floor, but the doctor advised the President that the professor was out of order, and the

away, and otherwise cutting up and despoiling many parts of the same."

A Visit to Lititz, Lancaster County, in 1799.

In his diary, Jacob Peirce, of Longwood, East Marlborough township, Chester county, Pa., thus describes his visit to the Moravians at Lititz, Lancaster county:

1 Mo. 19, 1799.—"Made ready to go to Lancaster County I and Jno Mercer went in even to Doe run staid till morn.

1 Mo. 20, 1799.—"Started early rode to Hollis fed then to bull Tavern fed & took a snack then rode to Painters at two Taverns fed and dined then rode to A. Forney's Tavern staid till morn.

1 Mo. 21, 1799.—"Took breakfast and rode to Littets town by some called Moravien town we thire fed our horses and went in Company of Landlord named Lanins (?) to the Sister House or Nunnery when we entered the door we were met by the steward who was to appearance a woman of Middle age her Countenance quick and cheerful she gave us a guide who conducted us up to the garret Chambers which were four in number two for the sick which appeared vacant the other two Large ones & Closely filled with beds sufficient in number to lodge the whole family separately they being near Sixty in Number we then came to the underground story it being the bake house Cook shop and dining room &c on the first story above ground there is a very large room wherein they perform evening and morning devotion, another room they keep school and teach Musick &c &c the other rooms on sd story & several on the next are fitly adapted for the purpose of spinning knitting sewing &c they being a very Industrlous People and withal very neat and Cleanly, they receive great encouragement from the neighbors who bring them work and Likewise the Necessarys of Life. We then bid adieu and came away without seeing the brothers, who live within about 100 yds in a house considerably less than theirs the Church standing betwixt them, all which buildings being on the south side of the main street and about 60 or 70 yds distant therefrom from thence we came to the inn mounted and rode back to Forney's in even, staid till morn, settled Affairs with him and started homeward rode 2 tavers fed then to Hollis fed then to Doe run fed took supper then home at bed time."

**Evidences of Masonic Activity in This City
One Hundred, and Sixty-Four
Years Ago.**

At a meeting of the Grand Lodge of F. and A. M., of Pennsylvania, on St. John's day (last Tuesday), Brother Julius F. Sachse, of Columbia Lodge, No. 91, presented a communication in reference to a number of entries in Benjamin Franklin's "Journal" of 1731 to 1737, relating to Franklin's business dealings with the Masonic lodges in Pennsylvania at that early day. This valuable document was found by Brother Sachse among the unclassified MSS. in the archives of the American Philosophical Society. Two entries show that among the earliest shipments of the Book of Constitutions in 1734 were those to Lancaster, one by Brother John Catherwood and the other by Brother John Reynells. This proves the fact of the existence of a Masonic Lodge in Lancaster as early as August, 1734. Another remarkable fact shown by these business entries is that the Masonic bodies of both Massachusetts and Carolina were subordinate to the Grand Lodge of Pennsylvania at that time. Further, these entries presents the earliest evidence of active Masonic life in America.

*Read before the Lancaster County Historical Society on January 6, 1899, by Dr. J. W. Houston.

From, *New Era*

Lancaster Pa

Date, *Jan 30. 1900*

OLD LANCASTER.

PICTURES DRAWN FROM TWO CENTURIES.

**Its Beginnings, Its Progress and the Men,
Women, Places and Events That Have
Contributed to Its Historic Inter-
est and Importance.***

paper makes no pretension to exhaustive. Most of it is only a once-told tale," familiar to many of you. There is too much of interest in the early history of this fair city of ours—too much of importance—for this to be more than a brief sketch of a few prominent items which stand out in bold relief upon our record. They are only touched upon, very imperfectly, by a member of your society, who desires—

"For you, who love this fair, broad land,
In which our lot is cast—
To gather, with a reverent hand,
Some pearls which gem the Past."

So, for a few moments, let us look back. Let me give you a few glimpses of Lancaster in the last century.

"Fair city, nestling 'mid green hills,
With spires whose sweet bells chime
In notes that thro' the silence thrills
Thy tales of olden time;

"No battles scarred thy tranquil streets,
Nor stained thy soil with gore—
Yet at each step the loiterer meets
Some strange historic lore.

"Thy sons in valor bore their part,
And many a noble name
Endeared unto the Nation's heart
Lives on the rolls of Fame!"

Prior to 1708 or 1709, there were no settlements in what is now known as Lancaster county, then forming a part of Chester. A few whites, Indian traders, had their abodes along the Susquehanna. But the earliest settlers were the "Menuonites," who emigrated to America from Switzerland and the Palatinate, about 1709, the French Huguenots, from Alsace and Lorraine, and the Scotch-Irish, who came in 1715. Part of the land on which Lancaster now stands was taken up as early as 1717. A few people were living there in 1721. These were "squatters." One of them, George Gibson by name, built and kept a tavern or "ordinary," which he called "The Hickory Tree," and which is said to have stood near what is now known as Penn Square.† Under the great tree standing near the tavern, and from which it derived its name, the Indians are said to have held their councils. By slow degrees a small hamlet grew around the spot, known variously as "Gibson's Pasture," "Indian Town," "Spring Town," and "Hickory Town." It was also known as "Waving Hills," bounded on the west by "Roaring Brook," now the "gas," formerly "Hoffman's Run." There were two swamps, the "Dark Hazel," nearly in the centre of the now city, and the "Long Swamp," in the northeastern part. Wolves and other wild animals prowled in the vicinity, and the red men roved over the hills and valleys of the country.

