

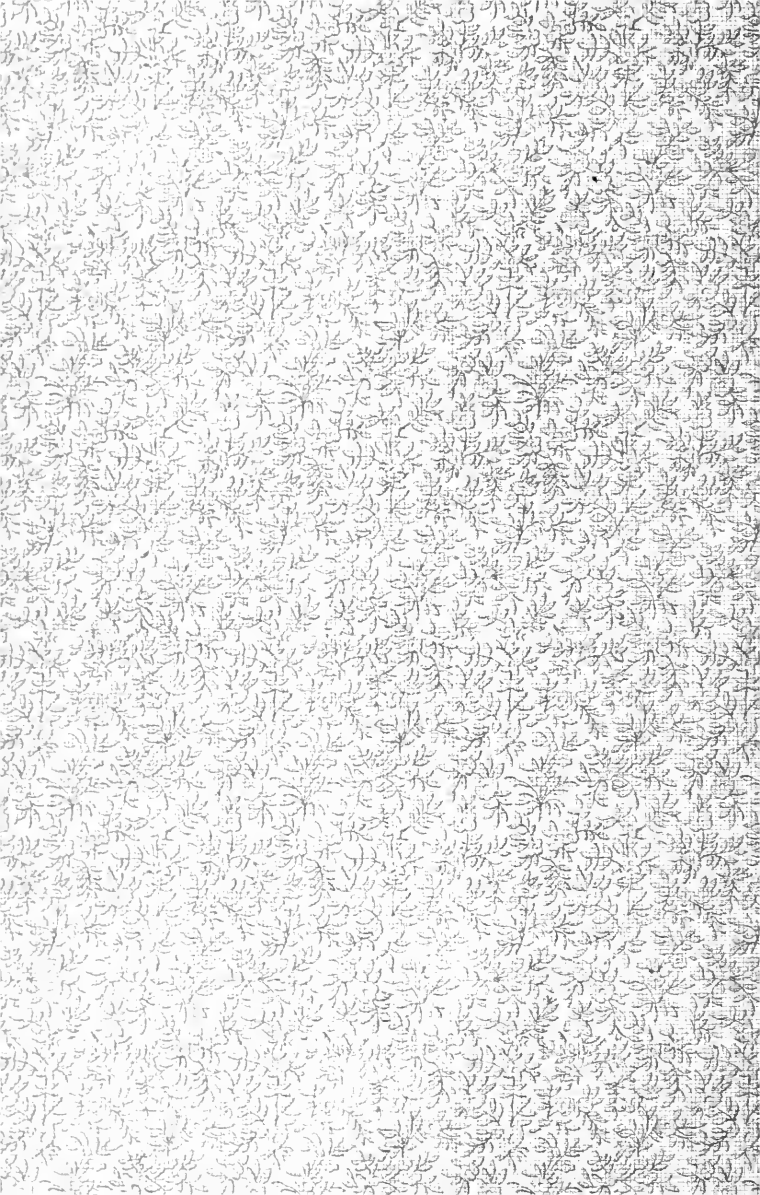
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at the
Dedication of the Monument
Erected to His Memory
in
Franconia Township, Pennsylvania.



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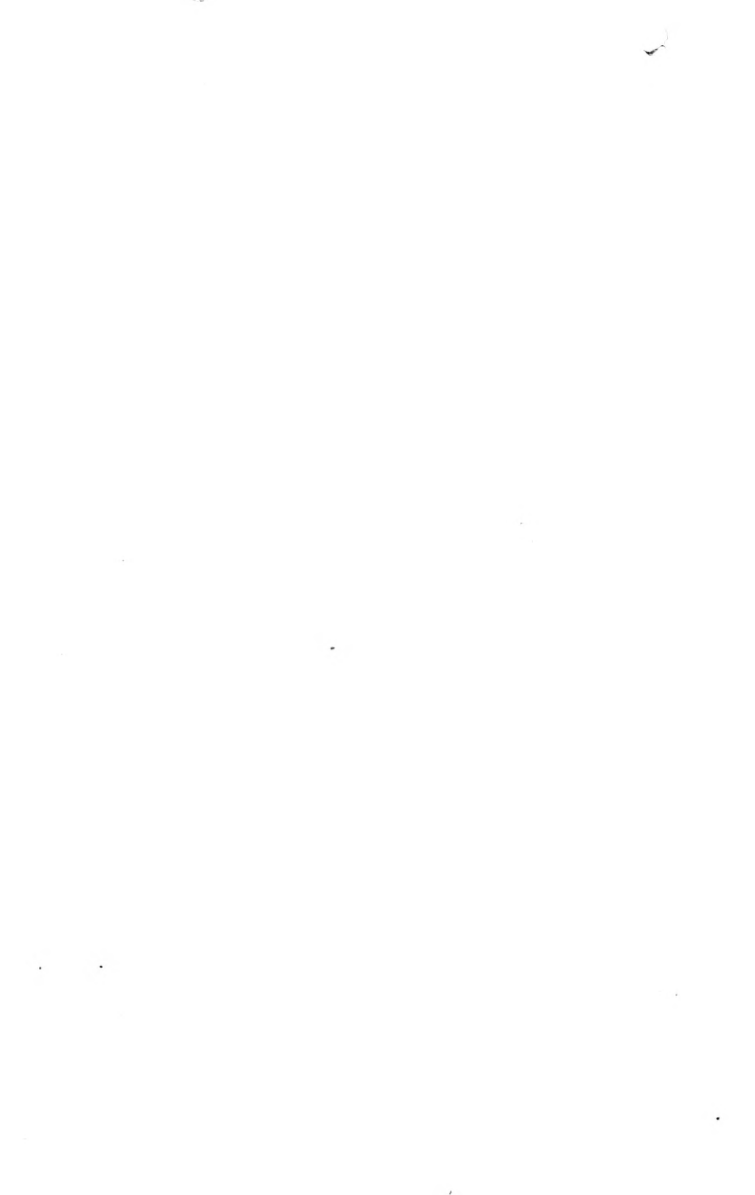
COMPLIMENTS OF

DR. W. H. REED,

NORRISTOWN, PA.

KINDLY ACKNOWLEDGE RECEIPT

W. H. REED



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MONUMENT OF LIEUT. COL. JACOB REED.

LIEUT. COL. JACOB REED

Proceedings

at the

Dedication of the Monument

Erected to His Memory

in

Franconia Township, Pennsylvania

Under the auspices of the

Historical Society of Montgomery County,

Pennsylvania

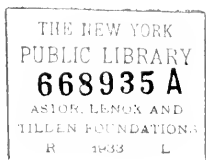
October 8, 1901

NORRISTOWN, PENNSYLVANIA

1905

1905

NEW YORK
PUBLIC

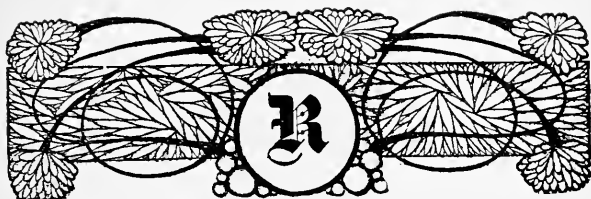


COMPILED AND ARRANGED BY
W. H. REED, PH.D., M.D.

AND PUBLISHED BY
FRANKLIN P. REED
DR. W. H. REED

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THE NEW ERA PRINTING COMPANY
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PREFACE.

This little volume is intended to preserve the character of exercises and the papers read at the fall meeting of the Historical Society of Montgomery County, Pennsylvania, held in Emmanuel's (Leidy's) Union Church, Franconia Township, Montgomery County, Pennsylvania, on Tuesday, October 8, 1901.

The object of holding the meeting here, at this time, was a continuation of an adopted custom of the Society, for several years past, of holding a fall meeting at some historical point of interest within the bounds of the county; and at the same time to dedicate a monument that had recently been erected to the memory of Lieutenant Colonel Jacob Reed, a prominent citizen of the county, and a soldier and patriot of the Revolution. The monument had been placed over the grave by two great-grandsons, Franklin P. Reed, of National City, San Diego County, California, and Dr. Willoughby H. Reed, of Norristown, Montgomery County, Pennsylvania.

The stone erected to perpetuate the memory of this soldier of the Revolution, whose valor and patriotism won for him an imperishable name, was placed there for no selfish glory or motives by these descendants; but for a

far nobler purpose—a deserving tribute of respect and appreciation of the valuable services this noble sire rendered to his country in a time of great need and in her efforts to secure against such odds—her independence.

Our ancestor committed a wrong to his posterity when, like many others during the Revolutionary struggle, he thought his work was done after independence had been attained, and resting satisfied with the accomplishment of a purpose and a duty well done, he did not esteem the preservation and perpetuation of the record of his work and sacrifices of sufficient moment to merit his further attention. As a consequence full justice cannot, at this late date, be done to the subject, nor sufficient honor bestowed, as important facts are lost and the historian is left to glean his data and details from remaining traditions and fragmentary records. The paper on Lieutenant Colonel Jacob Reed, prepared for and read on this occasion of the meeting of the Historical Society is largely of this character—garnered from fragments, compiled, as it were, and associated with similar written history. To put these together and make them readable and intelligible was a difficult task, and the result unsatisfactory to the writer.

* * * * *

I again take the opportunity of thanking all who have so kindly assisted me in this work in any shape or form whatsoever. The Historical Society of Montgomery County has our kindest appreciation of what they have done for us. To the Committee of Arrangements, for this meeting of the Society and of the dedication of the monument, who spent of their means, sacrificed time and labor for its welfare and success, we extend our sincere

acknowledgments. To the Reformed pastor, Rev. B. F. Luckenbill, of Souderton, Montgomery County, and to the Lutheran pastor, Rev. D. H. Reiter, of Richland Center, Bucks County, who participated so ably in the exercises, and whose papers appear elsewhere in this volume, we wish to thank individually. To Edward Mathews, of Lansdale, the able historian and prolific writer, who prepared the paper on "Hatfield Township," and to Hon. Henry W. Kratz, who so ably read the same; to Miss Anna Hackman, of Philadelphia, a great-great-granddaughter of Colonel Reed, who composed and read the admirable poem, "The Ancestral Home"; to John Souder, Esq., of Telford, Montgomery County, the historian and author of the History of Franconia Township, who wrote and read the paper on, "The Private Burying Grounds of Franconia"; to George W. Hackman, of Philadelphia, a great-grandson of Colonel Reed, reader and elocutionist, who so ably read the "Sketch of the Life of Lieutenant Colonel Jacob Reed"; to Mrs. Findley Braden (nee Rile), of Philadelphia, a great-great-granddaughter of Colonel Reed, writer and poet, who composed and so admirably recited the poem, "He Fought with Washington"; to Joseph Procter, of Philadelphia, an original member of Leidy's Church and also a member of the Leidy family, who prepared and read the paper, "History of Leidy's Church"; to Hon. F. G. Wile, of Telford, who wrote and read a paper on the "Indian Creek Reformed Church"; and, to all others who assisted in any manner at all in the work and rendition of the programme, we extend our sincere and grateful thanks.

The papers on "The Leidy Family" and "Lieutenant Colonel Jacob Reed" (a sketch of his life) were written by myself. The paper on the Leidy family was read by

the writer on the occasion of the dedication. The paper on "The Indian Creek Reformed Church" was rewritten by myself. Since the reading of the original paper by Mr. Wile I came into possession of additional important historical data bearing on this subject, and to pass this over without using it here, appeared to me to be unjust to this paper. By doing this it has very much lengthened the original paper and compelled its rewriting.

Some revision of other papers was necessary. From the short time allotted the authors in their preparation after assignment, haste was indispensable, and the privileges we have assumed, we trust, will not be considered by them a discourtesy, as the sense of the subject matter throughout has always been maintained.

The reader will perceive that the character of the exercises and the subject matter at this meeting of the Historical Society, bore largely directly or indirectly, on the "Reed" and "Leidy" families; and a majority of those who participated in the preparation of and the reading of papers were lineal descendants of Lieutenant Colonel Jacob Reed. It is deemed but just to them and to the Historical Society that the family publish in a volume, independent of the Society's regular publication, these papers and exercises.

The illustrations that appear in this volume are largely my own work as an amateur photographer. Some of the pictures were obtained only after several failures, which necessitated extra work and expense. And to all who contributed to this feature of the book, I extend my sincere thanks.

We again take the opportunity, as descendants of Lieutenant Colonel Jacob Reed, of thanking the Historical Society of Montgomery County, Pennsylvania, for its

recognition, attestation and assistance in this work. By its approval and encouragement on all occasions, we have been stimulated from time to time to renewed efforts. As the study of and interest in local history and genealogy are growing from day to day, the Society's encouraging efforts in this line are accomplishing good results and the individual and the public alike are being benefited and enlightened. Thus we have felt the Society's helping hand and now bow in humble recognition of its kindly offices.

To my dear friend and fellow kinsman, Rev. Michael Reed Minnich, A.M., of Philadelphia, who kindly consented to revise the manuscript and correct the proofs of this volume before leaving the press, I am under untold obligations. This assistance to me has been invaluable; I appreciate it heartily, and in return I thank him cordially.

To my friend and fellow Pennsylvania-German, Julius F. Sachse, Litt.D., of Philadelphia, I am under many obligations for the very valuable service he has rendered me in the general arrangement of the work, with its illustrations, and for its embellishments.

This work, as many of a similar character, may be found to contain historical and genealogical inaccuracies. I have as far as possible verified the data given me by official records, thereby avoiding misstatements. Irrespective of one's carefullness errors in such works will appear. Wherever such are found to exist I crave the indulgence of the critic, as I had no official record at command at the time whereby I could rectify them. I have given them as given to me or as I have found them stated.

The preparation of the historical papers found in this volume meant a tremendous amount of work to the various authors. Only those engaged in a similar field

of labor fully realize this fact. To read them is but of short duration; but to gather the data, compile and elaborate it into a connected story means months of labor, especially to those engaged in active business and who could only steal the time from busy working hours. To accomplish all this, various preserved public records had to be gone over, descendants of the family interrogated in person and by letter, visits made to old burial grounds and other points of historical and of genealogical interest. Thus were garnered the threads from which the fabric was eventually woven.

This work, to the author, is far from complete; but under adverse circumstances—with the object so far attained—he feels he is well rewarded for his efforts thus put forth, inasmuch as he has preserved valuable and important historical data, which otherwise would have soon been destroyed or lost.

The edition of this little volume has been limited to two hundred and fifty copies. As the expense of its publication is entirely borne by myself and brother, its object is not for personal gain or profit—but solely to perpetuate the name and deeds of a worthy ancestor; that secured, our purpose is accomplished.

W. H. REED.

NORRISTOWN, PENNSYLVANIA,
October 8, 1904.

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1901.

Annual Reunion,

WITH

Dedication of Monument

TO

Lieutenant Colonel Jacob Reed,

BY THE

Historical Society

OF

Montgomery County,

PENNSYLVANIA

Emmanuel (Leidy's) Church,

FRANCONIA TOWNSHIP,

ON TUESDAY, OCTOBER 8th

A REPRODUCTION OF PROGRAM.

PROGRAM



MORNING SESSION, 10 O'CLOCK.

PRAYER Rev. D. H. Reiter,
Richland Center, Bucks County, Pa.

MUSIC—Vocal Solo, "*I will Extol Thee, O Lord,*" (Costa.)
By Miss LILLIE CLEMENS,
Hatfield, Pa.

ADDRESS OF WELCOME, - Rev. D. H. Reiter,
Pastor of the Lutheran Church,

RESPONSE, Joseph Fornance, Esq.,
President of the Historical Society,
Norristown, Pa.

"HATFIELD TOWNSHIP,"
Historical Sketches, By Edward Mathews,
Lansdale, Pa.
Read by Hon. H. W. Kratz,
Norristown, Pa.

"THE ANCESTRAL HOME,"
A Poem, - - - By Miss Anna Hackman,
Philadelphia, Pa.

MUSIC—Selection from the Crown Diamonds, (Ambee.)
By the C. G. Quartette,
Hatfield, Pa.

"THE LEIDY FAMILY,"
A Sketch, By Dr. W. H. Reed,
Norristown, Pa.

"PRIVATE BURYING GROUNDS OF
FRANCONIA TOWNSHIP" By John D. Souder,
Telford, Pa.

MUSIC,—Duet, "The Palms," (Faure.)
By John Groth and Washington Clemens,
Hatfield, Pa.

ADJOURNMENT FOR LUNCH.

AFTERNOON SESSION, 2 O'CLOCK.



MUSIC,—Vocal Solo, "My Heart," (Louis Angel.)
By Miss Lillie Clemens,
Hatfield, Pa.

"LIEUTENANT COLONEL JACOB REED,"
A Sketch of his Life, By Dr. W. H. Reed,
Read by George W. Hackman, Norristown, Pa.
Philadelphia, Pa.

ADJOURNMENT TO GRAVE YARD.

DEDICATORY ADDRESS, By Rev. B. F. Luckenbill,
Pastor of the Reformed Church,
Souderton, Pa.

MUSIC. "America,"

(The Audience will join Singing.)

My Country! 'tis of thee,	My native country! thee,
Sweet land of liberty!	Land of the noble free
Of thee I sing;	Thy name I love;
Land where my fathers died;	I love thy rocks and rills,
Land of the pilgrims' pride;	Thy woods and templed hills;
From every mountain side,	My heart with rapture thrills,
Let freedom ring.	Like that above.

Our fathers' God, to thee,
Author of liberty,
To thee we sing,
Long may our land be bright,
With freedom's holy light;
Protect us by thy might,
Great God, our King.

Exercises will be resumed in the Church.

"HE FOUGHT WITH WASHINGTON,"
A Poem, By Mrs. Findley Braden,
Philadelphia, Pa.

"HISTORY OF LEIDY'S CHURCH,"
By Joseph Procter,
Philadelphia, Pa.

"INDIAN CREEK REFORMED CHURCH,"
By Hon. F. G. Wile,
Telford, Pa.

BUSINESS MEETING OF THE SOCIETY.

MUSIC,—"Czardas," (E. Hasselman.)
By the C. G. Quartette,
Hatfield, Pa.

The music furnished for this occasion is under the direction of DR.
LEIDY L COPE, Hatfield, Pa.

ITINERARY.

Emmanuel Church, known also as Leidy's Church, can be reached by the Inland Trolley, or by the North Pennsylvania Railroad.

From Norristown take the 8.28 a. m. train over Stony Creek Railroad to Lansdale. At Lansdale take the Inland Trolley to near the Church.

From Philadelphia take North Pennsylvania Railroad to Souderton or to Hatfield Station. Change to Inland Trolley to the church. Souderton is about one mile, and Hatfield is about two miles from Leidy's Church.

Conductors of the trolley cars will give information.



How to Become a Member of the Historical Society.

EXTRACT FROM THE CONSTITUTION :—ARTICLE III, Sec. 2. "Any reputable person may become an active member on receiving the votes of two-thirds of the members present at any meeting. Such person shall accompany his application with the initiation fee of one dollar."

Give your name with the amount of initiation fee to any member of the Society who will present your name for membership. The annual dues of the Society are but fifty cents a year.

Introductory

BY

DR. W. H. REED

NORRISTOWN, PA.

A CONCISE HISTORY OF THE PROCEEDINGS, ETC.



INTRODUCTORY.

As great-grandsons of Lieutenant Colonel Jacob Reed, in view of the patriotic service our ancestor rendered in the establishment of our nation's independence, and from filial regard and affection, we considered it an incumbent duty to erect to his memory some suitable mark of appreciation, by which, for all time, a recognition of these services may be perpetuated. The stone—a monument—erected over his grave by us we feel is humble in appearance; we do not doubt it may be considered as such by the critical public; but it was placed there by sincere and grateful hearts; and with none other than an honest, noble and considerate purpose.

In the frontispiece you will find a photographic reproduction of this memorial. It is of dark Quincy granite, hard, in nature, and of indestructible quality. It is placed upon a substantial foundation of stone, laid in cement, and it will stand, we trust for all time to come. The inscriptions on the four sides of the memorial are as follows:

Front:

IN MEMORY

OF

LIEUTENANT COLONEL JACOB REED,

HATFIELD TWP., PHILADELPHIA COUNTY, PA.,

Introductory.

A patriot and soldier of the Revolution. An officer of the Philadelphia County militia. Served his country actively during the whole war. Participated in the battles of Trenton, Brandywine, Germantown, etc., etc.

Reverse:

JACOB REED,

Born in Salford Twp., Philada. Co., July 6th, 1730.

Died in New Britain Twp., Bucks Co., Nov. 2d, 1820.

HIS WIFE

MAGDALINA (LEIDY) REED,

Born in Franconia Twp., Philada. Co., Jan. 24th, 1739.

Died in New Britain Twp., Bucks Co., Aug. 5th, 1804.

Right side:

DEDICATED

UNDER THE AUSPICES

OF THE

HISTORICAL SOCIETY

OF

MONTGOMERY COUNTY, PA.,

Oct. 5th, A.D., 1901.

Left side:

ERECTED BY

FRANKLIN P. REED,

DR. W. H. REED.

After the stone was placed in its position, we thought some public testimony or recognition was necessary. At first a family reunion was suggested. On further consideration it was discovered that the lineal descendants of Lieutenant Colonel Jacob and Magdalena (Leidy) Reed were so scattered over this vast country of ours, that

it was questionable at this time whether a goodly representation of these families could be gotten together for this purpose. After further conference and consideration it was thought wise and proper to turn the entire matter over to the Historical Society of Montgomery County, Pennsylvania, for their consideration and disposal.

At the regular meeting of the Historical Society of Montgomery County, held on May 30, 1901, the matter was formally presented before that body. After a few favorable remarks the matter was approved, and the following resolution was offered by its Librarian, Ellwood Roberts, and unanimously adopted:

Resolved, That a committee, with Dr. W. H. Reed as chairman, be appointed to take charge of the arrangements for the fall meeting of the Society, at a date to be fixed subsequently. It will be held in Franconia, in connection with the dedication of a monument recently erected by the descendants of Lieutenant Colonel Jacob Reed, of Revolutionary fame. Dr. Reed will name the other members of the committee."

In compliance with the above resolution and as chairman of the Committee of Arrangements for the fall meeting of the Historical Society, I called to my assistance this committee, members of the Society: President of the Society, Joseph Fornance, Esq.; Vice-President of the Society, Hon. Henry W. Kratz, and Librarian of the Society, Ellwood Roberts, all of Norristown, and Trustee Samuel F. Jarrett, of Jeffersonville, Penn.

A local committee was also appointed (who were not members of the Society), as follows: Rev. B. F. Luckenbill, of Souderton, pastor of the Reformed congregation

of Leidy's Union church; Rev. D. H. Reiter, of Richland Center, Bucks County, pastor of the Lutheran congregation of Leidy's Union church; Dr. Leidy L. Cope, of Hatfield borough; B. F. Alderfer, Esq., of Souderton, and Henry S. Leidy, of Hatfield. These representing Leidy's church and vicinity.

The committee held several meetings or conferences at the residence of Rev. B. F. Luckenbill in Souderton. In due time all arrangements for the occasion were completed. They selected Tuesday, October 8, 1901, as the day for the annual fall meeting and dedication; the exercises to be held in Leidy's Union church (the place of burial of Lieutenant Colonel Jacob Reed). Its location is in Franconia township, Montgomery County, Pennsylvania, one half mile south of Souderton, and two miles west of Hatfield. These latter places are nearby boroughs and railroad stations.

The day selected for the occasion proved to be an ideal one—one of those beautiful and delightful balmy fall days, with a cloudless sky, warm sun, and the air sufficiently cool to be invigorating, pleasing and agreeable.

On the morning of the dedication the people began to arrive early on the scene; and their coming and going kept up the entire day. There were present at this gathering a large representation of members of the Historical Society of Montgomery County and allied societies, and numerous representatives of the Reed, Leidy and other associated families, members of the congregations, prominent people of the vicinity, Philadelphia and other points, and others interested in the society and its work.

In the absence of Joseph Fornance, Esq., President of the Society, Vice-President Rev. Dr. A. A. Marple, presided at the morning session. Rev. D. H. Reiter, pastor of the Lutheran congregation of this church, delivered the address of welcome (which appears elsewhere in this volume). This was fittingly and ably responded to by Dr. Marple, the presiding officer.

At the noon hour the meeting adjourned for luncheon, which was furnished by Mr. Samuel F. Jarrett, Franklin P. Reed, Dr. W. H. Reed and the congregations of the church. It was invitingly and attractively arranged on long tables in the church yard, placed in a single row, beneath the wide spreading trees. This feature was in charge of a special committee, consisting largely of ladies, composed of members of the Reformed and Lutheran congregations. The collation was heartily enjoyed and relished by all who were present. The picturesque and attractive surroundings of the country added enchantment to the occasion. The lunch committee received the commendations of all for their untiring efforts, satisfactory arrangements, and bountiful supply.

The brief interval, after refreshments, was spent in social intercourse and strolling over the ancient and historic grave yard, adjoining the church. Some paid a visit to the old Leidy tannery site and homestead, while others visited places of historical and general interest in the vicinity. The session was then resumed, Hon. Henry W. Kratz, Vice President, presiding.

After the reading of the sketch of the life of "Lieutenant Colonel Jacob Reed" by George W. Hackman, of Philadelphia, a great-grandson, the society adjourned to Colonel Reed's grave in the burying ground, where the dedicatory exercises were held. The granite stone was

handsomely veiled with a huge national flag. The audience solemnly and reverently gathered around the grave, when Rev. B. F. Luckenbill, of Souderton, pastor of the Reformed congregation of Leidy's church, with much fervor and eloquence, delivered an able, impressive and fitting dedicatory address (which appears elsewhere in this volume). At the close of this address the monument being unveiled, the assemblage in chorus sang the patriotic and inspiring National hymn—"America."

The assemblage then returned to the church and the order of exercises were there resumed. At the close of the programme a business meeting of the society followed. At which time among other things the following resolution was offered by Vice-President, Rev. Dr. A. A. Marple, and was unanimously adopted:

Resolved, That the thanks of the Historical Society of Montgomery County are hereby given to the clergy and the congregations worshipping in this Emmanuel's Church, Franconia, for the use of their church edifice, and also for their hospitality.

Resolved, That the thanks of the Historical Society be extended to all, who by music rendered, by papers read or by poems recited, have contributed to the marked success of the annual meeting held this day."

A delightful feature of the occasion, that contributed much to its interest and success, was the musical part of the programme, vocal and instrumental, furnished entirely by local talent, and of a quality that elicited unanimous commendation.

Lieutenant Colonel Jacob Reed

of

Hatfield Township

Montgomery County, Pennsylvania

BY

DR. W. H. REED

NOBBISTOWN, PA.

A BIOGRAPHY, WITH HISTORICAL SETTING
AND INCIDENTAL FAMILY DATA



LIEUTENANT COLONEL JACOB REED.¹

“Lieutenant Colonel Jacob Reed was the most notable figure in Hatfield township during the Revolutionary struggle. He was of German extraction. The name ‘Reed’ having been anglicized from the German Rieth, Riedt, etc.,” writes the historian Edward Mathews. He was an early settler of Hatfield township, Philadelphia county, Pennsylvania: was a prominent citizen, and took a leading part in the township’s settlement and development.

¹ In the *American Daily Advertiser*, published in Philadelphia, Pa., under date of November 22, 1820, is found the following: “Died—In New Britain Township, Bucks County, on the 2d inst. Colonel Jacob Reed in the ninety-first year of his age. He served his country faithfully during the whole of the eventful period of the Revolution—and before the close of the war he was honored with a Colonel’s commission.”

I have been unable to substantiate this statement in relation to my great grandfather’s commission as a colonel from authentic records. The family has always been accustomed to hear him spoken of as “Colonel Reed.” During my investigations of official records extant, I have discovered his commissions as Major and Lieutenant Colonel. The published records of the soldiers of the Revolution is so incomplete that the possibilities are that the above statement of the *Advertiser* is correct, but lacking confirmatory evidence, I have all along refrained from using this as a fact, until such time as it can be determined by official information.

Lieutenant Colonel Jacob Reed was the eldest son of Johann Philip¹ and Veronica (Bergey²) Reed (Rieth). His father was a Palatine who in the summer of 1727 emigrated from Mannheim, Germany, to this country. He arrived in port at Philadelphia, October 16, 1727, in ship "Friendship."



SIGNATURE OF PHILIP REED.

A tracing made from 1727 immigration list, on file at Harrisburg, Pa.

Feronica³ (Bergey) Reed (mother of Colonel Jacob Reed) was born in the Canton of Berne, Switzerland. She with her parents early in the eighteenth century fled from Switzerland on account of religious persecution. They first settled in Germany; but a short time thereafter (1727), it is said, Feronica Bergey (Reed) for the same cause left Germany and came to the Colony of Pennsylvania.

Soon after the arrival of Philip Reed in Philadelphia, in the Colony of Pennsylvania, he made his way out into the frontier settlements, and secured a tract of land of the Penns, and engaged in agricultural pursuits. His farm was located in Salford township—the present location

¹ In "History of Montgomery County" page 1010, edited by the late Colonel Theodore Bean, in the biographical sketch of my father, Michael H. Reed, our ancestor's name is given as "Michael." Records and discoveries since have proven that father was in error in his statement, as his name was "Philip" or "John Philip."

³ In the entry in the family Bible of Colonel Reed it is spelled in the German "Berckÿsin."

² So spelled in her will.

1757

Dec. 31. December

Ich I. Jacob Reed die

bibel auf eine Viertel schilling 27.
Schilling und 6 Pence. Jacob ReedSeptember 3 ten 1783 ist Philipp Reed
mein Vater gestorben sein Alter

war 85 Jahre 7 monat 9 tag

sein Alter war 85 Jahr 7 monat 9 tag

December 13 ten 1792 ist Feronica Reed

meine Mutter eine geborene Berckysin und
Ihre Beerdigung am 10ten beruht gebrach 10 gebrach
war 90 Jahre 10 monat 10 tag
Ihrer Beerdigung am 28 ca: 10ten 1 =A PHOTOGRAPHIC REPRODUCTION OF FAMILY RECORD TAKEN FROM
THE BIBLE OF LIEUTENANT COLONEL JACOB REED.

Translation.

1757 On the 31st of December, I, Jacob Reed, purchased this bible at a public vendue for 27 shillings and 6 pence. Jacob Reed.

On September 3, 1783, my father Philip Reed died. Aged 85 years, 7 months and 9 days. His funeral text was St. John 11 chapt. Verses 25:26.

On December 13, 1792 my mother Feronica Reed died. Aged 90 years and 10 months. She was born a Berckysin [Bergey], in Canton of Bern, Switzerland. Her funeral text was Isaiah 28 chapt. and verse 1.

