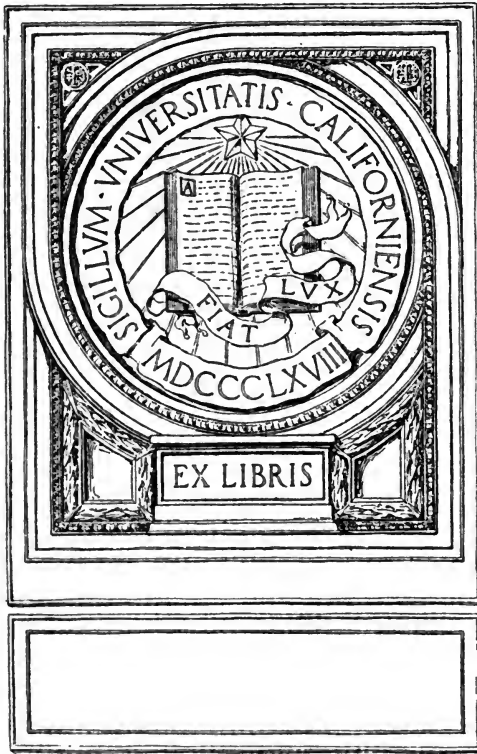


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PROCEEDINGS

AND PAPERS READ BEFORE THE

**LEHIGH COUNTY
HISTORICAL
SOCIETY**

VOL. I



**ALLENTOWN, PENNA.
1908**

PROCEEDINGS
AND PAPERS READ BEFORE THE
LEHIGH COUNTY
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VOL. I

UNIV. OF
CALIFORNIA

ALLENTOWN, PENNA.
1908

10/15
11/15

NO NEW
ADVERTISEMENTS



PROCEEDINGS

OF THE LEHIGH COUNTY HISTORICAL SOCIETY.

In the early part of January, 1904, letters were sent to a number of residents of Lehigh county by Charles R. Roberts, asking their coöperation in forming an historical society. On the afternoon of January 9, 1904, a meeting was held in Common Council Chamber, Allentown, Pa., at which the Lehigh County Historical Society was organized. The officers elected were: Prof. George T. Ettinger, President; Mr. Philip W. Flores, Vice-President; Mr. Charles R. Roberts, Secretary; Mr. Leo Wise, Treasurer.

A committee of three, consisting of Messrs. Roberts, Ochsenford and Wise, was appointed by the president to draw up a constitution and report at the next meeting, to be held at the call of the president.

The next meeting was held on June 15, 1904, at the office of Leo Wise, Esq. The Committee on Constitution reported having drawn up a constitution, which was read and adopted, with a few changes. The by-laws were then read and adopted. On motion the officers were empowered to act as an Executive Committee until further action be taken. A resolution was adopted that the dues for the first year be one dollar. The meeting then adjourned.

CONSTITUTION.

ARTICLE I.

NAME.

This association shall be called the Lehigh County Historical Society of Pennsylvania.

ARTICLE II.

OBJECT.

The object of this society is the promotion and encouragement of historical study and research and particularly the discovery, collection, preservation and publication of the history, historical records and data of and relative to Lehigh county, the marking of such places of historical interest as may be located

in the county; the collection and preservation of books, newspapers, pamphlets, maps, genealogies, portraits, paintings, relics, engravings, manuscripts, letters, journals, and any and all materials which may establish or illustrate such history; the collection of data relative to the growth and progress of population, wealth, education, agriculture, arts, manufactures and commerce in this county and in addition thereto, the compilation of the traditions and folklore of the county, and the acquisition by donation, bequest, purchase or loan, of tools, appliances and objects of antiquarian interest, and all such other purposes as may further the objects above enumerated.

ARTICLE III.

MEMBERSHIP.

SECTION 1.—The society shall consist of active, corresponding and life members.

SEC. 2. Of active members.—Any reputable person to whom there attaches fitness by reason of birth, descent, historical or antiquarian predilection, or extended residence in Lehigh county, may become an active member of this society, upon nomination at any annual or regular meeting of the society by a majority vote of those present. Each active member, hereafter elected, shall pay to the secretary of the society a membership fee of Two (\$2) Dollars and an annual due of one (\$1) dollar, and shall be entitled to receive free of charge one copy of the publication of the society, hereafter issued. They shall pay said membership fee and the annual due for the first year, within three months of their election, sign this constitution, and upon introduction into the society shall be presented to the presiding officer. The annual due shall become due and payable on the first of January of each year. Arrearages for three years will cause the delinquent members to be dropped from the rolls.

SEC. 3. Of correspondent members.—Any reputable person with qualifications similar to those required of active members, living in any part of the State of Pennsylvania, or any other state, may be elected a corresponding or honorary member of this society, provided such person be nominated and elected in the same manner as an active member. Corresponding members shall be invited to aid this society in its work, and to attend its meetings, but they shall not pay any fees or dues nor vote at any of its meetings.

SEC. 4. Of life members.—Any reputable person, with qualifications similar to those required of active members, may be elected a life member by paying the sum of twenty-five (\$25) dollars, provided such person be nominated and elected in the same manner as an active member. Life members shall pay no annual dues, and are entitled to receive free of charge during life one copy of the publications of the society.

SEC. 5.—The three classes of members may consist of men and women.

ARTICLE IV.

OFFICERS.

SECTION 1.—The officers of the society shall consist of a president, a vice-president, a secretary, a treasurer and an Executive Committee of nine members, five of which members shall be elected members, and the president, vice-president, secretary and treasurer, ex-officio members.

SEC. 2.—The officers shall be elected annually by ballot by the members at the time fixed by the by-laws, and shall hold their office until others are chosen and qualified in their stead. They shall perform such duties as are imposed by law and are usually incident to such officers.

SEC. 3.—The secretary shall keep full and correct minutes of the proceedings of the society in a book of record, give due notice of all regular meetings and any special meeting of the society, notify all members of their election, collect fees and dues of members, pay the same to the treasurer, who shall receipt for such payments, and issue vouchers countersigned by the president to the treasurer for claims against the society which have been examined and ordered by the Executive Committee or the society to be paid. He shall also have charge, under the supervision of the Executive Committee, of the books, manuscripts and objects of antiquarian interest acquired by the society by donation, bequest, purchase or loan.

SEC. 4.—The treasurer shall give bond in such sum and with such sureties as shall be required by the Executive Committee for the faithful discharge of his duties and he shall keep the moneys of the society, when not invested by order of the Executive Committee, in an approved depository, in a separate book account, to his credit as treasurer. He shall keep accurate accounts of the income and expenditures of the society, receive all such sums as may be given him by the secretary and give a proper receipt therefore, collect all moneys due the society or payable thereto, and pay out the same, only upon orders or vouchers properly countersigned. At the annual meeting he shall present a statement of his receipts and expenditures during the year, with a full report of the financial condition of the society. Such statement shall be duly audited before its adoption.

ARTICLE V.

EXECUTIVE COMMITTEE.

The Executive Committee shall take charge of all property belonging to the society; direct the current affairs thereof; recommend plans for promoting the objects of the society; superintend the interests of the society, and perform such other duties as

may devolve upon it by law or be committed to it from time to time by the society. It shall make a general report at the annual meeting. It may elect its own chairman and secretary and shall meet stately for the transaction of its business once at least every quarter, and at the call of the president when necessary, and the presence of five of its members shall constitute a quorum. It shall also have power to approve and order paid all bills under the amount of twenty-five (\$25) dollars, but all bills of \$25 or over must be passed upon by the society.

At the first election of the Executive Committee, two members shall be elected for the term of one year and three members for the term of two years, and such rotation shall be observed at each annual meeting thereafter.

ARTICLE VI.

VACANCIES.

Any vacancies occurring in the board of officers or Executive Committee during the year shall be filled by the Executive Committee until the next election.

ARTICLE VII.

DEPOSITS.

SECTION 1.—Any person who shall deposit specimens of natural history, objects of virtue or other articles of interest for inspection and study may withdraw them at any time, provided the same shall have been received and accepted by the society as deposits only, and provided five days' notice of the intended removal, shall first be given to the proper officers, to wit: the president and the secretary. All articles received as deposits shall be so marked, numbered and registered in a book kept for that purpose, with the name of the depositor.

ARTICLE VIII.

AMENDMENTS.

SECTION 1.—Any part of this constitution or the by-laws may be amended or repealed by a vote of two-thirds of the members present at any annual meeting; provided that a written copy of the intended amendment or of a resolution to repeal shall have been read before the society at the preceding regular or annual meeting.

By unanimous consent an amendment or repeal may be agreed to without previous notice being given.

BY - LAWS.

ARTICLE I.

MEETINGS.

SECTION 1.—The annual meeting of the society shall be held in the City of Allentown on the second Saturday of January at 2 P. M. in each and every year. At the meeting an election of officers for the society shall be held. Such officers shall be nominated in open meeting and shall be elected by ballot, unless the requirement be dispensed with by consent of two-thirds of the members present.

SEC. 2.—The regular meetings of the society shall be held at 2 P. M. on the second Saturdays of May and October of each and every year at such places as may be designated by the Executive Committee.

SEC. 3.—Adjourned or special meetings may be held at any time or place that may be designated by the president or Executive Committee at the request of nine members.

SEC. 4.—All meetings shall be open to the public.

SEC. 5.—Nine members shall constitute a quorum of the society.

ARTICLE II.

STANDING COMMITTEES.

SECTION 1.—At the annual meeting or within a reasonable time thereafter the president may appoint the following standing committees to serve for one year: A Committee on Literary Exercises, a Committee on Biography, a Committee on History, a Committee on Genealogy, a Committee on Manuscripts, Relics, Curios and Antiquities, a Committee on Necrology, a Committee on Pictures, Photographs and Paintings, a Committee on Printing and Publishing.

Each committee is to consist of three members. It shall be the duty of each committee to keep a full record of everything relating to the particular subject designated by its name, such documents to be kept in a book or books, furnished by the society, and to remain in the library as the property of the society.

ARTICLE III.

ORDER OF BUSINESS.

SECTION 1.—The order of business shall be as follows: 1. Reading of minutes. 2. Minuting names of members present. 3. Election of members. 4. Presenting new members and introducing visitors from other societies. 5. Announcing decease of members and referring same to Committee on Necrology, etc. 6. Correspondence. 7. Deferred business. 8. Reports of

committees and officers. 9. Announcing donations to library and museum. 10. New business. 11. Reading of papers and delivering addresses before the society. 12. Adjournment.

SEC. 2.—At the annual meeting the election of officers shall occur immediately after the election of members.

ARTICLE IV.

PUBLICATIONS.

All publications of this society, that is, to say pamphlet publications, must be of uniform size of page.

Adopted as a whole June 15, 1904.

LECTURE AT MUHLENBERG COLLEGE, NOVEMBER 3d, 1905.

The following account of the lecture by John W. Jordan, L.L. D., appeared in the *Allentown Item*, November 4, 1906:

"A lecture under the auspices of the Lehigh County Historical Society was given yesterday afternoon in the Chapel of Muhlenberg College, the speaker being John W. Jordan, LL. D., of Philadelphia, Librarian of the Historical Society of Pennsylvania. A brief talk was also given by Luther R. Kelker of Harrisburg, State Archivist. Prof. George T. Ettinger, Dean of the faculty of the college and President of the County Historical Society, presided and happily introduced the speakers. A fair-sized audience was assembled, including many students of the college, not a few interested ladies and, among others, Rev. Dr. S. E. Ochsenford, Rev. Dr. J. A. Bauman, Rev. J. W. Matern, Prof. H. A. Kline, David McKenna, of Slatington, H. A. Schuler, Rev. Dr. T. S. Land, President of the Allentown College for Women, Rev. C. M. Jacobs, C. F. Berkemeyer, Rev. J. F. Lambert, of Catasauqua, Dr. F. C. Seiberling and C. R. Roberts.

DR. JORDAN'S ADDRESS.

Dr. Jordan gave an interesting talk on the early settlement of Pennsylvania by the Quakers under George Fox in 1672 and of William Penn's acquirement of the domain and his liberal dealings with whites and Indians. Then plunging into the local part of his address, Dr. Jordan said:

'Every inhabitant of Pennsylvania should cherish the sentiment of State pride and do whatever he can to advance her interest and promote her glory. We have never properly appreciated ourselves!

Every citizen of Lehigh county should support a society, which in an especial way preserves the historic honor of the county. Some can give money, some can give books, manu-

scripts and pictures; all can give good feeling and good words. Let each give what he can, and he will give precisely what he ought. And let him give it soon; and let him living give it, that he may, with you, himself long see and long enjoy his bounty.

Collectors of manuscripts and books, possessors of historic paintings; you who spend fortunes upon records of the past, and show with pride your rich and curious stores, think you that they who come after you, will share your zeal, your affection and your care? All these you can bequeath to whom you will, but bequeath you can not the zeal with which you have collected them, the care with which you have preserved them, the affection with which you guard them. Here, then, collector, in this society, when you have done with them, you had best deposit these treasures of the past you value. Here is a society organized to do the very thing which living you were always doing, but which when dead, you can no longer do. Here are men of taste, who will take pains in preserving and showing your collections, men who will learnedly, eloquently and with truth that your epitaph shall envy, do what living or dying you could, yourself, have never done, extol the virtues of the man who owned them. Your Historical Society is in short yourself, only more so.

The duties of a Historical Society are not only the collection, but the scrutiny of all original materials. It by no means follows, because a document is old, that it is curious or valuable; without discrimination your rooms will become the receptacle of antique trash. In the collection and preservation of materials, a society can do much, for which individual action is inadequate.

There is a class of material which it is your especial duty to preserve; local imprints, public documents and newspapers. Let any one attempt a minute historical investigation, and he will appreciate this duty. Books of general history and biography may be procured by individuals, and are within the compass of private libraries.

A Historical Society should be a sort of 'Intelligence Office' for manuscripts and other original materials. There are hundreds of valuable manuscript memorials of the past neglected or carelessly regarded by their owners, that with proper effort on your part, will here find refuge, and can be easily consulted when the student comes hither on an errand of investigation. You have historic places, and you have men whom you justly desire to keep in lively remembrance for their eminent services in civil and military life—it is not vanity, that the sentiment which they excite, and which you cherish, should be preserved through your efforts. And forget not to make photographs of the ancient buildings which have withstood the cycles of time and the march of modern improvements.