Of the sixty-seven county towns in the Keystone State, only three can claim a date prior to that of Lancaster. Philadelphia, then sometimes known as "Shackamaxon," with Bucks and Chester, had been founded in 1682. Lancaster dates her birth to 1730, the county having been organized the preceding year, and its name given by John Wright, after the county in England, from which (in 1714) he came. Until August, 1730, the courts were held at Postlethwait's tavern, where, on August 5, 1729, the seventeen original townships of the county were named and their boundaries defined. Until this date, it had been understood that the landed right for the "Townstead" had been vested in the Proprietaries, and was unsurveyed land. But it had passed into the hands of Andrew Hamilton. The plan for the town was made in March, 1730, when "in the island of Pennsylvania, in Conestoken," the city was laid out. There was an open square in its centre, as in other old towns of the State, crossed at right angles by the two principal streets on which loyalty bestowed the names of "King" and "Queen." "Duke," "Prince," "Orange," "Charlotte" and "Ann" followed; love of nature spoke in "Chestnut," "Walnut," "Lime" and "Mulberry," while love of country gave the English Lancaster a namesake in the New World—that same love of country which in later years was to make the new-born city a centre of patriotism and devotion to the cause of Independence.

A lot, 66 feet square, in the heart of the city, at the intersection of King and Queen streets, was purchased from Andrew Hamilton and Ann, his wife, for the consideration of 2s. 6d. Here the first Court House was erected. It was built of brick, which also formed the floor of the court room, and in 1750 Michael Stump carved and placed over the President's chair the effigy of the King's coat of arms of Great Britain.

Small though the building was, it was the scene of much of historic importance. Here, in 1744, was held the great conference and treaty between the Governors of Pennsylvania, Maryland, Virginia and New York, and the representative of many Indian tribes. Here, probably, was held the conference with the Six Nations in 1757.

The next public building which seems to have been erected was a county jail, in 1739, built of logs. In 1744, Thomas Poultney was directed to make a pair of stocks and erect a pillory in such place as will be approved.‡

Religion was not neglected in those early days. James Hamilton donated lots of land to the various churches. The Reformed congregation built a log church in 1736. The establishment of the Lutherans began in 1730. The Episcopalians held services as early as 1717 and 1729, but the parish of St. James was organized in 1744. The

*Paper read before the Lancaster County Historical Society by Mrs. M. A. Robinson, on January 5, 1900.

†Rupp says it was on what is now East King street, where Slaymaker's tavern afterwards stood. In olden times it was the site of an Indian wigwam, and nearby was a fine spring. Gibson's sign of a hickory tree was painted about 1722.

‡The first case tried before a petit jury was that of Morris Cannady, for the theft of £14 7s. He was sentenced to restore the amount stolen, and "to receive twenty-one stripes on his bare back, well laid on." Unable to pay the fine imposed and the costs, he was sent to jail for one year and then sold for six years, to John Lawrence, for the sum of £16.

Moravians founded St. Andrew's Church in 1744. On its front wall was a carved tablet bearing this legend: "1746, Kysset-den Sohn. Psz. Gloria Pleurae." This stone is now built into the side wall of the present church. The stone chapel, built in 1746, is still standing, and is in use. In 1742 St. Mary's Church of the Assumption (Roman Catholic) was begun. The Presbyterians date back to 1763, and the Hebrews had a congregation and cemetery as early as 1747, the third in point of age in the United States. In their quiet graveyard are interred the parents of Rebecca Gratz, the heroine of "Ivanhoe." In 1754 Lancaster contained 500 houses and 2,000 inhabitants. It had been incorporated as a borough in 1742. Its first newspaper, the Lancaster Gazette, was issued by H. Miller and S. Holland in 1752. It was published fortnightly, in parallel columns, German and English.

The first school of which we have record is in 1748, under Jacob Loeser, organist and sexton of the Lutheran Church. He had "a free dwelling in part of the school house, use of part of the school lot, ten cords of wood, half being hickory, and the sum of £10 in silver," as his salary.

Very curious were some of the laws and customs of "ye olden time."

The Clerk of Common Council supplied the fat oil daily to the Constable for the use of the street lamps on such nights as the moon did not shine. Corporation moonlight, as it was called, held good as late as 1864.

Owners of geese who kept them yoked were exempted from responsibility in case they trespassed on other

people's property, as land owners were supposed to keep their fences in good condition to prevent the geese from entering.

Colored persons were compelled to register within twenty-four hours of coming into town, or pay a fine of \$1.00 for every day they remained, or else go to jail.

Markets were to be held twice a week, on Wednesday and Saturday, forever in the lot granted for that use, and two fairs therein every year, in June and October.

All labor, except of necessity, was forbidden on the Sabbath, or First Day, under penalty of a fine of 20s. for the use of the poor.

It was forbidden to fire guns in the streets, or to play ball at the Court House.*

The "Inns" of Lancaster were of importance in "ye olden time." Their landlords were among the most prominent and influential citizens. Their sign-boards made the streets a regular picture gallery. "The Red Lion," where Jefferson, the elder, opened a theatre, in 1830; the "Leopard," or "Spotted Cat," built in 1765; the "Fountain Inn," 1758, now the "Lincoln," where Court was held from 1781 to 1784; "The Grape," 1741; the "Swan," of the same year; the "Eagle," 1754; the "Black Horse," 1736; the "Indian Queen," 1760; the "Plough," 1748; the "William Pitt," the "General Wayne," the King of Prussia," the "Bear" and the "Cross Keys," 1730, are notable.