BIBLIA,
Das ist,
Die Banke
Heilige Schrift
Alten und Neuen Testaments,
Nach
 der rein-reinischen Uebersetzung
Doctor Martin Luthers,
Mit
 des sel. Mannes Lebenslauf und Vorreden,
Inhalt
 jedes Capttels deutlichen Summarien,
 vielen richtigen Parallel- oder gleichen Schrift-Estellen,
 Erklär- und Nutz-Anwendungen,
Nach
 Unterscheidung der Haupte- und Nebste Sprüchen
mit besonderer Schrift-Estellen
auf das Neue Testament;
Uebere
 durch des gottseligen Johann Arnds
Vaterliche von Lesung der Bibel
für bequeme gemacht.
Auf Gnädigste Erlaubnis
 des regierenden Durch Herrn Marggrafen zu Baden-Durlach
Nach
einer Vorrede
 des Hochfürstlich-Marggräflich-Baden-Durlachischen
CONSISTORII,
zu Ehren,
 Allen Seiner vorerwähnten Theilnehmern, des ersamlich in diesen Fürstlichen Ländern
 in geordnetem Format zur gemeinlichen Benutzung des Neuen Testaments.

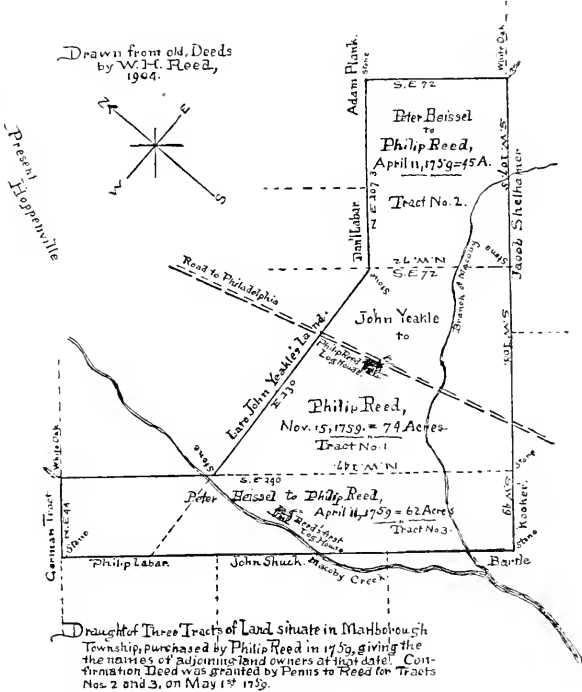


gedruckt und vertrieben
in Straßburg

1745
JUSTUS DEBELS CURSIVUS 1745
Verleger, Buchhändler Carl-Heinrich

TITLE PAGE OF OLD FAMILY BIBLE OF LIEUTENANT COLONEL JACOB REED — PRINTED IN 1745.

would make it in Marlborough¹ Township, Montgomery County, Pennsylvania, and near the village of Hoppen-



EARLY LAND PURCHASE OF PHILIP REED IN MARLBOROUGH.

¹By order of the Court of Quarter Sessions in Philadelphia in 1741, Marlborough township was taken from Salford towship. Philip Reed's farm was included in the detached portion, or the new township of Marlborough.

ville. The early Proprietary Record of land sales prior to 1734, show that Philip Reed at that time owned and paid quit-rent for over one hundred acres of land in Salford Township.

The New Goshenhoppen or Upper Perkiomen region as it was better known in 1727—the period of Philip Reed's entrance into Salford township—was undergoing rapid settlement and development. The influx of settlers were numerous and mostly foreigners, and consisted largely of thrifty and enterprising Germans. This part of the county possessed superior advantages for agricultural and manufacturing purposes. The soil of these valleys was very fertile and of excellent quality, and the numerous creeks furnished an abundant supply of water for motive power, which in time was largely utilized. All classes of early mills and inland industries followed in the wake of settlement and bordered these streams. Grist, flouring, saw, fulling, linseed oil, powder mills and tanyards formed the majority. One or two iron forges were early erected and put in operation here. As a result of this enterprise, the surrounding country rapidly improved; Philip Reed and his family prospered with this development—grew thrifty and accumulated property.

Philip Reed's whole life in America was spent here on his farm in an active and frugal way. As his family of children grew to man- and womanhood, they married and settled about him. Some of them remained for all time near the old homestead; while others removed to different parts of the county and state, as circumstances and conditions led them.

The children of Philip and Feronica (Bergey) Reed married as follows: Jacob married Magdalena Leidy;

Michael¹ married Ann Maria Mowery; Andrew married Ann Maria Leidy (a niece of Magdalena (Leidy) Reed); Catherine married Abraham Arndt; Anna Maria married Michael Welker; Margretha married Theobold Wink; Elizabeth married Joseph Eberhard; and Eva married first Valentine Dickenscheid, and second Joseph Kooken. Philip Reed's sons and sons-in-law all participated directly or indirectly with the American cause during the Revolutionary struggle, with one exception—Valentine Dickenscheid—who died in 1772, before hostilities commenced. Michael Reed was a cordwainer by trade; and his occupation, during hostilities, kept him busily engaged at home manufacturing shoes for the American army. Tradition says, he supplied many of the sufferers at Valley Forge gratuitously.

Jacob Reed resided in Hatfield township, and served in the army as Major and Lieutenant Colonel of a Battalion of Philadelphia county militia during the whole war. Andrew Reed was a resident of Marlborough Township, and was associated with the Marlborough troops, serving them for a long time as their Captain. Michael Welker, husband of Anna Maria Reed, resided in Upper Hanover, and served in the ranks of this township's militia. John Eberhard, husband of Elizabeth

¹ Michael Reed, according to the tombstone over his grave, in Union cemetery, Waynesboro, Franklin County, Pa., was born March 16, 1728, which, if correct, would make him the oldest child of Philip and Fronica (Bergey) Reed. But Fronica (Bergey) Reed's will, made December 24, 1790, not probated, says that Jacob Reed (born 1730) was her oldest child. These figures are at variance. In her will she names but two of her children—the eldest and the youngest. The presumption is the tombstone is incorrect. All other data point to this conclusion. While making a visit to his only son, in Franklin County in 1807, Michael Reed was taken ill and died.

Reed, resided in Gwynedd and served in this township's militia. Abraham Arndt, husband of Catharine Reed, resided in William's Township, Northampton County, Pennsylvania, and was a member of the township's militia and also served as Township Committeeman. Theobold Wink, husband of Margretha Reed, was a resident of Maxatawny township, Berks county, Pennsylvania, and served in this township's militia. Joseph Kooken, second husband of Eve Reed, served as Captain in the Northampton County militia. He was a resident of Upper Milford Township. Philip Reed, the immigrant, was too old to serve as a soldier of the Revolution. His sympathy was with the American cause; he lent his influence for its welfare and contributed means for its support.

Philip Reed was a man of exemplary character. He was held in great esteem and respect by his friends and neighbors. In the church he was active and influential. He and his wife were known as good Christian people, of a kind and affectionate disposition, and, by the Records, were much sought after as sponsors, not only for their grandchildren, but the children of friends and neighbors. He was active and influential in local affairs, and was of a progressive turn. He lent encouragement and support to public movements advanced for the betterment of the community. In business matters, friends and neighbors frequently sought his advice, and on several occasions in the disposition of estates, he was made a beneficiary. His name frequently appears as witness on wills and other documents.

Philip Reed was a member and worshipper of the New Goshenhoppen Reformed church, located about two miles north of his home. As an elder of this congregation he

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REED BURIALS AT NEW GOSHENHOPPEN REFORMED CHURCH:

1—GRAVES OF PHILIP AND VERONICA (BERGEY) REED.

2—A GROUP OF REED GRAVES.

was one of its representatives at the first Coetus of Pennsylvania, held in Philadelphia on September 29, 1747. His name appears in the first recorded list of members extant, 1731. His children were baptized here, and all became members of this congregation.

He died at his home in Marlborough township, at an advanced age, on September 3, 1783. Rev. Frederick Dellicker, then pastor of the New Goshenhoppen Reformed church, preached the funeral sermon, taking for his text: St. John, 11th Chapter, and verses, 25th and 26th:

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

“And whosoever liveth and believeth in me shall never die. Believest thou this?”

His remains repose in the old burial ground of said congregation. A quaint old, moss-covered slab of marble marks the spot, bearing the following inscription, in German:

HIER
RUHET DER LEIB VON
PHILIP RIETH.
war Geböhren der 26^{ten}
Januari 1698, u. gestorben
den 3^{ten} September 1783.
Seines Alters 85 Jahr
7 Monat und 8 tage :

When Philip Reed grew advanced in years, he made disposition of the greater portion of his property among his children—a generally accepted custom with many of the early Germans. His farm, in 1775, he conveyed for

a consideration to his youngest son Andrew Reed, whose, then, adjoining farm and tanyard made them neighbors. After this real estate transaction between father and son, Philip Reed retired from active duties, and resided during the declining years of his life in the old homestead, a log dwelling. His son Andrew had in the meantime erected for himself and family a more modern and commodious stone dwelling on his farm on the opposite side of the road from the old log dwelling, nearby the tanyard. The location of the dwellings thus kept father and son in proximity.

In the recorded list of communicant members of the New Goshenhoppen Reformed congregation, entered in the church book in 1746, by pastor Rev. George Michael Weiss, is found the name of Jacob Reed. As a custom in these early days, pastors in addition to their church work, taught school in a separate building erected for that purpose, connected with the church. This gave the children of the congregation an opportunity of gaining a rudimentary education. It was here Lieutenant Colonel Jacob Reed received his first schooling in English and German.

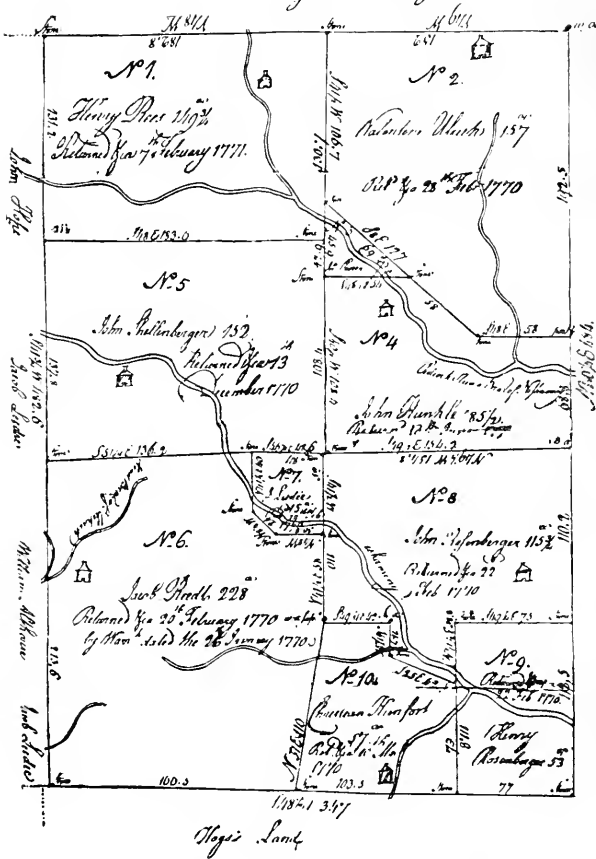
The subject spent his boyhood days at home on the farm. He remained with his parents until of mature age. At this early period of the settlement of this locality, being on the frontier, there was more or less trouble experienced by the early settlers from ravages of predatory bands of Indians. This neighborhood on several occasions was thrown into terror from the proximity of these savages and their threatening attitude. The authorities were appealed to for protection. Colonel Reed, then being but a young man, volunteered his services and

went forth armed, with his neighbors, to drive off the enemy. It is said, that frequently on their way to and from church, these good people carried loaded guns, as a matter of precaution and safety, to guard against surprises from the wily Indian and the wild beast.

Lieutenant Colonel Jacob Reed was born in Salford Township, Philadelphia County, Pa., on June 30, 1730; he died in New Britain Township, Bucks County, Pa., on November 2, 1820. He married Magdaline Leidy in 1755. She was a daughter of the immigrant Jacob Leidy, and was born in Franconia Township, Philadelphia County, on January 24, 1739, and died in New Britain Township, Bucks County, Pa., on August 5, 1804. Both are interred in the old Leidy burial ground located in Franconia Township, Montgomery County, Pa., nearby the borough of Souderton. About 1755—the time of their marriage—they removed to Hatfield Township. At this time he withdrew his membership from the New Goshenhoppen congregation—of which he was a communicant member—and joined the Indian Creek Reformed congregation, of Franconia Township, which was more convenient to his new home, and of which his wife, Magdalena (Leidy) Reed and her parents were already members. After connecting with this congregation he became very active and influential in its affairs, serving it in all capacities as layman.

His earliest recorded land purchase in Hatfield was for two hundred and fifteen acres of land, from Richard and Thomas Penn. The deed was dated February 23, 1770. How many years he resided on this farm previous to his receiving title from the Honorable Proprietaries is unknown to the writer. Other data establishes the fact of

Hatfield



EARLY LAND PURCHASE OF JACOB REED AND OTHERS IN HATFIELD.

his residence in Hatfield as early as 1755—the date of his marriage. This farm is located but a few hundred yards east of Leidy's burial ground, and forms part of the

	<i>Acres</i>	<i>Value</i>
<i>RD 6th April 1770.</i> N ^o 1 Henry Rees	119 ¹ / ₂	£11. 13 and allowances
2 Valentine Wood	157	148.. 18
3 John Conner	77 ¹ / ₂	7.. 49
4 John Finkle	85 ¹ / ₂	80 ¹ / ₂
5 John Wittenberger	152	143 .. 63
6 Paul Hendb	238	215.. 13
7 Barbara Lenth	13	14 .. 23
8 John Wittenberger	115 ¹ / ₂	109 .. 31
9 Henry Wittenberger	53	50
10 Christian Ruckfort	51	53 .. 122
	<u>1020 ¹/₂</u>	<u>962 .. 119</u>

The Draught of a Tract of Land Situate in the Township of Hatfield, in the County of Philadelphia containing One Thousand Twenty Acres and a Quarter Belonging to the Honorable Proprietors now in the Possession of the above Named Persons being Numbered from 1 to 10 inclusive Referenced and Divided as to the annexed Draught the 14th, 15th & 16th days of November 1769 by Order of Richard Hochley Esq^r

J^o Lukens Esq^r

EARLY LAND PURCHASE OF JACOB REED AND OTHERS IN HATFIELD.

Western extremity of Hatfield Township, bordering on Franconia Township. It was bounded on the west by

his brother-in-law, Jacob Leidy's farm, making them adjoining neighbors, although their farms were located in different townships. In recent years this farm of Colonel Reed's has been divided into several smaller farms to suit purchasers.

He early improved his farm in Hatfield with suitable buildings constructed of logs. Part of the primitive old dwelling still stands, and is tenanted by Abraham Gehman, the present owner of the homestead. This was the family residence during the critical period of the American Revolution.

In 1793 Lieutenant Colonel Jacob Reed sold his Hatfield farm to his neighbor John Rosenberger, and with his family removed to a farm that he already owned, located in New Britain Township, Bucks County. This Bucks County farm bordered the county line and was situated about one mile east of the present Colmar station. It was at this place his wife, Magdalena (Leidy) Reed, died in 1804. Colonel Reed also died here in 1820, at the advanced age of ninety-one years.

This couple were blessed with a family of nine children, namely—Philip; Jacob; Margaret (married Jacob Redline); Elizabeth (married Jacob Convear, who was a soldier of the Revolution, and a member of Captain Philip Reed's company of Hatfield militia); Catharine (married William Lindsay, who became an early pioneer and died in the state of Ohio); Magdalena (married Jesse Wilson); Eve (married Wendle Fisher); John; and Andrew (the grandfather of the writer). Wendle and Eve (Reed) Fisher were the parents of Rev. Samuel Reed Fisher, D.D., late an eminent divine, and editor and publisher of the *Reformed Church Messenger*, of Philadelphia, Pennsylvania.

Local historians say Lieutenant Colonel Jacob Reed was in his day a man of great prominence. He was active and influential as a citizen, filling a number of positions of public trust in the vicinity in which he lived. In the church he also took a deep interest. After his removal to New Britain Township, Bucks County, he was active and influential in the organization of the congregation



SILHOUETTES OF WENDLE & EVE (REED) FISHER.

and the erection of the Hilltown Reformed church building, in which congregation he retained an active membership until his death.

He always took a prominent part in the affairs of the congregations with which he was connected, serving them as elder, trustee, etc.

“Lieutenant Colonel Jacob Reed's great interest in the

American Revolution made him a prominent figure in Hatfield during that period. His great activity in the American cause made him a mark for Tory and British vengeance. He served his country as an officer of the Philadelphia county militia throughout the whole Revolutionary struggle."¹

* * * * *

As long as the Provinces belonged to the English Crown, so long it seems, they were involved with wars of the Mother country in America. Three times during this period was war proclaimed between England and France, and, as the French had possession in Canada and were leagued with powerful tribes of Indians, as often the Colonies became the theatre of hostile operations. The third or last of the wars between these two countries was known as the "French and Indian" war. In this war the Colony of Pennsylvania, as a dependency of England, largely contributed means and soldiers to the cause. One of the most distressing encounters with the enemy and loss to the English and her subjects during the war was within the borders of this Colony. There were many hostile insurrections of the Indians of a local and general nature within her borders that also involved the Province in troubles; and, as frequently, were levies made of Pennsylvania for volunteers to assist the Mother country and local authorities to down these hostile demonstrations. The Provincial Troops were frequently called upon to assist in the restoration of order, quiet and peace. It seems that the period of settlement of this country was largely a period of wars, and that the Colonial Troops by virtue of their training as frontiersmen with the use

¹ Edward Mathews' "History of Hatfield Township."

of a rifle and in warfare did good and effectual service as soldiers for their mother country, province and people. The extant, incomplete rosters of the Provincial Troops—particularly of Pennsylvania—are of such a character, that those of the colonists who did actual service as soldiers during that period, are not given the recognition they deserve, except in a comparatively few instances. When the war of Independence was declared between the Colonies and England, the training these local troops received as soldiers and frontiersmen in the Provincial army gave them experience which qualified them better to fight their own fight of freedom than otherwise would have been the case.

The declaration of actual hostilities between the two countries necessitated an army of formidable strength for the United States, both for offensive and defensive operations. The available organized troops for the service of the United States were few, and these were poorly equipped as a fighting body. They were formed mainly and hastily into two classes—those of the line or regulars, and the local troops or militia. The militia was organized largely for home defence. When the call was made by Pennsylvania for troops for the different classes of service, many volunteers were forthcoming. The State, in the beginning, hastily enacted militia laws to meet contingencies. In the organization of these State troops, those soldiers of the rank who had experience in warfare and the management of troops during the colonial era, were generally chosen, or appointed to command. It was owing, presumably, to such service in the Colonial army, that Lieutenant Colonel Jacob Reed was qualified for

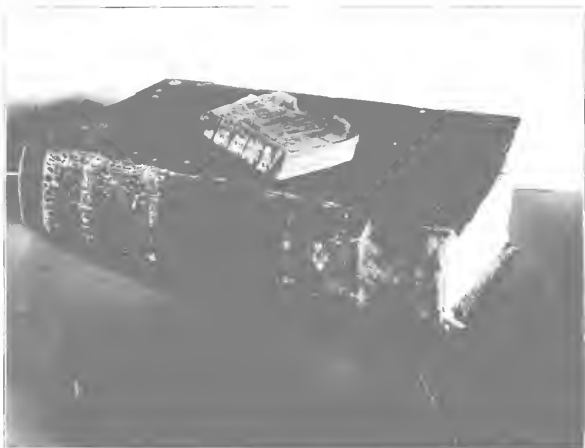
the position he was chosen to fill, as a military commander for these State troops.¹

The printed and accessible muster rolls of the old associators—the first militia troops of Philadelphia county, organized after the war began with England—are very incomplete and imperfect; the official data of enrollment of officers and men is simply fragmentary. The particular part in which Lieutenant Colonel Jacob Reed figured with these troops, during this period, cannot definitely be determined at this time. Family tradition of a convincing character says he participated in the first battle of Trenton, New Jersey, December 26th, 1776.

An old letter has but recently come into my possession, written by Colonel Reed's son, Jacob Reed, Jr., to his brother, Andrew Reed, in reply to an inquiry pertaining to their father's military service in the Revolution. The letter is very concise but incomplete. Like many such, written so long—fifty years or more—after hostilities ceased, at an advanced age, and at a time when his faculties were declining, it contains historical inaccuracies. I have taken the liberty to correct several of these, but in

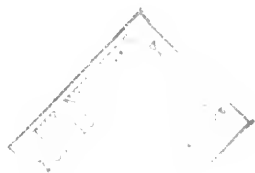
¹The following story I have heard my father relate on a number of occasions, pertaining to his grandfather, Lieutenant Colonel Jacob Reed, as an officer of the Revolution. Father makes use of this fact in connection with the life given of his grandfather in his biographical sketch, in the History of Montgomery County, by Colonel Theodore Bean, page 1011: "Again on another occasion, while the British were lying in Philadelphia, they engaged in a marauding expedition to his home while he was on a furlough, and took him prisoner. They were about firing a gun already pointed at him when the British officer's wife interfered and saved his life."

When father heard the story from his grandfather's lips he was a mere lad and it was easy for him to have gotten the two wars mixed. Nevertheless the event occurred, but the time and place is the mooted question. The character of the event naturally associates this circumstance with the Indian or Colonial wars.



1—PRAYER BOOK AND FAMILY BIBLE OF LIEUT. COL. JACOB REED,
IN POSSESSION OF DR. W. H. REED.

2—MILITARY HAT AND SWORD OF LIEUT. COL. JACOB REED,
IN POSSESSION OF MRS. PHILIP REED, PHILADELPHIA.



doing so I have not in any way detracted from the facts as set forth in the original.¹

SUGAR CREEK TOWNSHIP, STARK COUNTY, OHIO,

May 27, 1834.

To You Much Beloved Brother:

* * * And you desire to know of father in reference to his Revolutionary service. I proceed to inform you that he was present at the battle of Brandywine, at the battle of White Horse and at the battle of Germantown. This was his first tour. His Major General was Armstrong. His Brigadier General was Potter. Hiester was Colonel, father was Lieutenant Colonel, and one Moore was Major. His second tour was at [after] Burgoyne's surrender [taking up the convention troops at Sherrard's Ferry, on the Delaware], thence to Taneytown, Maryland. But how long a time the marching of our army and that of the surrendered army occupied in going to Taneytown, I know not. In going to Taneytown (brother) Philip accompanied father, which is all Philip was in the army. Father's first tour was two months, but I do not remember how long a tour that was when he went to Taneytown in Maryland. I myself was out with the militia, going to Trenton, New Jersey, in 1780. * * *

Your Faithful Brother,

JACOB RIEDT.

To Andrew Riedt,

Hilltown Township, Bucks County, Pennsylvania.

It is a well known fact to all local historians that the early organization of the Pennsylvania militia was anything but thorough and complete. The masses of the

¹Colonel Reed's uniforms, accoutrements, arms and camp equipage were retained by the family until within a few years, when unfortunately, from relaxed interest, these precious relics became scattered, and now, with the exception of a few, are lost to the present generation of descendants.

troops lacked military training and discipline, from unfortunate circumstances. As a result of these deficiencies, they did not prove a success at first, as reliable fighting material. They were hardy and able-bodied men, but lacking in military training and organization, and were not a success in an open encounter with the enemy.

Historian Preston Westcott, in his history of Philadelphia, writing of this state of affairs in 1777, says: "The Association system, after experiencing its effect from the beginning of the war, was admitted to be too uncertain to be depended upon in case of emergency. The conduct of the Philadelphia (county included) Associators at Amboy in the preceding summer was not half so bad as that of some of the companies from the county after the battle of Princeton, some of whom deserted in full bodies, leaving only their officers, and in one case spoken of by General Putman only a Lieutenant and a lame man. The time had now come for the establishment of a regular body of troops. And to that task the Pennsylvania Assembly addressed itself. A militia bill was prepared and passed. It provided that the city and county of Philadelphia and the various counties throughout the state should be divided into districts, each of which should have within it not less than 680 men fit for militia duty. Over these divisions were placed Lieutenants from each city and county, and sub-Lieutenants for each district. Each district was sub-divided into eight parts or companies, and each district was to elect its Lieutenant-Colonel, Major, Captain and other officers. The Lieutenants and sub-Lieutenants took lists of all of the inhabitants of their districts, collected the fines and superintended generally the execution of details of the law."

The companies were divided into classes, and provision made for calling out the classes as they were wanted. Persons enrolled, who refused to parade when ordered, were to be fined 7 s. and 6 d. per day; officers absent, 10 s. per day; non-commissioned officers and privates, 5 s. per day. On field days officers not attending to be fined 5 £ and non-commissioned officers and privates, 15 s.

Companies were to be exercised upon two days in April, three days in May, two days in August, two days in September and one day in October, of each year. Battalions were to parade one day in May and once in October. In case of loss of limb by militia men in service, the state undertook to pay half the monthly pay to the sufferer. According to the provisions of the Act of Assembly, Philadelphia county was divided into seven Battalion districts.

“The appointed officers of the county were, William Coates, Lieutenant; Jacob Engle, Samuel Dewees, George Smith, Archibald Thomson and William Antes, sub-Lieutenants.”

“The First Battalion comprised the townships of Upper Salford, Lower Salford, Towamencing, Hatfield, Perkiomen, Franconia and Skippack.”

Agreeable to the direction of the new militia law of the Commonwealth of Pennsylvania, the Lieutenant and sub-Lieutenants for the county of Philadelphia as soon as possible after their appointment held an election of the several Battalion districts for field officers, and made their return to the Supreme Executive Council on the 22d day of April, 1777. The officers elected to serve the First Battalion were: For Colonel, Daniel Hiester, Jr., Esq., of Salford Township; Lieutenant Colonel, Jacob Reed,

Esq., of Hatfield Township; Major, Jacob Markley, Esq., of Perkiomen Township. Commissions were granted to the Battalion officers on May 6, 1777.

ROSTER OF 1ST BATTALION OF PHILADELPHIA COUNTY MILITIA, CREATED UNDER THE NEW MILITIA LAW, 1777.

Seven Townships were in this Battalion District—these were divided into Eight Military Companies, Skippack Township furnishing two Companies, as follows:

Colonel—Daniel Hiester, Esq., of Salford Township.

Lieutenant Colonel—Jacob Reed, Esq., of Hatfield Township.

Major—Jacob Markley, of Shippack and Perkiomen Townships.

<i>Township.</i>	<i>Captain.</i>	<i>1st Lieut.</i>	<i>2d Lieut.</i>	<i>Ensign.</i>
1st Co., Lower Salford,	Wm. Tennis,			
2d Co., Franconia.	John Cope,	Conrad Siple,	Thomas Syner,	John Gerhard.
3rd Co., Upper Salford,	Philip Gable,			
4th Co., Skippack,	William Bull,	James Bean.	Benj. Pawling.	
5th Co., Skippack.	Isaac Sahler,			
6th Co., Towamencing,	Benj. Weaver,			
7th Co., Perkiomen,	Peter Schreiner,			
8th Co., Hatfield.	Andrew Morgan.			

"Perkiomen Region," Vol. 1, p. 108.

The chosen battalion officers immediately assumed command of their troops and set themselves to the task of making them as reliable and efficient fighting material as possible. The men were placed under thorough military training and discipline, in compliance so far as possible, with the true meaning and intent of the new militia law.

* * * * *

It was the latter part of the year 1776 and in the beginning of the year 1777 before the campaigning of the two armies virtually terminated hostilities in Upper New Jersey. In these engagements the Philadelphia County and City Associators actively participated. After the defeat of the enemy at the battles of Trenton, Princeton, etc., the enemy then fell back and took up their station at

New York. In the following summer—in July—after the important campaign in Upper New Jersey, Sir William Howe's army was on ship board in the harbor of New York and made ready to sail. His objective point of destination was unknown to the Americans. He first sailed to Sandy Hook, thence southward slowly, entered the Chesapeake bay, and on the twenty-fifth day of July landed his troops at the head of Elk river, in Maryland.

Now came a busy and exciting time for the newly organized Philadelphia county militia. The enemy was about to invade Pennsylvania in an attempt to capture Philadelphia—the seat of the American government—and demoralize her troops. The foe in their midst meant the destruction of property, pilfering, foraging and laying waste of the homes of the loyal people.

The local troops responded promptly to orders, and marched to the front in defence of their country. They now experienced active and rough field service, and saw hard fighting for some time. For several months exciting and distressing times prevailed. As long as the enemy remained in this locality, there was neither rest nor safety for soldiers or civilians either in the field or at their homes.

The whole body of the Pennsylvania militia was at this time in the field and under command of Major General John Armstrong. His Brigadier Generals were, John Caldwell, James Potter, Samuel Meredith, and James Irvin. Colonel Hiester and Reed's battalion was under the subordinate command of Brigadier General James Potter. These militia, newly organized, took up their position on the banks of the Brandywine creek in Chester County, in conjunction with the Continental army,

under the command of General Washington, and there offered their first determined effort to resist the invading army.

By an overwhelming and superior force the American army was defeated and compelled to retreat.¹ General Washington fell back with his army, passing through Darby, then across the Schuylkill river to Germantown, and rested to refresh his men. The Pennsylvania militia were then divided and ordered to different positions to defend Philadelphia, and the main roads and fords along the Schuylkill river, as high up the stream as Swedes' ford, now Norristown. Defences at these places were hastily constructed or thrown up by our troops to prevent the enemy from crossing the stream, thereby making easy entrance into Philadelphia impossible.

The battalions of Colonel Hiester (with Lieutenant Colonel Jacob Reed commanding), Colonel Curry, Colonel Antes, and Colonel Dewees, Philadelphia County militia, were to rendezvous at Swede's Ford, Norristown. Here on a knoll, bordering and overlooking the Schuylkill River, these militia forces hastily threw up entrenchments, planted cannon, and presented a formidable front. This means of defense proved effectual, for, when the enemy made their appearance on the west bank to cross

¹ There is a tradition that Lieutenant Colonel Jacob Reed, during this engagement, had his horse shot from under him, but he escaped uninjured.

² A number of years ago, one of the cannon that was hastily planted for defence at this point by our troops during this period of the Revolution, was uncovered by a freshet. It was found to have been spiked, and was in an excellent state of preservation. The gun was removed to the town, bored out, and for many years used by her citizens to fire Fourth-of-July salutes. The gun subsequently disappeared, and I believe found its way to the scrap iron pile, and was melted.

at this point, they were unable to do so, fell back and retraced their march inland.