The history of no county is complete that does not include a history of its people, and the waves of emigration, that from time to time entered its borders. What study is there which sets this so clearly before the historian as genealogy. He may collect elsewhere the material for some of his statements, but when he comes to the history of the people it is the genealogist who points out to him the classes or races who settled here, and does so with an exactness that conveys an almost personal knowledge of the people who took part in the emigrations. Such a section, he can say, was settled by such a class. Here they purchased land. Here their descendants remain. Love of country, I believe, is the spirit that pervades the study of family history in America, and if in doing so, it creates a class, who feel that in the history of their country there is something that belongs to them by inheritance, something of which they are a part, does it not assure us that the spirit that inspired the men who settled here, and those who followed them, to build on the foundations they laid, that in their hands the future is secure? No doubt you have members whose predilection is for genealogical research. Permit me to suggest to them, that they turn their attention to the copying of church registers, family records, and making abstracts of the wills on file in the office of your Register of Wills. I can assure you that it will be a very important and popular department of your society.

Your society may be made a place of communion in the special branch of literature for which it was instituted, where those interested in such studies may be sure to find companions and fellow students, where the young man who is tracing out some line of historical research, may find counsel and assistance from those who have more maturely studied the same thing, whither the older student may also come and gain from the active and suggestive mind of younger men, ideas and details of knowledge which have escaped him. Where all interested in this pursuit may meet on the same broad platform, and freely with a precise object in view, think and talk together. In the inaugural address of the first president of my own society, back in 1825, he declared that its membership was not confined to one sex. 'Those to whom society is in every respect so much indebted; who confer on life its finest felicities, and who soften and allay the bitterness of adversity, the wife, the daughter and the sister, may be admitted and encouraged to assist you.' Cordially invite the coöperation of the women of Lehigh County to aid you. Surely you will find them zealous and untiring in their efforts to further the aims and objects for which you were organized. Another important factor to the success of your society will be to have the sympathy and support of the local newspaper press. It will freely print your transactions and excite and increase a general attention to your work.

Let all strive to collect every memorial of their forefathers, which time may have spared. Having rescued these memorials from oblivion, place them beyond the reach of accident. In this work labor unceasingly till it is accomplished. Give the future historians of the State no cause to reproach you for having left him nothing but arid chronicles of events, but let him find among the fruits of your humble toil, materials, not only for faithful narrative, but for a philosophical exposition of the conduct and principles and institutions of your ancestors.

The study of local history is wholesome and invigorating, and strengthens genuine patriotism—it creates and keeps active the virtue of loyalty and makes us rationally sanguine of the future—because proud of the past.'

MR. KELKER'S TALK.

Mr. Kelker was introduced and gave a brief talk about the work of the State Bureau with which he is connected and which is preserving the State's valuable records and putting them in handy form for reference and study. He spoke of recently finding the muster roll of Stephen Balliet's Battalion formed in this section in the Revolutionary War and containing 400 names. The roll was in forty-three pieces, which have been put together and will be published shortly in the Pennsylvania Archives."

MINUTES OF FIRST ANNUAL MEETING.

ALLENTOWN, PA., January 13, 1906.

The first annual meeting of the Lehigh County Historical Society was held this afternoon, in the rooms of the Allentown Oratorio Society, No. 37 South Seventh Street.

The meeting was called to order by President Ettinger. The minutes of the last meeting were read and approved.

The secretary reported his attendance as a delegate to the first annual meeting of the Pennsylvania Federation of Historical Societies, held January 4, 1906, at Harrisburg, and explained the purposes of the federation.

A resolution was adopted declaring all persons elected to-day charter members.

On motion of Messrs. D. A. Miller and J. J. Hauser, the following persons were elected to membership: J. O. Knauss, Harrisburg, Prof. R. C. Horn, D. W. McFetridge, Hokendauqua, Dr. W. J. Hertz, D. G. Dery, Rev. C. J. Cooper, D. D., Dr. P. J. Kress, David McKenna, Slatington, Rev. John W. Mattern, Major Thomas Daugherty, Alfred F. Berlin, Frank Jacobs, Mrs. Jennie C. W. Dorney, Mrs. Annie E. Leisenring, Rev. Samuel A. Bridges Stopp, Mrs. Matilda G. Iredell, William M. Gehman, Macungie,

Benj. F. Cressman, Macungie, Rev. H. M. J. Klein, A. A. Kern, Slatington, Harold W. Pretz, Edwin G. Trexler, Thomas P. Wenner, Thomas K. Horne, Henry S. Moyer, Rev. Thomas H. Krick, Coplay, James L. Schaadt, E. H. Reninger and Rev. J. D. Schindel.

The election of officers followed: Messrs. J. J. Hauser and David McKenna nominated Prof. Geo. T. Ettinger for President; Messrs. Charles R. Roberts and D. A. Miller nominated Mr. Philip W. Flores for Vice-President; Messrs. McKenna and Hon. Frank M. Trexler nominated Mr. Charles R. Roberts for Secretary; and Messrs. Cooper and McKenna nominated Leo Wise, Esq., for Treasurer. All were duly elected.

Nominations for five members of the Executive Committee were then called for. Mr. Roberts nominated Rev. S. E. Ochsenford, D. D., Mr. Miller nominated Hon. Frank M. Trexler, Rev. Cooper nominated David A. Miller, Hon. F. M. Trexler nominated David McKenna, Mr. Miller nominated O. P. Knauss. The nominees were then elected.

The following donations to the society were then acknowledged and a note of thanks passed to the donors:

By Frank Ried Diffenderfer, Litt. D., Secretary Lancaster County Historical Society: Vol. II, No. 1; Vol. III, Nos. 8 and 9; Vol. V, Nos. 3, 4, 6 and 7; Vol. VI, Nos. 1 and 5; Vol. VII, Nos. 2, 3 and 6; Papers read before and proceedings of the Lancaster County Historical Society.

By Charles R. Roberts: Militia Proclamation by Gen. Peter Ruch, dated Sept. 23, 1824, ordering the militia to parade in Allentown in honor of General LaFayette.

By George T. Ettinger: Genealogical and Personal Memoirs of the Lehigh Valley, edited by John W. Jordan, LL. D., Edgar M. Green, A. M., M. D., and George T. Ettinger, Ph. D., 1905. Two volumes.

By John W. Jordan, LL.D., Librarian of the Historical Society of Pennsylvania: Lafayette at Brandywine, published by Chester County Historical Society, 1896. Pennsylvania Magazine of History and Biography, January 1905, Vol. 29, No. 1. Portraits of Bishop Spangenberg, Robert Morris, William Henry and John Hazelwood. Facsimile Franklin's German newspaper, *Philadelphia Zeitung*, May 6, 1732. Several pamphlets and facsimiles.

By Hon. M. C. L. Kline: *The Congressional Record*. Congressional Directory, 59th Congress, 1906. Annual Report of the Smithsonian Institution for the year ending June 30, 1904.

By Hon. James L. Marsteller: Pennsylvania at Gettysburg, 2 Vols., 1904.

By James J. Hauser: History of Lehigh County, by James J. Hauser, First Edition, 1901, 94 pages. History of Lehigh County, by James J. Hauser, Second Edition, 1902, 120 pages.

Gentleman's Magazine, London, England, one Vol., 1733. Doy-
lestown *Democrat* of Jan. 10, 1860, containing part of the "His-
tory of the John Fries Rebellion," by W. H. H. Davis and Gov-
ernor Packer's message. *Lehigh Valley Daily News* of Nov. 13,
1873. Copies of the *Emaus Weekly Star*, *Emaus Times*, *Emaus*
Herald, *National Educator*, *Allentown Morning Call* and *Spring-*
town Times, containing articles on "Inscriptions of Emaus Mor-
avian Burying Ground," "Battle of Trenton," "Trip from Mertz-
town to Allentown," "Reminiscences of School Life," "The
Pennsylvania German," and "The Walking Purchase."

By Rev. J. D. Schindel, Executor of Estate of Jos. M. Eisen-
hart: Docket of George S. Eisenhart, Justice of the Peace in
Weisenburg Township, from 1827 to 1842. A treatise on sur-
veying, by Robert Gibson, Philadelphia, 1803. Draft of a road
from Allentown to the Berks county line, surveyed by George
S. Eisenhart. A number of old surveys of land.

By Dr. W. H. Reed, Treasurer Montgomery County His-
torical Society: Lieut. Col. Jacob Reed, by W. H. Reed, Ph.
D., M. D., Norristown, 1905, 198 pages.

On motion of Rev. Cooper and Mr. Hauser, the Executive
Committee was instructed to procure a suitable place to store
the documents and archives of the society.

On motion of Messrs. Hauser and Miller a resolution was
adopted that a committee of three be appointed to collect mat-
erial for a complete history of the county by March, 1912.

Mr. Alfred F. Berlin then read a paper on "A Bit of Lehigh
County Indian History," and Mr. Charles R. Roberts read a
paper entitled, "William Allen, the Founder of Allentown, and
his Descendants." Discussion followed and Rev. Cooper made
the suggestion that a movement be started looking toward the
purchase of the old Muhlenberg College building, "Trout Hall,"
by the society, restoring it to its original condition and mak-
ing it the permanent home of the society.

There being no further business, the meeting adjourned.

MINUTES OF MAY MEETING, 1906.

ALLENTOWN, PA., May 12, 1906.

A regular meeting of the Lehigh County Historical Society
was held this afternoon in the rooms of the Allentown Oratorio
Society. The meeting was called to order by President Ettinger.
The minutes of the last meeting were read and approved.

On motion of Messrs. Miller and Hauser, the following nine-
teen persons were elected members of the society: Alex S.
Shimer, Ethan Allen Weaver, Germantown, Pa., Mrs. Abraham
Samuels, M. P. Schantz, Frank W. Koch, Ira T. Erdman, A.
J. Ziegler, Horatio B. Koch, Rev. J. A. W. Haas, D. D., E. A.

Soleliac, Dr. Howard S. Seip, Frank D. Bittner, Thos. J. Koch, Dr. H. A. Fehr, E. M. Young, Peter W. Leisenring, Miss Elizabeth W. Bowen, Miss Evelyn C. Weinsheimer and Jesse R. Brown.

The Executive Committee reported having secured space for the storage of documents in the vault at Muhlenberg College. Shelf room for books will also be granted if desired.

The following donations were acknowledged and a vote of thanks passed to the donors:

By John W. Jordan, L.L. D., Librarian Historical Society of Pennsylvania: Baron Stiegel and Old Manheim, by A. F. Hostetter. The Survival of the Mediæval Art of Illuminative Writing among Pennsylvania Germans, by Henry C. Mercer. Norriton Presbyterian church, by Rev. Charles Collins. Lecture on the Life and Times of Conrad Weiser, by Morton L. Montgomery. Letters of Dr. Benjamin Franklin and his son William Franklin to William Strahan.

By Thos. K. Horne: Lehigh County 'German Imprints of 1835, 1849 and 1857. Allentown and Lehigh County Directory, 1898.

By James J. Hauser: Pamphlet of German Hymns, with German and Hebrew title. Leyden, 1780. *North American Review*, Vols. 11 and 12, 1821 and 1822. Liberty and Free Inquiry, by J. H. Harvey, London, 1845. Benjamin Franklin and the University of Pennsylvania. Fifteen pamphlet publications of the United States Bureau of Education on the History of Education.

The President announced the appointment of Messrs. Jas. J. Hauser, Chas. R. Roberts and Rev. S. E. Ochsenford, as the committee of three to collect material for a complete history of the county, by March, 1912.

Mr. Alfred F. Berlin then read a paper on "Notes on the Lenni Lenape or Delaware Tribe of Indians."

Mr. Charles R. Roberts read a paper entitled, "Sketches of Some Settlers in Lehigh County prior to 1750."

Interesting discussion followed, after which the meeting adjourned.

MINUTES OF AUGUST MEETING, 1906.

EGYPT, PA., August 17, 1906.

A special meeting of the Lehigh County Historical Society was held this afternoon at Egypt Church. On motion the reading of the minutes was dispensed with.

The following persons were elected members of the society: George R. Seifert, Philadelphia; George G. Blumer, Miss Emma Deshler, and Rev. Jere. J. Schindel, Allentown; Thos. A. J. Schadt, Cementon; Rev. Geo. P. Stem, Siegfried; Rev. F. J. F. Schantz, Myerstown.

Announcement of the death at Salisbury, England, of Frank W. Koch, a member, was made.

A vote of thanks to the donors was passed for the following donations:

By Ethan Allen Weaver, Secretary of the Pennsylvania Society of Sons of the Revolution: Local Historical and Biographical Notes, collected by Ethan Allen Weaver, from files of newspapers published in Easton, Pa., Germantown, Pa., 1906. (Only 30 copies issued, of which this is Number 8.)

By Wilson J. Hartzel, of Welt Bote Publishing Company: Skizzen aus dem Lecha Thale, Allentown, 1886.

By Alfred F. Berlin: Haida Texts and Myths, 1905.

By A. P. Zellner and A. P. Bachman, Trustees: Plan of the Old Allentown Cemetery, with each grave marked and dates and names given.

By Thomas L. Montgomery, State Librarian: Report of the State Librarian for 1904.

By Hon. M. C. L. Kline: Papers of Benjamin Franklin.

The Secretary reported the following acquisitions:

BY EXCHANGE.

Chester County Historical Society: Bulletins of the Society, 1899-1900, and 1902-1903. Lafayette at Brandywine, 1895.

Lancaster County Historical Society: Papers read before the Society, six numbers, January to June, 1906.

Library of Congress: A List of Works relating to the Germans in the United States, Washington, D. C., 1904. Papers of James Monroe, 1904.

Pennsylvania Society of New York: Year Book, 1906.

Wyoming Historical and Geological Society: The Early Grist Mills of Wyoming Valley, by Chas. Abbot Miner, Wilkes-Barre, 1900. A Day at Asylum, by Rev. David Croft, D. D., 1902.

Berks County Historical Society: Transactions of the Historical Society of Berks County, Vol. 2, No. 1, Reading, 1906.