A little anecdote from the Journal of March 25, 1796, will show how the "ordinaries" were regarded:

"A man and his wife were traveling. They sat down by the road, exceedingly fatigued. The wife sighed, 'I wish I was in heaven.' The husband replied, 'I wish I was at the tavern.' 'Oh, you old rogue,' says she, 'you always want to get the best place.'"

In 1750 Lancaster is said to have been "remarkable for its wealth and for possessing the best and most intelligent society to be found in America." Even in those early days it was a manufacturing place, and Governor Pownall, visiting the borough in 1754, noted that "a manufactory is here of guns." Whitelock, a Quaker, had a brewery in 1745. Caspar Shaffner, in 1744, was a "blue dyer." In 1772 Caspar Singer had a tannery in operation. Stockings were also made here, and, while the mitted hands of our good foremothers

a pair out of yarn, in their
ments, they also used silk.
the following letter from
Norris to Susannah Wright:

"April 19, 1759.

I cannot omit mentioning that
when Gen'l Amherst was in Town, one
Day, his Broth'r was drinking Tea with
us when, as a curiosity, thy Silk Stock-
ings was produced and my Brother,
taking Notice that he seemed much
pleased with them, propos'd presenting
them to the Gen'l as the 1st pair made
here, the Eggs hatched, Balls wound,
Silk twisted and Stockings wove in
the Province of Pensilv'a. And on
the reception he expressed surprise at
the perfection of the first, and declared
he would not put them on till he had
the pleasure of waiting on his Majesty
on his return, (if, please God, he
should live to see that day), when he
did protest he would display them to
the full, and drank the Lady's health
who made them."

There seems to have been some dif-
ficulty in securing vegetable seeds, as
he thus discourses in rhyme:

"When Froggs and Flys, the Land
Possess,
To Moderate the Cold's Excess,
By croaking throat and Huming Wing,
Gladly to welcome the approaching
Spring,

When They their watery Council hold,
And these salute with Bussings Bold,
We may conclude the Winter's past
And General Spring approaches fast;—
Which brings to mind the Gardiner's
care,

To plant and see all things rare,
And first we think of Colliflower's tast,
To see its Seed with utmost hast,
For fear the season, she'd Relaps,
And we not regale our watery Chaps,
With its delicious tast and food,
Weh sure wo'd put in Dudgeon mood.
Then, how shall I the Sequel tell,
When those Posses't with Seed won't
sell?"

"CHAS. NORRIS.

"February 15, 1753."

During the French and Indian Wars,
between 1754 and 1765, men from Lan-
caster were enrolled in the Colonial
forces. In 1755 preparations were
made to build a fort or block house on
the north side of the town, between
Queen and Duke streets, as a protec-
tion against the Indians. March 29,
1757, they made a breach at Rocky

*In the graveyard connected with one
of the churches of the city the interment
of persons of illegitimate birth was pro-
hibited. In the burial record of the
Moravian Church the interment of a
still-born infant is thus noted: "Buried
in silence."

Springs, where one man was killed
and eleven taken prisoners.

Up to this date, however, her annals
are chiefly of local interest; but now
the "Inland City" begins to make
history.

From her nest, in the green hills,
Lancaster had heard, as from afar, the
low mutterings of the storm which cul-
minated in the Revolution. The pas-
sage of the Boston Port bill, March,
1774, aroused the colonies to indigna-
tion. A meeting of the citizens was
called at the Court House, June 15,
1774, to protest against the bill, and on
July 9, 1774, in advance of the famous
Mecklenberg Declaration, which was
not issued until May 31, 1775, the men
of Lancaster

"Resolved, That it is an indispens-
able duty we owe to ourselves and to
our posterity to oppose, with decency
and firmness, every measure tending to
deprive us of our just rights and privi-
leges."

A "close union of the Colonies" was
also recommended.

In December, 1774, a Committee of
Observation was elected. They called
themselves the "Committee of the As-
sociation of the Continental Congress."
They allowed no tea to be sold upon
which the stamp tax had been paid;
they closed a dancing school, as being
unsuitable to the times, and, when the
news from Lexington came, the Asso-
ciation of the Freemen solemnly
agreed "to defend and protect the
religious and civil rights of this and
our sister colonies with our lives and
fortunes to the utmost of our abilities
against any power whatsoever that
shall attempt to deprive us of them."
They then organized themselves into
companies, to "acquaint themselves
with military discipline and the art of
war." They then made arrangements
to secure powder, rifles, muskets and
bayonets.

On July 4, 1776, a convention of the
Associators of Pennsylvania met at
Lancaster, to choose two Brigadier
Generals to command the battalions
and forces of the colony. Daniel
Roberdean and James Ewing were
elected. Over this convention George
Ross presided.

This date marked the birth of a new
nation. On it the Declaration of In-
dependence was adopted, and to this
paper, on August 2, 1776, George Ross,
lawyer, soldier and patriot, in bold and
strong characters, affixed his signa-
ture. He knew, as did his colleagues,
that in case of failure he might say
that he was signing his own death

warrant. "We are fighting," he said to his son, "with halters around our necks, but we will win." Lancaster has not forgotten him. A pillar and tablet, erected by the Lancaster County Historical Society, marks his country home. A stained glass window is his memorial in St. James' Church. His grave is in Christ Church Cemetery, Philadelphia.

Of the 7,357 militia and 22,198 Continentals furnished by Pennsylvania from 1775 to 1783, Lancaster county men complete and very reputably officered," says Rupp, "were raised." A close estimate of the population of the borough in 1775 would give about 3,000, and of these many served in the army.

Many prisoners of war were confined in Lancaster. At times as large a number as 2,000 were in the town, lodged in the barracks, which were subsequently enclosed by a strong stockade. The officers were lodged in one of the public houses. Most notable among them was Major John Andre. Some of the Hessians, captured at Trenton, settled in the county. Some married, and in the church records of such marriages is the statement, "By permission of his commanding officer."