After a few days of rest at Germantown, General Washington with his main army recrossed the Schuylkill River and moved in the direction of the British forces. The armies met in battle on the morning of September 16, 1777, at White Horse Tavern, in Chester County. In the meantime a portion of General Armstrong's command, including part of the Philadelphia County militia, that had been stationed at the posts along the Schuylkill River, rejoined Washington's command in this movement. In this bout with the enemy, Lieutenant Colonel Jacob Reed and his command participated. General Washington met the enemy with the full determination of preventing General Howe's further advance on Philadelphia. After the battle was fiercely joined, a terrible rain storm set in, drenching the men and ammunition and miring the ground to an impassable extent, thereby rendering both armies unfit for further action. Washington then fell back with his army in the direction of Warwick furnace, Chester County. General Howe subsequently advanced with his troops and crossed the river unobstructed at Fatland (Valley Forge) and Gorden's (Phoenixville) Ford. His advance guard made their entrance into Philadelphia on September 28, 1777, without further obstruction or opposition. This opportune arrival of the enemy into Philadelphia county and city was heralded with much joy by British citizen subjects and their Tory friends. They welcomed the British forces with exaltation of joy, offering them supplies—some joining the army of the enemy, others furnishing information, and acting as spies, etc. In

¹ Letter of Jacob Reed, Jr.

the wake of the British army to Philadelphia city, led by these spies, American officers and defenders of the Revolutionary cause were made the object of Tory vengeance and hatred by having their property stolen and destroyed. Notable instances are Colonel Dewees' Forge and buildings at Valley Forge, Colonel Thompson's Inn at Jeffersonville, Colonel Bull's Mill and other buildings at Norristown.

Tory vengeance and hatred now grew to such an extent and became so disagreeable and obnoxious to all loyal citizens in Philadelphia county—that the American government officially determined, if possible, to subdue or abate it by enacting laws and adopting other harsh and effective measures. These only partly proved effectual.

At the approach of the British army on Philadelphia, the State Assembly removed to Lancaster City, and there secured its first quorum in the second week in October, 1777. One of the first acts of this body after convening was the passage of an Act creating a "Council of Safety." This law gave the new body extraordinary powers, especially to seize property, levy troops, to punish traitors, etc. One of the first acts of the Council of Safety was the passage by them, of a "Confiscation Ordinance" directed against the personal estate of such of the inhabitants of the Commonwealth, who had abandoned their families or habitation and joined or should join the British Army, or who supplied it with provisions, intelligence or other aid.

To serve the County of Philadelphia the following named Commissioners were appointed—Colonel William Antes, Colonel Robert Loller, Colonel James Stroud, Colonel Daniel Hiester and Colonel Archibald Thompson.

From the beginning, the duties of these officers were laborious and oftentimes disagreeable. Homes of their neighbors and friends had to be invaded and the guilty punished. They were in the beginning slow in executing their prescribed duties, to such an extent that the following letter of reproof was forwarded to President Wharten of the Supreme Executive Council by General Joseph Reed:

* "HEADQUARTERS, JAMES NORRIS, 17
miles from Philadelphia, on the
Skippack Road, October 30, 1777.

Sir:—

The seizure of the property of the estate of those who join the enemy is highly necessary, and I think should extend to those who voluntarily serve them as spies, guides, pilots or execute any other office under them. The burning of houses of those who act vigorously in the Militia, receive stores etc. is attended with the most ruinous consequences and ought to be prevented by all possible means. I have mentioned it here, but amid other business it has not been sufficiently attended to. It appears to me to be an indispensable duty of the Board at which you preside to protect as much as possible those who are employed in your service, etc. * * *¹

Alarming and exciting times now prevailed in this locality. The Philadelphia county militia were neither safe in the field nor at their homes. Enemies to the American cause were lurking everywhere. The British army were in their midst—at their doors, and many of their neighbors who differed in their views on the war were their enemies. The country was overrun alike by friend and foe; houses of patriots were plundered and destroyed; and dread filled their loyal hearts, for now neither property nor life was secure or safe.

¹ "Life and Correspondence of President Joseph Reed," Vol. I., p. 332.

While riding along the highway, on his way from his home to rejoin his troops, Lieutenant Colonel Jacob Reed narrowly escaped death at this period. An enemy lying secreted in a fence corner by the roadside, leveled his musket at him and fired. The bullet grazed the Colonel's head. The fleet horse he was riding scared at the unexpected report, and before the Hessian had time to reload his musket, he was carried beyond the reach of further danger.

* * * * *

After a short rest at Warwick, Chester County, General Washington with his troops, including several thousand Pennsylvania militia, crossed the river Schuylkill at Parker's Ford into Pottsgrove Township, Philadelphia County. The militia under command of General Armstrong took up quarters in the neighborhood of the Trappe; while the Continental army encamped on the banks of the Perkiomen near Pennepacker's mills.

After the American army had rested, and had been put in military shape, with necessary supplies and ammunition, they moved slowly in the direction of Philadelphia. On October 4, 1777, the battle of Germantown was fought; the American forces were again defeated by the British soldiery, and again fell back to the northern part of Philadelphia county—the neighborhood of their former camp grounds, on the banks of the Perkiomen—hungry and exhausted.

Resting for awhile Washington once more had his army under way—again moving in the direction of Philadelphia. About the twentieth of October, 1777, they arrived in Whitemarsh Township, and entrenched themselves on Camp Hill—a precaution against any sudden

or unexpected attack of the enemy. General Howe learning of General Washington's approach moved his forces out of Philadelphia in the direction of the American camp, and attempted a surprise. This movement of the enemy was frustrated by General Washington with his forces, who were already entrenched, and prepared to warmly receive them. The story of Lydia Darrah overhearing the plans of the proposed capture of the American forces by the British commanders at her home in the city of Philadelphia, and, by strategy communicating the same to General Washington, whereby the British were non-plused and defeated, by the American commander, is familiar to all. After a slight skirmish the enemy soon learned that their set plans had been discovered; and returned to their quarters in Philadelphia.

It was now the middle of December, and winter fast approaching, General Washington concluded, after consultation with his advisors, to go into winter quarters with his army at Valley Forge, located on the west banks of the Schuylkill river, some twenty-five miles northwest of Philadelphia.

This period of the war of the Revolution was a critical and severe one to the Philadelphia County militia. From the time the British forces landed at Elk river, Maryland, and fought their way by degrees into Philadelphia, until after General Washington and his men's safe entrenchment in their winter quarters at Valley Forge, these local troops knew nothing but constant military duty and active field service.

Lieutenant Colonel Jacob Reed was at this time commander or acting Colonel of the First Battalion of the Philadelphia County militia. Colonel Daniel Hiester was absent from the State.

The following abstract of a letter from the "Commissioners to seize Personal Estates," to his Excellency Thomas Wharton, Jr., President of the Supreme Executive Council, explains:

" PHILADELPHIA COUNTY,
November 18, 1777.

Sir:—

As we the subscribers together with James Stroud and Daniel Hiester, are appointed by the Honorable Council of Safety, Commissioners for the purpose of seizing on the personal estates of such of the inhabitants of the County of Philadelphia, as have or hereafter shall abandon their families or habitations to join the army of the King of Great Britain, etc. And as the said James Stroud refuses to serve as a Commissioner for said purpose and said Daniel Hiester *has been for a considerable part out of the State on business and it is not known when he will return*, therefore, there appears to be much business to be done by the Commissioners of the County, we request the Honorable Council, if they think proper, to add Colonel Wm. Dean, Dr. Archibald McClean and Colonel George Smith to the number of Commissioners already appointed for the County of Philadelphia, which if the Council sees proper to do—for we have need of their services immediately."

(Signed),

ROBERT LOLLER,
WILLIAM ANTES,
ARCHIBALD THOMSON."¹

The absence of Colonel Daniel Hiester from the State during this critical period of the new nation's affairs, was due to the capture of his brother-in-law, Jonathan Hager, by the British, and his incarceration in prison at Halifax, Nova Scotia, whither he had gone by a long overland trip to effect his kinsman's release. In these efforts he was but partially successful. During the journey, Colonel

¹ See " Pennsylvania Archives," First Series, 1777, p. 13.

Hiester met with innumerable delays consequent to difficult travelling and slow official action, and did not succeed in returning to his home and command until in the early part of the year of 1778.¹

A thorough search for dates and facts pertaining to the Philadelphia County militia and their field operations, of the fragmentary records that remain of the Revolution, reveals the lack of detail they present to the student of local history, as well as a somewhat confused and disconnected state of affairs. It is only by compiling a series of abstracts and putting them together piecemeal that we are able at all to get anything like a tangible or a connected story.

Only by tracing the movements of the American army from orders, letters, statements, etc., of Major General Armstrong and Brigadier General James Potter—the latter having the subordinate command of the First Battalion of the Philadelphia County militia—are we able to get anything definite bearing on the services of these troops, during this critical period, the fall, winter and spring of 1777 and 1778.

During these events it appears that Colonel Reed and his command were kept extremely busy. After the battle of Germantown, General James Potter's² brigade, including Colonel Reed's battalion, was assigned to guard duty and to annoy the enemy, with headquarters on the west banks of the Schuylkill river, bordering Philadelphia. Their lines extended from lower Montgomery and Chester counties as far southward as the river Delaware, in the direction of Wilmington in the State of Delaware.³

¹ See "Perkiomen Region," Vol. I., p. 124.

² "Pennsylvania Archives," First Series, Vol. V., p. 673.

³ "Pennsylvania Archives," First Series," Vol. V., p. 718.

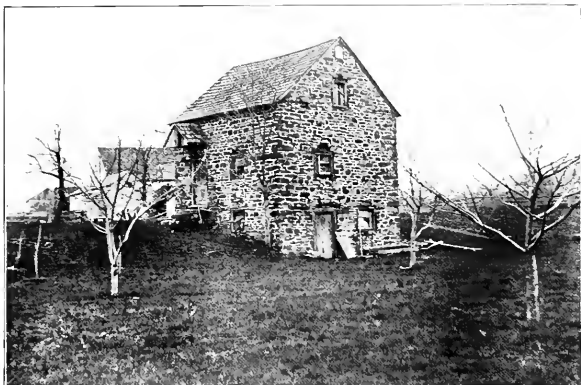
While stationed here these troops did good and efficient service. They largely prevented the carrying into the city of market and other supplies to the British troops by the Tories and their friends; they also barred communication with the outlying districts, and frustrated many attempted marauding expeditions into the country by the British forces.

* * * * *

We will now retrace our steps. It was in November of 1777, when General Washington with his army made the second advance on the enemy in Philadelphia. In Whitemarsh he made a temporary stand. The British, we learn, attempted to surprise and capture his army. The Philadelphia County militia under command of General Potter participated in these movements. A portion of General Potter's command, including the First Battalion of Philadelphia County troops, under the command of Lieutenant Colonel Jacob Reed, were withdrawn from the west side of the Schuylkill river,¹ and ordered to march in the direction of the British forces at Chestnut Hill, by way of the Barren Hill church, for the purpose of annoying the enemy on the left. The prompt and efficient service thus rendered by these militia forces on this occasion, received special recognition and commendation, from their commander-in-chief, General George Washington.

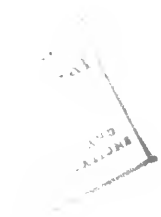
General Washington's whole army on December, the 11th, 1777, broke camp at Whitemarsh and moved in the direction of Matson's Ford (Conshohocken) where a small portion of his army crossed the Schuylkill on a temporary bridge that had already been constructed over the

¹ "Pennsylvania Archives," First Series, Vol. VI., pp. 98 and 99.



1—EARLY HOME OF ANDREW REED, OF MARLBOROUGH TOWNSHIP, PHILADELPHIA (NOW MONTGOMERY COUNTY). THE DATE STONE READS:—"A. N. O., 1777, ANDRIEAS RIED."

2—TOMBSTONES OF ANDREW AND ANNA MARY (LEIDY) REED, IN NEW GOSHENHOPPEN REFORMED CHURCHYARD, MONTGOMERY COUNTY, PENNA.



river. At this juncture it was discovered that a body of the enemy of some (it was said) 4,000 strong under command of Lord Cornwallis possessed themselves of the heights on both sides of the road leading from the Schuylkill river through the defile called the Gulf. The militia under General Potter, who formed the advance guard at this juncture did a commendable act by throwing themselves between the British and Washington's army, thereby dividing and retarding the enemy's progress and intended capture. General Washington reunited his forces and moved up, on the east side of the river Schuylkill, to Swede's Ford and camped for the night in a semi-circle. A bridge made of wagons and rails was thrown across the river, and on the following day (Dec. 12th, 1777) the American army crossed and marched to the Gulph, where they remained in camp until the 19th of December, 1777, the date of their going into winter quarters at Valley Forge. The timely movement of General Potter's small command in defeating the movements of the British at the Gulph, whereby the American army was saved from a probable surprise and defeat, was much appreciated by General Washington, who, in a subsequent report of this action, says: "They (British) were met at their advance by General Potter with a part of Pennsylvania militia, who behaved with bravery and gave them every possible opposition, till he, General Potter, was obliged to retreat from superior numbers."¹

Lord Cornwallis, after failing in the intended capture and crushing of the American army, collected a great deal of forage, and returned with his troops to Philadelphia on the night of December 11th, 1777.

¹ "Washington's Itinerary," p. 108.

General Potter followed, and as soon as the British troops disappeared within the city, again stationed his forces on the west side of the Schuylkill river, for observation, guard duty and protection of the outlying districts against marauding bands. At this juncture of the war, foraging parties of the enemy, outside communication with Tories, carrying of supplies into Philadelphia by the enemy's friends, was on the increase. To prevent this and to capture the guilty, General Potter's forces were distributed over a wide range of territory, and were kept exceptionally busy and constantly on the alert. A number of minor skirmishes with these bands of marauders followed.

On December 28th, 1777, General Potter writes President Wharton: "We have also taken a number of deserters, * * *¹ on Tuesday last we took 13 of the British Light Horse and 10 of their horsemen and the next day took two more of their horses and three of their riders and prevented them from plundering the inhabitants as they usually do."

On or about the fifth day of January, 1778, the time of service in the field of the masses of the Pennsylvania militia (including Philadelphia County), expired. These were discharged, and returned temporarily to their homes. General Potter, at his own solicitation, was granted a furlough, and Colonel Lacey succeeded him for the time in command, as Brigadier General. The militia now pressed into active service were but few, and comprised mainly Light Horse. These were stationed on the several roads leading into the surrounding country from Philadelphia, for the purpose of gaining intelligence of the enemy, and to arrest marauding expeditions, and prevent supplies

¹ See "Pennsylvania Archives," First Series, Vol. VII., p. 141.

of food and fuel being carried into the city for the British troops. The country between the Schuylkill and Delaware was patrolled by militia selected largely from other counties of the State. These acted in detached parties, and were posted on all of the main thoroughfares leading from the outlying districts into the city.

The winter passed on heavily without a conflict of any magnitude between the opposing forces. The various classes of Philadelphia County militia were exercised and trained by their commanding officers, as the law prescribed, and in accordance with orders from their superior officers. These were exciting times for these troops; training, concentrating to check rumored movements of the enemy, and to keep down the activity of emboldened Tories. These with the American army encamped in their midst, to be fed and clothed, taxed heavily the resources, patience, and loyalty of the citizens and troops of this community.

The famishing condition of the American army at Valley Forge, which the neighboring populace was so piteously invoked to relieve, grew as time dragged on extremely distressing. This serious and lamentable condition of affairs is best expressed by a letter in General Washington's own language, to Governor Clinton, as follows: "For some days past there has been little less than a famine in camp. A part of the army has been a week without any kind of flesh, and the rest three or four days. Naked and starving as they are, we can not enough admire the incomparable patience and fidelity of the soldiery, that they have not been ere this excited by their suffering to a general mutiny and dispersion."¹

¹ "Washington's Itinerary," p. 119.

On December 20, 1777, General Washington issued the following proclamation:

“By his Excellency General George Washington, Esq., General and Commander-in-Chief of the forces of the United States of America.

A Proclamation.

“By virtue of the power and direction to me specially given, I hereby enjoin and require all persons residing within 70 miles of my headquarters, to thrash out half of their grain by the first day of February, and the other half by the first day of March next ensuing, on pain in case of failure of having all that shall remain in sheaves, after the periods above mentioned, seized by the commissaries and quartermaster of the army, and paid for as straw.”

“Given under my hand at Headquarters near the Valley Forge, in Philadelphia County the 20th day of December, 1777.¹

GEORGE WASHINGTON.

By his Excellency's command,
Robert H. Harrison, Secretary.”

In response to this promulgated edict all loyal citizens of the surrounding country—including this neighborhood where we stand to-day—contributed their share of scanty stock of provisions and clothing, to the starving and destitute army at Valley Forge. Your loyal ancestors and our loyal ancestors were of the number to divide their limited supplies and possessions garnered and acquired under trying and adverse circumstances to these suffering and destitute soldiers. Yes, garnered and acquired too, when the heads of families were called away so frequently from the field of labor at home to the front,

¹ “Life and Correspondence of President Joseph Reed,” Vol. I., p. 355.

in performance of military duty. The division of their scanty means with their brother soldiery almost brought destitution and starvation in the midst of their very homes. It was only after the adoption of the most rigorous means of economy, and neighborly division of food supplies, that the season was bridged over by these good people, until new crops were grown and harvested to relieve the drained and exhausted supply.

The struggle for liberty with its deprivations was now telling hard on the community. Those who were divided and waning in their opinions, were beginning to lean against the American cause. The Tories with their friends—the British—so near at hand received encouragement in their activity, and were winning sentiment in their favor. Even leaders of the American cause began seriously to realize the impending danger. The loyal troops and leaders not only had men to stand before to fight with arms, but with voice and persuasion, they were also compelled to fight endangering sentiment.

General Joseph Reed, of Philadelphia, who, with his family at this period of the war became a resident of this neighborhood, writes of the state of affairs, to President Wharton of the Supreme Executive Council, under place and date of:

NORRITON, December 13, 1777.

“ * * * The situation of the country from Delaware and Schuylkill (Rivers) is very distressing, and loudly calls for attention and help from some quarter. I fear the chief Whig (loyal) inhabitants must fly, as there is no other cover than General Armstrong with about one thousand militia, many without arms and not a single troop of horse. This weak condition has obliged him to retire twenty-five or thirty miles back from town, so that after this day there will be a free

communication. The consequences of which are not for me to dwell upon. * * * I shudder at the distress of inhabitants who either must submit or suffer much hardship. * * * ”¹

Of this alarming situation, later on the same authority writes more in detail, to President Wharton. We perceive by the tone of this letter how serious and distressing this state of affairs was now growing, and how hard it was becoming for loyal citizens to remain at their homes and keep true and steadfast to the American cause.

CAMP AT VALLEY FORGE,

February 1st, 1778.

“ * * * * The intercourse between the country and town (Philadelphia), has produced all of the consequences foreseen by many in the beginning of the winter. The supply of provisions to recruit and refresh our enemies (by the tories), I count the least pernicious. The minds of the inhabitants are seduced, their principles tainted, and opposition enfeebled; a familiarity with the enemy lessens their abhorrence of them and their measures; even good Whigs began to think peace, at some expense, desirable. The currency for twenty miles round the town stagnates; the hope of getting to market with their produce induces them (the tories) to keep it back, and deny they have it. The hope of checking it by Continental troops, I give over, they are so few in number, so much in need of refreshment, and those on duty have in many instances proved so corruptible, that we should delude ourselves if we depended on their exertions. There needs no stronger proof of this than that the intercourse on this side of the Schuylkill, though upon account of the river more easy of interruption, is the greatest. I see plainly, that unless it is committed wholly to the militia, nothing effectual can be done. * * * ”²

¹ “Life and Correspondence of General Joseph Reed,” Vol. I., p. 355.

² “Life and Correspondence of General Joseph Reed,” Vol. I., p. 358.

To break up this pernicious intercourse between the Tories and British, and its concomitant evils, which were carried on at the sacrifice of the loyal citizens and American army, was a matter of serious concern and consideration at this time by General Washington and a Committee, for that purpose, sent out by Congress to Valley Forge. Their conclusion was to recommend: "The employment of Indians for the purpose, as it was, neither the continental army nor militia were able to cope with its magnitude." A letter written at Valley Forge by Frances Dana to the President of the American Congress explains more fully the state of affairs:

CAMP NEAR VALLEY FORGE,

February 20, 1778.

" * * * We are of the opinion that no measure can be effectual to break off the pernicious intercourse which the disaffected inhabitants of the Country still hold with the enemy, from which they derive the greatest advantages. Exclusive of the wholesome supplies of provisions by which they refresh their numerous sick and check the advance of the scurvy; it is the most sure and certain source of intelligence. Through this channel they, (the enemy), are constantly apprised not only of every material transaction of our army, but of the quarters of our troops, and situation of such active Whigs as are either occasionally passing, or yet reside within the reach of their excursions. Hence almost every day furnishes an instance of some surprise and capture. From repeated successes they grow confident and venture in small parties, a considerable distance (into the country) carrying off with them such straggling officers, soldiers, incautious Whigs as they find in their route. Their progress in this business is the more alarming as they are now joined by Tories perfectly acquainted with the country, well mounted and equipped, who not only serve as guides to

the British Horse, but venture upon separate expeditions. * * * ”¹.

The alarming character and proportion of the growing evil of persecution and insecurity of those most active and in sympathy with the American cause, who were prone to fall into the hands of these enemies, particularly at this time and at the very threshold of their homes, was serious, and made the loyal citizen's life one of constant jeopardy and danger. Their security and safety were uncertain and untrustworthy. The high tension that affairs assumed at this period of the war is clearly set forth in a letter of Mrs. General Joseph Reed, to a female friend:

NORRITON, February 28th, 1778.

“It has already become too dangerous for my husband to be at home more than one day at a time and that seldom and uncertain. Indeed I am easier when he is from home as his being here brings danger with it. There are so many disaffected to the cause of their country, that they lay in wait for those who are active in it.”

Lieutenant Colonel Jacob Reed was one of those patriotic militia officers who at this time of the Revolution was made to share more than his portion of persistent persecution at the hands of Tory enemies and British soldiery. His earnest patriotism and active participation in the American cause, engendered personal Tory hatred and dislike, and on several occasions we have recorded facts wherein he was a target of their vengeance, and made to suffer at their hands personal punishment and insult.

In the History of Hatfield Township, published in the

¹ “Life and Correspondence of General Joseph Reed,” Vol. I., p. 418.

Harleysville News, several years ago, compiled and written by that proficient writer and chronicler of local events, Edward Mathews, we find these facts pertaining to the persecution of him by his Tory enemies:

“Lieutenant Colonel Jacob Reed was the most notable figure connected with the Revolutionary struggle in Hatfield township. His earnest advocacy of the patriotic cause made him a mark of vengeance by the British and Tories. On one dark night during the winter of 1778 his home was visited by a party led by Tory neighbors by the name of Wright. These Wrights were notorious Tories which led them to commit numerous overt acts in behalf of the enemy. The purpose of this raid was for the capture of Colonel Reed. The Colonel having no previous notice of being thus summarily carried off, made a gallant fight within the doorway of his house—so bravely indeed that the enemy were driven off. In the struggle Colonel Reed’s sword was broken and the end pierced Wright’s foot in falling. By the bleeding of his limb, Wright in the morning was tracked several miles to the South and taken prisoner by Colonel Reed’s loyal friends and followers. In those turbulent times the civil law was powerless and little quarter was shown towards obnoxious persons when captured. The Wright’s case was summarily disposed of by stringing him from a projecting limb of a large oak tree, that stood near his home, on the hillside, below Montgomery Square. An elderly man, upon whose head had fallen the frost of eighty winters informed the writer that in his boyhood days he had looked with involuntary shudder of horror at the oak tree that his father pointed out to him as the spot of Wright’s execution.

“A confederate of Wright in guiding the British on this expedition for the capture of Lieutenant Colonel Jacob Reed was Mordecai Roberts, a Tory farmer, residing near the county line. The brother of Mordecai Roberts, however, was a brave and active soldier in the American ranks. This was Colonel William Roberts, of New Britain Township, Bucks County. He could not desert nor refuse to interpose for his erring brother in the time of his desperate peril, and upon his strenuous intercession, and by reason of his great influence, his life was saved from impending doom.

“The Wright family of Hatfield was composed at this time, of John Wright, Sr., and three sons—Jonathan, Abijah and John, Jr.—all were notorious and offensive Tories. These Wrights and their Tory friends—who were instrumental in making Colonel Reed and other patriots of the neighborhood so much trouble during the Revolution, resided, and owned a farm in the lower part of Hatfield Township. They were of English extraction—immigrants from the British Isle. By their treasonable persistence they made themselves so offensive to the patriots of the war, furnishing information and supplies to the British, directing marauding expeditions of the enemy, that the American Government was compelled finally to deal harshly with them.”

Finally Abijah Wright, another of the perpetrators of the dastardly act on Colonel Reed, was captured and taken to Philadelphia and cast into prison. He was given a trial in Court, found guilty of treason, and hanged. This Abijah Wright was also associated with the treasonable attempt on the life of that soldier, patriot and citizen, Andrew Knox. The incident is familiar to many, and it was this hostile act that led the authorities to his final cap-

ture, prosecution and death. Others of the Wright family fled the country, and finally their property was confiscated by the government.

It was during one of these incursions into the country by the enemy that they made away with Lieutenant Colonel Jacob Reed's best riding horse and other property. When the State of Pennsylvania in 1783, was adjusting the claims for such losses to her citizens, Colonel Reed was allowed damages.

Another incident of persecution in which Lieutenant Colonel Jacob Reed was made to suffer during this period of the American Revolution is preserved.

In the unpublished auto-biography of Rev. Samuel Reed Fisher, D.D., a grandson of Colonel Reed, late an eminent divine of the Reformed Church and editor and publisher of the *Reformed Church Messenger*, we glean these facts:

"During that memorable winter of 1777 and 1778, grandfather Jacob Reed was surprised and made captive by his Tory enemies, and made to pass through a trying and painful ordeal. He was waylaid by these foes, who first shot him through the leg, then tied him to a tree, tarred and feathered him and commenced digging his grave, in which they proposed burying him. Before completing this last act they were discovered in their fiendish purpose and fled, when he was released from his perilous situation. The parties engaged in this transaction escaped the country and their property was subsequently confiscated."

Between labors at home, military duty in the field, and the constant vigilance required to prevent surprise at the hands of his enemies, our ancestor and his family passed an eventful winter.

* * * * *

On the 18th day of June, 1778, the British army evacuated Philadelphia—moving toward Trenton, N. J. On the following day, June 19th, General Washington, after breaking camp at Valley Forge, set his army in motion, marching in the direction of the enemy. The first night Washington's advanced troops encamped at Norrington near the present Fairview village, Montgomery County, Pennsylvania. On the following night the army encamped at Doyle's Tavern (Doylestown), Bucks County, Pennsylvania. On this line of march the American army passed through or nearby the point where we meet to-day. It was probably on this occasion that General Washington and his staff paid Colonel Reed a flying visit at his Hatfield home. An old letter in my possession, written by a member of the family, reads thus: "I often heard an old aunt relate the story of a hasty meal that was prepared by her grandmother for General Washington and some of his staff, at their old home in Hatfield." The dwelling at the time of Washington's visit was built entirely of logs. Still a part of the original old log building stands, is habitable, and is occupied by the owner as a dwelling.

After the British and American army changed their field of operations in the spring of 1778 from this locality, the militia of Philadelphia county experienced great relief. The military duty of these local troops now and for some time following was mainly of the nature of training—largely to comply with the law—to advance themselves in military knowledge and tactics. The rank and file of militia of the country districts were composed mostly of those engaged in agricultural pursuits, and this season in particular, was a very busy one for them with their planting, cultivating and harvesting. The exhausted supplies from purchase and forage on the part of the two armies

nearby during the past winter necessitated the farmer to make extra efforts to recuperate for his immediate needs from this recent severe drain and loss.

The fall of the same year was a busy time again for the county militia. General Washington made a demand for the service of these local troops—to act as a guard or escort of convention troops, while passing through this State southward. The prisoners numbered about five thousand,¹ and they were being taken from Saratoga to Charlotteville, Virginia.

Two classes of Philadelphia and Bucks County militia were called out to perform this duty. They were ordered to assemble at Sherrard's ferry, on the Delaware river, and march with the prisoners in six divisions, to Wright's ferry, on the Susquehanna river.

Colonel Daniel Hiester, Jr., was now a member of the General Assembly of the State of Pennsylvania. This State Executive body was at this time in session at Philadelphia, and Colonel Hiester was there in attendance, which enforced his absence from military duty in the field. This necessitated Lieutenant Colonel Jacob Reed to personally assume command of the First Battalion of the Philadelphia County militia, in compliance with military orders.

An extract from a letter of Joseph Reed, Esq., President of the Supreme Executive Council, addressed to the American Congress, well depicts the circumstances and condition of these troops when they were ordered out for duty at this time. In this we learn the Militia were still suffering from ravages of the late war, depletion of stores, and over-exertion from exciting and exhausting military duty during that period.

¹ "Pennsylvania Archives," First Series, Vol. VII., p. 110.

This letter was written "In Council."

PHILADELPHIA, December 6, 1778.¹

Sirs:—A few days ago the Board of War applied to this Council to order out a body of Militia as an escort to relieve a detachment of the Continental troops guarding the remains of the Convention troops on their way to Virginia. Upon which the necessary steps were taken with all possible dispatch; but to prevent as much as possible apprehended delay and difficulties, I am charged to represent to Congress, that the delay of the General's letter on the road, it having been wrote on the 18th inst. and not received until the 25th leaves too small a space of time to comply with the terms of the law or substantial preparation of the march. That the invasion of the state of the last year by which the militia were subjected to constant and severe service, making it an act of justice to give them all possible indulgence, as their agriculture and necessary attention to their families was very much interrupted by their military duty. We might also observe that the great number of wagons from this state, and the persons employed in the various manufactories, exclusive of those engaged in the supply of bread for the public, occasion a heavy drain of men and makes the duty very burdensome on those that remain, who have not, nor effect to have scruples of conscience against bearing arms. We are authorized to say Sir, that the farmers of this state, from various public reasons are now very backward in the work, and though we have directed the necessary levies to be made for this service it would be a great relief to them if the troop which have escorted them through the state of New York and New Jersey could be directed to proceed. * * *

Irrespective of the hardships and endurances to which the militia forces were recently subjected—loyal to their country, obedient to military orders—as soon as possible,

¹"Pennsylvania Archives," First Series, Vol. VII., p. 106.

with scanty supplies, they assembled at Sherrard's ferry, assumed charge of the prisoners, and proceeded Southward with them. Their line of march was by way of Reading, Wrightstown, York, Hagerstown, and to Taneytown, Maryland, where they were safely delivered to another detail of American troops assigned for that purpose. This was a long, tiresome and tedious trip for Lieutenant Colonel Jacob Reed and his troops. The time consumed in the march and the delivery of the captives to the authorized detail was over two months. Colonel Reed's son, Captain Philip Reed, accompanied his father on this trip, commanding the Hatfield company.

The year 1779 was rather an uneventful one for the Philadelphia County militia, so far as military movements and achievements were concerned. As the time of the war lengthened, the periods of their service were more protracted and these troops became more proficient as soldiers; notwithstanding the many changes in the rank and file. These troops were being largely held at this time in reserve by the authorities, as a sort of an emergency force—to be used at such times and for such duty as occasion demanded.

Along towards the close of the year—in October—it was announced in the Supreme Executive Council while in session at Philadelphia, that Count D'Estaing's fleet—with numerous French troops aboard were on their way to the Colonies and would soon land, to cooperate with the American army under General Washington in their fight for the freedom of their country, and make capture of the British invaders.