BY PURCHASE.

History of Northampton, Lehigh, Monroe, Carbon and Schuylkill Counties, by I. Daniel Rupp, Harrisburg, 1845. Manners of the German Inhabitants of Pennsylvania, written by Benj. Rush, M. D., in 1789. Notes by I. D. Rupp, Philadelphia, 1875. Forty bound volumes of Harpers Magazine, 1855 to 1880. Two German Imprints of Lehigh County, Geistliche Harfe. Northampton, 1834, and Ein Fundament und Klare Anweisung, Allentown, 1849.

An order was directed to be drawn in favor of the Call Publishing Company for printing the first number of the publications of the society, to the amount of \$32.00. Bills amounting to \$11.14 were ordered paid.

The following papers were then read: History of the Lutheran Congregation of Egypt Church, by Rev. J. D. Schindel, D. D. History of the Reformed Congregation of Egypt Church, by Charles R. Roberts. The Hampton Furnace, by Henry A. Schuler.

The meeting then adjourned.

After the meeting a number of members visited Kohler's Mill and Fort Deshler.

Among those present at the meeting were the following: Rev. Dr. F. J. F. Schantz, Dr. L. B. Balliet, Rev. Dr. C. J. Cooper, Rev. Dr. J. D. Schindel, Rev. J. J. Schindel, Rev. and Mrs. J. W. Mattern, Rev. Geo. P. Stem, Rev. Thos. H. Krick, Prof. Geo. T. Ettinger, Chas. R. Roberts, Henry A. Schuler, Henry S. Moyer, Miss Emma Deshler, Mrs. Sarah C. Springer, Miss Mary Springer, P. Frank Brown, Mrs. J. F. Pollock, Thos. A. J. Schadt, Henry A. Kline, W. L. Blackman and James J. Hauser.

CHARLES R. ROBERTS,

Secretary.

MINUTES OF OCTOBER MEETING, 1906.

ALLENTOWN, PA., October 12, 1906.

A regular meeting of the Lehigh County Historical Society was held on Friday, October 12, 1906, at No. 37 South Seventh Street.

The minutes of the last meeting were read and approved.

Mr. Lewis L. Anewalt was elected to membership, and John W. Jordan, LL. D., Librarian of the Historical Society of Pennsylvania, Luther R. Kelker, Custodian of the Public Records, Harrisburg, Pa., and Benjamin F. Trexler, of Allentown, Pa., were elected honorary members.

Announcement was made of the death of two members, Mr. Alexander S. Shimer and Mr. Henry A. Kline.

A vote of thanks was passed to the donors of the following articles: A picture of the old Deshler Mill on the Little Lehigh, by E. F. Kunkle. Memories of Rev. Joshua Yeager, by Rev. A. R. Horne, D. D., presented by his son, Thos. K. Horne. A number of volumes of educational reports, presented by James J. Hauser.

On motion, it was resolved that the Secretary procure a full set of the Pennsylvania German Magazine, from July, 1900, to October, 1905, 22 numbers.

Rev. Dr. F. J. F. Schantz then read a very interesting paper entitled, "Allentown and its Vicinity about Sixty Years Ago," which was listened to by the largest attended meeting the society has yet had. The meeting then adjourned.

CHARLES R. ROBERTS,

Secretary.

MINUTES OF SECOND ANNUAL MEETING.

ALLENTOWN, PA., January 12, 1907.

The second annual meeting of the Lehigh County Historical Society was held this afternoon at No. 37 South Seventh Street. The minutes of the last meeting were read and approved. The following persons were elected members of the society: R. S. Brown, Geo. H. Berkemeyer, Eugene T. Quinn, L. J. H. Grosart, Reuben J. Butz, Dr. F. J. Slough, Miss Katie Faust, Macungie, Harvey Walbert, Trexlertown, F. M. Berkemeyer and Rev. J. A. Scheffer. Hon. H. S. Funk, of Springtown, Pa., was elected an honorary member.

On motion the Executive Committee was empowered to receive names and to enroll them as members before the next meeting. The election of officers followed. George T. Ettinger was nominated for President, David McKenna for Vice-President, Chas. R. Roberts for Secretary and Leo Wise for Treasurer. All were then elected. The election of five members of the Executive Committee resulted as follows: Hon. F. M. Trexler, Rev. S. E. Ochsenford, D. D. and Rev. C. J. Cooper, D. D., for two years; and O. P. Knauss and David A. Miller for one year.

A communication was read from the Historical Society of Schuylkill County, relative to the marking of the sites of old forts. A motion was agreed to that this society endorse the action of the Schuylkill County Society. Dr. John W. Jordan was then called upon to explain the aims and objects of the Pennsylvania Federation of Historical Societies.

The Committee on History made the following recommendation: "That efforts be made to secure competent persons for each township to work up the historical material of such township, to be presented in the shape of papers, which are to be the property of the society. The general plan of a history of the county to be followed is: A history of the county in its relation to the state, topically arranged, as the Editorial Committee shall in its judgment decide, to be followed by the history of Allentown and the several townships."

CHARLES R. ROBERTS,
REV. S. E. OCHSENFORD,
JAMES J. HAUSER,
GEO. T. ETTINGER,

December 1, 1906.

Committee on History.

Messrs. Berlin and Ochsenford moved to discharge the committee and refer the appointment of the Editorial Committee to the Executive Committee. Adopted.

On motion of Rev. Scheffer the motion to discharge was reconsidered.

A motion was then adopted to refer the appointment of the Editorial Committee to the Executive Committee.

The Secretary's report was then read and directed to be spread on the minutes.

SECRETARY'S REPORT.

RECEIPTS.

Dues from 67 members, \$2.00 each	\$ 134 00
Two Vols. of publications sold	1 00
	<hr/>
Total.....	\$ 135 00

EXPENDITURES.

Paid as previously reported.....	\$ 25 53
H. H. Knerr, printing	8 35
Call Publishing Company, printing.....	32 00
Books purchased.....	5 75
Stamped wrappers.....	2 14
Janitor's services.....	1 00
Fee, Federation of Historical Societies, 1906.....	1 00
H. H. Knerr, printing.....	1 25
	<hr/>
Total.....	\$ 77 02
Balance on hand.....	\$ 57 98

A vote of thanks was passed to the donors of the following books and articles:

Benj. F. Trexler: A View of Bethlehem in 1757.

Dr. John W. Jordan: A large number of pamphlets.

Pennsylvania State Library: Fifth Series of Pennsylvania Archives.

Thos. K. Horne: An Imprint of 1829.

James J. Hauser: U. S. Geological Survey Reports, 1902, 1903 and 1905. Allentown Directory, 1902.

The following papers were then read: "Some Indian History of the Lehigh Valley," by John W. Jordan, LL.D. "Revolutionary Patriots of Allentown and Vicinity," by Chas. R. Roberts.

A vote of thanks was passed to the readers of the above papers. The meeting then adjourned.

CHARLES R. ROBERTS,
Secretary.

MINUTES OF MAY MEETING, 1907.

ALLENTOWN, PA., May 11, 1907.

A regular meeting of the Lehigh County Historical Society was held this afternoon at No. 37 South Seventh Street.

The minutes of the last meeting were read and approved.

The following persons were elected members of the society: Claude T. Reno, George F. Knerr, Chas. O. Hunsicker, Henry E. Peters, Martin Klingler, Hon. Harry G. Stiles, Oliver A. Iobst,

and R. W. Iobst, of Emaus. On motion of Messrs. Hauser and Ochsenford, Mr. Howard W. Kriebel, of East Greenville, was elected an honorary member.

Announcement was made of the death of two members, Rev. F. J. F. Schantz, D. D., and Mrs. Matilda G. Iredell.

The following donations were acknowledged and a vote of thanks passed to the donors: A View of Allentown in 1853, and a Map of Allentown in 1850, by Rogerson, by Mr. V. E. Erdley. Proceedings of the Pennsylvania Society of New York, of the Tioga County Historical Society, and six volumes of the Schuylkill County Historical Society publications.

The report of the Committee on Outline for Township Histories was adopted.

On motion of Messrs. Hauser and Schuler, the question of holding a summer meeting was left to the Executive Committee.

The President announced the appointment of a Committee on Collecting Historical Material. Messrs. Wm. L. Hartman, P. W. Flores, J. J. Hauser, A. F. Berlin, Rev. J. D. Schindel, E. H. Reninger, and Rev. Thomas H. Krick.

Mr. Wm. L. Hartman then read a paper on "The Mayors of Allentown," and Mr. Chas. R. Roberts spoke on the organization and early settlement of Whitehall township. The meeting then adjourned.

CHARLES R. ROBERTS,
Secretary.

MINUTES OF AUGUST MEETING, 1907.

EMAUS, PA., August 10, 1907.

A special meeting of the Lehigh County Historical Society was held this afternoon in the Moravian chapel at Emaus.

The society was welcomed by Mr. Robert Stansfield and President Luttenger responded.

The minutes of the last meeting were read and approved.

The following persons were elected members of the society: Miss Minnie F. Mickley, Ralph R. Metzger, Mrs. H. M. Chance, Miss C. Rosa Troxell, James A. Miller, A. R. Weaver, Rev. Simon Sipple, Alfred G. Saeger, Mrs. Alfred G. Saeger, Henry L. School, and Mrs. Joseph P. Mickley.

The following donations were acknowledged and the donors given a vote of thanks:

From Pennsylvania State Library: History of the Fifteenth Pennsylvania Volunteer Cavalry, History of the Seventh Pennsylvania Veteran Volunteer Cavalry and Report of the State Librarian for 1905.

From Miss Minnie F. Mickley: Genealogy of the Mickley Family, 1893. Washington's Farewell Address, in German, Harrisburg, 1836.

From John W. Jordan, LL. D.: Report of the Valley Forge Park Commission, 1906.

From R. W. Iobst: Municipal Book of Emaus, 1906.

From James J. Hauser: Report of the Adjutant General of Pennsylvania, 1863. Pennsylvania Agricultural Department Reports, 1870 and 1871.

A vote of thanks was passed to Leo Wise, Esq., Treasurer, for his services in securing a charter for the society and to the *Daily City Item, Morning Call, Democrat* and *Law Journal* for printing the application for a charter without charge.

A paper was read by Chas. R. Roberts containing sketches of early settlers in Emaus and vicinity, and Rev. Allen F. Abel read an interesting history of the Moravian congregation at Emaus. The meeting then adjourned.

CHARLES R. ROBERTS,
Secretary

MINUTES OF OCTOBER MEETING, 1907.

ALLENTOWN, PA., October 19, 1907.

A regular meeting of the Lehigh County Historical Society was held this afternoon at No. 37 South Seventh Street.

The minutes of the last meeting were read and approved.

The following persons were elected members of the society: Dr. Edgar Dubbs Shimer, of Jamaica, N. Y., Hon. C. D. Schaeffer, Mrs. Alexander S. Shimer, Rev. H. H. Romig, Hon. W. N. Decker, of Macungie, Mrs. Harvey G. Harlacher and Prof. John I. Romig.

The Secretary reported the receipt of the charter of the society and also the award by the Executive Committee of the contract for printing the proceedings of the society to Berkemeyer, Keck & Company.

Donations were acknowledged as follows:

By Frank R. Wolle: Rural Free Delivery Directory of Lehigh County.

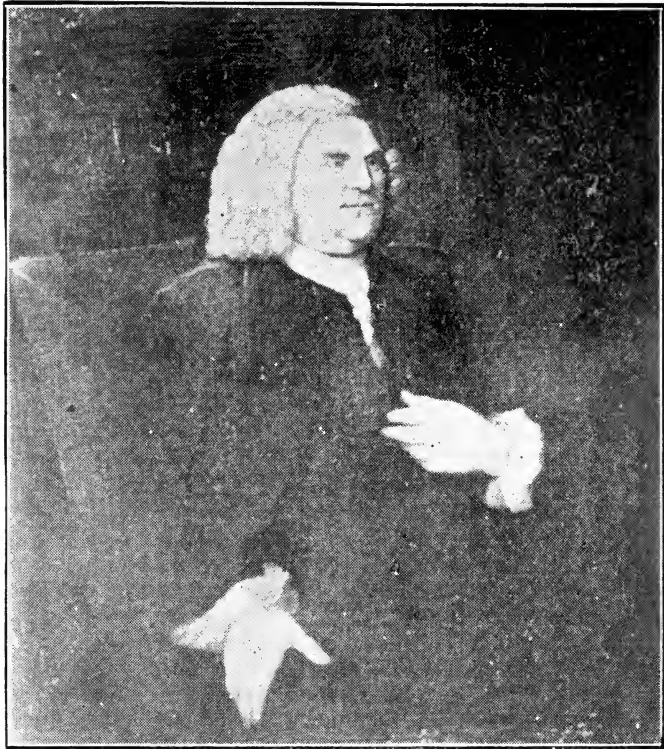
By the Lancaster County Historical Society: Vol. 11, No. 7, of Proceedings of the society.

On motion the Executive Committee were given authority to make all arrangements for a larger meeting of the society in January.

On motion of Messrs. Hauser and Hartman, the society decided to subscribe for the Pennsylvania German Magazine from the last number purchased to the present time.

Mr. A. F. Berlin being unable to be present, a comprehensive paper written by him on "The Indians of Lehigh County and their Implements," was read by Mr. P. W. Leisenring. A vote of thanks to Mr. Berlin and Mr. Leisenring was then passed. The meeting then adjourned.

CHARLES R. ROBERTS,
Secretary.



Wm. Allen

Reproduction of Portrait of Wm. Allen from original in Independence Hall, Philadelphia, Pa. and facsimile of signature.

William Allen, the Founder of Allentown, and His Descendants.

BY CHARLES RHOADS ROBERTS.

Secretary Lehigh County Historical Society; Member of Pennsylvania German Society; Pennsylvania Society of Sons of the Revolution; Bucks County Historical Society.