The Continental Congress met in Lancaster on September 27, 1777. The town became famous as a place of supplies for the American forces. Rifles, blankets and clothing were manufactured here. In 1777 Paul Zantzinger furnished General Wayne's men with 650 suits of uniform. Powder was stored here in large quantities, sometimes as much as twenty tons being on hand.

As was but natural, party spirit ran high. Thomas Barton, rector of St. James' Church, loyal to his ordination vows, prayed for the King and the Royal family, and used the prayers ordered by the Parliament, though threatened with violence and death. Finally the church was forcibly closed, and its doors and windows boarded up. He worked faithfully among his own people and among the Indians.

Christopher Marshall, in his "Remembrancer," gives many accounts of events in the daily life of our forefathers. He tells us that President Hancock was in town in 1777; that Lafayette was here on January 29 and February 6, 1778. He notes that three grand balls were given, attended by "a great number of fops, fools, etc., of both sexes." The Hessian Band was paid £15 foreach night. Cards were

played at \$100 a game, and at one ball every subscriber paid \$300. His Christmas dinner for 1777 consisted of "roast turkey, plain plum pudding and minced pies." He complained that "this is a strange age and place in which I now dwell, because nothing can be had cheap, but lies, falsehood and slanderous accusations." Butter, owing to the depreciation of the Continental currency, was \$40 a pound; milk, 66 cents a quart; bread, \$4 a loaf; a broom, \$4; a skein of thread, \$2, and, when he, in company with three others, Caspar Shaffner, Daniel White-lock and Jacob Miller, drank three pints of Madeira, the cost was \$150. He tells how five men were punished for horse stealing. They were whipped and pilloried, and one had his ears cut off (cropped). He complains bitterly of the poor servants to be had, and, in short, is very entertaining.

There are some of the garments worn in those days still in existence. The brocades worn by the ladies were heavy and rich, of a quality seldom seen in these days. Many of them were cut low, and a "neckerchief" of fine lace, silk or net covered the shoulders. Caps, as a "sign of some degree," adorned the heads. Shoes were made of silk or Damask, and often of the material of the gowns. Patches were very much worn. Fans were very elaborate. One, in the possession of Miss S. J. Myer, is said to have been carried at the "Meschianza," in Philadelphia. It is made of paper,

with ladies in hoops adorning it. The ivory handle is evidently of Chinese origin. It folds in such a way as to resemble the handle of a cane. She also has a pair of the brilliant shoe buckles worn by the beaux of the period. Wigs and perukes, white silk hose, gold or jeweled knee-buckles, waistcoats, with silver buttons; lace cravats, some costing £5, made their costumes as expensive as that of the women. But these clothes were handed down as heirlooms from one generation to another. Of this there is proof in our Court records of wills. On August 10, 1746, one, John Rees, bequeathed to Robert Miller, "my Plush Bricchas and silver knee Bukels." Trousers did not come into general use until after Revolutionary times. In 1745 Martha Scott left to her daughter, Elizabeth Buchanan, "one creap gown," to her daughter, Mary Donnell, "a Brown Fleming petticoat." August 11, 1742,

Mealus Mononen leaves to Samuel Boyd "my best Suit of Cloaths, which is one new light coloured coat and one lining Hughaback Gackett and Linnon Drawers." In April, 1766, James Dunlap bequeaths to Moses Dunlap "my Clarret Coat and Black Wescoat," and to Robert Dunlap "my setowt coat and Ratteen Coat." June 22, 1768, George Fleming leaves to Rebecca Fleming "one Gold Ring."

Some of the costumes worn by the men and women of those by-gone days are still to be seen. One "a petticoat," of green satin, over which was worn a brocade "polonese," in Dolly Varden colors, is in the possession of the wife of the rector of St. James'. It belonged to an ancestress of hers, the personal friend of Martha Washington. A number of commissions, signed with the bold characters of John Hancock, are carefully guarded. One is in the hands of the Weaver family.

In the family of Mr. Wm. H. Thackara has been preserved for four generations a miniature of beautiful Peggy Shippen, and a letter to Martha Washington from Benedict Arnold, the arch-traitor, the would-be Iscariot of America.

Several autograph letters of Washington, who visited this city in 1791, are to be found among us. His liqueur case, which he presented to Judge Yeates, is among the most prized possessions of Mrs. S. B. Carpenter. It originally held nine cut-glass bottles, of which four still remain. And a tiny lock of hair from his venerated head is in the hands of Miss S. J. Myer. In our city, too, Washington was first called "The Father of the Country." This appeared in a German almanac, printed by Francis Bailey, in 1779. Its frontispiece was a portrait of Washington on a medalion, in the hand of Fame, who, with the other hand, holds to her lips a bugle, from which are issuing the words, "Des Landes Vater."

With 170 years of history behind her, Lancaster has many sons whom she delights to honor. Lindley Murray, the grammarian, was born in 1745 in the county which one of our Presidents once called "a State in itself." Benjamin West, born in 1738, passed much of his early life in this city, and here he painted his first picture, "The Death of Socrates." A portrait of Adam Reigart is from his brush, as is the sign of the old tavern, "The Hat," now worn and defaced by age and ex-

posure. He, too, was born Robert Fulton, in 1765; Gen. Edward Hand, the friend and companion of Washington; Gen. Henry Miller, of Revolutionary fame; Col. Samuel Atlee, Gen. Andrew Porter, Gen. John Clark, Wm. Henry, and his son, Judge John Joseph Henry; William Barton, who designed the great seal of the United States; Judge Jasper Yeates, Edward Shippen, and David Ramsay, the historian. Such are a few of the names on the roll of honor, while, in later days, Bishop Samuel Bowman, as Churchman; Major General John F. Reynolds, as soldier; James Buchanan, as President, and Thaddeus Stevens, as statesman, are names familiar to all of us—

"They do not need our praising,
For in all hearts is cherished every
name!"