The State of Pennsylvania was then asked by the Federal authorities to furnish a body of militia for three month's service.¹ These were to act in conjunction with

¹ "Pennsylvania Archives," First Series, Vol. VII., pp. 748 and 764.

the Continental army in an attack on the enemy at New York, and to rendezvous with all possible dispatch at Trenton, New Jersey. The request was granted by this State and the militia was ordered into a state of readiness. The Philadelphia County militia made great preparation and were soon on the march to Trenton in compliance with orders. From delay in sailing north of Count D'Estaing's fleet, orders for the concentration of these troops at Trenton were countermanded and they were recalled.

In the spring of 1780 the General Assembly of the State of Pennsylvania passed a new militia law. In the new law, many radical changes were made, and so far as possible, grave defects in the old militia law were removed. Of the new feature enacted in the revised militia law, one in particular effected the commanding officers of the Battalions. The office of Colonel of Battalions now was dispensed with, making the highest officer thereafter a Lieutenant Colonel. At the next regular election of troops for Battalion officers, Colonel Daniel Hiester, Jr., was chosen Lieutenant Colonel, and Lieutenant Colonel Jacob Reed was chosen Major. The First Battalion was now changed numerically to that of the Fifth Battalion of the Philadelphia county militia.¹

ROSTER OF 5TH BATTALION OF PHILADELPHIA COUNTY MILITIA,
CHOSEN UNDER THE MILITIA LAW OF 1780.

Lieutenant Colonel — Daniel Hiester, Esq.

Major — Jacob Reed, Esq.

	<i>Township.</i>	<i>Captain.</i>	<i>Lieutenant</i>	<i>Ensign.</i>
1st Co.,	Towamencing,	Daniel Springer,	John King,	James Custard,
2d Co.,	Upper Salford,	Philip Gable,	Conrad Grim,	Valentine Buff,
3rd Co.,	Skippack,	Barnard Haines,	Nicolas Nickou,	Benjamin Hannon,
4th Co.,	Franconia,	John Cope,	Jacob Leidy,	George Trumbore
5th Co.,	Skippack,	John Harpel,	George Harpel,	William Kwers,
6th Co.,	Hatfield,	Philip Reed,	David Davis,	Jacob Sorver,
7th Co.,	Perkiomen,	Henry Neeble,	Henry Foust,	Henry Hirsh,
8th Co.,	Lower Salford,	Andrew Campbell,	Nicholas Wolfinger,	George Martin.

¹ "Colonial Records," Vol. XII., pp. 123 and 129.

At the election of company officers to serve the 6th or Hatfield Company, of the Fifth Battalion, of Philadelphia county militia, Colonel Reed's eldest son, Philip Reed, was chosen Captain.

The following official report of Captain Philip Reed, as commanding officer of the Hatfield militia, is a list of names of all persons residing in Hatfield Township, eligible to military duty. The orthography is an exact transcript of the original. The comparison approved by D. H., are the initials of the senior commanding Battalion officer, Daniel Hiester, Jr.:

A TRUE RETURN OF ALL PERSONS CAPABLE FOR BEARING (ARMS) IN MY COMPANY, PHILIP REED, CAP.

November the 23th, 1780.

Martin Sheive, Trummer.	Jacob Ruth,
Peter Conveir, fifer.	Henry Johnson,
Jacob Reed, Major.	Peter King,
Philip Reed, Captain.	Martin King,
David Davy, Lieutenant.	Yost Wile,
Jacob Sorver, Ensign.	Jacob Swartz,
Thomas Morgan, Serjeant.	John Rosenbury,
Henry Over, Serjeant.	Isaac Wisler,
George Thomas, Serjeant.	Samuel Wisler,
Jacob Rees,	John Wisler,
Charles Shellenberger,	John Wyerman,
John Shellenberger,	Jacob Swartly,
Andrew Morgan,	Abraham Mayer,
John Jenckins,	John Miller,
Zachariah Clawson,	Enock Miller,
Henry Sheive,	Joth Miller,
Jacob Reed (Jr.),	Melcker Yeoder,
Henry Shellenberger,	William Luckin,

Thomas Davy,	Henry Rosenbury,
Conrad Leidy,	David Ruth,
John Kline,	David Rosenbury,
Phillip Sorver,	Isaac Rosenbury,
William Sneer,	John Funck,
John Luckins,	Peter Frick,
George Metzger,	Abraham Allabach,
Enoch Davis,	John Rosenbury,
Jacob Sneer,	Yellis Casle,
Isaiah Thomas,	Jacob Oberholtzer,
John Sorver,	John Oberholtzer,
Jacob Sipple,	Joseph Oberholtzer,
Jacob Convear,	Isaac Oberholtzer,
Adam Sheive,	George Stouffer,
Jacob Kline,	John Johnson,
Isaac Morgan,	Andrew Fatt,
Michael Knuckle,	Henry Lewis,
Christian Beam,	Israel Thomas,
Jacob Stonborner,	Martin Wyerman.
Edward Hoxworth,	

A True Return of my Company without fraud to the State or any individual.

PHILIP REED, CAPTAIN.

Nov. 24th, 1780.

Compared Jan'y 29, 1781, D.H.¹

¹ "Perkiomen Region," Vol. III., p. 4.

CLASS ROLL OF THE FIFTH BATTALION, PHILADELPHIA
COUNTY MILITIA, FOR THE YEAR OF 1781, AS COM-
MANDED BY PHILIP REED, OF HATFIELD
TOWNSHIP.¹

First Class:

Jacob Johnson,
Jacob Ruth,
George Metzger,
Jonathon Miller,
John Rosenbury,
John Wireman,
Jost Wile,
William Skilton,
George Shive.

Martin Wireman,
Henry Shive,
John Johnson,

Fourth Class:

Enock Miller,
John Overholtzer,
Jacob Comford,
Philip Survivor,
Enock Davis,
Edward Hoxworth,
Jacob Stoneburner.

Second Class:

Joseph Oberholtzer,
John Shellenberger,
Christian Beam,
Jacob Swartly,
David Rosenbury,
Andrew Morgan,
John Jenkins,
John Kline,
John Wisler,
Henry Selsor.

Fifth Class:

John Funck,
Abraham Allebach,
Isaac Rosenbury,
Martin King,
Samuel Wisler,
Henry Shellenberger,
John Luckins,
Samuel Jones.

Third Class:

Conrad Leidig,
John Rosenberger,
David Ruth,
Charles Shellenberger,

Sixth Class:

Thomas Morgan,
Henry Over,
George Thomas,
Jacob Swartz,

¹See Pennsylvania Archives, Vol. XIV., p. 20.

Peter Frick,
 Thomas Davey,
 William Luckins,
 Peter King,
 George Stauffer,
 Isaac Morgan.

Isaiah Thomas,
 Isaac Wisler,
 Zachariah Clawson,
 Aaron Scout,
 James Lowghead.

Eighth Class:

Seventh Class:
 Melchoir Yodder,
 Yellas Cassel,
 Isaac Overholtzer,
 Henry Rosenberger,

Jacob Overholtzer,
 Henry Johnson,
 Abraham Myar,
 John Server,
 Christian Leidich.

A comparison of names in "A True Return of all Persons Capable of Bearing Arms" and the "Roster of Captain Philip Reed's Company of Hatfield Militia," shows that names appear in the one list and not the other. This is accounted for by the fact that some were Tories, and although subject to military duty refused to serve the American cause; others had conscientious and religious scruples that forbade them to serve in the army. Additions to the ranks were largely brought about by the coming into the township of such as were capable of bearing arms, and as citizens were subject to military duty.

By the middle of the summer of 1781, the first division of the French reinforcements had arrived in Rhode Island, and a combined movement of the allied forces on New York, to capture the enemy quartered there, was planned by General Washington.¹ As early as the middle of June of this year four classes of militia of the State were, by the Supreme Executive Council, ordered to hold

¹ "Life and Correspondence of General Joseph Reed," Vol. II., p. 238.

themselves in readiness to march to the support of the Continental army, if further advise make it necessary.¹ On the twenty-seventh of July General Washington made requisition on Pennsylvania for her militia troops. Their place of rendezvous to be at Trenton, New Jersey,² not later than August 12. These orders came to the farmers in the midst of their harvest. Regardless of their duties at home they responded promptly, and were soon ready and on the march to the place of destination.

The troops moved in separate bodies, and arrived at their appointed place at irregular periods. By the middle of August General Joseph Reed, President of the Supreme Executive Council of Pennsylvania, was in camp and took personal command of the Pennsylvania militia and remained in the field until countermanding orders were received, and the contemplated, allied movement on the British, at New York, was abandoned.

In the letter written by Jacob Reed, Jr., son of Colonel Jacob Reed, he states that he accompanied his father, with the troops, at this time to Trenton, New Jersey. These troops while at Trenton did not experience a very pleasant camp life—bad water, insufficient food and distressingly hot weather made their existence anything but agreeable. A letter from President Reed to General Washington, written on September 2, 1780, relating to these affairs says: "Having dismissed the militia, collected the military stores, and transferred to the quartermaster and commissary all that remained of our forage and provision, I shall set out immediately for Philadelphia. In calling on the militia of the State on this occasion, I have endeavored to conform to your

¹ "Colonial Records," Vol. XII., p. 386.

² "Pennsylvania Archives," First Series, Vol. VIII., p. 456.

Excellency's order, both in letter and spirit; they only regret that circumstances have not permitted them to give you further proof of their affection and confidence; and on any further occasion I trust they will be equally ready to obey your commands."¹

With the continuation of the war, the proscribed duties of the militia increased and became more laborious. Composed as they were largely of the busy populace of the rural districts, their military duties and training frequently required great personal sacrifice, and sometimes became burdensome and distressing to their families and personal interests. To be ever alert and ready to obey all orders and summonses to appear in the field in military attire, to bear arms, to leave behind their families and their homes, oftentimes in the midst of very necessary work and cares, were burdens that were heavy for any but patriotic, patient, orderly and sturdy citizen soldiers. Other demands were now made upon the neighborhood—as drafts for clothing and food supplies for the Continental army, which taken from their limited supply and production, accumulated under adverse circumstances, paid for in receipts of a deteriorated currency, where hardships that none other than loyal, patriotic, patient and tolerant people could bear. But the cause was theirs—it was liberty at any sacrifice or death.

The movements of the British army were uncertain at this period. The authorities of Pennsylvania were frequently concerned. Reports were rife that the enemy would again make an attack upon Philadelphia—the seat of the national government. The militia forces were kept in a state of readiness in case of an emergency.²

¹ "Life and Correspondence of General Joseph Reed," Vol. II., p. 249.

² "Pennsylvania Archives," First Series, Vol. IX., p. 387.

In September,¹ Congress becoming considerably alarmed at the prospect of a probable movement on Philadelphia by the British, recommended to the State of Pennsylvania to muster in field service in addition to other militia forces, four classes of Philadelphia County militia, and to rendezvous as soon as possible at Newtown, Bucks County, to guard against any probable movement on Philadelphia by General Clinton's forces, now concentrated at New York. From these reports the militia troops and their commanders were kept in a high state of alarm as to the probable outcome. Military orders were flying thick and fast. Troops were ordered hither and thither. Great efforts were made to enlist men from the militia forces into the Continental service. The Government was offering large bounties and quite numerous were the changes made in the ranks.

The surrender of Cornwallis at Yorktown virtually terminated the Revolutionary War, although the British army still held many prominent posts; all fear of any great danger to the Americans from the enemy were over. The militia forces were still being regularly trained on field days—drilled and kept in a state of efficiency and readiness for any unexpected emergency. A state of more or less uneasiness and uncertainty remained with these troops until the Treaty of Peace was signed by Great Britain, on September 3, 1783.

Thus closed the war with Great Britain. This country was now free—the shackles of bondage and oppression were removed, and out of chaos a new form of government was to be created. In due time the American people proved equal to the occasion, and the foundation of the

¹ "Colonial Records," Vol. XIII., p. 533.

present excellent superstructure was laid, in which all of her citizens are free and participate equally in her affairs.

Her citizens hereabouts, as elsewhere, were crippled after the cessation of hostilities. The war was a heavy drain on their means and resources, but the sturdy citizen now put forth extra efforts to restore the severe loss. In time, by thrift, enterprise and united effort, with a sound currency, a new order of things prevailed, and the resources of the whole country alike grew and prospered.

In the accomplishment of these ends, Lieutenant Colonel Jacob Reed, as a loyal and energetic citizen, contributed his share. As the war was over, he was relieved by his own desire, of military duty and its cares. This gave him more time to devote to local interests, to his family and to his farm. He prospered in worldly means as others of the new nation, and shared its comforts and blessings as his loyal brethren. He now received the appointment at the hands of the authorities, several positions of public trust. These he held for a number of years with credit to himself, the community and the State. As a leading citizen of Hatfield he assisted the township materially in its early affairs; in directing its destinies—its transformation to conform with the new order of things due to change of government.

In 1783 he purchased a farm, of nearly one hundred acres of land improved with buildings, of John Garner, a Mennonite immigrant, situated in New Britain Township, Bucks County, Pennsylvania. The farm bordered on Montgomery County, and was located about one mile east of the present Colmar station.

Captain Philip Reed, his eldest son, about this period married Elizabeth Solliday, the only daughter of the

immigrant, Frederick Solliday,¹ of Bedminister Township, Bucks County. A short time after the marriage of this couple they removed to the Garner Farm of Colonel Reed, in New Britain Township, Bucks County, Pennsylvania. This farm was now divided into two tracts, and Captain Philip Reed purchased from his father the western portion, consisting of some forty acres of land. This he immediately improved with suitable farm buildings, such as a log dwelling, barn, etc.

The Neshaminy Creek flows through the western portion of the Garner property purchased by Philip Reed. About 1790 he dammed the waters of the creek, erected on its banks a grist and saw mill, but a short distance from his farm buildings. Here Captain Reed carried on milling and lumbering in conjunction with farming. About 1800 he disposed of this property to one by the name of Krout. For many years after, this was known as Krout's mill, by the people of this community. It seems to have been one of the earliest mills erected on the upper Neshaminy. On Reading Howell's map of Pennsylvania, published in 1792, it is designated as Reed's mill, and is the only one given in this locality. These old mill buildings stood until a few years ago, when

¹ It is said that Frederick Solliday, besides this only daughter, had seven sons, who were all musicians — who became fifers and drummers — in the Revolutionary Army. Several of these sons learned the trade of clock and watch making, in Switzerland; and the numerous old Solliday clocks found throughout this section of the country, are the product of these sons or their descendants. The elder Solliday, although a Palatine, came to this country from Switzerland, in 1756 — fleeing first from Germany into Switzerland with his family on account of religious persecution, and, then, from Switzerland, to this country for the same cause. While in Switzerland the elder Solliday indentured his two eldest sons to learn clockmaking; these followed the family later on to the colonies. This family became prominently identified with the early history of Bedminister Township, Bucks County, Pennsylvania.

from disuse and deterioration they were torn down. At the present time nothing remains of this old landmark save remnants of the dam, mill race and demolished foundation walls.

Lieutenant Colonel Jacob Reed resided on his Hatfield farm until 1793, when he sold the same and removed his family to the reserved part of the Garner property, in New Britain Township, Bucks County, Pennsylvania. This farm, at the time, was improved with old-styled colonial farm buildings, similar to those just vacated by Colonel Reed at his Hatfield home. The dwelling house was built of logs, one and a half story high, with a huge stone chimney widened out in the first story into a large, broad and deep fireplace. These massive fireplaces were an essential feature of the colonial homes. They were made, in winter, with their fires of huge blocks of wood, to warm the interior of the building, and over them was done the family cooking, etc.

Here at this home, Lieutenant Colonel Jacob Reed spent his declining years. As he grew to advanced age, the duties of the farm were passed over to his youngest son Andrew, who remained with his father and cared for him until his death, in 1820.

Andrew Reed was the grandfather of the compiler. On April 21, 1807, he married Mary Hartman, daughter of Henry and Sarah (Harner) Hartman, of Lykens Valley, Dauphin County, Pennsylvania. In the old homestead was born five children to this young couple, namely—Jacob, Michael (the father of the compiler), Julian, Sarah and Abigail.¹

¹ Abigail Reed married Allen Hackman. They were the parents of George Hackman, reader of this sketch on the day of the dedication of the monument to Lieutenant Colonel Jacob Reed.



1—ANDREW AND MARY (HARTMAN) REED.
2—MICHAEL AND MARY (ROCKAFELLOW) REED.

NEW YORK
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Michael Hartman Reed was born in 1809, and was reared at this home with his grandfather Lieutenant Colonel Jacob Reed. At the time of his grandfather's death, in 1820, he was a lad in his twelfth year, and well remembered his aged grandfather and many of his characteristics.

He spoke of him as a man of ordinary height, rather thick set, and strongly built. He possessed an anomaly in his thumbs, which interested him much as a boy—they were double. He had an extremely kind disposition, a strong religious turn, was firmly set in his opinions, and of a resolute and determined nature. In his advanced years, he was very much delighted with company, and was an entertaining talker and a close listener. Friends and neighbors frequently gathered at his home in the evenings, and before the open hearth of the quaint old fireplace, while the embers glowed in their brilliancy, would listen with great emotion and interest as the old Colonel would relate incidents and experiences of Colonial times and of the Revolution. Michael, as a youth, delighted to listen to these entertaining stories and reminiscences, and they made an everlasting impression on his youthful mind, so that in after years they were never forgotten.

Lieutenant Colonel Jacob Reed was well known and popular in the surrounding country. He was held in great consideration and esteem by his people; he was looked upon as an exemplary person, and was considered above the average in knowledge and intelligence. As the neighborhood was composed largely of German people, he being conversant with both English and German and possessed of considerable business and executive ability, commanded the respect and confidence of his friends and

neighbors. These qualities, associated with a high sense of probity, made him frequently their advisor and counsellor. He was oftentimes called upon to assist them, in righting disputes, in the settlement of estates, to write wills, agreements, bonds, notes, and to perform for them other business of a similar nature.

He was an extremely patriotic man. It is said that at all times his patriotism ran high; that he was particular in impressing the importance of this on his family, and that they should never "desert their country." He always allowed that the hardships they endured as Revolutionary soldiers to secure the country's independence, made it imperative upon them, at all hazards, to maintain and perpetuate the principles and government for which he sacrificed so much. These parental persuasions had their influence with his sons; they did as their father; when they grew to manhood, they showed their public spirit by associating themselves with the soldiery and patriotic movements of their neighborhood.

We have previously learned that Colonel Reed's eldest sons, Philip and Jacob, actively, although young, participated in the Revolutionary struggle. When the war for Independence was over we find in the military commands of the neighborhood where these sons lived, their association with the militia forces of these localities. After the removal of Jacob Reed, Jr., to Sugar Creek Township, Stark County, Ohio, in 1813, he associated himself with the earliest organization of militia of that locality. These troops' first meeting place for organization and drill, it is recorded, was on the farm of Jacob Reed, Jr.

The younger sons, Andrew and John, joined the organized militia of their respective homes. When the



1—GRAVES OF LIEUT. COL. JACOB AND MAGDALENA (LEIBY) REED IN 1900 —
BEFORE THE ERECTION OF THE MONUMENT.

2—GRAVES OF LIEUT. COL. JACOB AND MAGDALENA (LEIBY) REED IN 1901—
AFTER THE ERECTION OF THE MONUMENT (REVERSE).

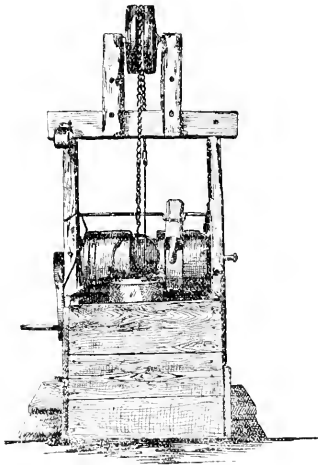
second war with Great Britain took place in 1812, other of Colonel Reed's descendants volunteered their services to their country; some of these participated in the hostilities, while others afforded aid and assistance to their country in another way.

Such is the record but feebly told of one who lived and died in years gone by, and left behind a glorious record and an imperishable name. The stone that has lately been erected over his remains is but a fitting tribute of respect, and was placed there by those of his descendants who deemed it a duty; and whose regard for their ancestor and his deeds is accompanied with affection, filial pride and admiration.

This life it seems is but a fleeting dream,
We are, as we are by others seen,
Like the budding rose that expands in bloom,
Beautiful to behold in glory at high noon;
Only to fade away — to make room —
For others in the wake who follow soon.
Achievements, either great or small,
May upon the flickering mortal fall,
In history's record of those who are bygone
It is by deeds alone that they are known;
When such drop in record's safe retreat,
Secure they are and perish not indefinite;
Such is this temporal life, while in full sway,
Overcast by shadows as they fall by the way.

Through busy cares of life — we all know,
While onward in progress we fleetingly go,
Pass by important events as trifling things;
A pause as it were — a reflective thought,
By the roadside of this march is only wrought
A self-consciousness of what this all means.

Then through deep regard and self respect,
We feel for the worthy — stop, bow and reflect,
It is deeds that speak, when honorable they be —
'Tis these we cherish and perpetuate in memory.



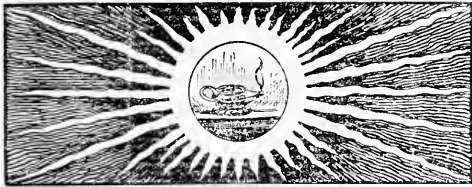
Extracts from the
Dedicatory Address

BY

REV. B. F. LUCKENBILL

SOUDERTON, MONTGOMERY COUNTY, PA.

PASTOR OF THE REFORMED CONGREGATION OF LEIDY'S CHURCH



DEDICATORY ADDRESS.

“ Sacred soil! holy ground! May we feel that on such we stand. May this sacred, holy spot, in which rests the dust of a Christian patriot, and above all of a patriotic Christian of Revolutionary days, bring back to memory that dim, though glorious, past. Let us pause a short moment here and reflect what the men of that trying period did. United they prepared for the storm which was coming on. United they met the lion of the plain and the mistress of the seas with the Hessian hirelings. United they conquered their mighty foe. United they took their name among the nations of the earth. United the nation stands and our prayer is that she may stand united till yon sun is lost in his Eternal Source and Light, and the nations are become the nations of God and of His Christ.

“ Of that illustrious, patriotic army Lieutenant Colonel Jacob Reed, whose native home was in this community and whose sacred dust rests beneath this beautiful monument, was one of whom we are justly proud and whom we honor. President Lincoln, of sainted memory, at the dedication of the National monument at Gettysburg, said: ‘ But, in a larger sense we can not dedicate—we can not consecrate—we can not hallow—this ground.’ Well may we feel on this sacred spot as the immortal Lincoln

felt on that national battlefield. On God's acre already dedicated sleeps the patriotic Christian Colonel Jacob Reed. I should hesitate to use certain terms were it not for the fact that he whom we honor to-day was a Christian. I rejoice, not in egotistic pride, not in bigoted narrow mindedness, but in humble, filial joy and admiration, that he was a member of our denomination. * * *

"Your family name or rather your family names have a glorious past, as we heard from the biography. May your names so promising by the interest you take in history continue to be ever green on our national family tree. May this community draw an inspiration from the life of Lieutenant Colonel Jacob Reed. May the boys and girls of this community be led here to learn of freedom and to emulate the lives of great heroes and christian men. * * *

"Monuments teach such lessons. Empty sleeves and crutches of true soldiers make us better men and better Christians. * * *

"In authority vested in me, their deputy, by the Montgomery County Historical Society, I now dedicate this monument in the name of God the Father, the Son and the Holy Ghost. Amen."

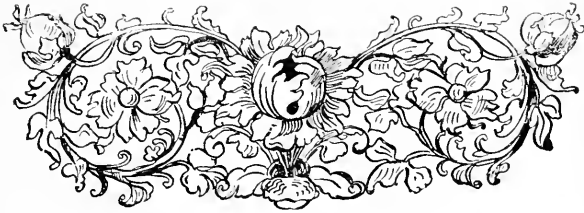


The Fight with Washington

BY

MRS. FINDLEY BRADEN
(NEE ANNA MARGARETTA KILE)
PHILADELPHIA, PA.

AN ORIGINAL POEM RECITED BY THE AUTHOR
A GREAT-GREAT-GRANDDAUGHTER OF
LIEUT. COL. JACOB REED



HE FOUGHT WITH WASHINGTON.

To voice the merit of a brave ancestor,
We've come this autumn day, with willing feet,
Extolling one who was in truth a Nestor,
His life from youth to age, a song complete ;
Who loyally both God and Country serving,
Was blest with over four-score-years-and-ten,
His warm heart ne'er from right and justice swerving,
A patriot, and a manly man 'mong men !

Hatfield's remembered son, so bold and daring,
And near this spot, he nobly lived and died,
His honest sunburned face perhaps oft wearing
A look of sadness, mingled too with pride ;
For in the history of this our county,
He figures 'mong the many, great and true,
Who 've made us debtors by their matchless bounty,
In gaining, giving Liberty, anew.

Long years ago, when raged the revolution,
And headstrong George the Third was England's king,
When swift was drawn the Sword of Retribution,
Which then alone, could Peace and Freedom bring ;
Out rode the Colonel from his quiet dwelling,
With keen eye fixed on the advancing foe.
Grave thoughts from heart to brain were madly welling,
His were the fears that only heroes know.

Lancaster: Gedruckt bey Francis Bailey.



TITLE PAGE OF LANCASTER ALMANAC FOR YEAR 1776—UPON WHICH WASHINGTON WAS FIRST CALLED THE FATHER OF HIS COUNTRY.

He saw our Country's first dear flag high waving,
Its stars alas, so pitifully few !
But each one on his memory deep gravings
The meaning of that new Red, White and Blue.
He was maligned, ill-treated by the Tories,
A shining mark for bitter British hate !
And proudly handed down are thrilling stories,
Concerning what might then have been his fate.

They captured him, and would have killed, if able,
For helping on the cause to him so dear.
Not for an instant did he prove unstable,
Impervious alike to threat and jeer.
They once half dug his grave for cruel interment,
Historians of that stirring period say !
But life was spared for slow and sure preferment,
His fleet horse quickly bearing him away.

He fought with Washington ! A splendid record,
Perpetuated by this modest stone !
What though those days and nights were strangely checkered,
That cheers were often followed by a groan !
Was not he one of the despondent forces,
Who crossed to Trenton, 'mid the drifting ice
Surprised the Hessians in their reckless courses,
And took a thousand prisoners, in a trice !

Then Princeton gave fresh cause for exultation,
For Washington attacked Cornwallis there,
And won the day, with wide-spread commendation,
While confidence succeeded grim despair.
At Chadd's Ford, later on, they all were routed,
Despite the valor of young La Fayette,
And when the British gaily, idly flouted,
The heart of Jacob Reed filled with regret.

He saw historic old Chew house surrounded,
 Could but retreat, that morn from Germantown,
 Yet the Americans, with faith unbounded,
 Still struggled on for victory, and renown.
 Drear Valley Forge dread memories would awaken,
 That made the fires of patriotism burn,
 Though Philadelphia by Howe was taken,
 With Monmouth yet to be the tide's glad turn.

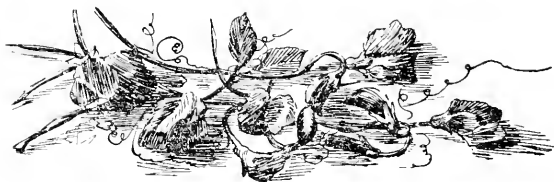
At last, the blessed Bell of Independence
 Rang loud and clear, till hill and valley heard!
 No more upon a king to dance attendance,
 The Colonies ruled by a Royal word!
 They were instead, the States for aye United,
 Their future stretching out so fair and bright!
 No longer was there cause to be affrighted!
 The Day had dawned, and there was no more night.

.

O wise forefather, still so calmly sleeping!
 He cannot hear our eager words to-day.
 Sun, moon, and stars their faithful watch are keeping,
 While we can only kneel, and humbly pray,
 That out amid the world's dull whirl and rattle,
 We, too, may stand courageous through all strife,
 Not heroes on some deadly field of battle,
 But on the deadlier field of modern life.

If he could see our flag this day unfurling,
 It's shining stars so grandly multiplied,
 And know how often since it has been hurling
 Defiance, when an enemy is spied;
 He'd say, that not in vain those Continentals,
 Undaunted by the sound of shot and shell,
 Half clad in soiled, and ragged regimentals,
 Thus early fought, and ever nobly fell!

But he has long been done with foes and warring,
And tastes the sweetness of Eternal Peace,
His earth-worn spirit constantly adoring
The God above, who bids all wars to cease!
Yet let us keep his deeds in recollection,
Because our land from tyranny was freed,
And sometimes give, in grateful retrospection,
A three-times-three for dear old Colonel Reed!



The Leidy Family
of
Franconia Township

BY
DR. W. H. REED
NORRISTOWN, PA.

HISTORICAL AND INTERESTING
FAMILY RECORDS



1—EARLY LEIDY HOME IN FRANCONIA.

THE MIDDLE PORTION OF THE HOUSE IS BUILT OF LOGS, NOW PLASTERED, AND WAS ERECTED BY THEM ABOUT THE MIDDLE OF THE 17TH CENT. BY.

2 LEIDY TANNERY

BUILT BY JACOB LEIDY IN 1744. ENLARGED BY SAMUEL LEIDY IN 1811. REBUILT BY JONAS LEIDY IN 1877.





THE LEIDY FAMILY.

The progenitor of the Leidy family, of Franconia Township, Montgomery County, Pennsylvania, was

Jacob Leidy

SIGNATURE TAKEN FROM THE (1727) IMMIGRATION RECORDS.

Jacob Leidy¹, a Palatine, who immigrated to the Colony of Pennsylvania, from Germany. He arrived in port

¹In "A Brief History of the Indian Creek Reformed Church," written by its pastor Rev. Jacob Kehm, and published some years ago in *The Reformed Church Messenger*, edited and published by the late Rev. Samuel Reed Fisher, D.D., appears this foot-note:

"Jacob Leite (now written Leidy), was the maternal great-grandfather of the Rev. Dr. Samuel R. Fisher. His name appears on the Colonial Records at the date of October 2, 1727, and is there spelled 'Leidy.'"

This Jacob Leidy was an early trustee, and a member of the Building Committee of the Indian Creek Reformed Church when it was rebuilt in 1754. Dr. Fisher's mother was Eve Reed—a daughter of Lieutenant Colonel Jacob and Magdalena (Leidy) Reed. Magdalena (Leidy) Reed (Dr. Fisher's grandmother), was a daughter of the immigrant Leidy—probably the youngest child—she was born on January 24, 1739. From this statement of Dr. Fisher's I accept the fact that Jacob Leidy who arrived with his family in the Colony of Pennsylvania, on the ship "Adventurer," on October 2, 1727, is the progenitor of the Leidy family of Franconia.

at Philadelphia, on October 2, 1727, in ship "Adventurer," late from Rotterdam, and Plymouth. Soon after his arrival in the colony, he settled with his family in this neighborhood, just exactly where, at this time, I am unable to say.