WILLIAM ALLEN, the founder of Allentown, was born in Philadelphia, August 5, 1704. He was the son of William Allen, a merchant of Philadelphia, who died in Philadelphia, August 30, 1725, aged 55 years, and who was a native of Ireland, as he mentions in his will his sister, Catharine Cally, living at Dunganon, Ireland, and his uncle, William Craige, of the same place. The grandfather of the subject of this sketch was John Allen, of Dunganon, Ireland, who was married to a sister of William Craige, and who fled from Stirlingshire, Scotland, to escape the persecution of the Presbyterians by James I, of Scotland. William Allen, the elder, married about 1700, Mary, daughter of Thomas and Susanna Budd, a sister of Rose Budd, whose daughter, Sarah Plumley, married Edward Shippen, of Lancaster. Mrs. Allen was born in Burlington, April 7, 1679, and died in Philadelphia, April 20, 1760.

William Allen, the elder's will, dated July 3, 1725, and probated September 13, 1725, mentions only two children, although he had three other sons, John, Thomas and James. The eldest surviving son, John, died, it seems, soon after his father and without issue, his mother not mentioning him in her will, but leaving everything to her son William except a few legacies to collateral relations.

William Allen was baptized August 17, 1704, in the First Presbyterian Church in Philadelphia. He was married in Christ Church, February 16, 1733 (old style), to Margaret Hamilton, daughter of Andrew Hamilton, Provincial Councillor and Lieutenant Governor under William Penn, and sister of James Hamilton, also Lieutenant Governor. Mrs. Allen was born in 1709 and died in Philadelphia, May 13, 1760.

The positions which William Allen obtained at a time when lawyers had become numerous in the colony should only have been given to men of legal education. That he received this,

has been conjectured from the direction in his father's will that five hundred pounds sterling be remitted to him in London for his expenses there. He was then twenty-one, perhaps studying law at the Temple. Judge Huston in his work on Land Titles, speaking of Penn's mortgage of the Province to Gouldeney for £6600, of which a deed of April 30, 1724, recites that one-fourth then remained unpaid, tells on page 231, "I have heard more than once, many years ago, that William Allen, a distinguished barrister in London and afterwards Chief Justice of Pennsylvania, had furnished money which finally paid off this mortgage, and the books of the Land office show many grants of large tracts of land to him between the years 1733 and 1740." Allen never practised law for any length of time, but returning to America before September 21, 1726, the date of the merchants' and chief citizens' agreement to take the money of the Lower counties at their face value, to which his signature appears; he engaged in trade.

On October 3, 1727, he was elected a Common Councilman of Philadelphia, but whether then in the city or not, did not attend until May 16, 1728, the third meeting afterward. In 1731, he became a member of the Assembly, serving until 1739. In 1732 he was Grand Master of the Grand Lodge of Free and Accepted Masons of Pennsylvania. In October, 1735, he was chosen Mayor of Philadelphia, and at the end of his term, the Hall of Assembly, just finished, was opened with the collation customary from an outgoing Mayor.

The *Pennsylvania Gazette* of September 30, 1736, says: "Thursday last, William Allen, Esq., Mayor of this city for the year past, made a Feast for his citizens at the State house, to which all the Strangers in town of note were also invited. Those who are Judges of such things say that considering the Delicacy of the Viands, and the Excellency of the Wines, the great Number of Guests, and yet the Easiness and Order with which the whole was conducted, it was the most grand and the most elegant entertainment that has been made in these Parts of America."

With Andrew Hamilton, he purchased the ground where the old state house is located, and held it until the province was able to reimburse him. The state house having been erected at the charge of the province, but the estate and inheritance in the land yet remaining in Hamilton and Allen, by Act of the General Assembly, passed February 20, 1735, they were required to convey to John Kinsey, of Philadelphia, Joseph Kirkbridge, Jr., of Bucks county, Caleb Cowpland, of Chester county, and Thomas Edwards, of Lancaster county, as Trustees of the Freemen of the Province, their estate in the land.

In business, Allen was the partner of Joseph Turner, the Councillor, and the profits from commercial enterprise, with the money which Allen and his wife inherited and the advance in

value of land in which he had invested, made him at the death of his father-in-law, one of the rich men, and in after years, notwithstanding his charities, perhaps the richest man in Pennsylvania. He left the Assembly in 1739, thinking with Hamilton, that no important questions were likely soon to present themselves.

Allen often acted as Judge of the Orphans' Court and Common Pleas, and continued in the important judicial office of Recorder of the city until October 2, 1750, when having been appointed Chief Justice of the Supreme Court of the province, he resigned the Recordership as incompatible with his new duties. He was the only Chief Justice before the Revolution who was a native of Pennsylvania. For nearly a quarter of a century he presided over the Court says Edward F. DeLancey, in his sketch (*Penna. Mag.* Vol. 1, p. 202), "with a dignity, learning and impartiality and intellectual force, equalled by few and exceeded by none of those great jurists, who have ever adorned the ermine of Pennsylvania and made immortal the renown of her supreme judiciary. In the Supreme Court Chamber is now preserved with care, the very bench upon which he sat, when before him pleaded the gifted fathers of that illustrious bar."

At the same time he continued in business and from 1756 until the Revolution was a representative from Cumberland county in the Assembly. His city residence was on King (now Water) street, adjoining his wharf and stores, the property being about seventy-six feet in breadth and his stables and coach house being across the street and on the east side of Front. About 1750, he established his country seat at "Mt. Airy," a mansion with forty-seven acres beyond Germantown, since owned by the late James Gowen.

Keith's "Provincial Councillors of Pennsylvania," from which we quote largely, says, "In 1765, being owner of 3370 acres in Northampton county, he laid out the town of Northampton, afterward called Allentown."

The date here is an error, as the town was laid out in 1762. In proof of this, herewith is exhibited a photographic copy of the original plan of Allentown, from the original in the possession of the Historical Society of Pennsylvania, to which it was presented by Brinton Coxe, Esq., September 13, 1886. The plan bears the following inscription, "Northampton Town. Surveyed by Order of William Allen, Esq., 1762."

The lands in Lehigh county of which William Allen became the owner were part of a tract of five thousand acres granted to Thomas Penn by warrant dated May 18, 1732, assigned the same day to Joseph Turner, and sold by Turner, September 10, 1735, to Allen. Portions of this tract were surveyed from time to time, ranging in date from October 9, 1735, to October

28, 1740. The tract which included Allentown was originally surveyed for Joseph Turner, November 23, 1736.

That William Allen had already in 1753 built a log house on his land is proven by the draft of a road surveyed in that year, by David Schultze, from Easton to Reading, on which "Allen's House," is mentioned. Here Judge Allen frequently came for recreation and sport, bringing with him relatives and friends from Philadelphia, among them John Penn and James Hamilton. This log building stood nearer the Jordan than the later building, about where Jordan street now is, facing Union street. Its foundations were still in existence when Jordan street was opened, about 1845, and were then removed. From the diary of James Allen it appears that the second building was not built until 1770. This was a two-story stone house, about forty-five feet square, its rooms wainscoted with walnut, with a park on the north side, and a beautiful lawn on the south side. A stone wall extended along Walnut street from Fifth to Jordan street. In later years, when the residence of Walter C. Livingston, it was called the "Livingston Mansion."

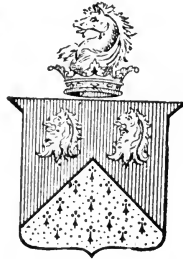
Although a politician often leading a faction greedy for office, Allen was throughout life a man of large public spirit, thinking of the needs of the colony, giving his influence, his time and his pecuniary aid for its advancement. He was a large contributor to the Pennsylvania Hospital, to the College of which he was one of the original trustees, and to the expedition in search of the North West Passage.

Governor Thomas, writing to the Bishop of Exeter, on the 23rd of April, 1748, relative to some funds the Bishop had raised to aid the German Palatines, says, "If I might be permitted to advise, the money raised for this purpose should be lodged in a safe hand in London, subject to the draft of Mr. Wm. Allen, a considerable merchant, and a very worthy honest gentleman of Philadelphia, that he might see it regularly apply'd to the uses intended."

Allen also assisted Benjamin West, the painter, in his early struggles. There is still preserved, among the Chief Justice's descendants in England, a splendid picture by West, of a family fete in the grounds of Governor John Penn's magnificent seat of "Lansdowne," upon the Schuylkill, which contains portraits of the Governor and his wife, Ann, the eldest daughter of Allen, of all the Allen family, and of West himself. The latter was present on the occasion, and the beautiful, joyous scene so impressed him, that he painted the picture to preserve its remembrance, and presented it to the Governor, saying as he did so, "that he had never executed a better painting." These facts were told Mr. E. F. DeLancey by Mr. John Penn Allen, the Governor's nephew, one of the twin sons of Andrew Allen, when showing him the picture at his home in London in 1867.

Besides the money for the Gouldney mortgage and the purchase of the State House grounds, Allen advanced on one occasion a good part of the tax payable by the Proprietaries under a bill proposed for raising revenue, there being a deadlock between the Lieut. Governor and the Assembly, the former pressing for money for military uses and not feeling free to consent to a law which taxed the Proprietary estates, and the Assembly refusing to vote the means of defence unless the taxation were agreed to. The gentlemen of Philadelphia made up the sum which it was estimated would have been due from the Proprietaries and the Assembly passed the necessary money bills.

Samuel Foulke, in his Diary, tells us that when Sir William Johnson's conduct in connection with the Indian treaty of 1762 was criticised in the Assembly, "Ye Judge bellowed forth such a torrent of obstreperous jargon as might have been heard in a still morning to ye Jersey shore in vindication of Sir William's conduct, in which combat he was extremely chafed, and his lungs so exhausted that he left the house and appeared no more this year."



Coat-of-Arms and Crest of Allen Family.

Nevertheless in the Assembly and in the City corporation, Allen was active not merely in carrying out the views of a party, but in promoting objects of general utility; and as Chief Justice, Mr. DeLancey tells us, he gave his services gratuitously, receiving his salary (£120 yearly) only to appropriate it to charities.

During his visit to England in 1763, he achieved a victory for all the American colonies in regard to the bill in Parliament for taxing them. A letter from London to the *Pennsylvania Gazette*, dated March 24, 1764, says, "The 15th Resolution relating to the Stamp Duty, will certainly pass next session, unless the Americans offer a more certain duty. Had not William Allen, Esq., been here and indefatigable in opposing it, and happily having made acquaintance with the first Personages in the Kingdom and the greatest part of the House of Commons, it would inevitably have passed this Session."

With other prominent citizens and followed by his three eldest sons, Allen joined the American Philosophical Association soon after its resuscitation.

He was a great friend of Benjamin West, but a strong hater of Benjamin Franklin, and after the latter attained celebrity, spoke of him as "that Goliath." He charged him with playing double on the stamp act while in England. It was natural antipathy; Allen belonged to the wealthy, office holding coterie, whom Franklin had supplanted in public favor; Allen in time became the father-in-law of Penn; Franklin the leader of the populace; Allen was a merchant prince inclined to nepotism and exclusive; Franklin was a satirist and a leveller. In the contention preceding the Revolutionary War, Allen, his family, and his friends sided with the Colonies; and, in October, 1775, he went so far as to donate a quantity of cannon shot to the Council of Safety, which body "returned thanks for his generous donation;" but he was anxious to maintain union with Great Britain, and labored as a member of the Assembly for that end.

In 1774 he published a pamphlet of seventy-two pages in London, England. A copy of this very rare pamphlet is in the Congressional Library, and the title-page reads as follows: "The American Crisis: A Letter, addressed by permission to the Earl Gower, Lord President of the Council, etc., etc., on the present alarming Disturbances in the Colonies Wherein various important Points, relative to Plantation Affairs are brought into Discussion; as well as several Persons adverted to of the most distinguished characters, and an Idea is offered towards a complete Plan for restoring the Dependence of America upon Great Britain to a state of Perfection. By William Allen, Esq., London: Printed for T. Cadell, in the Strand, 1774."

In 1897 Mr. L. Burd Walker published copies of and extracts from letters of Allen taken from his letter book which contains copies of 187 letters from 1753 to 1770. This book fell into the hands of Edward Shippen, later became the property of Edward Burd, from whom it descended to Mr. Walker. We quote further on from this book, and only mention now two entries, one, on December 3, 1761, when he writes that he had "returned from the Back Country where I had been trying some criminals," and the other on June 29, 1762, when he says, "At Easton at an Indian treaty, and have a smart fit of gout."

He resigned the Chief Justiceship in 1774. He was in his seat in the Assembly in the month of June, 1776, when, Bancroft says, "John Dickinson promised him before the house that notwithstanding the recall of the instructions to that effect, he and his colleagues in Congress would continue to vote against Independence." After the fourth of July, Allen seems to have kept quiet, and he may have been out of town when "disaffection" was taken note of by the new government.

E. F. DeLancey says that not long before his death he went to England. He may have gone abroad in 1776, and returned during the British occupation of Philadelphia. He was in the city on October 10, 1778, when a pass was granted to his daughter Mrs. DeLancey to visit him there with her small children. His will was dated April 26, 1769, and witnessed by Edward Shippen, Jr., the Councillor, and Townsend White and Nathaniel Allen. In view of the death of his sons, John and James, and in order to protect his property from the operation of the attainder of his other sons, he executed in the presence of Townsend White, John White and Blair McClenachen a codicil bearing date December 1, 1779, in which he devised John's, James' and Andrew's shares to their respective children, and William's share to James Hamilton absolutely. He moreover freed all his slaves.

In the early part of 1780, the American army needing horses, those of the "disaffected" were seized first and Allen lost four. On June 8 following, "for divers good causes and considerations," he deeded to Edward Shippen, Jr., and Tench Coxe, all his messuages and lots within the city square bounded by Arch, Sassafras, Second and Third streets, reserving to himself an estate for life.

It is frequently stated that Chief Justice Allen died in England, but recently facts have come to light which prove that he died at his country seat at Mt. Airy. This is proven by a note occurring in the "History of Bethlehem," by Bishop J. M. Levering (1903), which quotes the following extract from a letter written by Rev. Daniel Sydrich, the Moravian pastor in Philadelphia, to Bishop Nathaniel Seidel, of Bethlehem, September 12, 1780: "Wednesday, the 6th inst., good old William Allen departed this life quite unexpectedly at his country seat Airy Hill (Mt. Airy) and his body was buried here the next day."