"With the long line that files into Death's
portal

They pass, with honor blazoned on
each breast;

They camp afar, upon the Plains Im-
mortal,

Each in his tent of Rest!"

MARY N. ROBINSON.

From, *Inquirer*
Lancaster Pa
Date, *Feb. 9. 1907.*

PATRIOTIC LANCASTER MEN OF 1774.

Their Meeting in the Old Court
House and Its Outcome.

DENOUNCED TYRANNY OF BRITAIN.

Action Taken by Our Forefathers Be-
fore the Revolution.

It was on a warm afternoon, on the 9th of July, in the year of grace 1774. In the court house of the borough of Lancaster, a building that stood on the site where now stands the soldiers' and sailors' monument, there was a meeting of citizens of the borough and the country, called "to choose a committee, to join with the committees of the other counties of this province, to meet at Philadelphia * * * for taking the sentiments of the good people of this province on the present alarming and critical situation of the American Colonies." George Ross, esquire, who two years later was one of the men whose names will be famous while the American Union lasts and the Declaration of Independence is remembered, was chairman of the meeting.

This gathering was the outgrowth of a meeting held on the 15th of June in the same place, a meeting of the borough people alone, because sufficient time had not been afforded to extend the call to the outlying districts. The passage of the Boston Port bill by the English Parliament, news of which had arrived only a short time before, was the cause of this convention of citizens. Those who attended it (the first meeting) gave it, as their opinion, that the act of Parliament above alluded to was "an invasion of the rights of the citizens of Boston as loyal subjects of Great Britain." They gave it as their judgment that "the most proper and effectual means" which the people of the colonies could use for obtaining the repeal of that act would be "the immediate stop of all exports and imports to and from Great Britain." Edward Shippen, esq., George Ross, esq., Jasper Yates, esq., Matthias Slough, esq., James Webb, esq., William Atlee, esq., William Henry, esq., Mr. Ludwig Lauman, Mr. William Bausman and Mr. Charles Hall were appointed a committee to correspond with the General Committee of Philadelphia, where like action had already been taken.

The convention of July 9th seems to have been unanimous, and it promptly agreed to the request that had come from Philadelphia for the appointment of delegates to a convention to meet there on the 15th of July. It was decided to continue the committee named at the first meeting as a Committee of Correspondence, and to attend the Philadelphia convention, George Ross, James Webb, Matthias Slough, Joseph Ferree, Emanuel Carpenter and William Atlee, esqs., Mr. Alexander Lowry and Mr. Moses Irwin were appointed as delegates. The

two bodies thus named were asked to receive contributions for alleviating the distress then existing in Boston through the closing of the port. This was in the day when Uncle Sam's dollars and cents were unknown and when that jovial, mythical person was as yet an unborn character. The money that passed in was of the style and denomination of King George. In the borough £153 15s. 2d. was raised and in the townships an amount not known, all of which was sent to the Boston people by way of the hands of the Philadelphia committee.

It is interesting, as showing that as yet no thought (seemingly) of independence was in the public mind, to observe that these forefathers of ours unanimously resolved, precedent to their action with reference to the appointment of these committees, that they considered "his most gracious majesty, King George the Third," to be their lawful sovereign, whom they were "willing to defend against all his enemies." But the sting of the Stamp Act and other attempted means to tax them was plainly still felt, and they vehemently declared that the power to give and grant their money "was not constitutionally lodged in any body of men save only the Representatives in Assembly"; therefore, they concluded that all acts of Parliament assuming such power were "unconstitutional, unjust and oppressive," and further they held it to be "an indispensable duty," owed to themselves and posterity, "to oppose with decency and firmness every measure tending to deprive the colonists of their just rights and privileges." They also believed that "a close union of the colonies" and an adherence to a general congress were "the most likely means to procure redress of American grievances and settle the rights of the colonies on a permanent basis."

These were some of the first steps that led to the meeting of the memorable Continental Congress. On the 15th of July, as provided for, George Ross and his associates met the deputies or delegates from Philadelphia, Bucks, Chester, York, Cumberland, Berks, Northampton, Northumberland, Bedford and Westmoreland, remaining in session for a week. Expressing its belief that there was "an absolute necessity for a Congress of Deputies from the several colonies," the convention adopted a long and elaborate draft of instructions (prepared by a committee, of which William Atlee, of Lancaster, was one) to the Representatives, then soon to meet in General Assembly, directing them, among other things, "to appoint a proper number of persons to attend a Congress of Deputies from the

several Colonies, at such time and place as may be agreed on, to effect one general plan of conduct for attaining the ninth resolve," meaning the one above quoted. The Assembly did so appoint deputies, and they,

with the delegates from the other colonies, assembled in Continental Congress at Carpenters' Hall, Philadelphia, on the 4th of September, 1774, organized on the 5th, with Peyton Randolph, Virginia, as President, and continued in session until the 25th of October following, among the business of the session being the adoption of a memorial to the inhabitants of the American Colonies, recommending the non-importation of British goods into this country and the non-exportation of American produce to Great Britain; an address to the people of Great Britain, a list of grievances, with a petition to the king for their redress, and a proposition for another Congress to convene on the 10th of May following, unless such redress should be afforded in the mean time.