The elder Jacob Leidy was married in Germany; his family came with him to America. His oldest child, named Jacob,¹ was born in Germany, on July 25, 1719.

¹ Since writing the paper on the "Leidy" family, I have come into possession of additional data, that makes it questionable whether Jacob Leidy, Jr., as I have it, is the oldest child of Jacob Leidy, the immigrant. In the office for the Recording of Wills, Administration Book F., page 474, in Philadelphia, Pa., appears this entry:

"To Jacopura Lida widow and relict of Paul Lida, deceased, and Jacob Leidi a brother of the deceased—Greeting—Memorandum. That Letters of Administration in Common form were granted to ye above on the Estate of the said Paul Lida, deceased (of Hatfield Township). Inventory to be exhibited on or before the 5th day of February next, and an audit on or before the 6th day of January, A.D., 1754. Dated in Philadelphia, January 5, 1753."

In the final settlement of this estate appears this memorandum of the heirs of Paul Leidy, deceased, a "widow (Jacobina Leidy) and five children." Paul Leidy's death occurring in December, 1752, would in all likelihood make his marriage about 1740—this would make his marriage much earlier than that of his brother Jacob Leidy, who I had been led to believe was the eldest son.

As early as February 27, 1739, Paul Leidy acquired lands from the Peuns, located in Hatfield Township, Philadelphia County, Pa. His contiguous lands swelled in size until at the time of his death his farm consisted of, as recorded by the appraisers, "the improvements of 240 acres of land." The inventory was quite large, and among the items enumerated were, "oue man servant valued at 6 pounds; one maid servant valued at 56 pounds and 10 shillings." The appraisors were William Nash, Jacob Arndt and George Grossman. The names appearing on the Bond, dated January 5, 1753, were, "Jacobuynea Lida, widow and relict of Paul Lida, deceased, Jacob Leida, brother of Paul Lida, of Franconia Township, yeoman, and Yost Panacake of the same place, Innholder, and Johu Shellenberger of Hatfield, yoemau, all in the county of Philadelphia."

These names of Leidys appear in the settlement of the estate as creditors: John Leida, Jacob Lida, Magdaleua Lida and Charles Lida.

Another son I have record of and who is interred in the old burying ground associated with this place, is Carl Ludwig Leidy, who was born in Pennsylvania, in 1729. This son was the lineal ancestor of the late Professor Joseph Leidy, of Philadelphia, an eminent naturalist, physician and professor of the University of Pennsylvania.

Another child of the immigrant—a daughter—named Magdalena Leidy, was born January 24, 1739. She married Lieutenant Colonel Jacob Reed, of Revolutionary fame, and are my great-grandparents. There were other children of the elder Leidy, but I do not possess a complete record of them. Some of these removed to other counties of this State, became lost to the present generation of this family hereabouts—but left numerous descendants, of whom some are to be found living to-day.

Jacob Leidy, the immigrant, was one of the original members of the congregation of the Indian Creek Reformed Church of Franconia. This church is located on its original site, but a short distance west of the present borough of Telford, in Montgomery County, Pennsylvania. It is a very old congregation and its organization is associated with the earliest history of this section of the country. Just in what year the congregation was organized by these early pioneers, is not definitely known. The first church building in which to worship was erected

The widow of Paul Leidy remained on the homestead until her death, which occurred in 1778. She made a will, dated April 3, 1778, which was probated on November 7, 1779. In her will mention is made of her five children, namely, Johannes, Conrad, Anna Mary, married to Henry Scheib, Margaret, married to John Kunkle, and Catherine Hoffman. (Mrs. Hoffman in all probability was a widow). Thomas Zeiner and (Lieut. Colonel) Jacob Reed were witnesses.

Conrad Leidy and Henry Scheib were members of Captain Philip Reed's company of Hatfield militia during the Revolution.

sometime previous to 1746. In 1755, Michael Bergey, of this place, conveyed three-quarters of an acre of land to this congregation for church purposes. The Board of Trustees, as recorded in the article of conveyance, are Peter Gerhart, Jacob Arndt, John Nyce and Jacob Leidy. The residence of this Jacob Leidy was given at this time as Franconia Township, Philadelphia County, Pa.

In the early Records of the congregation are to be found numerous entries of baptisms, marriages and deaths of the older members of the Leidy family.

Jacob Leidy, Jr., the oldest son of Jacob Leidy, the immigrant, was born in Germany, on July 25, 1719, and died in Franconia Township, on August 18, 1794. He married Barbara, a daughter of John (Neiss) Nyce, a neighbor and also one of the first trustees of the Indian Creek Reformed Church. She was born in 1725, and died on May 24, 1798. They had issue eight children, namely—John, Jacob (married Feronica Schell);¹ Catharine (married Frederick Fluke); Margaret (married Jacob Hengen); Anna Maria (married on February 4, 1768, Andrew Reed, of Marlborough Township); Elizabeth (married on September 28, 1772, Philip Nyce); Magdalena (married John Fluke); Barbara (married on April 18, 1776, the Rev. Casper Wack).

This Jacob Leidy, Jr., was a prominent man in the affairs of Franconia Township and was an early and extensive land owner in this section. The first purchase of land by him, that I find recorded, was for a part of a tract consisting of some five hundred acres situated in Franconia Township (then Philadelphia County), Montgomery County, Pennsylvania. This land was deeded by

¹ Daughter of John, of Michael Schell. The original family record of this pair is in the possession of Rev. M. Reed Minnich. *Vide infra.*

George O'Kill and others, to Jacob Leidy, yeoman, on January 1st, 1753, and subject to an nominal annual quit-rent, to the Penns. The conveyances of this property, until it was acquired by Jacob Leidy, is somewhat interesting.

The Penns, in the beginning of the eighteenth century, conveyed some three thousand acres of land to Robert, Frances, Mary, Rachel and John, children of the late William Asheton, of Salford, England. The exact location of this land seems indefinite, anyhow, five hundred acres, by survey, was found situated in Franconia Township, Philadelphia County, Pennsylvania. In the course of time the Asheton children all died, unmarried, and intestate, with the exception of Frances, who married a "Leghn," and Mary, who married a "Washerton," by name. These surviving children, who resided in England, subsequently conveyed the five hundred acres situated in Franconia Township, which was part of the three thousand acres they owned, to George O'Kill, a merchant in Philadelphia. This real estate transfer took place on June 25th, 1750. George O'Kill in turn, on June 19th, 1751, sold one-half interest in the above tract of land, to Samuel Parr, a gentleman, who resided in Waterford Township, Gloucester County, New Jersey. In 1753, John O'Kill and Samuel Parr sold the above tract of five hundred acres of land, divided into five parcels, to the following named persons—all Germans—Yost Cope, John Krout, Christian Allebach, William Malthouse (Althouse), and Jacob Leidy. These names are still familiar in this locality and many of their lineal descendants are residents of this neighborhood.

It was on Jacob Leidy's farm that a small plot of ground was set aside for burial purposes, of which we

will learn more further on. Here many of the above named old people and their families were buried, and others of this neighborhood.

Complications and confusion in time presented themselves to the new owners of this tract of five hundred acres of land purchased of George O'Kill and Samuel Parr. Errors in the original drafts were now discovered, and the Penns were asked for a new survey. In time, this request was granted, a new survey made, and the differences amicably adjusted. Jacob Leidy's portion of land in the new deed was designated "Leidysburg."

Jacob Leidy subsequently acquired other lands until his farm in 1769 grew to be, in size, over two hundred and sixty acres. Then not feeling secure with his past titles for his land, the Penns were petitioned by him to make a new survey. In due time the request was complied with, and the Penns granted Jacob Leidy a new or "confirmation" deed, covering the several tracts of land or contiguous property.

Jacob Leidy, the second, was a prominent business man in his day. He made the first land purchase by the Leidy's, that is recorded in Franconia Township, and founded the old "Leidy" homestead. The early dwelling on this plantation was built of logs. It was located on the elevated ground but several hundred yards east of this point. Here are now found a cluster of more modern buildings, and is known as the seat or location of the old Leidy tannery. In the old log dwelling, sometime about or after the Revolution was opened by him a general merchandise store. The store business was carried on at this place for a number of years, but has for a century or more been a thing of the past. Here, in 1788, was started the first Leidy tannery, by Jacob Leidy, the

third. It is said by some historical writers that this was the first tannery established in Franconia Township. The business of tanning was conducted here with profit by successive generations of the Leidy family until within a few years, when from a condition of events the business was found no longer profitable—scarcity of hides and bark, in this section of the country, had ruined the enterprise. Part of the old tannery building has recently been torn down by the present owner, Andrew Leidy. The site of the old "Leidy" tannery is still a familiar spot to the older people, and is one of the lost industries of this locality.

Jacob Leidy, the second, took a prominent part in the Revolution for the American cause. He served in the ranks, and also as an officer, during the war. For a while he was Lieutenant of the Franconia company, of the Philadelphia County militia. His company of troops in their first three years' service belonged to the First Battalion; and, the second three years of service to the Fifth Battalion, of the Philadelphia County militia, under command of his brother-in-law, Lieutenant Colonel Jacob Reed, of Hatfield.

In advanced years, Jacob Leidy and wife, "in consideration of love and affection which they had for their sons and to put them in a good way of living and also for further consideration of a small sum of money," they divided their farm or plantation into two equal parts. One part, consisting of one hundred and twenty-one acres of land with buildings, they conveyed to their youngest son, John Leidy; and another part, also consisting of one hundred and twenty-one acres of land with buildings, including the old tannery site and grave yard, they con-

veyed to their son, Jacob Leidy, Jr., or (Jacob Leidy, the third).

Jacob Leidy, Jr., (the third) was the oldest son of Jacob and Barbara (Nyce) Leidy. He was born on January 22d, 1759, and died on April 25th, 1834. He married Feronica Schell on April 6th, 1779. She was a daughter of John and Veronica (Maurer) Schell, of Goshenhoppen, who were very prominent and well-to-do people of that vicinity. Veronica (Schell) Leidy was born in 1755, and died on January 31st, 1826. This couple's remains are interred in the old Leidy burial ground.

Jacob and Veronica (Schell) Leidy had issue as follows: John, born March 9th, 1780; Maria Margretta, born April 12th, 1781; Barbara, born January 24th, 1783 (married Abraham Worman); Catharine, born June 24th, 1784 (married Jacob Sholl); Jacob, born March 16th, 1786; Elizabeth, born October 15th, 1788, (married Rev. John Henry Gerhart); Magdalina, born December 28th, 1790; George Leidy, born November 7th, 1793;¹ Abraham, born April 9th, 1796; Samuel, born March 2d, 1799.

Jacob Leidy, the third, at the time of his death, in 1834, was a widower of some eight years. At this time his youngest son, Samuel Leidy, was residing on the homestead and conducting the tannery. In 1818 this son rebuilt the tannery, and also nearby erected in 1832 a large and commodious dwelling, which still stands.

Carl Ludwig Leidy, son of the immigrant Jacob Leidy,

¹ Rev. George Leidy died on May 30th, 1879, and his remains are interred in Montgomery cemetery, Norristown, Pennsylvania. He studied for the ministry under the direction of his uncle, Rev. Casper Wack, and became an eminent divine of the German Reformed church.

was born on December 30th, 1729, and died on February 25th, 1785: married Ursula (—). She was born on February 8th, 1734, and died on April 8th, 1786; they are interred side by side in the old Leidy burying ground; their graves are marked with tall marble stones, and the inscriptions are in German.

He and his wife were early members of the Indian Creek Reformed Church. Their children born to them were baptized here; they are all recorded in the church book. The first of their children baptized, was Johannes Jacob Leyte, on November 7th, 1753, and its uncle and aunt—Johannes Jacob and Barbara (Nyce) Leidy, were its sponsors.

They were among the first settlers of Hilltown Township, Bucks County, Pennsylvania. In his will, probated in Bucks County, on March 15th, 1785, the following named children are given: Jacob (married on April 17th, 1777, to Catharine Conover (Kumfurt), daughter of Christian Conover or (Kumfurt); Margaret (married Adam Buzzard); Eve (married Conrad Shellingberger); Hannah (married Christian Fluke); Mary (married Philip Munbower); Charles; Elizabeth; George; Catharine; Henry (married on April 3d, 1781, to Elsia Barbara Raudenbush).

This subject was an early and quite an extensive land owner in Hilltown Township. Other branches of the Leidy family later on moved into Hilltown Township and as a result the family here became quite numerous. From this growth, and great success in business, they became widely and popularly known; and the village of "Leidytown" was founded by them. Here in this little hamlet the Leidys built a church, a tannery, hotel, store, and a number of dwellings. In days past "Leidy-

town" was a live country village, due solely to Leidy enterprise.

The elder Carl Ludwig Leidy was the lineal ancestor of Prof. Joseph Leidy, of the University of Pennsylvania. This eminent naturalist and physician has builded for the Leidys an imperishable name. His work is accepted as an authority in natural history, and his scientific labors have been recognized the world over. This recognition has been so general and wide-spread, and the importance and merit of his work so fully appreciated that eminent naturalists, scientists, geographers and discoverers have vied with each other in perpetuating his name; of such a character, that in Wyoming, on the Western slopes of the Rockies, a little south of the great National Park, snowcapped and rising in solitary grandeur above the plain, stands "Mount Leidy." From the eastern coast of Grinnel Island, the highest known land on the globe, projecting far into the solitude of the icy northern seas, extends "Cape Joseph Leidy." "Leidy Column and Leidy Stalactites" are the best of their kind in Luray Caves, etc., etc.

Magdalena Leidy, the youngest child of Jacob Leidy, the immigrant, was born in Philadelphia County, Pennsylvania, on January 24th, 1739, and died in New Britain Township, Bucks County, Pennsylvania, on August 5th, 1804. In 1755 she married Lieutenant Colonel Jacob Reed, who was born in Salford Township, Philadelphia County, Pennsylvania, on July 6th, 1730, and died in New Britain Township, Bucks County, Pennsylvania, on November 2d, 1820.

Lieutenant Colonel Jacob Reed and Jacob Leidy, 2nd, who were brothers-in-law, owned farms that were contiguous; although adjacent, they were located in different

townships. Colonel Reed's farm was in Hatfield Township, and Jacob Leidy's farm was in Franconia Township. Here these families prospered as relatives and neighbors. They were prominent in local affairs and were very much respected by the community at large. They were good Christian people—members of the Indian Creek Reformed congregation, and took a leading part in the church and its work.

One of the most notable land marks of this locality, founded by the Leidys is the "Old Leidy Cemetery," now connected with this church. Previously we learned, the first piece of land set aside for such purposes was, by Jacob Leidy, the second, on whose property also nearby was founded the "Leidy Tannery," by his son, Jacob Leidy, Jr., (the third).

This burial ground was started originally for family purposes and the first interments here were Leidys. The Indian Creek Reformed church burial ground is several miles away from this point, and of which congregation they were members. During the Colonial days, this county being without regularly constructed roads and the ground becoming very miry during the bad weather, the inhabitants had great trouble getting to distant burial places with their dead. Probably this fact led to the selection of a nearby burial place for their dead, on their own land.

We have already learned that on May 2d, 1780, Jacob and Barbara (Nyce) Leidy conveyed a message, tenement and tract of land consisting of one hundred and twenty-one acres to their son, Jacob Leidy, Jr.; this tract included the plot of ground used for burial purposes.

Shortly after the death of Jacob Leidy, the second, in 1794, his son, Jacob Leidy, Jr., in August, 1795, for con-

sideration of a nominal sum of money, deeded the cemetery ground of his farm to John Althouse, of Franconia Township, Montgomery County, and Abraham Cope, of Hilltown Township, Bucks County, Pennsylvania, who represented a number of persons who had formed themselves into an Association, and had already or intended, to bury their dead at this place.

In the agreement the boundaries of this plot of ground was as follows: "Beginning at a small Beech tree for a corner, standing on the bank of a small stream, two links East of a line of George Schneider's land, N. 40 Degrees, E. 9 and eight-tenth perches to a stone, for a corner, S. $28\frac{1}{4}$ Degrees, E. 12 Perches to a stone, S. $74\frac{1}{2}$ Degrees, W. $12\frac{1}{2}$ Perches to a stone, N. $2\frac{1}{2}$ Degrees, W. 6 and seven-tenths Perches, containing ninety-eight perches of land."

This indenture further explains in its recital: "It being a part of a tract of land containing one hundred and twenty-one acres, which was granted by Jacob Leidy and Barbara, his wife, to their son." * * * "Then the said Jacob Leidy, (their son), and Feronica his wife, * * * granted or mentioned or intended to be hereby granted, * * * the above named piece or parcel of land to John Althouse and Abraham Cope, to their heirs and assigns forever, in trust nevertheless to them, the said Althouse and Cope, for the use of a grave yard or burying place, for number of subscribers or neighbors, in said Franconia and Hilltown Township aforesaid, to bury their dead, as there are already a great number buried on the southwesterly part thereof. Therefore said Althouse and Cope, are by said subscribers chosen and appointed trustees and authorized to purchase the said lot for the use aforesaid. And as it has hitherto been for the use aforesaid only upon

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suffrage without any conveyance or confirmation being made to them or any of them, that privilege should remain firm and stable forever. Therefore, know ye that whom it may concern, that the said described lot or parcel of ground by these presents, granted, conveyed and confirmed to the said John Althouse and Abraham Cope and to their heirs and assigns, to and for the use of said subscribers and their posterity forever, and for no other purpose whatsoever to the contrary herein contained notwithstanding. And the said Jacob Leidy (the son) and Fronica, his wife, for themselves, their heirs, executors and administrators, do hereby covenant, promise and grant to and with said John Althouse and Abraham Cope, their heirs and assigns by these presents, that they the said Jacob Leidy (the son) and Feronica, his wife, and their heirs, the said described lot of 98 perches of land, hereditaments and premises granted hereby or mentioned so to be for the use above said, with the appurtenances unto the said John Althouse and Abraham Cope, their heirs and assigns against them the said Jacob Leidy and Feronica, his wife, and their heirs, and against all every other person and persons whomsoever lawfully claiming or to claim by warrant, and forever defend by these presents, etc."

This deed was signed by Jacob and Feronica (Schell) Leidy, and was acknowledged before Squire Christian Weber, on August 1st, 1795. The same was recorded in the office for the Recording of Deeds, at Norristown, Pa., on May 15th, 1796.

About this time a small one-story, (and probably) one roomed, stone building, was erected on this plot of ground for school and funeral purposes. For funerals the building was used only during inclement weather. No mention is made of this building in the above indenture.

A later indenture more fully covers this historical feature, and includes much other explanatory data, bearing on the early history of the old burial ground, so much so that the writer deems it important to give considerable of the deed verbatim.

“This indenture made on the 23rd day of May in the year of 1827, between John Althouse, of Franconia Township, Montgomery County, Pennsylvania, who survived Abraham Cope, late of Hilltown Township, Bucks County, deceased, late trustees created by an association of Christians of various denominations residing in Franconia and parts adjacent thereto, of the one part, and Jacob Leidy, Junior, of said Franconia Township; George Shellingberger, of Hatfield Township, Montgomery County, Henry Cope, of Hilltown Township, Bucks County, Pennsylvania, aforesaid. Trustees duly elected by said Association, of the other part.

“Whereas Jacob and Feronica (Schell) Leidy by their Indenture, made August 1st, 1795, for the consideration therein mentioned did grant and confirm unto the said John Althouse and Abraham Cope, (who is since deceased), * * * all that tract or piece of land * * * in trust for the sole use of a grave yard or burying place of the said Association and persons that were original subscribers and residents in the said township of Franconia and Hilltown in the vicinity of the grave yard.

“Now this Indenture witnesseth that the said John Althouse for and in consideration of the sum of one dollar, * * * paid by the said Jacob Leidy, George Shellingberger and Henry Cope, and to their successors all that the above described lot of land, * * * as tenants in common for the sole use of a burying place for the Association of the inhabitants in the vicinity to bury their dead therein,

and house for the use of a school for the education of children, but as often as occasion may be necessary to be occupied for worship of the Almighty God, but never to be devoted to any other use whatsoever.

“ * * * Whereas, subsequent to the date of the within written Indenture the Association within mentioned and their posterity again contributed together by subscription, money sufficient to build an addition to the school house within recited, and have now furnished the same for the express purpose to be devoted to divine worship only, and never to be suffered by the Trustees of said school to be occupied for a school room, and that at funeral processions said room shall or may be occupied, notwithstanding school being kept therein at the time, and to the end that harmony and unanimity in the said Association may be and remain forever. We, Jacob Leidy, Jr., George Shellengberger and Henry Cope, the Trustees within named for ourselves and our successors, do hereby reciprocally for and in behalf of the said Association consent, promise and agree to, and with Jacob Leidy, Sr., and Frederick Hunsberger, the present school trustees and their successors, that the said Association and the neighboring contributors to said school shall or may from time to time and at all times hereafter, hold election for Trustees, as often as may be deemed necessary by a majority of the same contributors, after giving at least one week's public notice of such election, to be put up at three or more of the most public places in the vicinity of said public school house, so that the well bettering and maintaining of the said school may never be neglected, and the laudable intent thereof be continued by our latest posterity in due succession. * * *

“ Signed, Jacob Leidy, Jr., George Shellengberger, Henry Cope, Jacob Leidy, Sr., Frederick Hunsberger.

“Witnesses: Frederick Rotzell, Benj. Reiff.

“Acknowledged on May 23rd, 1827, before Benjamin Reiff, Esq., Justice of the Peace, and Recorded in the office for the Recording of Deeds, at Norristown, Pa., on November 19th, 1827.”

The above written indenture establishes the fact of the early use of these grounds for burial purposes; that the same was owned originally by the elder Leidys; that many of the neighbors buried their dead here and contributed to the support and the maintenance of these grounds for the purposes indicated; the early erection thereon of a suitable building for school and religious purposes; and that the same was set aside for all time as specified.

This old triangular shaped burial ground, enclosed with a substantial wall of stone, is located on the southern slope of the vast plain of eastern Franconia. It had its beginning in the early history of the colony, and is a retired and picturesque resting place of the dead. Situated on a knoll, formed by the confluence of two streams, their beds worn into narrow valleys with gently sloping hills—headwaters of the Skippack Creek. Viewing it and its environments from the opposite side of these narrow valleys, presents to the eye an impressive and quaint scene. This old graveyard is entirely surrounded by public roads; cleared fields, meadow lands and groves of timber broaden out in all directions, presenting a view to the eye that is interesting, pleasing and beautiful.

Within the heavy stone walls that enclose this resting place of the dead are found the final abodes on this earth of persons who have been notable characters in their day. A few of these are known—stones mark their graves, and history is extant recording their work; there are others whose services to mankind were also worthy of recogni-

tion but now are forgotten—neither tradition nor recorded facts remain to tell their story.

Of the notable persons buried here intermarried with the Leidy family, besides Lieutenant Colonel Jacob Reed, are the Revs. Casper Wack and John Henry Gerhart. Rev. Casper Wack was a prominent minister of the Reformed church, who at one time resided in Franconia Township with his family, and whose charge included Indian Creek, Tohickon and Great Swamp Reformed churches.

Rev. Casper Wack was born in Philadelphia, Penna., on August 15th, 1752.

His parents were poor. Through industry and application he acquired an education, and studied for the ministry under Dr. Weyburg, a noted divine of the Reformed church. After completing his studies, he was appointed a supply at Saucon and other churches of Bucks, Montgomery and Northampton counties.

It was during his administrations at Indian Creek Reformed church, he first met Barbara, daughter of Jacob and Barbara (Nyce) Leidy, to whom he was subsequently married—on April 18th, 1776—just at the outbreak of the Revolutionary struggle.

Rev. Casper Wack's great patriotism and sympathy for the Revolutionary cause did good service for the country by keeping his associates loyal and in active participation with the army, while the struggle for Independence was on. Some time during this period he became a resident of Hilltown Township, Bucks County, Penna.

There are several incidents pertaining to the Revolution related of him, which show how he stood for the cause of his native land. It is said that during the war he was permitted on account of his character and pastoral duties

and the general respect in which he was held, to pass the watch at pleasure. In this way the British became acquainted with the extraordinary fine horse which he was accustomed to ride, and schemed to steal it, which they did. He obtained permission to go in pursuit; but not succeeding, for some time, in getting trace of it, he heard, at length, that the Americans had taken the horse, among other spoils, from the British; after which he immediately turned back, and made no further inquiry in regard to the horse, but willingly left it in possession of those who were loyal and struggling for the freedom of their country and his.

Another somewhat amusing anecdote, relating to the same period, is also preserved. Being a German he knew but little of the English language, in the early period of his ministry; although subsequently he became quite proficient in that language. On one occasion during the Revolutionary war he was induced to preach in English near the American camp. An officer who understood no German, and supposing the services, as usual, to be in that language, nevertheless went to church. After service, the officer expressed himself, in the way of agreeable surprise, saying that he had understood nearly all of the sermon, and declared his intention of attending German service regularly thereafter. His friend then informed him that the Rev. Wack had not preached in German, but in English.

Rev. Casper Wack was but seventeen years of age when he first preached regular sermons. He was but eighteen years old when he appeared at the Tohickon, Great Swamp and Indian Field charge, although he was not ordained a regular pastor until some time after. It is said of him that he was the first young minister of the

Reformed church, who had been educated, licensed and ordained in the colony. He preached twenty-seven years in the German Reformed churches, of German Valley, Foxhill and Rockaway, in New Jersey. He then accepted a call to Germantown, Pennsylvania. This charge included the congregation of Whitemarsh, Montgomery County. Here he labored for twelve more years as pastor of these congregations. At the expiration of which he resigned the Germantown congregation and devoted his time solely, for a short period, to the Whitemarsh charge. After a while he accepted in connection with the Whitemarsh charge, a call to the Pikeland Reformed church, Chester County, Penna.; making the trips to Pikeland from his Whitemarsh home on horseback, eighteen miles distant; although nearly eighty years of age.

The last four or five years of his lifetime he resided with his son, Dr. Philip Wack, at Trappe, Montgomery County, Penna. Here he died on July 19th, 1839, aged eighty-seven years. His wife survived him.

During Rev. Casper Wack's ministry in New Jersey he took up the study of the English language, in which, in the course of time, he became quite proficient, and thereafter preached in the English, and German languages. It is said of him that he was an exceedingly pious man, of a kind disposition and very much liked by all who knew him.

Another notable figure intermarried with the Leidy family, whose remains are interred in this quaint and picturesque burial place, is that of Rev. John Henry Gerhart. This clergyman is still remembered by the older persons of this community. The parents of Rev. Gerhart were Peter and Christiana (Hunsberger) Gerhart. He was born in Franconia Township, Montgomery County,

Penna., on December 23rd, 1782, and died on November 11th, 1846. He married on June 5th, 1813, Elizabeth Leidy, who was born on October 15th, 1788, and died on February 25th, 1870, she being a daughter of Jacob and Feronica (Schell) Leidy. Both are buried side by side in this family plot.

At the age of twenty years John Henry Gerhard commenced his theological studies with Rev. Samuel Helffenstein, then of Philadelphia, with whom he remained about three years. He was a diligent student and made good progress.

At the meeting of Synod, April 27th, 1813, being then in the thirtieth year of his age, he presented himself for examination. His qualifications were found to be adequate, and he was accordingly licensed; the license was renewed to him from year to year, for three years, according to the requirement of the "Synodical Ordnung," till the meeting of Synod held at Easton, Pa., April 23rd, 1815, when it was directed that he be ordained. On the 27th of the same month he was ordained by his reverend instructor, Dr. Helffenstein, and the Rev. J. W. Dechant.

In the fall of 1811, while he was yet engaged in his studies, John Schell, Sr., of Schellsburg, came to Dr. Helffenstein, in Philadelphia, representing that congregation, and if possible to procure a young man to minister to them. Previous to that time that region had been much afflicted with wandering itinerant pretenders. Young Gerhart at the time that he was licensed, also presented to Synod the call from the Bedford charge, in Bedford county, which was approved by Synod and accepted by him. He took up his abode in the town of Bedford, which was the centre of his operations. Here there was

at that time a small old log church, owned jointly by the Reformed and Lutherans; but it had served its day, and was no longer fit to be used for a place of worship. He accordingly preached in the court-house for a number of years, until these congregations were able to erect a new house of worship. He was successful as a pastor in this field and succeeded in building a large and thrifty congregation.

He also preached at Schellsburg and Friend's Cove, in small log churches, at regular intervals; visiting and preaching at Greenfield, Bob's Creek, Tannent's (Dunning's) Creek, Yellow Creek, Morrison's Cove, Cona-maugh, Dry Ridge, Cumberland, Maryland, and other remote places, at stated periods.

Many of his preaching-places were only school houses when he began; though some of them grew into interesting congregations, which built convenient churches, under his ministry. When he began to preach in the Schellsburg church, the benches were nothing but logs laid across the floor, sitting upon which the worshipers were no doubt as devout, and their service as acceptable to Him who was born in a stable, as that which is offered from cushioned seats.

Rev. Gerhart preached both in the English and German languages; mostly in German. After great success in the ministry at Bedford and still a young man, he removed with his family to his early home in Montgomery County. Here he engaged in farming, and for awhile was pastor of the Hilltown Reformed congregation, and acted as a supply to numerous churches. Thus he continued until the time of his death, which was accidental and untimely; it was caused by a runaway horse.

The Rev. Gerhart was not an eloquent speaker, but was a kind and an agreeable person who wielded a powerful influence over his congregation with mildness and love. Though but an ordinary speaker in the pulpit, he could wield his pen with tremendous power and effect.

There are other notable characters interred in this old burial ground. If biographical sketches of these worthy and forgotten ones had been written by those familiar with their lives and character, other chapters of important history would have been preserved and perpetuated.

The visit to this solemn and quiet burial place to-day, awakens new thoughts, bringing to us a new realization and makes us conscious that we will in time journey the same course that all who lie interred here have travelled. As time has glided on this old burying ground has grown in dimensions, until it has become a good-sized plot, and all, or nearly all, space is occupied with the mortal remains of some dear one. So much has been the demand for room here for burials, that to meet these wants a new and larger ground was opened in recent years, on the opposite side of the road.

Casting the eye over the old burial place, from a given point, much vacant space in the older portion of the grounds, seems apparently without graves. If you enter and examine more closely, you will find sunken mounds or graves which indicate that some one lies buried here. Without living friends, neglect, lack of care and the ravages of time have done their work, and what was at one time easily recognizable as places of sepulture are now only dimly seen. It seems but a question of limited time when more of these will be obliterated, and they and their occupants will be forevermore lost to this world.

Some of the sunken graves remain poorly marked with common or field stones, tumbling out of their places and crumbling with age; a few of these have crudely cut marks on them, which, still, by effort, can be deciphered—giving the initial, name, date, etc., of the occupant—all having their significance. But, from decay, soon many of these will be lost, as there is no one left to care for or replace them. What was, and is now, a plot, looked upon as sacred and with affection, to the on-coming generations, will be as barren to the eye and possessing as little interest as a naked field.