From the accounts of David Evans, cabinetmaker, of Philadelphia, from 1774 to 1811, we find under date of September 7, 1780, "Est. Wm. Allen, Late Chief Justice, making his coffin of mahogany with plate, horse hire and attendance on the corpse from Mount Airy, £13."

He died on September 6, 1780 (Tilghman's Estate, 5 Wh. 44). On the 10th Jasper Yeates, writing from Lancaster to Col. Burd, says, "By a letter received from Mr. Parr in Philadelphia we have advice that old Mr. Allen is gone to his long home. Poor gentleman. He is at length happily removed from all his troubles."

On the 16th of the month his will and codicil were proved in Philadelphia by the oaths of all the witnesses except Nathaniel Allen, who was deceased.

William Allen had four sons and two daughters who grew to maturity:

John Allen, born about March, 1739.

Andrew Allen, born about June, 1740.

James Allen, born about 1742.

Anne Allen, who married John Penn.

William Allen, born about 1751.

Margaret Allen, who married James DeLancey.

John Allen, the eldest son, was a student at the College of Philadelphia, which he entered May 25, 1755; began the study of law under Tench Francis at Philadelphia, but finished at the Temple, in London. He was elected a Common Councilman of Philadelphia at the beginning of the Revolution; was a member of the Committee of Inspection and Observation for the city and Liberties; and was a delegate to the Provincial Convention of New Jersey in 1776, but was opposed to Independence. In December, 1776, he put himself under the protection of the British army under Gen. Howe. The act of confiscation of 1778 required him to surrender himself for trial for high treason before the 20th of April following. His death February 23, 1778, before the act was passed, saved his estates. He was married in New York, April 6, 1775, to Mary, daughter of David Johnston, of New York. His children were William and John, twins, born in 1776. John Allen lived near Red Hook, N. Y., and died in 1809. The elder, William, died in 1850. He married a Miss Verplanck, and lived at Fishkill Point, Hyde Park, N. Y. Hon. Francis A. Channing, M. P., of 40 Eaton Place, London, England, is his grandson.

Andrew Allen, the second son, was born in June, 1740. He was educated at the College of Philadelphia, since become the University of Pennsylvania, which he entered May 25, 1755, and from which he graduated in 1759 with his brother James, William Paca, of Maryland, afterwards a Signer of the Declaration of Independence, Samuel Powel, afterward Mayor of Philadelphia, and some six others, the second class which proceeded from the institution. He then studied law under the direction of Benjamin Chew, at the time Attorney General, and about July, 1761, went abroad to finish his education at the Temple.

Returning home almost exceptionally well educated, Andrew at once took the position in the community placed at his hand by the social and political influence of his father. He was admitted to practice in the Supreme Court, April 20, 1765. The corporation of Philadelphia chose him as a Common Councilman in October, 1768. On the resignation of Mr. Chew, he was appointed Attorney General of the Province and held that office until the Revolution, about seven years. He was invited to a seat in the Provincial Council by his brother-in-law, John Penn, qualifying December 24, 1770.

In May, 1774, he was sent by the Council with James Tilgh-

man to Virginia to induce the Governor of that colony to unite in a petition to the King for a settlement of the boundaries. He was appointed Recorder of Deeds of Philadelphia, June 25, 1774, serving until 1776.

About this time, the dispute with Great Britain on the subject of taxing the colonies became the all absorbing topic, and Allen was in unison with the popular feeling to prepare for resistance.

He was one of the founders of First Troop, Philadelphia City Cavalry. On November 2, 1774, some twenty-eight citizens, who, it is said, had often met for fox hunting, formed themselves into this company of Light Horse. They were all men of substantial means, who had something at stake in the fate of their country, and who needed not pay to keep them in the field. Some of them were representatives of the *elite*, and others afterwards attained such prominence in public affairs as shed lustre on the organization; but at that time Andrew Allen was the most distinguished man among them.

The officers first chosen were: Captain, Abraham Markoe, (formerly of the Danish Island of St. Croix); 1st Lieutenant, Andrew Allen; 2nd Lieutenant, Samuel Morris (previously Sheriff of Philadelphia county); Cornet, James Mease, etc. The company after serving at its own expense throughout the war which ensued has since maintained perpetual succession and is now commonly known as the 1st City Troop.

Allen may be presumed to have favored the compromise suggested early in 1775 by the British House of Commons; viz., any colony to vote a proper supply and in consideration to be excepted from each act of Parliament taxing America; for he was present at the meeting of the Provincial Council which commended it to the favor of the Assembly. This compromise was not accepted; being addressed to the colonies separately, instead of through Congress, it asked them to desert each other. It was, probably, however, Allen's influence as much as John Penn's incapacity and love of quiet which kept the Penn government from taking a forcible stand against the Whigs.

Allen was one of the Committee of Safety appointed by the Assembly; June 30, 1775, for the defence of the Province; and he was appointed one of the delegates to the Continental Congress. When, however, after active service on the Committee and in Congress, he saw that the latter body was only making ready to declare Independence, he withdrew from the cause. He resigned from the Troop in April, 1776, and after June 14, 1776, no longer attended the meetings of Congress, although had he been present on the 1st and 2nd of July, he could have prevented the vote of Pennsylvania being given for Independence. His last public office was burgess from Philadelphia to the Assembly, which he was chosen in May, 1776, running as

a Moderate, or one in favor of reconciliation with England. There were four to be chosen, and the vote stood: Samuel Howell, 941, Andrew Allen, 923, George Clymer, 923, Alexander Wilcocks, 921, Thomas Willing, 911, Frederick Kuhl, 904, Owen Biddle, 903, Daniel Roberdeau, 890, Clymer was the only one elected of those wished for by the advanced Whigs.

These figures show how evenly divided was the populace on the question of Independence. Its advocates, some of the voters having gone to the war, could not get a majority over a good conservative ticket, although Galloway's statement that not one-fifth of the people desired Independence is evidently wrong as to Philadelphia at least.

Christopher Marshall says in his diary: "I think it may be said with propriety that the Quakers, Papists, Church, Allen family, with all the Proprietary party, were never so happily united as at this election, notwithstanding the Friends' former protestation and declaration of never joining with that party since the club or knock down election of 1742. Oh! tell it not in Gath, or publish it in the streets of Askalon, how the testimony is trampled upon!"

After the Declaration of Independence, Allen attached himself to the British army and was with it at its entry into Philadelphia. In March, 1778, the Pennsylvania Assembly passed an Act of Attainder against him, in consequence of which much of his property was sold. The treaty of Peace prohibited any future confiscations, and provided that any persons could come to the United States and remain twelve months unmolested in their endeavors to obtain restitution. Allen went to England about the close of the War, but visited Pennsylvania in 1792 and remained a few years. The treaty of 1794 with Great Britain provided that British subjects holding land in America, or American citizens holding land in England should with their heirs and assigns hold and dispose of the same as if natives, and that the United States make restitution for losses occasioned by the non-payment of debts to British subjects contracted before the Peace, to be ascertained by commissioners to be appointed. He endeavored without success to collect the money paid to the state on his land contracts. He seems to have resided afterwards with his daughter, Mrs. Hammond.

He died (Gent. Mag.), March 7, 1825, in Montagu street, Portman Square, London, aged 85. He married, April 24, 1768, Sarah, eldest daughter of William Coxe, alderman of Philadelphia, by his wife, Mary, daughter of Tench Francis, Esq., Attorney General of Pennsylvania. William Coxe was a son of Col. Daniel Coxe, Chief Justice of New Jersey.

Mrs. Allen was called "the beautiful Sally Coxe," in Philadelphia. Their children were:

Andrew, founder of the Anchor Club, in Philadelphia. Brit-

ish Consul in Boston. Died without issue at Clifton, near Bristol, England, December 3, 1850. He married Maria, daughter of Charles Coxe, of Sydney.

Ann, who died unmarried.

Elizabeth, who died unmarried.

Margaret, who married May 20, 1793, in Philadelphia, George Hammond, the first British Minister to the United States. He was for some time Under Secretary of State for Foreign Affairs. He died in Portland Place, London, April 23, 1853, aged 90. Mrs. Hammond died December 8, 1838.

Maria, who died unmarried.

John Penn, born October 25, 1785. M. A. (Univ. Oxon.), died unmarried.

Thomas Dawson, born October 25, 1785. M. A. (Univ. Oxon.). Rector of North Cerney, Gloucester. Died without issue. Married August 26, 1840, Jane, widow of Rev. E. C. Henry, and daughter of E. H. Mortimer.

Anne Allen, daughter of William Allen, married May 31, 1766, John Penn, Lieutenant Governor of Pennsylvania, son of Richard and grandson of William Penn. He was born in Philadelphia in 1728, from which circumstance he was called the "American Penn." He was Governor of the Province from 1763 to 1771, and also from 1773 to the end of the Proprietary government in 1776. He continued in the country during the Revolution, and, in 1777, having refused to sign a parole, he was confined by the Whigs at Fredericksburg, Va. Governor Penn died at the country seat of Andrew Allen, in Berks county, February 9, 1795.

William Allen, fourth son of William Allen, was born about 1751. He became a Lieutenant Colonel of a Pennsylvania regiment, January 4, 1776, and at the breaking out of the Revolutionary War served under St. Clair, but after the Declaration of Independence resigned his commission and joined the British. In 1778 he raised a company called the Pennsylvania Loyalists, and with the rank of Lieutenant Colonel was the commanding officer. Sabine's "American Loyalists" says: "From the influence of his family and from his personal standing, he expected to make rapid enlistments, but was disappointed. At the Siege of Pensacola, where one of the men who attempted to desert received the cruelest punishment, a shell was thrown into the door of the magazine as the men were receiving powder, and forty-five of this regiment were killed and a number wounded. In 1782, and near the close of the contest, though still in service, the Pennsylvania Loyalists were of but little consequence in point of numbers." He was very witty, affable, and of remarkably fine manners, and as much a favorite with his officers and

men as he was in society. It was of him, and *not* of his father, the Chief Justice, after whom he was named, of whom it was said, when he resigned his command under Congress to that body, that he did so, "not because he was totally unfit for it, but because the Continental Congress presumed to declare the American states free and independent, without first asking the consent and obtaining the approbation of himself and wise family." He was included in the Act of Confiscation of March, 1778, and after the war lived in England. He died unmarried, in London, July 2, 1838, aged 87 years.

Margaret Allen, daughter of William Allen, died at Tunbridge Wells, England, October 18, 1827. She married at Shrewsbury, N. J., August 19, 1771, James DeLancey. He was born in 1732; graduated at Cambridge, England; was aide de camp to General Abercrombie at Ticonderoga; and represented New York city in the Colonial Assembly. He died at Bath, England, April 8, 1800. He was the leader of the Conservative or "DeLancey Party" in the Province down to the end of British rule. He was the eldest son of James DeLancey, Chief Justice and Governor of New York, and his wife Anne, daughter of Colonel Heathcote, of New York.

James Allen, the third son of William Allen, and the one in whom we as residents of Allentown are most interested, was born about 1742. He entered the College of Philadelphia with his brother Andrew, May 25, 1755; graduated in 1759; studied law with Shippen, the Provincial Councillor; and in July, 1761, went to London, England, to complete his law studies at the Temple, where he remained until 1765. In his letter book, his father writes under date of July 20, 1761, to his agent in London that Andrew and James have gone to London to the Temple to study law; and that their expenses are not to exceed £200 a year, and adds that "they are honest lads and of more vivacity and higher spirits than John, and particularly Andrew, whose temper is rather too quick, of which I have frequently cautioned him." On September 26, 1764, he writes, "My sons' expenses much exceed anything I could have imagined."

It was a son of William Allen, and probably James, who accompanied Benjamin West, a protégé of his father's, to Italy in 1760, in one of Judge Allen's vessels. They landed at Leghorn, and thence went to Rome.

James was admitted to practice in the Supreme Court, September 26, 1765; was elected a Common Councilman of Philadelphia on October 6, 1767, and in May, 1776, was sent to the Assembly from Northampton county, where he served with ability and courage. After the house adjourned he returned to his country seat in that county, where he lived in retirement a non-



combatant. In 1768 he became a member of the American Philosophical Society.

In November, 1776, shortly before the fall of Fort Washington, he visited the American camp on Harlæm Heights, and was received and lodged at his headquarters by General Washington with great politeness.

On January 5, 1767, William Allen deeded to his son James Allen, land amounting to 3,338 acres (embracing the present City of Allentown and its environs). The witnesses to the deed were Alexander Stuart and Wm. Allen, Jr., and it was acknowledged June 13, 1767, before George Taylor, one of the Justices of the Peace for Northampton county, and afterwards a signer of the Declaration of Independence. This deed included the town of Northampton, "save and except certain Lotts of Ground situate in the Town of Northampton within the said tract which have heretofore been granted by the said William Allen to divers persons on ground rent forever." These lots were granted by William Allen on June 1, 1765, for a yearly-quit rent of nine shillings sterling.

On February 7, 1776, a tract of 61 acres and 66 perches, in Salisbury township, adjoining the above, was also deeded to James by his father.

Although many writers credit James Allen with the founding of Allentown, or Northampton, as it was formerly called, his father, Judge William Allen was the founder, to prove which was one of the purposes of this paper. At the time it was laid out, in 1762, James Allen was a youth of twenty, studying law at the Temple in London.

In James Allen's Diary, published in the Pennsylvania Magazine of History and Biography, in the first entry, under date of November 6, 1770, he says: "Two days ago I returned from Trout Hall (a name I have just given my house), where I had been with Mr. Lawrence, my brother Billy, and Jemmy Tilghman."

September 13, 1771, he says: "Lord Dunmore passed thro' this town on his way to Virginia; I dined and supped with him. This day I set off for Trout Hall with my wife and child and Mrs. Lawrence. They have not been there since I finished my house."

October 30, 1773: "I compute my business this year will be between three and four hundred pounds, which, added to my estate, will fall but little short of one thousand pounds per annum."

July 26, 1775: "My profession is visibly on the decline, and when it is no longer useful, I shall suffer considerably. My last year's profits were £600 and this year would have increased, and the Governor has given up my house; these two articles would fall heavy on me; and reduce me to the necessity of retiring to my house at Northampton."