From, *Inquirer*
Philadelphia Pa
 Date, *Feb 10 1900*

THEY DIDN'T DARE TO SELL TEA.

Our Lancaster Forefathers Were
 Like the Boston People.

SUSPECTED DEALERS HAILED UP

Before the Committee of Observation
 in the Days of 1775.

The average Lancaster citizen who goes forth on purchases for his home commissary department intent, including among the orders that the wife of his bosom has given him one for so much tea, finds upon every hand stores where that cheering beverage in its dry state is freely offered for sale. It would vastly surprise him were the heads of such of these establishments as he happens to patronize to inform him in awe-

struck tones that public sentiment won't permit them to sell any tea, and that, though no statute or city ordinance forbids the sale, they are liable to arrest and much humiliation, perhaps even greater indignities, if they do sell tea in contravention of the non-statutory law by public sentiment and other irregular methods made and provided. He does not hear any such announcement, of course, and probably neither he nor his posterity ever will hear it; but his great-grandfather, if he lived here in Lancaster or in almost any other town in the America of that great-grandfather's day, felt the effect of such a law and perhaps cheerfully acquiesced in it if he didn't, indeed, help to frame it or carry its penalties into execution.

In the meeting held by Lancaster citizens in the old court house on June 15, 1774, it was resolved, as was stated last week in THE INQUIRER, that the most proper and effectual means of securing a repeal, by the British Parliament, of the Boston Port bill was the cessation of all exportation and importation to and from Great Britain. The patriotic Lancasterians pledged themselves to "join and concur with the patriotic Merchants, Manufacturers, Tradesmen and Freeholders of the City and County of Philadelphia and other parts of this Province, in an Association or Solemn Agreement to this purpose if the same shall by them be thought necessary." One of the chief means of accomplishing the end thus sought for was recognized to be abstaining from the use and prohibiting the sale of any article upon which duty had to be paid to the representatives of the British government in the custom houses of the country. When the word was carried by stage coach and horseback messengers that all right-hearted Americans must refuse to buy and use tea, old Lancaster town's people were as firmly resolved upon this course as were the inhabitants of Boston into whose harbor the chests of tea were dumped during the famous "Boston tea party."

Per a recommendation of the First Continental Congress, the residents of Lancaster were called upon to meet at the court house on the 15th of December, 1774, to elect "sixty proper persons" as members of a committee "to observe the conduct of all persons touching the general association of the general Congress." In other words, this committee, whose members were duly chosen at the time and place fixed upon, was "attentively to observe the conduct of all persons * * * to the end that all foes to the rights of British America may be publicly known and universally condemned as the enemies of American liberty"; and the intention of the public was clearly set forth "thenceforth to break off all dealings

with him or her." The line of duty thus indicated was rigorously pursued and suspected parties were closely watched and, when found guilty, were dealt with in the manner that the anti-tax men of that day considered most fitting and effective. Of such suspected cases we have a record of but two. The story of what was done with them makes very interesting reading today, 125 years after the occurrences:

"At a meeting of the committee August 11th, they were informed that Josiah and Robert Lockhart, of Lancaster borough, shopkeepers, had brought to this town a quantity of Tea that hath paid duty under the late Act of Parliament. A note was therefore sent to them by the committee, requiring their immediate attendance. In consequence thereof one of the partners called on the committee, but denied their having received any tea; but as this account by no means appeared satisfactory from several matters which escaped the partner attending, the committee did inspect their shop, and with some difficulty learned of a chest of Bohea tea, weight, 349 neat weight, which they had bought from a certain merchant in Philadelphia. The committee, taking an account of all the marks of the case in which it was packed, removed the tea, and wrote to the committee of Philadelphia, who examined the matter, and as it appeareth that this tea never had paid any duty, but was part of a seizure made by the Custom house, and was afterwards purchased at Publick Sale by the original owner of it, as by a letter from the committee of Philadelphia, dated August 25th, wrote and signed by the Honourable Thomas Willing, the chairman, directed to this committee, appears; upon which the said teas were returned again, and the said Lockharts were acquitted."

On the 30th of March, 1775, a complaint was made before the committee, then in session at the house of Adam Reigart, in Lancaster borough, that Charles Hamilton, a merchant of the borough, had sold tea contrary to the articles of association of the Continental Congress. Thereupon Mr. Hamilton was summoned by the committee, as follows:

"SIR—You are charged before the committee of this county of having vended a quantity of tea since the first instant, contrary to the association of the Continental Congress. The committee are now sitting at Mr. Adam Reigart's, and desire your attendance to answer to this charge.

GEORGE ROSS, JUN., Clerk.

"To MR. CHARLES HAMILTON, Shopkeeper.
"March 30, 1775."

Hamilton appeared, and made his statement, viz., that the tea had been sold by the clerk, John Taylor, during his (Hamilton's) absence in Philadelphia, and contrary to his express orders. This statement being substantiated by the clerk, Taylor, under oath, the committee acquitted Hamilton of the charge upon his signing the following declaration:

"I, Charles Hamilton, of the borough of Lancaster, shopkeeper, do hereby declare and assert that I utterly disapprove of the sales of any tea in my store since the first day of March instant; and it is, and always hath been my fixed intention and determination to adhere inviolably to the association of the American Continental Congress, being fully convinced that the measures proposed thereby are the only probable modes of rescuing America from British Parliamentary despotism. Witness my hand this thirtieth day of March, A. D., one thousand seven hundred and seventy-five.
"CHARLES HAMILTON."

All His Immediate Ancestors
Except His Father Were
Born in This State.