In the older section of the yard, where most of the graves are marked by the rough field stones with imperfectly carved inscriptions on them, there are still to be found some with dates as far back as 1763, and possibly earlier; these mark the first burials in this ground. Among the older stones are found—J. H. L., d. 1781, Hana Lidi, 1778. Probably these are the graves of the immigrant Leidy and his wife—founders of the family in America—whose descendants are spread all over this vast country of ours, and now number many thousands.

The Leidys, as many of the older families who have seen seven, eight and nine generations in this country, have branched forth until their ramifications have become so numerous that they are no more traceable by the genealogist. The ancestor, Jacob Leidy, we have learned, came to the Colony of Pennsylvania, with his family, in 1727, and were of the earliest pioneers of this locality. They were persecuted German Protestants, from the Palatinate, bordering on the river Rhine. They came as refugees, seeking a tranquil home within the Colony and to worship in accordance with their accepted faith, without fear or molestation. As such, he and his family assisted

in the founding of the Indian Creek Reformed church, of which, we are told this day, this congregation—the Leidy church—is an offshoot.

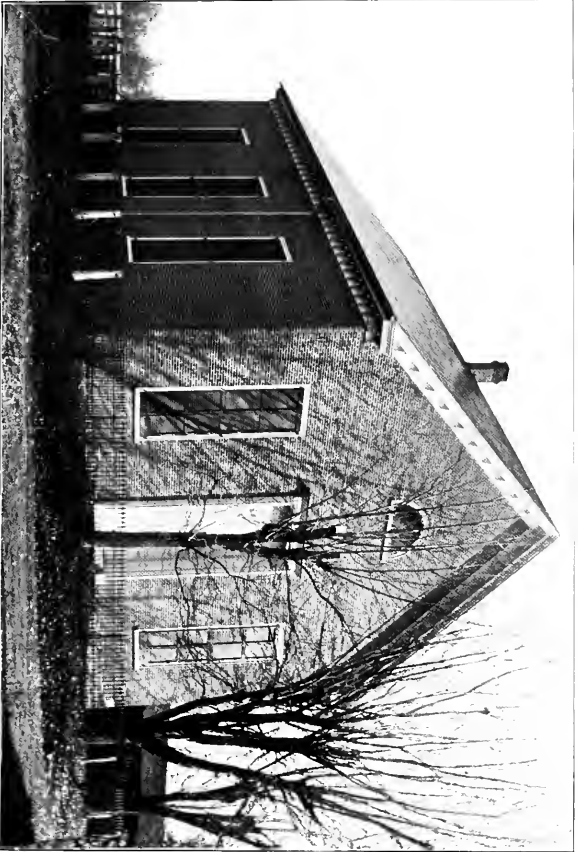
The early Leidys in particular were pious, thrifty and enterprising people. From natural tact and innate ability each successive generation thrived and prospered in this world's affairs; a number of them grew prominent and occupied advanced positions in life. Among the lineal descendants are found members who grew eminent in the scientific and professional world. Others have succeeded in different capacities; many have won for themselves an upright and honorable name and a valuable reputation, and have thus added their portion to the preservation and perpetuation of their patronymic in the annals of history.



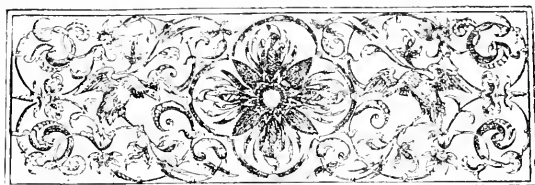
History of Leidy's Church
of
Franconia Township

BY
JOSEPH PROCTOR
PHILADELPHIA, PA

AN INTERESTING HISTORICAL PAPER



EMMANUEL (LEIDY'S) CHURCH BUILT IN 1858.



LEIDY'S CHURCH.

Before we continue the history of the church and graveyard, it might be interesting to have some facts of the earlier conditions and life of this neighborhood and the Leidy family. Jacob Leidy, Sr., who started the tannery here, had five sons—John, Abraham, George, Jacob and Samuel. Samuel followed the tanning business and farming. The church stands on what was part of his farm. George studied for the ministry, under his uncle, Rev. Casper Wack. John had an adjoining farm on the east; Jacob had an adjoining farm on the southwest; each farm containing 150 acres. Jacob's farm was nearly all timber land. It was part of a 700-acre tract of land commonly known as the "seven hundred." It was located on Moyer's road better known hereabouts as the Cowpath. The road was laid out while this (Montgomery) was still Philadelphia County, but not opened properly. Being crooked and running through a dense forest, cattle driven through it formed a path, and was hence named Cowpath road. Jacob Leidy cleared a portion of his lands, erected thereon a house, and then looked for a helpmate which he soon found in Miss Hannah Sellers, daughter of Samuel Sëllers, founder of Sellersville, about six miles above this place. Here Mr. Sellers conducted a

hotel and store in one building, and the stages then running from Bethlehem to Philadelphia made their regular stops for dinner at this Inn. Sellersville then had three or four private dwellings, besides the hotel, and was considered quite a good-sized village. It also had a post-office, the only one for miles. Mrs. (Sellers) Leidy was brought from Sellersville (where she had a piano) to a real country home. She soon felt the inconvenience of her new home; if she now wanted a pound of sugar or a quart of molasses, it was quite a task to go six miles to Sellersville, the nearest place, for it, although it led to the parental home. Jacob Leidy and wife soon concluded to open a store at their home on yonder hill, which they did, and it was the only store within the radius of a number of miles for many years, and was in reality a typical country store. Business did not warrant the employment of a clerk, so if a customer called for a pound of sugar or anything else, and Mr. Leidy was out in the field ploughing, and Mrs. Leidy preparing her dough for baking bread, some one had to call Mr. Leidy from the field to wait on the customer. These are facts as related by Mrs. Leidy to the writer. In later years a hotel and store were started at Hatfield, then known as Zieber's hotel, on the Cowpath.

First, we must remember, at that time, we had no railroad in this locality (railroad was opened in 1856). Lansdale then had a few scattered farm houses; Hatfield two or three dwellings, besides the store and hotel; Souder-ton had several scattered farm-houses, and Henry Souder had a lumber yard—the stock he kept was replenished by teams hauling it from Delaware River, about twenty miles away; here was no store or post-office; except the lumber,

no business of any kind. At Telford there were simply a few scattered farm-houses and no store or hotel; hence we see the progress the railroad has made in this section of the country.

In the spring of 1854 we started the first Sunday-school at Leidy's Church, using the school-house and chapel which stood in the graveyard. This was the first Sunday-school in this section of the country. The seed sown then is still bearing fruit and we pray that it may continue for ages to come. Soon after this there was a demand here for more religious services or preaching. To accomplish this a church was needed. So the trustees of the burying ground and others formed an organization to build a union church, which was erected in 1858 on this tract of land, and was bought of Thomas Leidy, son of Samuel Leidy, Sr. The building cost twenty-six hundred dollars, not including labor and delivering of material, which was all done by neighbors and members of the church, and in which the writer took part, then but a young man. The building committee was Samuel Leidy, Sr., Josiah W. Leidy and Benjamin Cope. The corner-stone was laid in the spring of 1858; was dedicated in the fall, on which occasion the Rev. B. S. Schneck, D.D., preached the principal sermon, he being generally known as the long-legged D.D. Soon after this a church organization was affected by the Rev. P. S. Fisher, then pastor of the Tohickon charge, composed of Tohickon, Indian Creek and Trumbauresville churches. Rev. Fisher then supplied this church for a number of years in the afternoons, every three weeks. Soon after this a church was built at Sellersville, and one at Bridgeton, which were all in said Rev. Mr. Fisher's charge. It soon

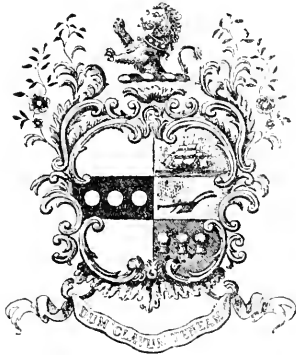
became apparent that he had a too laborious field for his declining years, and in 1865 Classis at its annual session divided his charge by taking Trumbauesville congregation therefrom, and placing it in connection with Quakertown. This caused no little commotion, as the three old churches had a parsonage in common and thought themselves inseparable; a joint consistory meeting was called by these three old congregations at their parsonage at Sellersville and in consequence the Rev. Mr. Fisher resigned. A special meeting of Classis was then called, and by its action Leidy's, Sellersville and Bridgeton churches were formed into a charge, and they unanimously elected Rev. P. S. Fisher as their pastor. He did good work here until his death in 1872.

We were next supplied by Rev. W. R. Yerrick, who was then pastor of the Hilltown charge. In 1874 Rev. J. G. Dengler, then a student of Franklin and Marshall College, was elected pastor of this charge. He filled it very acceptably and successfully until 1892, during which time a church was erected at Souderton, and one at Perkasio, which he also supplied. This increased his labors, and seeing that he could not do justice to all of them in these growing towns, resigned Leidy's and Souderton, and had Sellersville, Perkasio and Bridgeton formed into a charge. We were next supplied for some years—until 1899—by our present pastor, Rev. B. F. Luckenbill, who was then pastor of the Trumbauesville charge. At the next annual meeting of Classis a reconstruction of these churches was made, forming Leidy's, Indian Creek and Souderton into a charge. This charge elected the present pastor, Rev. B. F. Luckenbill, as their regular pastor; he is still with us and is doing good work among his people.

The Lutherans started a church organization about the same time as the Reformed, under the pastorate of Rev. F. Berkemeyer, of Sellersville, who labored here successfully for some years. His successor was Rev. J. Hillpot, since which time the congregation has been ably and very successfully supplied by their present pastor, Rev. D. H. Reiter, of Quakertown. Rev. Reiter has been pastor here now for over twenty years.

We again revert to the graveyard. As stated, the chapel, school-house and play-ground were all within the bounds of the old graveyard, and as the demand grew for more ground for burial purposes, the old buildings were torn down to make more room, and the entire burial ground was then enclosed with a stone wall, the whole being surrounded with public roads. As time progressed and membership increased this additional burial space was soon all occupied; and again there was a demand for more rooms for burial purposes. There being no other land contiguous to the old graveyard, shut off as it is by public roads on all sides, we were obliged to look elsewhere for ground. Thomas Leidy, the owner of the farm adjoining the church—who had sold the land for the church—offered to sell one acre more of his land. This, together with a strip of meadow land lying between the church and the cemetery, was then bought in 1882, and a cemetery association was incorporated, with the following named persons as incorporators: Thomas Martin, Hatfield; John J. Myers, Telford; Josiah W. Leidy, Hilltown; Abraham Cope, Hilltown, Jonas G. Leidy, Franconia; Joseph Proctor, Hatfield; known as the "Leidy's Cemetery Association of Emmanuel Union Church," charter perpetual; object of charter, the purchase and maintenance

of suitable grounds, for all time, for burial purposes. The one acre bought has nearly all been disposed of, and the trustees very wisely, a few years ago, purchased another tract of two acres adjoining from Jonas Leidy, which can at any time, as needed, be included in the cemetery.

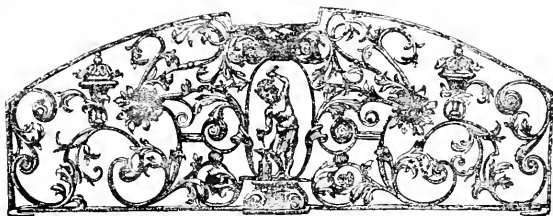


Address of Welcome

BY

REV. D. H. REITER

RIGHLAND CENTER, BUCKS COUNTY, PA.
PASTOR OF THE LUTHERAN CONGREGATION OF LEIDY'S CHURCH



ADDRESS OF WELCOME.

Members and friends of the Historical Society of Montgomery County:

The duty assigned to me on your program to welcome you into our midst and within the wall of our sacred church edifice is a very pleasant one indeed, and one which I shall cheerfully endeavor to perform.

I, therefore, welcome you in the name of the citizens of Franconia Township; a township by no means void of historical reminiscences. But I especially welcome you in the name of the members of the sister congregations who jointly own this building; and who worship here on alternate Sundays; namely the Evangelical Lutheran and the Reformed congregation. I might dwell upon the fact that in bidding you welcome in the name of these people; that I do so in the name of a people whose ancestors played a very important part in the early struggles and consequently in the early history of our country. I might speak of the Pennsylvania German or the German Americans, for these people are not confined to the boundary lines of the State of Pennsylvania. I might speak of the position of honor and trust occupied by them in Church and State, of their bravery on many a battle field and of

their industry, frugality, honesty and integrity in private life. I might mention some of their names, and in doing so I would have to mention some of the most honored, most beloved and most distinguished names on the pages of the history of our beloved country.

Or I might speak of what was done by the two different denominations represented by the congregations worshipping in this church, and I have no doubt I could easily convince you that they have stood shoulder to shoulder with other Christian forces, and to all of them combined is due a great deal of the privileges and blessings which we as a nation enjoy.

But I shall neither speak of the one, nor of the other. I shall not welcome you in the name of the German Americans but simply Americans. Let us therefore be not Irish Americans or Scotch-Irish Americans, or German Americans or native Americans, or Americans with any other prefix, but simply Americans. The American people are as distinctly one people as any other on the face of the earth.

They are of one blood not because they boast a common ancestry, not because they have become one blood by intermarriage, but because those of German, English, French descent and descendants of all other nations have fought side by side for the same cause, under the same flag and the blood flowing from the fatal wounds has mingled, and thus the blood of all nations has become one blood, American blood. It was when the same people wore a different uniform, the one the blue and the other the gray, when they fought for a different cause, the one for the destruction and the other for the maintenance of the union, that our people became separated. And, although the struggle ended and peace was proclaimed in 1865, we were in more

senses than one a separate people and were not again united until in the providence of God we were called upon again to wear the same uniform, take up common arms and under the stars and the stripes fight for that which our fathers fought, liberty. Yes, liberty, although not for ourselves; yet liberty for others. And thus again in the true sense we are not only a free, but a united people. A union more closely united than any formed by a common ancestry or by mere kith or kin.

Nor shall I welcome you in the name of Lutheran or Reformed Christians; but just as there is to be no prefix to our Americanism to-day so there shall be none to our Christianity. And I therefore welcome you as American Christians, in the name of Christian Americans.

I welcome you because it affords us an opportunity to do you good, an opportunity to show you hospitality and thus to make friends of those we never met before.

We welcome you especially because we know you will do us good; and that we will receive more than we are able to give. You have favored us more by deciding to hold your meeting in our midst, than we have favored you by granting you the use of our church.

You will not only do us good in presenting to us the contents of your excellent program, but also, and especially in awakening in us a taste for historical study.

I am sure that the facts contained in the papers on local history will be supplemented by many as they gather at the fireside and discuss the papers presented at to-day's meeting.

And if this meeting will give to us all an incentive for historical study; if it will stimulate all to search among the archives of the past and gather up the records so that

nothing be lost, then indeed will it bear rich fruits and happy results.

We as a nation not only have a history; but we are daily making history, and only that people who is conversant with the history of the past and thus enabled to note the successes and the failures of those who have gone before are able to build well for the future. Our forefathers laid a foundation that is broad and deep upon which our institutions are to rest; but they only commenced and by no means completed the structure.

New problems and new questions continually arise which demand a solution, and to solve them so that they may add to the completeness and not mar the harmony of the structure, we need to study the past.

The greatest question which confronts us to-day as a people is not the tariff question, not the financial question, nor the question of expansion. But the greatest and the most important question which confronts the American people to-day is Freedom, personal liberty and its necessary limitation.

By nature and nationality all Americans love liberty. They are of that blood which Burke described as most adverse to all implicit submission of mind and opinion.

We all believe with John Milton that no man can be at rest who has not liberty to serve God and save his own soul according to the best light, which God has planted in him for that purpose.

We as a people entertain no doubt that liberty and prosperity are inseparable.

The history of civilization is the history of Liberty.

The student of Liberty must trace the records of the highest nations and that in their most brilliant periods.

Since the days of the Reformation the struggle for liberty has been the soul of history.

Men, measures and influences are judged by their power of advancing it.

Forms of government are good and bad as they stand related to it.

Men not only enthuse over it, but sacrifice everything, even life itself, rather than lose it.

That liberty is, all know, but what liberty is many have not yet learned.

To make a government is one of the easiest things. It is but for one to command and for the others to obey and that is a monarchy. Where one rules. To give Freedom is also easy. It is only to relax control and let men do as they please and the result is no rule, no law, hence lawlessness, Anarchy.

But to make a free government is the most difficult achievement of the human mind.

The unsolved problem which at this time so loudly calls for a solution is to unite, to marry laws and liberty.

The real friends of freedom and those who so interweave law and liberty that they make one texture, and that every liberty being at once sustained and limited by some law, and every law finding its glory in securing some liberty.

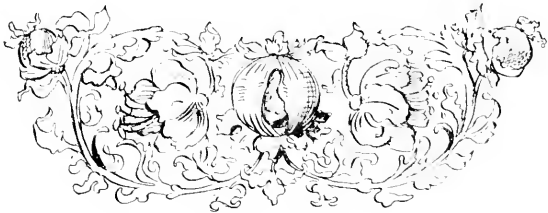
The real foes of liberty are those who oppose its just limitations. All of which results in license, lawlessness and finally Anarchy, of whose fruits assassination of the President so recently shocked our country.

The nation was thus awakened to a new danger and the question on all sides was what is the remedy for Anarchy? What is the antidote for this poison? The question is

best answered by asking what has thus far been its chief barrier to success.

Johann Most, that blatant typical Anarchist, of New York, in addressing some of his followers in Chicago not long ago said: "In order to succeed in our cause we must destroy every altar; extinguish every religion; and tear down the God of heaven; for only when men believe in God can they believe that one man has the right to govern another." In this he is right for the book of books says: "The powers that be are ordained of God."

It is therefore evident that if Anarchy cannot succeed unless our churches are destroyed, that the best remedy to stay its progress, as well as to thoroughly root it out, is to build more churches so that we may become in deed as we are in name a Christian nation. To marry law and liberty we must first marry Christianity and patriotism and all become Christian patriots. As such and in the name of such I again bid you a hearty welcome.



The Ancestral Home

BY

MISS ANNA T. HACKMAN

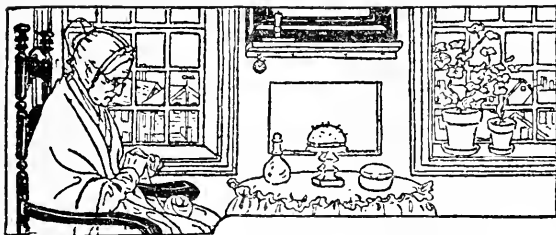
PHILADELPHIA, PA.

AN ORIGINAL POEM READ BY THE AUTHOR
A GREAT-GREAT-GRANDDAUGHTER OF
LIEUT. COL. JACOB REED



THE HOME OF LIEUT. COL. JACOB REED.

THE MIDDLE PORTION OF THE HOUSE IS BUILT OF LOGS, NOW WEATHER-BOARDED; THIS PART OF THE DWELLING WAS OCCUPIED BY COLONEL REED AND HIS FAMILY DURING THE AMERICAN REVOLUTION.



THE ANCESTRAL HOME.

The earth was filled with beauty —
Beneath a golden sun,
And the trees with fruitage laden,
Told me summer was not done :

So, o'er the meads I wandered,
Where dainty blossoms grow,
I reached the quaint old homestead
Round which soft breezes blow.

And o'er its door-step, lightly
I crossed the ancient floor,
I meditated slowly,
I scanned the dwelling o'er.

And lo, the scene seemed changing,
Fast fled the day to night,
I saw faces of the children,
Bathed in the soft fire-light.

While 'round the huge old fire-place,
Where burning embers lay —
Were gathered friends and neighbors,
To while the hours away.

The picture is so perfect,
No keenest artist's skill,
Could e'er portray its beauty,
That, lingering, haunts me still.

Oh, view of transient glory,
Sweet dream of fertile mind.
Mine be the path so peaceful —
Like lives so true and kind.

The present 's lost in darkness,
Back, back with flight of years,
I sped the fleeting moment,
With eyes suffused with tears.

Seated in the old arm-chair,
With a babe upon her knee,
Was grand-dame, ag'd and feeble
Yet happy as could be.

Youth and age united,
Reveal a glorious sight,
Humming a tune to darling,
She watch'd the flick'ring light.

She smiled, her face illum'd,
She heard her noble son,
Earnestly repeating,
The tales of battles won.

Stirred by the voice of freedom
He, valiant, left his home,
With firm resolve to conquer,
If fight he must alone.

'Twas voice of man now speaking,
Noble, valiant and true —
For test of revolution
Awaked him, through and through.

He found a friend and leader
In father Washington,
And offer'd life in service,
Be battle lost or won.

And friends around the fire-side,
Drew closer to his side,
He told how dreaded Tories,
By way-side oft would hide.

Returning once from battle,
On his most cherished steed,
A deadly bullet grazed him ;
A narrow call, indeed.

'Twas fired by a Tory
Who hidden in the way,
Aimed with his deadly weapon
To close the Colonel's day.

But a Bower true and subtle,
Led the warrior safely on,
Smiling triumphant, humble —
For the battle was not won.

Then, how pursuing Britons
Once at his cottage door —
When asked, Who wished admission?
They answered, ' Friends of yore.'

Lifting the door-latch, trusting
To welcome hoped for guest :
Beheld in stead some Britons,
His life in eager quest.

But his, a manly nature,
No time for doubts or fear,
He bravely fought for country,
His home and children dear.

So fiercely did he struggle,
That his strong sword broke in two —
And wounded "Wright" their leader;
Piercing his foot 'tis true.

He barred his door more tightly,
Breathing an humble prayer,
That the God of his tender children,
Would guide him everywhere.

Then when gray dawn had deepened,
To perfect, golden light,
Were sent by our commander,
Soldiers in search of "Wright."

And noble, patriot warriors,
Athirst for vengeance now —
Sought, until they caught him
And hung him to a bough.

They left his form all lifeless,
Upon that old oak tree —
Again the Colonel conquered,
In fight for liberty.

The vision faded slowly,
As embers die away,
Till the departing shadow
Melts to the dawn so gray.

Years pass — again they enter;
Throngs — men and women too —
Aside have cast their childhood,
Behold them strong and true.

A feeling now of wonder
O'ertakes me as I stand,
Watching this merry party —
United, glorious band.

They've come from various places,
From homes both far and near —
To 'waken tender memories,
Of patriot parent dear.

For in yon humble church-yard
His body peaceful lies,
Who true to place in duty,
As orbs within the skies.

They placed a kind memorial,
Where his body buried lies,
Which stands to mark the beauty,
Of a faith that never dies.

I saw this wondrous picture —
I heard a plaintive voice,
In tones almost entrancing,
Bid my trembling heart rejoice.

It bade the curtain lower ;
Behold, it rent in twain —
And now, I stook transported
To an eminence most plain —

Beneath us lay a city,
Seeming a sea of light,
With giant turrets tow'ring
Far in the depth of night.

Standing amazed, bewildered,
Gazing on scene below —
I asked, pray gentle leader,
Dost thou this city know ?

Why ringing of the church-bells ?
Why merry sounding chime ?
Why, when darkness veils the city,
Doth lights so brilliant shine ?

' Well, child,' replied my leader,
' Full a thousand years ago,
Dwelt a man, who fought for freedom
In that city there below.'

There a dark stream rippled gently,
And frogs chanted in morass,
And tall pines murmured softly,
To the field of waving grass.

Stars, stars so silent passing,
As we gaze upon the sky,
Shone 'pon his humble home-stead,
Where entered, you and I.

" Behold " — yon glowing archway
Marks the spot where once it stood,
And those vast palatial dwellings
Stand where a dreaming wood.

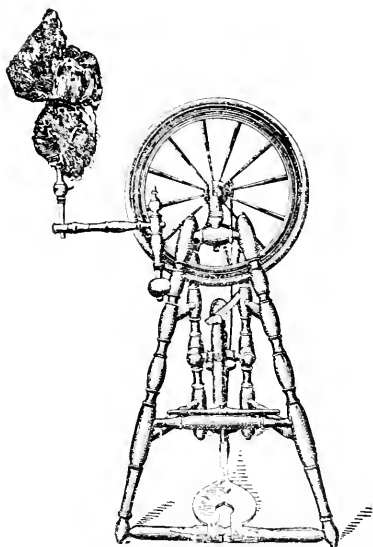
They have gathered in the city,
To give tribute to his name,
Who in life uplifted freedom,
Caring not for self or fame.

And they toll the bell in honor,
Of a patriot strong and brave,
As they gather in the city,
And their gorgeous banners wave.

Thus I understood the meaning,
Of this wonderful display,
And again the picture faded,
Faded tenderly away.

Then I called unto my leader,
Wilt thou tell to me thy name,
Who hast shown to me these visions
Through the avenues of fame?

'Yes,' my name is Magdalena,
Wife of Colonel Jacob Reed:
Who on Earth was ever active
In his country's deepest need.



Private Burying Grounds

of

Franconia Township

BY

JOHN D. SOUDER

FRANCONIA TOWNSHIP, MONTGOMERY CO., PA.



FRANCONIA BURYING GROUNDS.

1—SITE OF FORMER FUHRMAN'S BURYING GROUND.

2—LEIDY CEMETERY.



PRIVATE BURYING GROUNDS.

In the early times it was customary among the leading families to bury the dead on the farm, on a spot set aside for this purpose. In the course of time neighbors brought their dead for burial to these private grounds. A few of these graveyards are still maintained in this township; others are neglected and overgrown with brambles and bushes, and some have relapsed into their former uses as fields for farming, and now all traces of them are lost.

The private burying grounds of Franconia that have been in existence and maintained to the present day, are Delp's, Harley's and Fuhrman's. One on the farm formerly owned by Henry Mussleman and another on the former farm owned by William Souder have entirely disappeared—the plough has removed all trace of them.

Delp's burying ground located in the northwestern part of the township is beyond doubt the oldest. It is here that Christian Funk, son of Heinrich Funk, is buried. Henry Funk emigrated to America and settled at Indian Creek in 1719. They were the first settlers in this section. It is said they lived several years alone in this township. They were prominent and well-educated people; Heinrich, Christian and Jacob were preachers in the Mennonite church, and organized the Franconia and Salford

congregations. They also built the first mill on the banks of the Indian Creek. It is now owned by John Clemens and known as the "Clemens'" mill.

It was this Heinrich Funk with Dillman Kolb who was appointed by the Mennonite Church, to supervise the translation from Dutch to German and cause to be printed VanBracht's "Martyr Mirror," a folio of 1,514 pages, at Ephrata, Lancaster County, and it was the largest work of its character printed in this country during the colonial period. I make mention of this to show that many of those buried in the neighborhood were men of ability and learning, and who lived and died here under adverse circumstances and at a time when it tried men's souls and consciences.

On the head stones marking graves in Delp's burial ground we find these family names: Yoder, Moyer, Kratz, Booz, Landis, Funk, Delp, Kline, Godshall, Cassell and others; quite a few are recent burials. In 1811 there was a split from the introduction of a schism in the Mennonite Church and a portion withdrew known as "Herrites." These erected for themselves a small one-story stone meeting house, located near this graveyard, which necessarily helped to increase the burials at this place. By 1850 the Herrites were so reduced in membership that thereafter the church building erected by them was used as a school-house. This old graveyard is certainly an object of interest. It is about one-half acre in size, and enclosed with a substantial fence; the graves and yard are well kept to the present day, which has been a credit to the succeeding generations for this manifestation of interest in this sacred spot—the last resting place of their forefathers.

Harley's burying grounds, located in the southwestern part of the township, near the Souderton and Harleysville turnpike, was commenced by Rudolph Harley, in 1746. In this sacred spot we find the names of Harley, Reiff, Kline, Young, Heckler, Price, Markley, Moyer, Kurtz, Freed, Walter, Kindig, Hartman, Frederick, Sheuck, Landis, Stauffer, Schissler and others.

On a recent visit we copied the following: M. H., 1743; A. H., 1757; H. K., 1783; B. H., 1791; A. H., 1794; I. O. H., 1793; I. H., 1795; H. S., 1794; N. S., 1783; A. S., 1802. Among the aged buried here are, Jacob Stauffer, 76 years; Jacob Stauffer, 81 years; John S. Harley, 79 years; Samuel Harley, 81 years; Samuel Harley, 82 years; Samuel Johnson, 81 years. The graveyard is not large, but by its appearance it seems as if many have been buried here. The tombstones are of various sizes, many bearing no inscriptions at all. There is about an acre of ground in the enclosure, surrounded by a substantial fence. Trees of oak, hickory and sassafras of large size have grown up in the yard, all of which appear to be old. In 1843 the Dunkers built a frame structure in this graveyard for church purposes, in which they worshipped at intervals ever since, and it is from this interest that this graveyard has been kept in such excellent order and state of preservation.

Fuhrman's graveyard is the largest of the kind in the township, and I am sorry to record its unfortunate fate. It is located on the farm formerly owned by Henry D. Wile, now owned by F. K. Bergey, and its location is but several paces southwest of the Indian Creek Reformed church. Interments have been made here as early as 1730 and it was used for this purpose as late as 1790. It is estimated that during this period from one hundred and fifty

to two hundred bodies were buried here. The headstones were common field stones, and quite a number had names, initials and dates on them. On our visit in 1880 we copied the following: "In memory of George Ludwig Hange, died October 26th, 1769; aged 73 years." The rest of the stones having initials and dates only, as, I. H. T., 1766; S. B. H., 1747; C. H. T., 1790; I. F. M., 1763; A. D., 1758; E. H., 1788; M. L., 1754; F. M., 1760; K. M., 1750. The remaining stones that had marks or inscriptions on them were not plain enough to be read—these were blurred and crumbled with rust and age.

The farm on which this unfortunate graveyard was located has since changed hands, and year after year, the plowman has been encroaching further and further, until now it has almost disappeared. In 1880, when I copied the foregoing inscriptions, I predicted it would not be long hence when this entire graveyard would be under cultivation, and I am here to-day, sadly to say, to verify my prophecy. It was on a recent visit to this spot for the final preparation of this paper for this occasion I learned that all of the headstones had gone and the existence of the place can scarcely be found. I was told that some of the headstones had gone to the wash gullies and are now covered over with earth which some day might again be revealed, as mementoes of by-gone days. The fate of this graveyard teaches us a humiliating lesson of what human avarice will do. Had it not been the last resting place of our beloved forefathers—the pioneers of our township—this desecration of the sancity of these graves would not now be so appealing to our and their kindred's hearts.

Twenty years ago when I visited this burial ground and noticing the rapid approach of dissolution of this sacred

place, a feeling of sadness overcame me at its dreadful condition, and I dedicated these lines with sorrow and regret:

Along the lonely Indian Creek
My wandering footsteps led,
The moss was thick beneath my feet,
The winds moaned o'er my head.
Traces of an old grave yard
Was still plainly to be seen,
The remains of many weary pilgrim
Lie here in peace, I ween.

The bramble bush and the weed
Grew thickly o'er the mound,
The head and footstone with age
Had crumbled to the ground.
No fragrant flower planted here ;
No loved ones know more the place ;
Nor marble slabs or granite rare
These lonely mounds do grace.