October 14, 1775: "Last Thursday and the preceding Tuesday I appeared in Battalion in my uniform, as a private man in Capt. Shees company."

March 6, 1776: "The plot thickens; peace is scarcely thought of. Independence predominates. Thinking people uneasy, irresolute, and inactive. The Mobility triumphant. Every article of life doubled. 26,000 troops coming over. The Congress in equilibrio on the question of Independence or no. Wrapt in the contemplation of these things I cry out, '*O! Rus quando ego te aspiciam, etc.*' I love the cause of Liberty, but can not heartily join in the prosecution of measures totally foreign to the original plan of resistance."

May 15, 1776: "I am now a political character; having been chosen a Representative in Assembly the first of this month for Northampton county, without any opposition; having 853 votes and only 14 against me."

June 16, 1776: "This day I set off with my family for Northampton, with the chariot, phaeton and sulky."

January 25, 1777: "Having let my house to Carter Braxton and some of the Virginia Delegates, with a great part of my Furniture, at £150 per annum, and left Philadelphia, which from the current of Politics, began to grow disagreeable; I thought myself happy in having so good a Retreat in Northampton county." * * *

* * * "The Country was to me delightful, and my Neighbor Mr. Benezet, Captain Symes, a prisoner, together with occasional Visits made the time agreeable enough." * * *

* * * "During October and November I remained at Trout Hall a calm spectator of the Civil War, but occasionally gave great offence to the violent Whigs in Northampton by entertaining the regular officers, our prisoners, and was often threatened on that account."

* * * "Thursday, December 19, 1776, at seven A. M., my house was surrounded by a guard of Soldiers with fixed Bayonets; I got up and when I came down stairs the officer who was at the front door, produced a warrant from the Council of Safety to seize me and bring me before them. I accordingly went to Philadelphia and appeared before them. * * * In the afternoon, they produced a certificate, which they hoped I would not object to; wherein they set forth, my brothers departure, and the backwardness of the Militia as reasons for sending for me; that I had given them satisfaction respecting my prudent conduct; that my conduct did not appear unfriendly to the cause of Liberty, nor inconsistent of a gentleman; and I in return pledged my honor verbally not to say or do anything injurious to the present cause of America. So we parted amicably and as we began with great politeness on both sides."

October 1, 1777: "Many of the Congress passed by this

place (Northampton) and are since assembled, together with the officers of this government at Lancaster; Mr. Hamilton is now at my house * * *

* * * Since the battle of Brandywine many thousand Wagons passed by my door and are continually passing in great numbers. All the baggage of our army is at Bethlehem and here; and what with Hospitals and Artificers these little towns are filled. Every day some of the inhabitants of Philadelphia are coming up to settle here. The road from Easton to Reading, by my house, is now the most travelled in America. * * *

* * * My tenants whose rents are due in sterling, often pay off arrears of six or seven years in continental money at the old Exchange and yet I dare not object, tho' I am as much robbed of five-sixths of my property, as if it was taken out of my drawer."

November 21, 1777, referring to General Howe's evacuating Philadelphia, he says, "Mr. John Adams, who passed thro' here a week ago, spoke of it as a certain event, and said the struggle was past and that Independence was now unalterably settled; the Crisis was over. * * *

* * * My situation is as before; I hear nothing from my friends in Philadelphia, and every species of oppression and waste of property continue as before. My tenants set me at defiance, and I who am not the most patient man, am forced to bear all—*sed manet alta mente repostum.*

The Genl. Hospital is still here and the Director Genl. Dr. Shippen and his assistant Dr. Bond, my old acquaintance, with my wife's cousin T. Lawrence, make out a good Society, and we endeavor to banish Politics."

(The sick and wounded of the army had been sent to Bethlehem from time to time, some months prior to this date, until four hundred were quartered in the Brethren's house alone, and over fifty tents in the garden in the rear. In October, those who could not be cared for were sent to Allentown and elsewhere.)

The last entry in the diary is on July 15, 1778, when he writes that he is not well and intends to go to France in the autumn.

He died in Philadelphia, September 19, 1778, in his 37th year, two months and four days after the last entry in his diary.

His will dated May 23, 1778, and probated April 13, 1782, bequeaths to his wife all the furniture, plate, horses, carriages, books and stocks absolutely. "Also all moneys or interest due, the house and lot on Chestnut street, and office lot adjoining, the same which her father John Lawrence, Esq., gave to me on my marriage. To my son James a tract of 812 acres in Salisbury Township on the River Lehi, of which 50 acres were sold to Mr. David Deshler, including the Lehi Island, and the town lots with the ground rents arriving from the lots heretofore

granted away; also a tract of 50 acres on the hill contiguous to the above, and a tract of 200 acres on the Lehi River and Jordan Creek, now in the tenure of Simon Peter Gehris, he paying to each of his sisters the sum of £150 each at their several ages of 15 years, free of interest. To my eldest daughter, Anne Penn Allen, a tract of 501 acres situated on Trout Creek with the saw mill thereon contiguous to land of George Stout and Rudolph Smith and to land sold to George Blank and George Keck. To my second daughter, Margaret, a tract of 500 acres situated on the Little Lehi Creek, etc. To my youngest daughter, Mary, a tract of 541 acres contiguous to the above, etc. The rest of my estate I bequeath to my son James and my three daughters to be equally divided among them, as Tenants in Common, not as Joint Tenants. My three negro slaves, Francis, Sampson, and Harry, shall be henceforth free and manumitted, I having ever been persuaded of the Injustice of Slavery." His sword he bequeathed to his brother Andrew, and his watch to his brother William. His wife and brothers Andrew and William were appointed Executors.

James Allen married March 10, 1768, in Christ Church, Philadelphia, Elizabeth, only child of John Lawrence, Esq., and his wife, Elizabeth Francis, a cousin of the mother of his brother Andrew's wife. She was born in Philadelphia, November 30, 1750, and after the death of her husband, James Allen in 1778, married Hon. John Lawrence, a United States Senator from New York. Her father, John Lawrence, was born May 30, 1724, and died January 20, 1799.

James and Elizabeth Allen had four children; viz.,

Anne Penn Allen, born February 19, 1769.

Margaret Elizabeth Allen, born April 21, 1772.

Mary Masters Allen, born January 4, 1776.

James Hamilton Allen, born January 24, 1778.

Anne Penn Allen, eldest daughter of James Allen, was born in Philadelphia, February 19, 1769. She has been described as one of the most splendid beauties this country has produced—a brunette with a warm, high color and auburn hair. Gilbert Stuart painted three portraits of her, of which it is said Thackeray was enraptured with, when he visited Philadelphia. (Accompanying this is a portrait of Miss Allen, reproduced from one of Stuart's portraits.) She married, April 26, 1800, at Christ Church, Philadelphia, James Greenleaf, then of Washington, D. C. Greenleaf was not an Englishman, as is sometimes stated, but was born in Boston, Mass., June 9, 1765, the son of William Greenleaf, a merchant of Boston, and Sheriff of Suffolk county in 1776. He was the twelfth of a family of fifteen, and descended from a family that settled in Newbury, Mass., in 1635. One of his sisters married Dr. Noah Webster, the compiler of Web-



JAMES GREENLEAF.



MRS. JAMES GREENLEAF (Anne Penn Allen).

ster's Dictionary, and the poet, John Greenleaf Whittier, was descended from the same family.

In 1793 Greenleaf was appointed United States Consul at Amsterdam. He had been a resident of Holland for some years, being partner in a mercantile house. In 1788 he married the Baroness Antonia Cornelia Elbertine Scholten van Aschat, from whom he was afterwards divorced.

Greenleaf was a speculator in lots in the early days of Washington, D. C., having at one time owned over 1300 lots, and a third interest in over 7000 more. He became a partner of Robert Morris and John Nicholson in the immense land purchases which ruined them and him. They organized in 1795, the North American Land Company, with Greenleaf as Secretary, for the sale of 6,000,000 acres, which they had jointly selected, guaranteeing to the stockholders an annual dividend of six per cent. Morris and Nicholson contracted for the purchase of his share, giving him \$1,150,000 in drafts on each other, which they never paid, and on which he was sued as indorser.

In 1795 he bought General Philemon Dickinson's house on Chestnut street, Philadelphia, for \$28,000, and also Governor John Penn's country seat, Lansdowne, of his widow for \$37,000. In 1797, Lansdowne was sold by the sheriff for \$55,100, and the Chestnut street property was re-purchased by General Dickinson.

Because of the insolvency of Greenleaf, Miss Allen, prior to her marriage, executed a deed conveying all her real estate to William Tilghman and John Lawrence, in trust. After their death, the General Assembly of Pennsylvania passed an act in 1828, appointing Walter C. Livingston trustee.

During the last years, Mr. and Mrs. Greenleaf lived apart, Mr. Greenleaf residing in Washington, D. C., and Mrs. Greenleaf in her home at Fifth and Hamilton streets, in this city.

Mr. Greenleaf died in Washington, September 17, 1843, and is buried in the Congressional Cemetery.

Mrs. Greenleaf, according to some accounts, died in Philadelphia. But the Allentown *Friedensbote* of September 25, 1851, has the following notice: "Died, on last Sunday (September 21, 1851), in this town, of old age, Anne P. Greenleaf, in her 83rd year."

She is buried in North Laurel Hill Cemetery, Philadelphia. James and Anne Penn Greenleaf had two daughters; the eldest, Mary Livingston Greenleaf, was born January 31, 1802. She was married at Allentown, July 12, 1824, by Rev. Rodney, to her cousin, Walter C. Livingston, of New York. The second daughter, Margaret Tilghman Greenleaf, was born in 1803, and married Charles Augustus Dale, of London, England, in July, 1832. Shortly after this Dale committed suicide by shooting himself, on account of the disgrace of his imprisonment in the old jail here in Allentown, in which he had been confined by reason

of a family disagreement. They had one son, Allen Dale, a civil engineer in the service of the Pennsylvania Railroad, who was drowned in the Raritan canal near Princeton, in September, 1895. Mrs. Dale died shortly after, in her ninety-third year.

Margaret Elizabeth Allen, second daughter of James Allen, was born April 21, 1772. She was married in Philadelphia, July 1, 1794, to William Tilghman, for twenty years Chief Justice of Pennsylvania, a son of James Tilghman. She died in Philadelphia, September 9, 1798, but her remains were brought here for interment under St. Paul's Lutheran Church. Upon the erection of the present church, the remains were placed in the tower where a tablet marks the spot with this inscription: "A memorial of Margaret Elizabeth Tilghman, wife of William Tilghman, of the City of Philadelphia. Endowed with warm affection and an excellent understanding, she enjoyed the flattering prospect of an useful and Happy Life, but it pleased Almighty God, whose Providence, tho' unsearchable, is all-wise, that she should be cut off, in the flower of youth, from this transitory world. She died, surrounded by mourning friends, the 9th day of September in the year of our Lord, 1798, and of her age the 27th."

She had one child, Elizabeth Margaret Tilghman, born in Philadelphia, April 19, 1796. She married Benjamin Chew, son of Benjamin Chew and his wife, Katherine Manning. She died in Philadelphia, June 16, 1817, and left one son, William Tilghman Chew, who died without issue.

Mary Masters Allen, the third daughter of James Allen, was born January 4, 1776. She was married in Christ Church, Philadelphia, November 27, 1796, to Henry Walter Livingston of Livingston Manor, N. Y. She was so famous for her graceful and profuse hospitality that she was long known in New York society as "Lady Mary." She died at Livingston Manor, December 11, 1855. Her husband, Henry W. Livingston, son of Walter Livingston and his wife Cornelia, daughter of Peter Schuyler, was born in 1768; graduated from Yale University; studied law and was secretary to Gouverneur Morris when Minister to France. He was a member of Congress from 1803 to 1807, and died at Livingston Manor, Columbia county, N. Y., December 22, 1810.

They had seven children; viz.,

I. Henry W., of Livingston Manor. Died in Paris, France, February 19, 1848. Married Caroline Marie de Grasse Depau, daughter of Francis Depau. She died at Stuttgart, February 13, 1871. Their children were:

Henry W., married Angeline Urquhart, and had children, Mary, Henry W., and Bayard.

Silvia, died in 1873; married Johnston Livingston, of New York, and had two children, Carola and Estella.

Walter, of the Brooklyn bar, Surrogate of Kings county, N. Y. Married Silvia Coster, and had one child, Stephanie.

Marie, deceased, married Samuel M. Fox, of Philadelphia, and had a daughter, Stephanie, who died in 1878. She married H. B. Livingston, and had one daughter, Mary Angelica.

De Grasse, who married Anna Hyslop.

Robert, died in February, 1877; married Mary S. McRae, and had children, Duncan, Mary, Allen, Jacqueline, and Robert McRae.

Stephanie, died without issue at Santander, Spain, February 10, 1856. She was married to Baron Adolph Finot.

Louis Phillipe de M. Died unmarried in 1881.

II. Allen, who died unmarried at Rouen, France.

III. Walter Copake Livingston, the third son of Henry W. Livingston and his wife Mary Masters Allen, was a merchant, and his house at Eleventh and Girard streets, Philadelphia, was in the centre of the fashionable residence neighborhood in the '50s. He was at one time a member of the Senate of Pennsylvania, and was also United States Consul to Marseilles, France. He took his family abroad with him and repeated in France the brilliant entertainments with which he had dazzled Philadelphia society. After the family returned to this country came the crash. Mr. Livingston had become heavily interested in some iron furnaces near Media. The venture proved unsuccessful and the attempt to make it pay swallowed up his fortune. The family property in Allentown was also swept away. Mr. Livingston resided in Allentown part of the time in the old "Trout Hall," then called "The Livingston Mansion." He died January 31, 1872, aged 72 years.

Mr. Livingston married his cousin, Mary Livingston Greenleaf, and had children, as follows:

Anne Greenleaf, who died without issue, March 28, 1846. She married Thomas C. Rockhill, formerly Minister to China. Tilghman, who died unmarried.

James, who died unmarried.

Walter, who died unmarried.

Henry Walter.

Meta, who died February 28, 1907, aged 75 years, and was unmarried.

Marion, who died unmarried, February 1, 1907, aged 68 years.