NAMESAKE 90 YEARS OLD

Abraham Lincoln, of Churchtown,
Lancaster County, Corresponded
With His Immortal Kinsman.

A great many orators and after-dinner speakers will talk about Abraham Lincoln to-day, and in the biographical detail that they interweave with anecdote and patriotism will refer to his "Western ancestry." Lincoln is always spoken of as one of the "Western" Presidents. As a matter of fact, he was a bred-in-the-bone Pennsylvanian, and nearly all of his immediate ancestors sleep in a little Quaker graveyard about eight miles from Reading.

In the vicinity of Reading, in Berks county, several of the Lincolns are still living, and stored away in the Court House are a lot of musty documents that give the history of the family. At Churchtown, Lancaster county, two miles from the Berks county line, is another Abraham Lincoln, more than 90 years old, who bears a remarkable resemblance to the martyr President.

The townships of Olney, Amity and Exeter were settled by Quakers and Swedes. In the records of the early history of these places constant reference is made to the Lincolns. The list of taxable property for 1734 mentions Mordecai Lincoln, who paid quit-rent of 500 acres. This was President Lincoln's great-great-grandfather.

The first member of the Lincoln family to settle in Berks was Mordecai Lincoln. This was about 1725. He built a stone house, which remains to-day practically as he left it. He died at the age of 65, and was buried

aveyard adjoining the Exeter meet-
use. More than six months after his
a son was born—Abraham Lincoln.
became a man of mark in Berks county
ing the Revolution. He was active in
aising troops and forwarding supplies to
the Continental army. One of the family
treasures is a letter from General Wash-
ington complimenting him for his zeal and
patriotism. In 1782 he was elected a member
of the Pennsylvania Legislature. Later he
was elected a member of the convention

that ratified the Constitution of the United
States.

Mordecai Lincoln left a son named after
him—Mordecai, Jr. This younger Mordecai
had a son John, who emigrated from Berks
county to Virginia, where Thomas Lincoln,
Abraham Lincoln's father, was born.

The Abraham Lincoln now living at
Churchtown never saw the martyr Presi-
dent, but they had some correspondence,
and the President was much interested in
the story of his Pennsylvania ancestry.

From,

Spy
Loandale Pa

Date,

Feb 7 1900.

INTERESTING STORY OF OLD COLUMBIA.

From the Book "Down the
Historic Susquehanna."

COLUMBIA'S OLD STONE MANSION.

A Continuation of Mr. Charles Weathers
Bump's Story of Columbia—Some Bits
of Local History Which Will Inter-
est Our Readers—The Old Wright
Mansion, etc.

The following is a continuation of "The
Story of Columbia," as told by Charles
Weathers Bump, in his interesting book
entitled "Down the Historic Susque-
hanna."

The chapter relating to Columbia con-
tains so much valuable information for Co-
lumbians, that we publish it in full. The
first installment appeared last evening.

It is rather curious to read now the
arguments which were advanced in favor
of the Susquehanna. It was maintained
by the New Englanders that John Wright
and his son John had fixed their ferry at
"the point nearest the centre of wealth,
population and influence" and that the
centre of population was going to stay
here at Columbia for many years to
come. Fisher Ames, of Massachusetts,
echoed the general opinion of his col-
leagues, we are told, when he said it was
"perfectly romantic" to allow any consid-
eration of the country west of the Ohio,
as it was an "immeasurable wilderness
about whose settlement no one could
calculate." To-day there are more mil-
lions west of the Ohio river than east of
it, the Capitol at Washington has several
hundred thousands within its shadow,
while here on the Susquehanna, Colum-
bia and Wrightsville between them cannot
muster more than 15,000. Odd, indeed,
are the vagaries of history.

Columbia and Wrightsville can hardly
be called handsome towns. They have
a pretty location on the hillside of the
Susquehanna at a point where it is
broad, but Columbia while a prosperous
small city because of its factories, mills
and furnaces, has not developed its aes-
thetic side in harmony with its material
progress. We saw some pretty churches
and fine homes during a stroll from
which we have just returned, but they
are not the rule. Wrightsville is more
a village in its type, with about one-
fifth of Columbia's inhabitants. It has,
however, several manufactories.

There was a time when Columbia had
a big trade as the southern end of the
State system of canals. That day is over,
although the town is still an important
freight-handling point for the Pennsyl-
vania and the Philadelphia and Reading,
which has a road here from Reading,

Two diminutive ferryboats towing a
flat-boat for cattle and wagons are the
latterday successors of the ferry which
was carried on at this point by the
Wrights. After having ridden over and
back in a lazy fashion, with about four
persons for companions en voyage, it
seems hard for me to believe this was
once such an important ferry point that
emigrants often had to wait two or three
days to get themselves, their equipment,
their stock across to the west side. Yet
that is what we are told happened in the
days of the first Wright.

Wright, by the way, was a man of much importance in Pennsylvania's early history. He resisted in sturdy fashion the encroachments of the Maryland men under Cresap, who wished to take possession of the land hereabouts for Lord Baltimore; he named Lancaster county after his native county of Lancashire, in England, and was a presiding justice of the county court for many years. His son, John, lived on the York county side of the river and really carried on the ferry.

It was not until after their deaths that Wright's Ferry on the east bank became Columbia and Wright's Ferry on the west bank became dignified into the Wrightsville. The town was laid out and named Columbia by Samuel Wright, a grandson of the pioneer. This occurred about the time of the agitation for making Wright's Ferry the National Capitol, which most likely had something to do with the selection of the name of Columbia.