I raised a headstone ; it broke with age ;
This vision to me did appear —
They are — the settlers of our land,
Known as " Franconia's Pioneer."
All rest was blurred — rust and age
For many years here has held her sway ;
Their fame though on history's page
Remains, and will not fade away.

Flow on, proud Indian Creek, flow on,
Through thy picturesque rocky glen ;
Above thee in shadows alone
Sleep brave and undaunted men.
No brutal foes, nor bloody wars,
Our Christian people now do fear,
For thou hast our pathway smoothed —
Thou noble " Franconia Pioneer."

At that time this spot was thickly covered with trees and undergrowths. It was located some distance from a public road, and to reach it meant a long walk across cultivated fields. The burial ground was on an elevation, affording a magnificent view of the surrounding country, with the picturesque Indian Creek and its beautiful valley at its foot.

In these private burying grounds of Franconia Township the bodies of hundreds of pioneer Christian settlers are resting, and some of these now, for the want of care, have entirely disappeared beyond all knowledge and vestige.

These early settlers, it is said, fled from their native country on account of religious persecution. They came to America, the asylum of the oppressed and persecuted. Nothing we revere more, associated with the early history of our country, than the fact of our progenitors immigrating to America where they could without fear or molestation enjoy the right to worship God according to their accepted belief. For this privilege and liberty they fled their native country, leaving friends and family ties behind, to cross the wide ocean and endure its hardships, dwell in a land without civilization and inhabited by savages and wild beasts. Can it now be that the succeeding generations are so rude and thoughtless as to lay waste the silent and sacred tombs of these beloved ones? I feel it a sense of duty, and so should every liberty-loving individual, that these last resting places be preserved as a perpetual regard and respect to our forefathers.

The Good Book says: "Remove ye not the old landmarks." To-day we come together and say, Remove ye not the grave marks of our forefathers; but mark them, preserve them, and maintain them."

We may here appropriately quote the lines of Thomas Gray:

Beneath these rugged elms, that yew tree's shade,
Where heaves the turf in many a moultering heap,
Each in his narrow cell forever laid,
The rude forefathers of the country sleep.

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire ;
Hands that the rod of empire might have swayed,
Or waked to ecstasy the living lyre.

Yet even these bones from insult to protect,
Some frail memorial, still erected high,
With uncouth rhymes and shapeless sculpture decked,
Implore the passing tribute of a sigh.

There names, their years, spelt by the unlettered muse,
The place of fame and eulogy supply,
And many a holy text around he strews,
To teach the rustic moralist to die.

For thee, who, mindful of the honored dead,
Dost in these lines their artless tale relate,
If chance, by lonely contemplation led,
Some kindred spirit shall inquire, thy fate.



Indian Creek Reformed Church

of

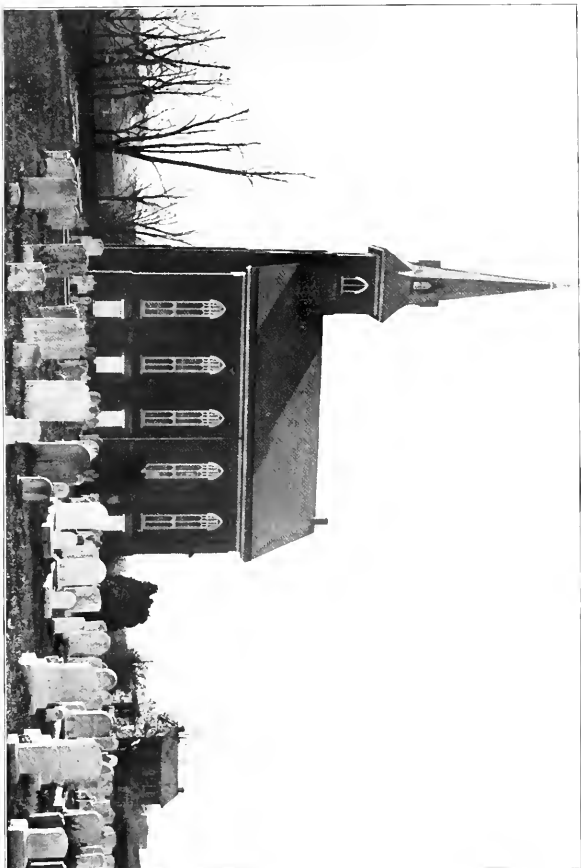
Franconia Township

BY

DR. W. H. REED

NORRISTOWN, PA

HISTORICAL AND OTHER INTERESTING DATA



INDIAN CREEK REFORMED CHURCH.

BUILT IN 1879 (FOURTH BUILDING).





THE INDIAN CREEK REFORMED CHURCH.

This is one of the oldest congregations of the Reformed Church in this section of the country. It dates its beginning or organization some time previous to 1746. The earliest authentic record of a church building here, is in an extract from Rev. Michael Schlatter's Journal, dated October the 20th, 1746, in which he says: "I continued my journey thirteen miles farther (from Goshenhoppen), to Indian Field or Indian Creek. Here I preached with much satisfaction in a new wooden church."¹

The first land-purchase recorded was made by this congregation in 1755; according to the recital of the deed, on April 24th, 1755, Michael Berria (Bergey) a member of the Indian Creek Reformed Church, conveyed his property on which the church building stood (and was formerly part of), in Franconia Township, to Christian Souder, a German Mennonite. To establish the right of possession to the congregation of the Indian Creek Reformed Church of the land already occupied by them, he, (Bergey), three days before he deeded the farm to Souder (April 21st, 1755), conveyed to the Indian Creek Reformed church three quarters of an acre of land with the "appurtenances and buildings."

¹ "Schlatter's Life and Travels," by Harbangh, p. 141.

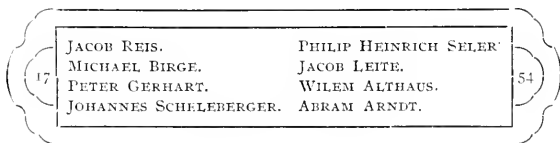
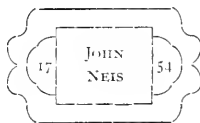
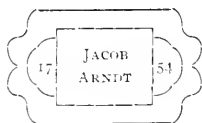
This was the formation or first acquisition of the magnificent and valuable property which this congregation now owns and enjoys. The location of the original property of the congregation is in Franconia Township, Montgomery County, Pennsylvania, about a mile west of the present borough of Telford.

The earliest Records of this congregation, if there were any, are, at this day, lost; thereby the exact date of its organization cannot with certainty be ascertained. The fact remains that the congregation was organized simultaneously with the early settlement of this part of the county by the Germans—this ingress commenced at an earlier date than 1730. Naturally, from the sparse settlement of this neighborhood in the beginning the congregation was small, and the members met, for convenience, in nearby houses and barns of their brethren. As the congregation grew in numbers and means (which was not until about 1745), they were able to erect a small frame church building to serve their first pressing wants.

Previous to 1755—the date of conveyance of land by Michael Bergey to this congregation—the church occupied the site on suffrage. The price paid for the land at the time of its purchase was simply nominal—“One pound current Money of Pennsylvania, * * * under the Proportionate part of the Yearly Quit Rent accruing for the said Lot of Land.” The deed, further on, recites the intended use and purpose of said land: “For the Use and Benefit of the Society of People called the Reformers or Dutch Presbyterian Congregation Meeting, to Worship at the said place, and residing near the Same and Convenient to meet at the said Place, for Meeting Houses, School Houses, Burying Places or any other public uses as the said Society of the People shall at all times hereafter think

proper, and to and for no other Use, Intent and Purpose."¹

In the foundation of the front of the present church building, about eighteen inches above the ground, are found two mural tablets of stone, which are supposed to have been placed in the remodeled building erected in 1754, and the names inscribed upon them are probably those of the officers and builders. They are of brown stone, quaint in character, and carved thus:



The above named building committee were all residents, at this time, of Franconia Township, probably with one or two exceptions. All were prominent in the affairs of this locality, and most of them still have numerous descendents here, as well as wide-spread throughout our vast country. Jacob Riess was at this time pastor of this church. Michael Bergey was a farmer, and at the time owned the lands upon which the church stood. Peter Gerhart, Abraham Arndt, John Schellenberger, Philip Henry

¹In Philadelphia, Deed Book, II. 12, p. 213.

Sailor and William Althouse were also farmers, and their names are still prevalent here, with the exception of Arndt and Sailor, which seem to have entirely disappeared. Jacob Arndt, John Nyce, Jacob Leidy and Peter Gerhard composed the Board of Trustees.

At this time—1754—Jacob Arndt was a resident of Rockhill Township, Bucks County. His plantation was located but a short distance beyond the county line, and nearby this church. He, earlier in life, was connected with the Skippack (Wentz's) Reformed Church, and it was not until after his removal into Bucks County that he associated himself with the Indian Creek Reformed Church, which was located nearer to his new home. He was also prominent in general affairs, and assumed a conspicuous part in the French and Indian War, first engaging in the provincial service as captain, and subsequently promoted to major. In 1760 he removed with his family to Northampton County, in the neighborhood of Easton, where he and his family became prominently identified with the affairs of the county, its early history and its development.

Jacob Leidy, of the building committee and an early trustee, at this time (1754) resided (by deed) in Franconia Township. It is supposed that for a considerable time he owned land and resided in Hilltown Township, Bucks County. He is the progenitor of the "Leidy" family, of whom and his descendents we learn more in another paper, the "Leidy Family," found elsewhere in this volume. It was his daughter, Magdalena Leidy, who was married to Lieutenant Colonel Jacob Reed in 1755. This son-in-law, about the time of his marriage, became a resident of Hatfield Township and member of the Indian Creek Reformed congregation, and soon prominently

identified himself with the work of the church and its early affairs and history.

Abraham Arndt, another member of the building committee, a brother of Jacob Arndt, was a cordwainer by trade and at this time resided in and owned land in Franconia Township. His wife was Catharine Reed, a daughter of John Philip and Fronica (Berger) Reed, of Marlborough Township, this county. She was a sister of Lieutenant Colonel Jacob Reed. Abraham Arndt, in 1768, sold his farm in Franconia and removed with his family to William's Township, Northampton County, Pennsylvania. This removal caused him and his family to sever their connection with the Indian Creek Reformed congregation, and to associate themselves with a Reformed church, within the limit of their new home, near the town of Easton, in said county.

In 1754—the date of enlargement of the first church building—the Indian Creek congregation commences its first recorded history extant. The first building was small and insufficiently served its purpose, but was commensurate with the means and facilities of the congregation, and was such as the early pioneers builded for school and church purposes. Even the new structure erected in 1754, it is said, was very plain and primitive, and was without a floor or stove. It was humble in appearance and its furnishings were meagre: there was no pride and ostentation here, and under the circumstance was made to serve its purpose well; it was truly a spiritual home—a home where this small band of consistent Christians would gather together with reverence and humiliation and worship their God according to the forms and usages of their faith.

To enjoy this privilege and religious freedom, even under these adverse circumstances, was to them a comfort

and spiritual blessing. Many were foreigners by birth, who from religious intolerance or the ravages of war fled the country of their birth, leaving behind relatives, friends and worldly possessions; braved the turbulent seas, settled a new country, built homes in the forests, tilled the virgin soil, oftentimes with naught but the Indian and wild beast as neighbor and foe. Many were the trials and sacrifices of our ancestors who elaborated so wonderfully, and who out of chaos shaped and coursed the destiny of this great country, laid the foundations of our glorious heritage, and blazed the way to the liberty of speech and worship we enjoy to-day.

The first building erected by this band of Christians of the Indian Creek Reformed Church, we have learned, from its beginning served a two-fold purpose, to hold religious service and school. Rev. Michael Schlatter in his unpublished diary records during a visit to these people, that "On October 10th, 1746, he met John William Straub at Indian Creek and that he preached there every three weeks. Straub then promised Rev. Schlatter not to perform ministerial acts any more, but only to preach and read sermons until they had a regular minister. He thus hoped to get aid from Holland as a parochial school-teacher, for which Schlatter says he was well fitted."¹

This (Rev.) John William Straub was a foreigner, who landed in this country, at Philadelphia, and qualified on September 21st, 1732. He was by occupation a linen weaver, became a school-master, and afterward undertook the functions of a minister, though not ordained. He had formerly been a school-master at Cornau in the Palatinate. The presumption is that in connection with church work

¹ Good's "History of the Reformed Church in the United States," p. 253.

at Indian Creek at this time he also had charge of the school.¹

In Rev. Michael Schlatter's report of the proceedings of the first meeting of Coetus, at Philadelphia, on Thursday, October 1st, 1747 (fifth session), he says: "I made a report of what I had done on behalf of the brethren of the faith in Pennsylvania since the month of March to the present time, as follows: (inter alia) "Several letters were read from, * * * 'School-master at Indian Field' (Indian Creek)." This school-master—his name not given—in all probabilities was the above named (Rev.) John William Straub.

The first regular, installed pastor of the Indian Creek Reformed Church recorded was Rev. Jacob Riess. He came to this charge from Tohickon congregation, it is said, in 1749. At this time he was a middle-aged man; and at first it appears he was not regularly installed. On the title page of the old Record book of this congregation, the following inscription is found: "The Church Book of the German Reformed congregation of Indian Creek, wherein is written the names of children, of which I, Jacob Riess, have baptized from June 3d, 1753." In the Record here (Indian Creek) entries are made which show that he, also, at this time ministered to the Reformed people at Lower Saucon. Quite a number of baptisms are recorded as from that place.²

Under the pastoral care of Rev. Jacob Riess the congregation at first, apparently, grew and prospered, as, in 1754 an enlargement of the wooden building was neces-

¹ "Minutes and Letters of the Coetus of the Reformed Church of Pennsylvania," p. 35.

² "Brief History of the Indian Creek Reformed Church," by Rev. Jacob Keim.

sary. His name was at that time inscribed on the date stone, marking him as one of the building committee. He remained here until about 1766; when his name disappears from the record. This entry is found on the New Goshenhoppen record:

“Church book of the Reformed congregation at New Goshenhoppen, from the year in which pastor Weiss died. All the young children who were baptized from that time until the year 1766, by me—Jacob Riess, Leydich and Michael.”¹

In the proceedings of Coetus in 1765 we find this record: “Goshenhoppen, about which your Reverences inquire, has taken an old ordinary man, a shoemaker (Jacob Riess) for its minister, because we could not at once provide the members with some one to their satisfaction.”² The following year it was further reported before this ecclesiastical body, “That Old and New Goshenhoppen, as well as Great Swamp, have dismissed their shoemaker, Riess by name.”³ After his departure from the New Goshenhoppen charge, he, in all probability returned to the neighborhood of his early charge—Tohickon, as his remains are interred there in the old cemetery of the Reformed church. He was born April 10th, 1706, and died April 23d, 1774.⁴

¹“A Monograph of the New Goshenhoppen and Great Swamp Charge,” by C. Z. Weiser, D.D., p. 58.

²“Minutes of Coetus,” p. 235.

³“Minutes of Coetus,” p. 243.

⁴It appears that considerable interest in the welfare of the Indian Creek Reformed Church by Rev. Jacob Riess never abated, even after the dissolution of his pastoral relationship, in 1766. For, at the time of his death among his beneficiaries was this congregation to the amount of £10, and this money was left for a specific purpose, which the “Account Book” kept by the officers of said congregation at the time, thus designates:

In the same year (1766), in which the name of Rev. Jacob Riess disappears from the Church Record at Indian Creek entries are made therein by Rev. Christopher Gobrecht. "John Christopher Gobrecht was born at Angerstein, near Goettingen, Germany, October 11th, 1733. He was a weaver by trade, and came to Philadelphia in 1755. He qualified with his father September 11th, 1753. After being in this country for ten years he was led by the Holy Spirit to study for the ministry. He studied two years under the Reformed minister, Alsentz. He was examined and ordained in the Tohickon church, says Harbaugh, on September 28th, 1766, and took charge of the Tohickon, Indian Field and Trumbauersville congregations."¹

In the Minutes of Coetus, on September 3d, 1766, we find this record: "There is a congregation (Tohickon) much ruined by an adventurer. The good element had to withdraw, and the other part learned at last their mistake. These people come and desire aid from Coetus and a regular minister. They cannot raise more than thirty pounds, and to unite the congregation with another is impractic-

"December 25, 1774, the legacy from Mr. (Rev.) Jacob Riess is received and now in the hands of Abraham Gerhardt; the interest to be used only, to instruct the poor children of this congregation in the Reformed doctrine."

Following, in this "Account Book" at a later date, a disposition of this fund is recorded: "December 29, 1791, we the Trustees, Michael Sholl and Abraham Gerhardt, both of the Indian Creek congregation, have taken the above money (£10) to pay for the ground, which they have bought for the school house, with the promise if there ever should be poor children in our congregation and would need the interest of this money for their instruction, then money shall be taken from the sinking fund (of the church), necessary for this purpose."

This was approved and signed by the elders: Jacob Riedt, George Sholl, Johannes Althous, Jacob Leidy.

¹Good's "History of the Reformed Church," p. 567.

able, because it is located quite out of the way, and the nearest congregation is still under the influence of an adventurer. We cannot call a minister, because the salary is too small; but there is a person (John C. Gobrecht) converted by God's Spirit, who has a good knowledge of theoretical and practical theology, is able to explain the principles of Holy Scripture, and is well qualified to build up a congregation through his example and preaching. He lived two years with a minister (J. G. Alsentz) in order to be better qualified. The said congregation hears this man, sees the difference between a sincere and well-instructed man and an adventurer. The congregation wants to call that person. He wishes to accommodate them, but not without order of Coetus. They appear before Coetus with the request to examine and ordain him. To send him to Holland is impossible; the candidate dreads the sea voyage; the congregation cannot wait so long, since the adventurer, who resides in the vicinity, still has and seeks adherents in the congregation, by which course new confusion and division would certainly arise."¹

Rev. Gobrecht was a single man, and took up his residence at Tohickon. For a time he was well liked in this, his first charge. In the Tohickon church, in due time, some dissatisfaction arose in the administration of his office, which displeased him, and receiving a call from a charge elsewhere, he desired to withdraw. He later changed his mind and decided to stay. He remained at this charge for four years.² He then received a call from

¹ "Minutes of Coetus," p. 245.

² The following is a list of contributing members of the congregation of the Indian Creek Reformed Church during Rev. Gobrecht's pastorate, dated May 25, 1768, giving the amounts they pledged for its support. The Record Book from which these are copied is inscribed "Account Book of the Indian Creek Church, Anno Christi, 1768." The names are re-

Muddy Creek charge, in Lancaster County, Pennsylvania. He died in Hanover, Pa., November 6th, 1815, in the eighty-seventh year of his age. His remains are interred in the cemetery attached to the Reformed church, at Hanover. It was during his ministry at Indian Creek that this congregation, in conjunction with Tohickon and Trumbauersville congregation was constituted a charge, and remained in such relations until 1870, a period of over one hundred years.

corded in the book in broken German, and they are copied therefrom letter for letter.

	£	s	d		£	s	d
Johannes Shelleberger	1	10	0	Jacob Leidi	1	10	0
Jacob Riedt	1	0	0	Carl Leidi	1	0	0
Christian Benner	0	15	0	Abraham Arnd	0	15	0
Phillip Hinrich Seller	0	15	0	Henrich Hertzell	1	0	0
William Althaus	0	15	0	Michol Sholl	0	10	0
Georig Diemer	0	7	6	Jacob Abenseller	0	3	0
Joseph Shieb	0	7	6	Valentin Ulrich	0	10	0
Abraham Shreiner	0	15	0	Henrich Reess	1	0	0
Adam Sheib	0	15	0	Samuel Brod	0	*	*
Jacob Hange	*	*	*	Jacob Allamang (?)	*	*	*
Fridrich Zollner	*	*	*	Johannes Benner	1	0	0
Johannes Folmer	0	7	6	Coutrad Leide	0	3	9
Jacob Wagener	0	4	0	Phillip Stang	1	0	0
Ludwig Fluck	0	5	0	Gorg Moyer	0	10	0
Dieder Rudi	0	7	6	Margerta Karchin	0	2	6
Abraham Gerhart	0	5	0	Jacobbinem Leidisin	0	2	0
Dafiet Brunner	0	9	0	Johannes Fer	0	3	0
Lenert Seller	0	5	0	Johannes Hornnecker	0	5	0
Willhelm Linck	0	5	0	Michael Sheyb	0	3	0
Johannes Sperri	0	3	0	Tomas Zeiner	0	4	0
Johannos Dellgart	0	4	0	Elisabet Gerhartin	0	15	0
Peter Glinck	0	2	6	Sallaman Kuckstul	0	10	0
Henrich Dietz	0	2	6	Friethrich Reutie	0	5	0
Nicklaus Fisher	0	5	0	Einrich Nunenmacher	0	3	0
William Zerckel	0	6	0	Anton Kressmann	0	7	5
Jacob Sorver	0	4	0	Conrad Seibel	0	4	0
Michael Herztel	0	5	0	Tederich Bielger	0	4	0
Christian Comfoud	0	4	0	Jacob Klein	0	5	0
Abraham Kob	0	7	6	Michael Gummi	0	5	0
Paul Seller	0	5	0	Johan Ernst, Herr	0	7	6
Catrina Hengen	0	6	0	Johannos Riestert (?)	0	10	0
Jacob Leidi	0	15	0				

* Amount obliterated.

After the departure of Pastor Gobrecht from Indian Creek, for awhile the congregation was without a regular minister. In the Minutes of Coetus of 1771 we find this record: "His (Gobrecht's) congregations (Indian Creek charge), which were vacant from that time (after the departure of Rev. Gobrecht), this year called Mr. Wack. Concerning Mr. Wack the Reverend Fathers were given a short statement in last year's minutes, namely, that he had been under the instruction of Mr. Weyberg. He is now far enough advanced through his training to be able to serve a congregation. The congregations at Lower Tohickon and Indian Field which have thus far been cared for by his ministry, and according to their statement, have also been edified by his preaching, have shown such a desire for him as to give him an unanimous call. Mr. Wack was therefore first examined in the divine truths and the way of salvation, and, after he had given satisfaction to the Reverend Coetus, it was resolved that Mr. Wack, for the time being, should continue to serve these congregations with preaching and catechizing as before, but we will defer the ordination until the Reverend Fathers have first been notified."¹

In April, 1772, Casper Wack was ordained to the work of the ministry and thus became the third regularly ordained pastor of this (Indian Creek) congregation. He was a successful pastor at the Indian Creek church. This congregation grew rapidly in membership under his care and direction, and was rapidly outgrowing the present building; so much so, that to meet these increased demands a movement was inaugurated now by the congregation for a new and larger building. It was in 1775—the beginning of the American Revolution—that the second

¹ "Minutes of Coetus," p. 315.

church edifice, under Pastor Wack's direction, was erected and completed. This new church building, more commodious in size, was built of stone, covered with a hip roof, and served the congregation for more than a half century.¹

Rev. Wack's charge consisted of the Indian Creek, Tohickon and Trumbauersville churches. About this time (1772), jealousies arose in the charge between the congregations; Indian Creek and Tohickon desired to monopolize the good office of Rev. Wack, thereby shutting his ministration out from the Trumbauersville congregation. The Coetus was appealed to by the congregation at Trumbauersville, and as an outcome Coetus passed the following resolution, at its meeting, in 1772: "*Resolved*, That as had been done before by Do. Gobrecht, so now the congregations at Tohickon and Indian Field (Indian Creek) shall be served by Do. Wack, together with the Trumbauer congregation."²

Reverend Casper Wack was a very young man when he came to this charge. It is said of him that he was the first minister of the Reformed Church that was born, educated, licensed and ordained in the colony. It was during the ministrations of young Wack at the Indian Creek church where he first met the young lady who subsequently became his wife. Her name was Barbara Leidy, daughter of Jacob Leidy, Jr., of Franconia, and an officer of the church. Her grandfather, Jacob Leidy, was one of

¹ In Colonel Reed's family Bible, which lately came into my possession, I find recorded on a small bit of paper the following: "Concerning both texts which were treated (selected) at the corner stone laying of the new church (Indian Creek Reformed in 1776). (Rev.) Schaeffer's text was 1st Peter, II: 6. (Rev. Casper) Wack's text was Zachariah, III: 9; his introductory (text was) Isaiah, XXVIII: 16." The words in the parentheses were added by the writer.

² "Minutes of Coetus," p. 327.

the Fathers and first trustees of the Indian Creek Reformed church. Rev. Casper Wack and Barbara Leidy were married on April 18th, 1776, and for quite a while resided in Hilltown Township, Bucks County, within convenient distance of this congregation.

Rev. Casper Wack was a confirmed patriot. During the American Revolution his persistency for the American cause, on more than one occasion, led him into trouble with neighboring Tories and the British. His friendly association with his people, persuasive eloquence, logic and kind manners, did much to keep his people in line and sustain the laudable cause. The rank and file of the American troops, that this neighborhood contributed to the army were largely members of the congregations of Pastor Wack's charge.

The fourth pastor of this congregation was Rev. John Theobald Faber. He was born in the town of Zotzenheim, Palatinate, Germany, on the thirteenth day of February, A. D., 1739. He was examined and ordained in Heidleberg, April 20th, 1763. He arrived in Philadelphia, October 24th, 1776, and began his pastorate at the New Goshenhoppen charge. He resided near Sunneytown, Montgomery County, having found a home at Colonel Daniel Hiester's house, a member of his congregation. On the 7th of August, 1770, he married Miss Barbara Rose, of Reading, Pa. After three repeated calls from the Reformed church at Lancaster, he at last accepted and preached his farewell sermon at New Goshenhoppen, on October 6th, 1779. He did not remain satisfied there. He longed to get back to his old charge. After three years' service at Lancaster, in July, 1782, he accepted a call to the Indian Creek charge, and came here with a grateful heart, as it brought him back



BAPTISMAL CERTIFICATES

within fifteen miles of his old home. In 1786 a vacancy occurred at New Goshenhoppen, a call was extended to him to return to his old charge and he readily accepted, which again left a vacancy at Indian Creek. Rev. Theobald Faber's second pastorate at New Goshenhoppen was of short duration, as on the second day of November, 1788, while delivering a sermon in the pulpit he was suddenly stricken with death. He was buried within the walls of the church beneath the pulpit.

Then followed Rev. John Michael Kern as the fifth pastor at Indian Creek charge. He commenced his labors here on October 7th, 1787, which were of short duration. Before the Revolution Rev. Kern was pastor of the German Reformed church of New York. He did not believe the colonies were ripe for self-government, and the declaration of these principles made him unpopular, and he was compelled to leave; he went to Halifax, and returned after the Revolution. He then came to Pennsylvania, and subsequently became pastor at Indian Creek. He died the following year, 1788. His remains repose peacefully in the graveyard of this congregation.

Rev. John William Ingold was the sixth regular pastor. He entered upon his duties of the pastorate at Indian Creek on September 18th, 1788. Before he was called to this charge, his pastoral labors in Pennsylvania were divided, shared in a number of fields, and he remained no great length of time at any one particular place. Rev. Ingold was born at Simmern in the Palatinate. He was a regularly ordained minister, and sent by the Holland deputies to the Province of Pennsylvania. On his arrival in this country he took charge of the Reformed church at Whitpain, from here he went to Saucon, and then to Easton; later he went to Goshenhoppen which refused to

accept him; he again returned to Easton, thence to Reading; and from this last place to Indian Creek. After an eventful year at this place, in which he lost his wife—whose remains repose in this churchyard—he resigned, and sought a new field for work in North Carolina.

A break in the continuity of pastors now followed. During an interval of several years the Indian Creek Reformed church apparently was without a regular minister. Among those who officiated here temporarily as pastors during this time were Revs. Ludwig Chitara and Philip Reinhold Pauli.

Of Rev. Ludwig Chitara, thus writes Rev. George Wack in a letter dated Center Square, Montgomery County, Penna., July 6th, 1854: "Rev. Chitara, at first a Roman monk, who left Europe and the Roman Catholic Church about 1785, turned Protestant, applied to Rev. Weyberg, in Philadelphia, and was recommended by him to Coetus. He was stationed in New Jersey, Sussex County, at Knowlton and Hardwick churches, 1787; remained about four or five years there. * * * He preached English and German; removed to the charge in Bucks County, Tohicken, Springfield and Indian Creek, and was very much beloved by the membership of said charge."¹

Rev. Chitara was originally sent to America by the deputies to be a school-master, and not a minister. He immediately applied himself, however, and studied for the ministry, and in due time he qualified himself, and was ordained in 1789. As early as 1786, while pursuing his studies, he was allowed to preach by Coetus.² He died in 1793.

¹"Harbaugh's "Fathers of the Reformed Church," Vol. II, p. 405.

²"Minutes and Letters of the Coetus of the Reformed Church of Pennsylvania," p. 407.

Rev. Philip Reinhold Pauli was born in the city of Magdeburg, Prussia, on the twenty-second of June, 1742. His father, Ernst L. Pauli, was superintendent, consistorial counsellor, and court preacher in the principality of Bernburg. This son commenced his studies in a public school of his native city, Magdeburg, and afterwards continued in the gymnasium in Berlin, and finally completed his course of literary study in the universities of Halle and Leipzig.

Mr. Pauli arrived in this country in 1783, and engaged as a teacher in the Latin language in the Philadelphia Academy. While thus employed he turned his attention privately to the study of theology with a view of entering the ministry. He was ordained in the year of 1789; became pastor of the churches Worcester and Whitpaine (of Montgomery County, Penna.), and others of the vicinity.¹ Among "the other" congregations of the neighborhood where he officiated as pastor was Indian Creek. We presume, here, only at such time as he could spare from his regular and extensive field of labor. At this charge, he officiated for several years; in 1793 he transferred his labors to Reading, Pa., with the approval of Coetus. He in his day was regarded as an eloquent preacher, simple in his ways, of pleasing manners and address, and was much liked by his congregations.

On August 1st, 1790, Rev. Nicholas Pomp assumed the duty as regular pastor. He was a foreigner by birth, born on January 20th, 1774. He came to the Colony of Pennsylvania in 1765, and immediately accepted part of Rev. Leidich's charge at Falckner Swamp. He afterwards for several years supplied Goshenhoppen, and from there he came to Indian Creek. At this charge he re-

¹ Harbaugh's "Fathers of the Reformed Church," Vol. III, p. 22.

mained, with great satisfaction, for a period of nine years, when, from growing infirmities, he was compelled to relinquish the work. Then he removed to Easton, Pa., where he died with his son, Rev. Thomas Pomp, on September 1st, 1819.