Florence, who died unmarried.

After Mr. Livingston's death, soon followed by that of his wife, two daughters and a son, but three members of the family

remained, Marion, Meta, and a brother, who went to sea, and was never heard from again. The sisters moved to 2227 South Clarion street, where they resided until their death. They were buried in the family vault, originally in Christ Church graveyard, but moved years ago to North Laurel Hill Cemetery. This vault has now been closed for the last time. The stone covering the vault is that of the father of Judge William Allen, and it bears this inscription: "Here Lyeth the Body of William Allen, Late Merchant of this City, who Dyed the 30th of August, 1725, aged 55 years."

IV. Mary, died in Paris, April 14, 1880. She married James Thompson, and had two children, James, who married Amelia Parnell, sister of Charles Stuart Parnell, M. P. for Ireland. They had one son, James Henry Livingston Thompson, who died in Paris, April, 1882.

Henry L., the second son, died unmarried.

V. Elizabeth, who was married to Wm. D. Henderson, of Boston, and died without issue.

VI. Cornelia, of Staten Island, N. Y., who married Carroll Livingston and had children, Charles Carroll, and Brockhorst Livingston, a Lieutenant of U. S. N., who died unmarried.

VII. Anne, of Staten Island, who married Anson Livingston, and had three children:

Mary, who married Capt. Harrison, of U. S. A., and died without issue.

Anne Ludlow, unmarried.

Ludlow, died unmarried.

James Allen, son of James Allen, born January 24, 1778, died August 31, 1788, in his tenth year. His property then descended to his sisters, who, on May 17, 1798, made partition of the property in the town of Northampton, according to the opinion of Peter Rhoads, Thomas Mowharter, and George Palmer. Eventually Walter C. Livingston received title to all the property, and from him it passed into alien hands.

In the words of E. F. DeLancey, it may be said both of Philadelphia and of Allentown, that "the name of Allen, for more than a century the synonym for high ability, political power, great wealth and the first social position, is there no longer known."

A Bit of Lehigh County Indian History.

BY ALFRED F. BERLIN.

Member of Archaeological Association of University of Penna.; American Anthropological Society, Washington, D. C.; Wyoming Historical and Geological Society, Wilkes-Barre; Linnean Society, Lancaster, Penna.; Royal Italian Didactic Society, Rome, Italy; Lehigh County Historical Society.

One-half mile southwest of the village of Ironton, and about six miles west of this city, is to be found a copious spring. At this place once lived the Shawano Indian, Kolapechka. Of him, more as we proceed with this paper.

Around this spring have been picked up many stone and flint relics of Indian manufacture, such as spear and arrow points, knives, scrapers and other implements, evidences of an Indian village or encampment.

A few steps from this fountain is still to be seen in place a part of the rock or boulder, about one-half of it, in which was once the mortar used by the aboriginal people to grind their corn, for, mind you, they grew this grain in their cultivated fields not far from here, and other cereals and roots. That portion of the rock which contained the mortar was ruthlessly destroyed a number of years ago by the farmer then living on the property.

Coplay Creek, now a small stream, meanders near by. Along its banks are also found the evidences of aboriginal occupation. This stream was named Coplay in honor of the Shawano Chieftain, Kolapechka. A local historian of note appears, however, to think differently. On page 300 of his work, "History of the Lehigh Valley, etc.," M. S. Henry, Easton, Pa., 1860, in a foot note, says: "Coplay is the name of a creek emptying into the Lehigh River, near Catasaquua, west. The proper and original name for the stream is Copeichan, which is an Indian word signifying that which runs evenly or a smooth running stream." Not a word does he mention of the Shawano Chieftain; but further on in his very interesting book, in another foot note, on page 303, acknowledges great indebtedness to the late Joseph J. Mickley, Esq., of Philadelphia, for much valuable information of this Lehigh county, as likewise by the use of his valuable library, he has been the means of adding many items of an interesting character to the whole publication.

Now, in Mr. Mickley's brief account of the murders by the Indians in Northampton county, Pa., page 24, occurs the following note: "Coplay is a corruption from Kolapechka, which was the name of an Indian, the son of a Shawano Chief, named Paxanosa. He lived at the head of the creek named after him, and was on friendly terms with the white inhabitants. He was an honest and trustworthy man. Timothy Horsfield, Jr., employed him on several occasions to carry messages to Governor Hamilton at Philadelphia." Northampton county, in which occurred the terrible murders spoken of by Mr. Mickley, embraced at this time about all the land now contained in Northampton, Lehigh, Carbon, Monroe, Pike, Wayne and Susquehanna counties, and also small parts of Bradford, Wyoming, Luzerne, Schuylkill and Columbia. These murders were caused because of the outrageous acts of the whites upon the Indians. I believe it will be no digression to tell of them here.

The original character of the better tribes of American Aborigines, as found by the first white people who met them and substantiated by most historical accounts, was kind, hospitable and generous, so long as they were treated with justice and humanity.

Christopher Columbus, we all know who he was, wrote of them in letters to his king. "There are not a better people in the world than these, more affectionate, affable or mild. They love their neighbors as themselves." The navigator spoke for the Southern Indians, who were already an agricultural and stationary people. Of the New England Red people, who were a part of the great Algonkin nation, to which belonged the Lenni Lenape or Delawares, who once lived in this Lehigh county, the Rev. Mr. Cushman, in a sermon delivered in Plymouth, Mass., in 1620, says: "The Indians are said to be the most cruel and treacherous people in all those parts, even like lions; but to us they have been like lambs, so kind, so submissive and trusty, as a man may truly say, many Christians are not so kind and sincere." The Moravian missionary, Heckewelder, and no man knew the Indians better than he, passed on them similar encomiums. Las Casas, one of the most remarkable men of the sixteenth century, and the Abbe Clavigero give of the Mexican Indian similar testimony. So did William Penn. Likewise are the praises from other historical authorities. Now, we may ask, what was it that changed these kindly and hospitable people into brutes and savages, who committed the most awful murders regardless of age or sex? The story is easily told. The writer will mention here a few local occurrences which he has taken from the Rev. Mr. Heckewelder's "Indian Nations," an authoritative work:

"In the summer of 1763 some friendly Indians from a distant place, came to Bethlehem to exchange their furs for such

articles as were most needed by them. Well satisfied with their exchange they started for their home. The first night they put up at John Stenton's tavern, distant from Bethlehem about eight miles and a short mile north of the present Howertown, Northampton county. Stenton not being at home, his wife encouraged those who came there to drink, to abuse the Indians, adding, 'That she would freely give a gallon of rum to any one of them that would kill one of these black devils.' They were, however, not disturbed by the whites, but upon preparing to depart discovered that they were robbed of some of the most valuable articles purchased by them. Upon complaining of their loss to a man who appeared to be the barkeeper, they were ordered to leave the house. A few of them returned to Bethlehem, where they made complaint before a magistrate. This officer gave them a letter to the tavernkeeper, pressing him to at once restore the stolen articles. The letter was delivered and they were answered that if they valued their lives, they must leave at once, which they did without the property belonging to them."

Scarcely had these Indians left when in another place, about fourteen miles distant from Stenton's, was committed another outrage. Loskiel also mentions it in his "History of the Missions of the Indians in America," as follows: "In August, 1763, Zachary and his wife who had left the congregation in Wechquetank, on Head's Creek, north of the Blue Mountains, returned on a visit. A woman, called Zippora, was persuaded to follow them. On their return they stayed at the Buchkabuchka over night and went unconcerned to sleep in a hay loft. Buchkabuchka is the Indian word which the Munseys, Heckewelder informs us, had for the Lehigh Water Gap. The word means: Mountains butting opposite each other. During the night the Indian lodgers were attacked by some of the soldiers under the command of Captain Wetterholt, stationed there. Zippora was thrown down upon the threshing floor and killed. Zachary escaped out of the house but was pursued, and with his wife and little child, put to the sword, although the mother begged for their lives upon her knees."

One Jonathan Dodge, a worthless villain, a lieutenant in Captain Nicholaus Wetterholt's company, committed many atrocious acts against the Indians, who were in every instance friendly to the whites. In a letter to Timothy Horsfield, bearing date August 4th, 1763, he writes: "Yesterday there were four Indians came to Ensign Kern's. I took four rifles and fourteen deer-skins from them. After the Indians had left," he continues, "I took twenty men and pursued them, then I ordered my men to fire, upon which I fired a volley on them, could find none dead or alive."

One more instance: This same cowardly Dodge and one Jacob Warner, a soldier in Wetterholt's company, while search-

ing for a gun, when about two miles above Fort Allen, now Weissport, met three Indians painted black. Dodge killed one of them. Warner also fired and states that he thought he had wounded another. The Indians had not fired upon them, as they were friendly. These are only a few of the many dastardly outrages committed upon the natives by the whites.

We will now note the result. On the 8th of October, 1763, burning with revenge, a number of Indians consisting of Delawares and Shawanos, attacked during the night, the Stenton tavern, killing its proprietor, John Stenton, and Captain Wetterholt, besides several soldiers. After this most deplorable affair they attacked the house of Andrew Hazlet, shot him, and tomahawked his wife and two children. One of the little ones recovered. Twelve Indians then proceeded toward the Lehigh River, crossing a short distance above Siegfried's bridge, known to this day as the "Indian Fall" or "Rapids." They first reached the farm of Jacob Mickley and there killed two children, a boy and a girl. From there they went to the house of John Schneider and killed him, his wife and three children. In this awful foray were murdered, we are told, twenty-three people, many of them innocent, besides many dangerously wounded, and much other property destroyed by fire. Laden with plunder the Indians then struck for the wilderness, north of the Blue Mountains, from whence they had come.

Timothy Horsfield, Jr., noted several times by the writer, was born in Liverpool, England, in April, 1708. He came to America and settled first on Long Island in 1725. He then moved to Bethlehem in 1749. At Bethlehem at this time he was chief assistant in the apothecary shop of Dr. John Matthew Otto, at that time known as an eminent physician and surgeon. In May, 1752, he was appointed a Justice of the Peace for Northampton county; was commissioned Lieutenant and Colonel, and as such superintended and directed the two military companies commanded by the two Captains Wetterholt, which were ranging along the frontier. To him were forwarded their reports and he corresponded with the then Governor Hamilton at Philadelphia. He resigned his offices in December, 1763, and died at Bethlehem, March 9th, 1773. His remains lie buried in the old and interesting Moravian burying ground, and the house somewhat modernized in which he lived, can still be seen at No. 49 Market street, only a short distance from his grave. In this house, a two-story building, built in 1749, was opened in 1753 at the west end, the first general store and trading place in the Lehigh Valley. This part of the house was demolished in 1879. A metal tablet fastened into the Market street wall during the sesqui-centennial celebration held at Bethlehem in 1892, gives us this interesting information. Mr. Horsfield was at that time a great service to the government, as well as to the frontier inhabitants.

The frontier at this time extended along and a short distance beyond the line of the Blue Ridge, from Fort Hunter on the east bank of the Susquehanna River, a few miles above Harrisburg to Dupui's Fort on the west bank of the Delaware River, near Delaware Water Gap. This mountain range practically marked the limit of actual settlement by the white people.

Kolapechka and his father, Paxnas or Paxisnosa, belonged to that migratory and restless tribe of Indians, often called Shawnees, but the right name of which is Shawanoes. They were known as the most depraved and ferocious tribe of all the Indian nations, and were continually at war with their neighbors. They were one of the most important of the Algonquian tribes. Their most noted chief was the great Tecumtha. Their earliest historical home appears to have been on the middle Savannah River. About the year 1692 most of those remaining in South Carolina moved northward and settled upon the upper Delaware River with their relatives and friends, the Lenni Lenapes and Mohicans.

Paxnas, the father, was, so says the missionary Heckewelder, a chief of prominence.

The Moravian missionaries knew that the Shawano Indians were a fierce people, and because of this, sought to gain their friendship, so as not to be molested, when passing from one Indian mission to another. After the death of Shehellemus, the friend of the whites, who died in Shamokin in 1749, the missionaries were fortunate in gaining the friendship of Paxnas, who proved this by sending his sons to escort a missionary to Bethlehem from Shamokin, where he was in the most perilous situation, the French and Indian War having just broke out.

Shehellmus or Shekellamy was so prominent a figure at this time that it appears necessary to tell my hearers who he was. He and Conrad Weiser were constant companions, and were connected with nearly every important transaction between the government and the Indians. This Indian Chief was appointed by the Five Nations, or the Iroquois in 1728 to preside over the Shawanoes, for whom Manangy, the king of the Schuylkill Indians, obtained permission from the governor to live on the Tulpehocken, a large creek which empties a short distance north of Reading, from the west into the Schuylkill River. In 1732 a party of Indians visited the Governor and suggested the propriety of appointing Shekellamy with Weiser, who "shall travel between you and us, who will speak our minds and your minds to each other truly and freely." This admirable suggestion was agreed to by the Governor, and they were at once appointed. It is written that they performed more diplomatic work than any two other men of their time. They met the council for deliberation, and were sent as ambassadors to the different tribes. When dissensions arose they were the peace-

makers. They were everywhere respected for their wisdom in council, for dignity of manners and honesty in the administration of public affairs.

To again resume as to the name Coplay. The Rev. Dr. J. H. Dubbs says in a letter to the writer, that "Mr. Mickley was a historical authority of eminence and was thoroughly familiar with the locality. I may add, however, that in the days of my boyhood, the fact that 'Coplay' had resided at the place indicated was never called in question in the vicinity of Iron-ton." Both Mr. Mickley and Prof. Dubbs were born and raised in the neighborhood. In the "Genealogical History of the Race of Balyard," by a descendant, Dr. L. B. Balliet, now a resident of the city, in his preface to the book is found the following: "I am indebted to old Aunty Coplay for reliable information relating to our family prior to her time. She was called by that name from the circumstances that the place on which she lived was the home of an old Indian Chief, named 'Coplay,' at the time our forefathers located this tract about the middle of the eighteenth century."