One of the interesting old mansions of Columbia is the Wright home, a solid-looking stone house. It faces on the Second street back from the river, and its rear is above the railroad tracks. In its century and a half of history it has seen many exciting incidents. After Braddock's defeat in 1755 it was used as a fort for the alarmed settlers of this vicinity, its stone walls, narrow windows and double doors of oak making it a formidable place.

Susanna Wright, daughter of John Wright the elder, was one of the most remarkable of colonial dames. She was endowed with extraordinary intellect, was familiar with higher mathematics, was an expert in business affairs and law, gave much attention to the study of medicine, knew a great deal about physics and had gifts in the direction of painting. She corresponded with Benjamin Franklin, and one of the ways in which she gained distinction was by turning her attention to the culture of silk here at her home. From eggs procured from Europe she raised a large number of silkworms, and then sent the raw silk product to Paris to be woven. Through Franklin she gave a piece of the silk to the Queen of England, who in turn presented her with a silver tankard yet in the possession of the Wright family. It is rather interesting to note that there now exists a silk factory in the place

where Miss Wright carried on the first silk-culture experiments in America.

Susanna Wright, though she never married, had her heart romance just the same. Among her father's earliest neighbors and friends was Samuel Blunston, surveyor of the region. He "took up" land near that of John Wright, but when he came to build a house he found no spot on it that suited him. Susanna Wright supplied him with a site by deciding to him a corner of a plot bought by her father in her name, and from that time the two were close friends. Blunston was a widower, his wife died soon after he came into the neighborhood. Susanna probably never married him because she wished to devote her time in caring for her younger brothers and looking after her father. But she helped Blunston in his surveying work by her knowledge of mathematics, and she gave him much prudent advice and counsel, after the manner of a wise Colonial Quakeress.



Feast of Roses.

*The 9th Payment and the 7th Memorial
Service.*



*Lion Lutheran Church,
Manheim, Penn'a,
Sunday, the 12th of June, 1898.*

BARON HENRY WILLIAM STIEGEL:

"He was one who stood alone,
While the men he agonized for
Hurled the contumelious stone.

* * *

We in silent awe return,
To glean up his scattered ashes
Into History's golden urn."

..... SENTINEL PRINTING HOUSE.
MANHEIM, PA.

Programme.....

9 a. m.—Sunday School Congress

10 a. m.—Memorial Sermon, Rev. S. Gring Hefelbower.

1 p. m.—Feast of Roses.

ORGAN VOLUNTARY, — — Mrs. W. D. Keeny.

ANTHEM,—“*The Queen of Flowers*,” (Prof. U. H. Hershey), — — — — Choir.

PRAYER. — — — — Rev. S. C. Enck.

MUSIC—“*All Hail the Power*,” — Audience.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.



The Baron's Mansion at Manheim, Built 1763.

Ye Gentile sinners, ne'er forget
The wormwood and the gall;
Go, spread your trophies at His feet,
And crown Him Lord of all!

Let ev'ry kindred, ev'ry tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all!

POEM—“*Baron Stiegel's Home-coming*,” (Prof. C. K. Binkley), — — Mrs. C. K. Binkley.

MUSIC—“*Rock of Ages Cleft for Me*,” — Audience.

Rock of Ages! cleft for me,
Let me hide myself in Thee!
Let the Water and the Blood,
From Thy riven side that flowed,
Be of sin the double cure;
Save me Lord, and make me pure.

Nothing in my hand I bring,
 Simply to Thy Cross I cling;
 Naked, come to Thee for dress;
 Helpless, look to Thee for grace;
 Foul, I to the Fountain fly;
 Wash me, Saviour, or I die!
 While I draw this fleeting breath,
 When mine eyelids close in death,
 When I rise to worlds unknown,
 See Thee on Thy judgment throne,—
 Rock of Ages! cleft for me,
 Let me hide myself in Thee!

ADDRESSES, — Lancaster County Historical Society.

MEMORIAL COLLECTION.

ADDRESS, — — — — Prof. M D. Learned.

MUSIC—*Come Thou Almighty King,* — Audience.

Come, Thou almighty King,
 Help us Thy name to sing,
 Help us to praise!
 Father all-glorious,
 O'er all victorious,
 Come and reign over us,
 Ancient of days.



The Baron's Office, still standing, Northwest Corner Market Square.

Jesus, our Lord, descend;
 From all our foes defend,
 Nor let us fall;
 Let Thine almighty aid
 Our sure defence be made,
 Our souls on Thee be stay'd
 Lord, hear our call!

To Thee, great One in Three,
 The highest praises be,
 Hence evermore!
 Thy sov'reign majesty
 May we in glory see,
 And to eternity
 Love and adore!

PAYMENT OF THE ROSE, — — — — By the Pastor.

ACCEPTANCE, — — — — By the Stiegel Heirs.

MUSIC,—“*God Be With You,*” — — Audience.

God be with you till we meet again!
By His counsels guide, uphold you,
With His sheep securely fold you;
God be with you till we meet again!

CHORUS.

Till we meet! Till we meet! Till we meet at Jesus' feet;
Till we meet! Till we meet! God be with you till we meet again!

God be with you till we meet again!—
'Neath His wings securely hide you,
Daily manna still provide you;
God be with you till we meet again!

God be with you till we meet again!—
Keep love's banner floating o'er you,
Smite death's threat'ning wave before you,
God be with you till we meet again!

BENEDICTION. — — — Rev. T. S. Minker.

Contribution of Roses by the Audience.

The Roses contributed will be sent to eleemosynary institutions.



The First Lutheran Church, Brected 1770, on the Northwest Corner of the Plot.

Note.—The Feast of Roses is annually celebrated on the Second Sunday in June.