“ On the 14th of September, 1799, one month after the Rev. Nicholas Pomp had retired from the pastorate, the Rev. Jacob Senn took charge of the spiritual interests of this people. He is spoken of as a most excellent man and an earnest preacher. Previous to taking charge of the congregation he had preached for four years to three congregations in Sussex County, New Jersey. He was born June 1st, 1774, and after laboring in the ministry a little more than twenty-two years at Indian Creek, died on January 28th, 1818, in the forty-fourth year of his age. His remains are buried in the cemetery attached to this church. He served this congregation as pastor for more than eighteen years.”¹

Rev. John Andrew Strassburger immediately followed as successor. He commenced here, as a licentiate, on the twenty-sixth of April, 1818, and was regularly ordained at the Synod held in Lancaster, Pa., September 23d, 1819. He was born on October 3d, 1796, and was brought up in a Moravian family in Saucon Valley, Lehigh County, Pa. He was a cultured man, pleasing in his manner and much beloved by his people. The great work he accomplished in his ministerial office bespeaks his popularity. He labored here from Easter, 1818, to July, 1854—a period of over thirty-six years. During this time he baptized about 3,000 children; received 1,595 catechumens by the rite of confirmation as members of the Church; married 1,235 couples, and buried 1,044 persons.

¹ In “*Brief History of the Indian Creek Church*,” by Rev. Jacob Kehm

From growing physical disability he was compelled eventually to resign his charge, which took place on July 15th, 1854, just one hundred years from the time of the enlargement of the first church. He removed then to his farm in Bridgetown, Bucks County, Pa.; here he died on May 2nd, 1860, and his remains, at his own request, were buried in the cemetery attached to the Indian Creek Reformed church.

During Pastor Strassburger's ministrations here at Indian Creek, the church building erected by Rev. Casper Wack in 1775, began to show signs of serious decay which needed attention. A few years after his installation a new and more commodious building was erected by the congregation under his direction. This was the third new building in succession erected by this congregation. It was built of stone, was 55 feet long, 42 feet wide, and with galleries on its three sides. The corner-stone of the new building was laid on Whit-Monday, May 15th, 1826, with solemn and appropriate service. On this occasion Rev. Thomas Pomp, son of Rev. Nicholas Pomp, former pastor at Indian Creek, of Easton, Pa., preached in the morning, and Rev. Henry Miller of the Evangelical Lutheran church, in the afternoon. Rev. John Andrew Strassburger led the exercises at the corner-stone laying, assisted by the former pastor, Rev. Casper Wack, who was now well advanced in years. At the time of the building of this church the consistory was composed of the following: Elders Benjamin Reiff, Jacob Leidy, Sr., and Jacob Sholl; Deacons John Fluck and Henry Gerhart; Building Committee, Philip Hartzell, Peter Raudenbush and Henry D. Hartzell.

Rev. Joshua H. Derr came next as pastor. He assumed duties on July 15th, 1854—the day the resignation

of his predecessor, Rev. John Andrew Strassburger, took effect. He came from Lancaster, Pa., and remained here but three years, resigning in 1857. He is spoken of as a good preacher, a man of modern and progressive ideas and advanced principles. Division of feeling during his pastorate manifested itself in the congregation. This friction led to his ultimate discontent and resignation. He then sought other fields that were more congenial to his taste, and in keeping with his modern practices.

Rev. Peter S. Fisher was now called to the pastorate. He was born near Reading, Pa., October 11th, 1804, and came to this field from Centre County, Pa., in which region he had labored successfully as a pastor for a number of years. He entered upon his duties at Indian Creek in October, 1857. He was very successful in his labors here, and under his kindly influences and direction the good work of the church materially prospered. He was a man of congenial manners; he always had a friendly smile and generous greeting for his friends. He was humble and unassuming in his ways, a loving friend, as well as an earnest and faithful servant of the Lord.

During his pastorate at Indian Creek three new congregations were organized within the bounds of his charge, namely Leidy's, Sellersville and Bridgeton. The number of congregations of this charge was thus increased to six, with a membership of over fifteen hundred. The field became too large for one in the evening shades of life, and in 1870, Classis divided the congregations into new charges. Trumbauersville congregation was detached. Indian Creek and Tohickon churches were allowed to remain as the old charge. A new charge known as Sellersville charge, having been created out of the recently organized congregations—Leidy's, Sellers-

ville and Bridgeton, and at Pastor Fisher's own request, he was allowed to assume the pastorate of the charge created out of the newly organized congregations. This action of Rev. Peter S. Fisher, after a service of over fifteen years, severed his connection as pastor of the Indian Creek congregation.

In the spring of 1871, Rev. Jacob Kehm was installed as pastor of the old charge consisting of Indian Creek and Tohickon congregations. He made the twelfth regular minister in succession to supply Indian Creek. He received the call here in the spring of 1871, and came from Dauphin County, Pa., where he had been pastor of a prosperous charge. In 1899 Classis formed the churches of the Indian Creek charge into a new division, making Indian Creek, Leidy's and Souderton churches into one, thereby disarranging the pastoral relation, and necessitating a change. Rev. Kehm being retained by the Tohickon charge, a vacancy was created at Indian Creek.

Rev. Jacob Kehm's labors at Indian Creek Reformed church covered a period of over twenty-eight years. He is a man of great ability, and did excellent work here as pastor. He was beloved by his people, his kind ways and congenial manners won their friendship, and the congregation thereby prospered. He still lives, resides in Sellersville, Pa., and remains pastor at Tohickon Reformed church.

In 1875, during Rev. Jacob Kehm's pastorate at Indian Creek, the congregational growth was of such proportion that the subject of a new church edifice again confronted this people. During that year the congregation agreed to erect a new edifice to surpland the old one, which was rapidly passing into decay. Under Pastor Kehm's direction the present magnificent brick building, with its tall,

all-inspiring steeple was built. This building has a stately appearance; located as it is in the midst of a picturesque and richly improved rural district, presents a pretty view, and stands a sentinel of admiration and achievement by this people. The corner-stone of the new edifice was laid by Pastor Kehm on the twenty-ninth of January, 1879.

The formation of the Indian Creek Reformed church into a new charge in 1899, thereby creating a vacancy in the pulpit, the Rev. B. F. Luckenbill was chosen Rev. Jacob Kehm's successor. Rev. Luckenbill makes the thirteenth minister to the present day, who regularly officiated at this church, covering an almost unbroken period of over one and a half centuries. Rev. Luckenbill is doing good work at this field. The congregation is large, its relations very harmonious, is growing in membership, its status excellent, and thrifty in its resources. Rev. B. F. Luckenbill is a man of talent, possesses rare ability, is very pleasing in his manner and address, and a truly spiritual and godly man.

Considering the age of the Indian Creek church and the innumerable changes that usually occur in a period of one hundred and fifty years, there has been but few pastors, comparatively speaking, serving this congregation. During this series of years there were four successive church edifices erected to serve the growing wants of these people.

In this long period, and in a new country, there were great changes in affairs of church and state, and a material growth and development of the community. Diversity of customs and habits wrought transformations; the church, as the individual, was changing to conform to the new conditions that constantly presented themselves; the Indian Creek Reformed church has been

no exception to the rule, and consequently shared the same experience, suffered the same transformation, and yet grew, developed and prospered.

Dr. Benjamin Rush, the author of the "Manners of the German Inhabitants of Pennsylvania," published in 1789, speaking of these early German churches, writes thus: "The Lutherans compose a great portion of the German citizens of the State. The German Presbyterians (Reformed) are the next in number. Their churches are likewise large, and furnished in many places with organs. The clergy belonging to these churches have moderate salaries; but they are punctually and justly paid. In the country they have *glebes* which are stocked, and occasionally worked by their congregation. By this means the discipline and general interests of their churches are preserved. The Lutherans and the German Reformed live in great harmony with each other, inasmuch as they preach in each other's churches, and in some instances unite in building a church, in which they both worship at different times."¹

"All of the different sects among them are particularly attentive to the religious education of their children, and the establishment and support of the Christian religion. For this purpose they settle as much as possible together, and make the erection of a school-house and a place of worship the first object of their care. They commit the education and instruction of their children, in a peculiar manner, to the minister and officers of their churches. * * * Such has been the influence of a pious education among the Germans, in Pennsylvania, that in the course of nineteen years only one of them has ever been brought to a place of public shame or punishment."²

¹ Pages 45 and 46.

² Pages 34 and 35.

Dr. Benjamin Rush was not a biased man in his deductions. He wrote of these good people and of their characteristics as a critical observer. He recognized their good qualities and drew his deductions accordingly. At this later date [1789] the church and its work was becoming better organized, ordained pastors were more plentiful to supply them, and their ecclesiastical relations in general were improving and were far more satisfactory.

In the founding of the early churches in the country, scattered as they were throughout the wilderness, their ministerial supply deficient and unsatisfactory in the beginning, dissatisfaction and discontent frequently prevailed among the masses of settlers. Rev. Prof. James I. Good, in his "History of the Reformed Church, 1725-1792," thus portrays these conditions:

"The German emigration of the last century may be set down as a very religious emigration—so religious that the tendency among them was rather to go off into religious excesses, as inspiration and fanaticism, especially as there were almost no ministers to guide them. Being thus religious, they brought with them their Bibles, their catechisms, their hymn-books, etc., many of which have come down to their descendants. In the wilderness they set up their tabernacles of worship. Where they were able to do so they would employ a parochial school-master to teach their children. He would also hold religious services by prayer, reading of sermon and singing. Or if the community had no school-master, they would sometimes choose one of their number, whose integrity of life fitted him to be a religious leader, and he would hold worship for them. What they most missed were their sacramental privileges. Their children would

remain unbaptized, and they would miss the communion of the Lord's Supper."¹

Thus cut off from the sacred rites and privileges of the Church, and not possessing the means of supporting a regular minister nor the advantages of journeying to a distant town, where a congregation would be found that could support a pastor, these good people would avail themselves of the first opportunity when a regular pastor chanced nearby to hear him and to have him officiate to the needful wants of the family. The Indian Creek church was of this character and was irregularly served in its beginning. The congregation appealed from time to time to be served regularly; and when Coetus was organized, this was one of the earlier congregations to make their wants known, and for a time even that body was unable to grant the request. This was the desperate strait of the earlier churches. Goettlieb Mittelberger in his "Journey to Pennsylvania in the year of 1750," thus graphically describes the state of affairs:

"Old people of eighty years and more told me much of their former sad condition; that for a long time there had been a lack of God-fearing preachers, and the sacraments, baptism and holy communion; and when a preacher occasionally came to a place, many a one was obliged to make a journey of ten, twenty and even thirty hours to hear him."²

In the beginning the Mother Church of the old country was appealed to for relief by these distressed settlers—to

¹ Page 103.

² Page 110. Goettlieb Mittelberger was a Palatine by birth, and was engaged as organist and schoolmaster by St. Augustine's (Lutheran) Church, Providence (Trappe), Montgomery County, Pennsylvania. He accompanied the organ on its trip to America in 1750. This was one of the first organs imported into the Colony.

send them ordained ministers, and give them church organization. Special appeals at this early date were made to the Reformed Church of the Palatinate. From insurmountable barriers and difficulties of their own, at this time, they could afford no relief. The Church of Holland then took hold of the matter, and by various overtures, extended the churches of the Colony its benificent hand. Its good work in the beginning was slow, but gradually developed with time and resources. It was not until 1746 that the Reformed churches of the colony were rightly gotten under their control, and were then organized into a Coetus or Synod. The accomplishment of this work was largely secured through the exertions of a single man, the special envoy of the Mother Church, Rev. Michael Schlatter.

It is from the observations of Rev. Michael Schlatter made during his journeys of organization throughout the country, to be transmitted in his reports to Classis at Amsterdam, that we glean the earliest authentic history bearing on the congregation of the Reformed church at Indian Creek. At this early date he writes:

“On the twentieth of October, 1746, I continued my journey thirteen miles farther (from Goshenhoppen) to Indian Field or Indian Creek. Here I preached on Hebrew 13: 20-21, with much satisfaction, in a new wooden church. The congregation received the word of God with much warm desire, and sighed earnestly for the healthful bread of life and for a regular ecclesiastical organization. A linen weaver by the name of Straub (a school-master) had been supplying the congregation. It would distress me exceedingly if these poor shepherdless sheep would have to remain destitute of a minister, since forty-six heads of families cheerfully engaged according

to their several ability, to contribute annually fifteen pounds, or 100 Holland guilders in money and produce. If this church were united with Whitpain (Boehm's), and Skippack, these three congregations would be able to contribute thirty-three pounds, or 233 Holland guilders, for the support of a minister. Thus this would constitute the sixth charge."¹

The arrangement of the scattered congregations into charges seemed to have been the difficult task of Rev. Schlatter's mission. Widely separated as the congregations were, their impoverished condition and the difficulty of securing regular pastors made a satisfactory arrangement to all difficult and embarrassing. One year later Rev. Schlatter again writes, assigning Indian Creek to a new association with other churches, making this charge now to consist of four congregations:

"On the second of February, 1747, I preached in the house of Rev. Boehm to a small congregation called Whitpain. They have built a small stone church, and secured the Rev. Boehm as their pastor, to whom they are able to pay at present only ten pounds or sixty-six Dutch guilders as salary. Should this congregation be united with Skippack, Indian Field, and Tohickon, the four congregations, according to my judgment, would be able to collect forty pounds, or two hundred and thirty-six Dutch guilders."²

To Michael Schlatter belongs the credit pertaining to the early organization of the Reformed Church in Pennsylvania. He was a foreigner—born in the city of St. Gall, Canton of the same name, Switzerland, on July

¹"Life of Schlatter," p. 140. Also Good's "History of the Reformed Church," pp. 322 and 323.

²"Life of Schlatter," pp. 149 and 150.

14th, 1716. He was educated in Switzerland, and was familiar with the Dutch and German languages. He studied for the ministry, was duly licensed, and finally ordained. He was of a roving disposition. This nature led him to visit Holland. While in that country he learned of a vacancy in the church, in Lancaster, Pennsylvania. This was in 1746. The German Reformed Church in Pennsylvania, for several years past, had been to a certain extent under the guardianship or influence of the Church of Holland. As the Germans of Pennsylvania were of a different tongue, there was constant trouble in bringing them in full accord with the (Hollandish) ecclesiastical relations. To accomplish this and bring about a better discipline and organization, required the presence of an agent or director among the colonists, who could fluently speak these languages.

At this crisis Rev. Schlatter appeared upon the scene. He was employed for this work. He was to visit the different settlements in the colony; organize churches where that had not already been done; ordain elders and deacons, and prepare proper church records; ascertain what amount each congregation could give toward a settled pastor; assemble the scattered congregations into convenient charges; visit ministers already in the field; induce the organization of a Coetus or Synod; to report regularly to the church of Holland; preach for pastors, etc.

Rev. Michael Schlatter proved amply qualified to perform the duties prescribed for him. He arrived in Pennsylvania in 1746, and immediately started in the performance of his duty. He was an indefatigable laborer—visiting the scattered churches in the outlying settlements, assisted many in their organization, preached sermons,

and performed all other duties assigned him with remarkable expedition and thoroughness. He made his way to the different communities altogether on horseback, hither and thither, oftentimes traveling as many as sixty miles a day—braving storms, fording flooded streams, encountering wild beasts—through a rough country—the major part of it still in wilderness.

In accordance with instructions received from Holland he succeeded, after much hard labor, in organizing the scattered congregations into regular charges. In his report, in 1752, of this work to Classis at Amsterdam, he says: “Indian Creek, Tohickon, Whitpain and Skip-pack were formed into one charge and are yet without a pastor.”

Through the efforts of Rev. Schlatter the first Coetus or Synod of the Reformed Church of the colony was organized. This body convened for the first time in old Christ's church, Philadelphia, on the twenty-ninth of September, 1747. The delegates at this gathering from the Indian Creek congregation were Michael Bergey and Frederick Zöllinger. This representation of delegates from the Indian Creek congregation at the meeting of the first Reformed Synod establishes the early organization of this congregation; this fact alone antedates the remodeling of the old log church, by its date stone in 1754, by some seven years.

With the founding of this congregation is associated the early history and settlement of Franconia Township. This township was organized March 1st, 1731, and was taken from Salford Township; previous to this date this section of the county was largely known as the “Dutch Township.” The names of actual settlers in 1734, furnished us through the tax records, show that nearly all

of the resident land owners were Germans. Although much land in Franconia Township, at this date, was owned by English, Welsh, and other purchasers—in addition to that still held by the Penns—these owners were not actual settlers but speculators, and resided elsewhere.

In 1727, and previous to this date, the French Huguenots, Hollanders, Swiss and Palatines (Germans) were pouring into America, they were coming in such large numbers into the Colony of Pennsylvania—through the inducements and kindly influences of William Penn who was to them a kind benefactor—that the colonial authorities at Philadelphia became alarmed, enacted a law compelling all males, over the age of sixteen years, upon their arrival in the Colony to subscribe their names and take oath of allegiance to the province.

These colonists belonged to different denominations. The Lutheran, Reformed, Mennonite, Dunker, Quaker, Baptist, Presbyterian, and a few others were the most conspicuous. An intermingling of members of the various denominations would be frequently found on the same vessel. The immigrants, irrespective of religious convictions, were friendly to one another—aspiring to the same purpose—all seeking a home in a new land, free from oppression, and to enjoy religious and civil freedom.

About 1727 and earlier, churches were being organized throughout this section of the country, from this immigration. Their formation at first, in the inland settlements, were primitive and in keeping with surroundings, means and numerical strength. Many of these formed the nucleus which in time became organized, and, as the settlements became more populous, grew and are to-day great in numerical strength, possessing beautiful

buildings, and other valuable property. Thus the Lutheran, Reformed, Mennonite, Dunker, Schwenkfelder, Quaker, Presbyterian and other denominations were associated as congenial neighbors, kept pace with one another in their spiritual work, and mutually profited by the direction of their leaders.

The Indian Creek Reformed church, possibly, is not as old, quite, as some of its neighboring congregations; but it has wonderfully grown, and well and nobly served its purpose. It has at all times kept abreast, in growth and general prosperity, with its neighbors; enlarged its scope of work with the growing needs, and a number of new and later congregations have been its offspring.

A visit to the old burial ground of this parent church is interesting to the genealogist, historian and antiquarian. On its moss-covered and crumbling stones, that mark the last resting place of the many old deceased ones, are found names that were prominently associated with the church's early history, and with the neighborhood's initial settlement and development.

Of the names on the stones that can be deciphered still are these: Gerhart, Hartzell, Moyer, Scholl, Benner, Auchy, Appenzeller, Trumbauer, Cressman, Stener, Weill, Furman, Raudenbush, Strassburger, Dotterer, Bilger, Hangey, Young, Frantz, Shuler, Sechler, Kooker, Fluck, Troxell, Drake, King, Fulmer, Kehm, Werlach, Sorver, Reiff, Sellers, Leidy, etc.

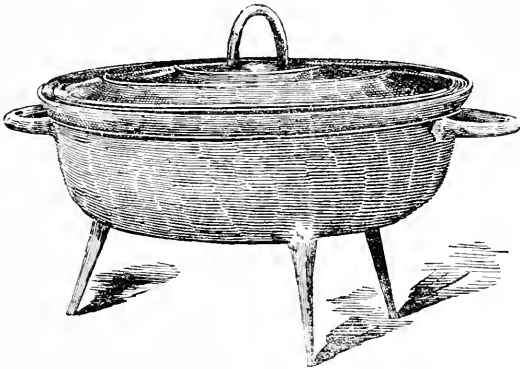
Some of the older people whose names are associated with the founding of the Indian Creek church are not given in the list of names of burials just furnished. Many of these fathers and their families are buried here, the stones that mark their graves either have no inscription on them or have crumbled beyond solution. Some of the

founders, too, have been interred in other cemeteries that were more convenient to their homes. Leidy's burial ground is one of this character. Here we find these names, and nearly all of them were members of and worshipped at Indian Creek: Leidy, Rosenberger, Hengen, Oberholtzer, Althouse, Reed, Wack, Zane, Redlion, Cope, Rudy, Moyer, Nyce, Shellenberger and others. Nearly all of these names are found on the old record at Indian Creek. The names Gerhart, Shellenberger, Leidy, Sellers and Althouse are associated with the building committee of the old log church, in 1754.

Such is the story of the Indian Creek Reformed congregation but fragmentarily told. Its origin was among the early churches of this section of the country. This house of worship was founded by a small band of pioneers for a laudable purpose—the comforting privilege of worshipping within its walls in peace and harmony, in accordance with their accepted belief and practices. It was located centrally among them in (at that time) a sparsely settled country—largely a wilderness and nearby a small stream of water known as Indian Creek. At this time, we are told, this was the haunt of the Indian and wild beast.

With time the congregation grew in numerical strength and their church property improved with the thrift of its people. Church building succeeded church building, pastor succeeded pastor, generation succeeded generation, and with each succession the congregation grew and the spiritual welfare of its people advanced. In this and nearby churchyards lie buried the remains of countless numbers of its deceased members; many of whom have contributed their share in work and means toward its building and elaboration. They did their duty as Chris-

tians, and when their work was finished on earth others have succeeded them, and thus the endless chain, under good direction and guidance, has known no end. This good work, which has been so nobly started by our forefathers, and received by us as an heritage for our edification and advancement, has well fulfilled its intended purpose; and may it thus continue, and prosper for all time to come.



Watfield Township

BY

EDWARD MATHEWS

LANSDALE, PA.

ITS EARLY SETTLEMENT AND ITS AFFAIRS



HATFIELD TOWNSHIP.

For a historical sketch to be read upon this occasion, and in this locality, it was deemed not inappropriate that the township of Hatfield should be the theme. Its confines lie near where to-day is gathered the Montgomery County Historical Society in its annual meeting. This sketch must be brief, and not considered to be inclusive of all that might be said. Hatfield township, as regards its surface, is remarkable as being the most level in Montgomery County. It is traversed by several streams but they nowhere run through any great depressions. In early times several extensive portions were aptly denominated the "Plains" by people accustomed to the more uneven surface of their own localities. This plane surface may be said to constitute the character of the country, except in the immediate vicinity of the streams. Most of its surface, however, is not a dead level, but gently rolling. On the northeast side is quite a deep depression covering a few acres near the Franconia border and within a mile of Leidy's church. The eastern corner is at the lowest elevation above sea level. From thence the surface gradually rises toward the southwest, then west and northwest. This rise is from 300 feet at Colmar to 350 feet at Lansdale. The geological structure is the same

as that of four fifths of Montgomery County. Neither lime nor sand is found, and they are transported from other places when needed.

Roads.—Concerning the history of Hatfield, rather less has been written than of other townships. It is traversed by several old roads. The Bethlehem road traverses the eastern corner of the township from Colmar through Trewigtown to Line Lexington. It was opened for travel in 1735, and macadamized in 1806. The county line road, separating Hatfield from New Britain and Hilltown, was opened in this portion in 1752. The Cowpath is an old and notable highway. It runs through the whole length of the township, dividing it into two equal portions. Its quaint name arose from the fact that the cattle of the early Welsh settlers were wont to travel on its lines through the forest to pasture. The Germans either translated the English name into their own language or called it the Moyer road, from the name of an early settler. It is also termed the Hatfield road. The Forty-foot road belongs to Towamencin as well as Hatfield. It was opened soon after 1760, joining the Cowpath at South Hatfield.

Schools.—Long before the inauguration of the public school system, there were several notable school houses in Hatfield, now of historical importance. Between 1760 and 1769 the Mennonites established a school in the southern part of the township. It stood within the confines of their present cemetery, and near their present place of worship. Within a mile of where we are now gathered, a school house was built in 1794, near the Franconia border, and near the northern corner of the township. This house existed until 1849. Another house was built in 1805 in the central part of the township. The school

of greatest historical importance was the result of a legacy left by the will of John Jenkins, made in 1762. The house then erected was in the eastern part of the township, within a mile of Colmar. In it were taught many generations of pupils, and the structure remained in existence as late as 1880.

Churches.—As to early organizations, the Welsh settlers were mostly Baptists, with a few Quakers. The Germans were predominately Mennonites and Dunkards, with a few Reformed and Lutherans. In early times the township was remarkably destitute of places of worship. This was not because the people were irreligious, but because it suited them best to attend churches in surrounding townships. The Baptists went to Montgomery and Hilltown; the Quakers to Gwynedd. The Reformed and Lutheran to Towemencin, Hilltown and Franconia. In fact there is but one historic church—that of the Plaine Meetinghouse. This was organized just previous to the Revolution in 1774 with David Ruth and David Oberholtzer as preachers and John Wireman deacon. The lot whereon the church stood had been sold to the Mennonites by Henry Fry, some time between 1760 and 1769. There have been four houses of worship in succession. The present and large house was built in 1867. A partial list of family names in the graveyard includes those of Boorse, Benner, Cassel, Conner, Clemmer, Davis, Gross, Godshalk, Heder, Heckler, Kindig, Krupp, Kulp, Moyer, Rittenhouse, Ruth, Reed, Stauffer, Wismer, Wagner, Wireman and Young.

The first Dunkard or Brethren Church was erected near the Cowpath, a mile from Orvilla in 1851. Jacob Riener, of saintly memory, was the first preacher. The

first Evangelical church was built near Orvilla station, in 1854.

Taverns.—In the olden time of much wagon and horse-back travel, public houses in plenty existed for the accommodation of wayfarers. There was never any lack of food or drink. Among the old taverns were the Farmer's and Drover's Hotel, at Trewigtown. This was opened soon after 1750 by Henry Loch, a German blacksmith. He was sold out by the sheriff in 1770 and George Sheive was the owner during the days of the Revolution and down till 1795. It was the Snare tavern for 37 years, till Jacob Trewig bought it in 1832 and gave name to the village. What was known as the Shellenberger tavern also existed in Trewigtown for a considerable period after 1795. What was known as the Lower tavern in Hatfield Borough was first opened by John Bucheimer, in 1825. One of its notable landlords was Philip Zieber, from 1833 till 1850. What was known as the Snare tavern, on the Cowpath, was opened in 1825 by Peter Connor. It was closed about 1863. The Hocker tavern on the county line, was opened by Martin Hocker, who came from Whitemarsh, in 1814. He became wealthy and was a Justice of the Peace. His death occurred in 1852. From him the village was named and so we have Hockertown to-day.

Settlers.—The formation of Hatfield Township was between the years of 1741 and 1745. Before that time it was vaguely termed "the parts adjacent to Montgomery and Franconia." In one deed the writer has seen, it was called Harley township," from Thomas Harley, an extensive land owner of its eastern portion from 1682 to 1702. It was named from a village in Hartfordshire, England. The early settlers of the town-

ship may be classed in two divisions—Welsh and Germans. There were, however, a few English and probably some of Huguenot, French and Hollander lineage. The Welsh occupied the southeast side of the township. Except at the very first, they were always a minority of the people. In a tax list made in 1792, of the 106 names, all but 14 betray German origin. Of the present inhabitants, those not of German ancestry are quite as numerous to-day as a century ago. The names of these Welsh and English families, who were early settlers include those of Jenkins, Hoxworth, Lewis, Thomas, Clayton, Wright, Williams, Davis, Wells, Evans and Morgan. Of names mostly German, we find those of Rosenberger, Fuhrman, Hendricks, Johnson, Godshalk, Oberholtzer, Hoffman, Ruth, Lukens, Shipe, Shooter, Wireman, Funk, Lapp, Musselman, Huntsberger, Frey, Convoer, Ulrich, Race, Shellingberger, Kunkle and Reed.

The most notable figures of Hatfield in the Revolutionary struggle were Lieutenant Colonel Reed and his son Captain Philip Reed. The latter was commander of the township military company. Concerning these and their careers they will be discoursed more at length in another paper to-day. In the militia company were enrolled 55 members. The Wright family, which in colonial times held a plantation in the southern part of the township, a mile from Lansdale, had their full share in the history of their locality during this troublesome period of the Revolution. The sons of John Wright, Jonathan and John, gave their adhesion to the British cause. The farm of John Wright, Jr., was confiscated in consequence and sold in 1781 to Owen Faries, of Germantown. This was a place of 50 acres. The farm of Jonathan Wright, comprising 101 acres, was also confiscated. Since that

time the family name has disappeared from the township. Thomas Stalford married a daughter of the first John Wright and held part of his plantation. The Stalford ownership ended about 1820.

The Fries Rebellion of 1799 has only a very indirect connection with the annals of Hatfield. Its people were not connected with it, and cared no more about it than did those of other townships in this region. John Fries, its leader, was indeed born in Hatfield, near Lansdale, but never lived here after childhood. His father was not a land holder. None of the historians who have written so voluminously about the insurrection he led against the National Government, give us even the name of his father, his employment, or the place where he lived when his son, John Fries, was born in 1750.



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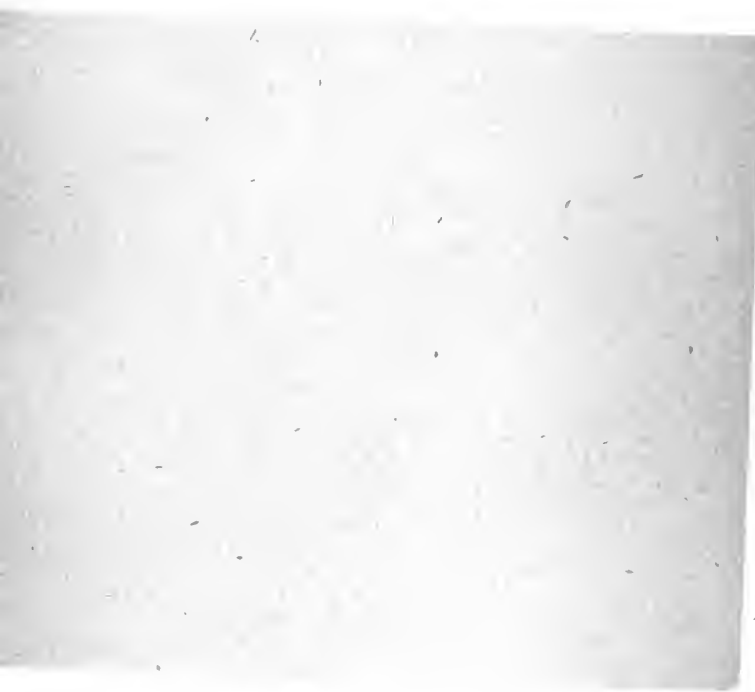
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ERRATA

- Page 11—W. H. Reed, M. D., Ph. D., should read W. H. Reed, Ph. G., M. D.
 Page 17—Elizabeth Reed married John Everhard not "Joseph" Eberhard as printed.
 Page 67—Date of arrival of Frederick Solliday should be Oct. 4th, 1751, not 1756 as printed. The name of the vessel was the "Queen of Denmark."
 Page 80—The date of 1776 in title of illustration should be 1779.
 Page 135—In third line of fifth verse should read stood, not "stook."
 Page 167—Rev. Nicholas Pomp was born on January 20th, 1744, not 1774 as printed.

ADDENDUM

Since the publication of this book I have learned that Philip Reed and Veronica Berckysin were married in the old country—before their coming to America in 1727. The following extract from the old "Taufbuch of Konkordienkirchie," of Mannheim, Baden, Germany, confirms this:

"Birthday: 1726, 19th of July; Anna Catharina; parents, Johann Philipp Ried, citizen and fishingmaster, of this place, and Veronica his wife; Sponsors: Johann Cristoph Michael, citizen and fishingmaster, and his wife Anna Catharina."

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