An original warrant now in possession of The Lehigh Portland Cement Company, gave by patent from James Hamilton, then Governor of Pennsylvania, per John and Richard Penn, the proprietaries, to Adam Deshler, dated May 5th, 1751 (Patent Book, Phila., Pa., A. Vol. 15, page 593), three tracts of land situate near the west branch of the Delaware River—the Lehigh River—on or near Indian Copelin's Creek, containing 301 $\frac{3}{4}$ acres. One of the boundaries contained in the description of one of the tracts containing 200 acres is the middle of Indian Copelin's Creek.

For this very interesting and valuable information the writer is indebted to Judge Frank M. Trexler, a member of our society, who saw the original warrant. Nowhere do we find any authority that the creek was ever called "Copiechan," but abundant evidence, as you have heard this afternoon, that it was named after Kolapechka, or as Dr. Balliet appears to think, Kolapecha.

The supposition is that the name "Copiechan" was invented about fifty years ago by gentlemen living near the present village of Coplay, assisted by antiquarians from Philadelphia, who knew nothing of the real origin of the name, and who, having discovered in the Indian vocabulary that "Copiechan" meant "a smooth or fine running stream," took it for granted without any investigation, that the latter must be the original form. This would not be the first occurrence when Indian names were manufactured to order. This then settles the matter as to the origin of the word "Coplay."

Sketches of Some Settlers in Lehigh County Prior to 1750.

BY CHAS. R. ROBERTS.

UPPER AND LOWER MILFORD TOWNSHIPS.

This was probably the first settled section of what is now Lehigh county, and in these short sketches of pioneer settlers of our county shall receive first notice.

In the first ship recorded by the Provincial Government, which brought about four hundred Germans to Philadelphia, on September 18, 1727, appears the name of Alexander Diefenderfer, a native of Nehrisheim. He took up 150 acres of land, then in Bucks county, now partly in Bucks and partly in Lehigh counties. His name appears in a list of the members of the Great Swamp Church, written in 1736. He was naturalized in September, 1740. He died November 29, 1768, leaving a widow and five children: Anna Margaret, wife of John Nicholas Oehl, Godfrey (b. 1730, d. 1806), Gertrude, wife of Henry Miller, Alexander and John.

Joseph Eberhard came in 1727 from Switzerland and became one of the most prominent residents of this section. He was a member of the Great Swamp Reformed congregation, and died in 1760, leaving to his six sons all his real estate, amounting to 1065 acres.

Henrich Wilhelm Dillinger arrived at Philadelphia on August 24, 1728. He was one of the founders of the original Lutheran congregation of Upper Milford township, near the present Dillingersville, which has been extinct for over a hundred years. He died between 1765 and 1770. His wife, Anna Rosina, died in February, 1761, and was buried February 22, 1761. He had seven children: Valentine, John George, John Jacob, Johannes, Anna Catharina, wife of Mathias Bastian, Anna Elizabeth, wife of George Welter and Anna Mary, wife of John Martin Schwenk.

Theobald Mechlin landed on September 11, 1728. He was a member of the Lutheran church, and owned a large tract of

land. He died in April, 1765, and left five sons, Theobald, Peter, Jacob, Philip and Thomas, and one daughter, Elizabeth, wife of Leonard Steininger, of Whitehall township. The finely located homestead and farm is still owned by his descendants.

Frantz Russ and Ulrich Rieser arrived at Philadelphia on September 19, 1732. In 1754 Russ lived in Upper Saucon township, and in 1749 bought a grist mill in Upper Milford which was erected by Peter Wentz in 1740, the first grist mill in the county. He sold the mill and 48 acres of land in 1761 to his son Kilian Russ, and in 1763 sold the other part of his land, 28 $\frac{3}{4}$ acres, to his son Frantz, Jr. Frantz Russ and Ulrich Rieser were both members of the Great Swamp Reformed congregation.

Ulrich Rieser owned a tract of 269 acres in the present Kraussdale, or Hosensack valley. He was born April 8, 1709, and died September 9, 1784. His wife, Barbara Rieser, was born April 1, 1714, and died April 7, 1782. They are buried in the Great Swamp churchyard.

Jacob Dubs, a son of Jacob Dubs and wife Anna Glættli, was born in the village of Aesch, parish of Birmensdorf, Switzerland, on August 31, 1710, and arrived at Philadelphia September 30, 1732. He became a member of the Great Swamp Reformed congregation, and married Veronica Welker. They had five children: Felix, Barbara, married Daniel Boyer, who moved west, Margaretha, who became the second wife of Jacob Dillinger, Daniel, and Elizabeth, wife of Jacob Haak, of Berks county.

Michael Flores emigrated from Germany about the year 1740, and settled near the present village of Dillingersville. He was a member of the original Lutheran congregation at that place. He died in 1785, leaving one son, Michael, and four daughters.

Peter Lynn arrived at Philadelphia September 26, 1737. He married Anna Margaret, daughter of Felix Brunner, and as early as 1740 lived in Upper Milford. He was a member of the Great Swamp Reformed congregation, and died prior to 1768. His eldest son was Dr. Felix Lynn, one of the earliest doctors in the county. Among his other children were, Peter Lynn, Elizabeth, John, Anna Maria, wife of John Adam Willauer, and Theobald or Dewalt Lynn.

UPPER AND LOWER SAUCON TOWNSHIPS.

When Lehigh county was still a part of old Northampton, these townships constituted a single township called Upper Saucon, which was settled early by English, Welsh and Germans.

David Owen was an early settler here. He was a son of Owen Owen, who was sheriff of Philadelphia county in 1728 and coroner in 1730. In 1748 David Owen opened a tavern in a small stone building which still stands. He also owned a hat factory and a saw mill. In 1752 his name appears as one of the viewers of a new road. He had six children: David, Joseph, Nathan, Mary, Lydia and Elizabeth.

Balthazer Beil landed at Philadelphia September 26, 1737. He settled in Upper Saucon township, but later removed to Allen township, now Northampton county, where he died in 1791. Among his children were: Eva Elizabeth Beil, born November 4, 1740; John Beil, born February 26, 1746, died February 18, 1826; William Beil, born November 18, 1747; Anna Maria Beil, born February 12, 1750; and Henry Beil, born February 9, 1752, and died December 10, 1834.

Philip Geisinger, a Mennonite, removed to Upper Saucon from Berks county. He was born June 22, 1701, and died July 31, 1791. His wife, Mary, was born in 1711, and died March 29, 1772. They are buried in the Mennonite cemetery near Centre Valley.

George Bachman, a Mennonite, was born in 1686, and died November 9, 1753. About 1750 he kept a tavern called the "Seven Star," where Coopersburg now stands. His wife, Mary Bachman, was born April 12, 1698, and died November 4, 1776. They had seven sons and four daughters.

UPPER AND LOWER MACUNGIE TOWNSHIPS.

Peter Trexler is said to have come to Macungie from Oley township, Berks county, about 1723, and is supposed to have been the first white settler of Macungie township. Caspar Wistar and wife deeded to him a tract of 238 $\frac{3}{4}$ acres in the township, on November 18, 1729. On November 29, 1748, Peter Trexler and Katherine, his wife, deeded part of this tract to their son Peter for £145. In 1762 Peter Trexler, Sen., was taxed £60.

Jeremiah Trexler kept a tavern here in 1732, as is mentioned in the Colonial Records, when the Kings' high road from Philadelphia was laid out. His wife's name was Mary Catharine. Their son, John Peter Trexler, was married to Mary Catharine Albrecht, daughter of Joseph Albrecht.

Joseph Albrecht purchased 212 acres from William Reily and wife, of Newtown, clockmaker, on June 30, 1743. There is a Joseph Albrecht mentioned as arriving at Philadelphia on September 18, 1727. He died about 1760, leaving a widow,

Katharine, and these children: Joseph, John, and Katharine, wife of Peter Trexler. Also three children by a former marriage, Barbara, wife of Jacob Schnerr, of Whitehall township, Mary, wife of Samuel Best, shoemaker, of Philadelphia, and Mary, wife of Richard McColey, wigmaker, of Philadelphia. The land was sold by the heirs on February 16, 1761, to Peter Butz, of Berks county, for £476.

Another early settler and one of the founders of the Lehigh church was John Michael Knappenberger. In 1744 he was living in the upper part of Montgomery county, but soon removed to Macungie, where he died. He was born August 20, 1709, and died June 13, 1751. He married Catharine Leyde, and left five children, among them, Henry, born September 19, 1744, George, born October 20, 1746, and Catharine Margaret, born October 23, 1750.

John Jarret, an early settler in Macungie township, died in 1755, leaving a tract of land of 514 acres, valued at twelve hundred pounds. He had thirteen children: John, Edward, Isaac, Samuel, Philip, William, Sebastian, Daniel, Mary, wife of Adam Everly, Elizabeth, wife of Daniel Dorney, Joan, wife of John Wetzel, Margaret, wife of Frederick Shackler, and Sarah, wife of Martin Spiegel.

John Mathias Eigener, or Eichener, arrived at Philadelphia on September 30, 1727. He and his wife Anna Elizabeth, were sponsors in 1750 to a child baptized at the Lehigh church. He was born in 1693, and died June 21, 1771, aged 78 years, and was buried at the Lehigh church. Rev. John Caspar Stoeber baptized two of his children John, born June 15, baptized August 5, 1733, and Mathias, born June 29, baptized in October, 1735.

Peter Matern arrived at Philadelphia on September 26, 1732. A son, John Peter, was baptized in 1743 at what was called the "Six Cornered" church, in Upper Hanover Township, Montgomery county. His wife, Mary Catharine, died September 10, 1758, aged 56 years and 7 months.

Lewis Klotz was one of the most prominent colonial residents in Macungie township. As early as 1745 he was attached to the Moravians, and for many years was one of his Majesty's Justices of the Peace. His children were placed at Moravian schools. Jasper Payne, accountant for the "Bethlehem Economy," recorded the following items: "August 11, 1746; Lewis Klotz's child died at Herzer's last Tuesday was seven night, being the 5th of August;" and "May 24, 1747: Received of Lewis Klotz towards paying of his childrens' ward and schooling:

	£	s.	d.
3 cows.....	9		
2 calves.....		10	
1 mare and a little colt with a bell on the mare.....	7	0	0
1 cow bell.....		5	
	<hr/>		
	16	15	0

WEISENBERG TOWNSHIP.

John Egidius Grimm arrived at Philadelphia on September 11, 1728. He and his wife, Anna Catharine, were sponsors in 1742 at the Weisenberg church. He died about 1761. His children were: Jacob, Henry, Anna Margaret, born July 22, 1727, died November 22, 1746, married Frantz Wilhelm Roth, Catharine, wife of Peter Merkel, and Elizabeth, wife of Caspar Merkel, of Richmond township, Berks county.

LOWHILL TOWNSHIP.

On September 23, 1732, there landed at Philadelphia, Michael Mosser, aged 38, Tobias Mosser, aged 30, George Mosser, aged 48, Leonard and Paul Mosser, Eva Mosser, aged 40, Eva Barbara Mosser, aged 56, Christina Mosser, aged 24, Magdalena Mosser, aged 28, Susanna Barbara Mosser, aged 40, and Magdalena Mosser, aged 52, with children as follows: Appolonia, aged 11, Hanna Margaret, 12, Anna Mary, 10, Anna Margaret, 8, Simon, 11, Bastian, 6, and John George, 8.

Michael Mosser and wife Anna Elizabeth were sponsors in 1739, 1741, and 1742, in Upper Saucon to children of Michael and Anna Barbara Schmidt. Tobias Mosser and Margaret, his wife, had a son John, born May 24, baptized June 14, 1741. Another son, Tobias, was born May 24, 1743. He married Christina Maurer, and died in 1800, leaving two sons and seven daughters.

In 1762 Michael Mosser was assessed for 150 acres in Lowhill township, and the widow of Tobias Mosser was taxed twelve pounds. In April, 1757, David Schultz, the noted surveyor of Montgomery county, wrote in his almanac, "Der Tobias Moser am Jordan is auch gestorben."

HEIDELBERG TOWNSHIP.

Caspar Peter, a native of Switzerland, was an early settler in Heidelberg Township. He was married to Anna Elizabeth Ribsam, who was born March 15, 1724, and died July 26, 1795. They had three children. One son was Caspar, born in 1753, and died June 28, 1811.

Rudolph Peter, a brother of Caspar, Senior, and wife Anna Magdalena, were sponsors in 1753 to Mary Magdalena, daughter of Jacob and Elizabeth Peter, another brother of Caspar, Senior, Rudolph Peter died about 1777. He had four children, William, Ulrich, Henry and Adam, each of whom received £75, 16s., 5d. as their share of his estate. William, the eldest son, purchased the land.

Michael Ohl was born June 26, 1729, and died July 4, 1804. His wife was named Elizabeth Barbara, and they had ten children, three sons and seven daughters. He was assessed for 300 acres in Heidelberg township in 1762.

George Rex was an early settler in Heidelberg, where he was a large land owner. He died about 1773, leaving a widow and eight children. He owned a tract of 519 acres, valued at £1107, 10s., which the eldest son, William Rex, accepted on June 24, 1773. Bernhard Jacob Rex, one of the sons of George Rex, was born April 5, 1724, married May 16, 1746, Anna Elizabeth Orner, and died April 24, 1802. He had eleven children. Among the other children of George Rex were Daniel, Catharine and Salome.

SALISBURY TOWNSHIP.

Solomon Jennings was a very early settler in Salisbury township. By virtue of a warrant dated March 5, 1736, and the payment of £11, 13s., 4d., there was surveyed for him a tract of 200 acres on the Lehigh river. In 1737 he was chosen one of the walkers in the famous walking purchase, and a note in the Pennsylvania Journals, Manuscript Book in the Penn papers, says: "He is to pay no purchase money, the Proprietors having given him this land in recompense of his services." He died February 15, 1757, and was buried on his farm. He was called "Der Starke," or "The Strong Man," among the Germans. He had two sons, John and Isaac, and one daughter, who married Nicholas Scull.

John Jennings was sheriff of Northampton county from 1762 to 1768. In 1762 he was the largest taxpayer in Salisbury township, being taxed £46. By deed of June 1, 1764, the Jennings farm was sold to Jacob Geisinger, of Saucon township for £1500, Pennsylvania currency.

Henry Roth, born June 16, 1688, arrived at Philadelphia August 17, 1733, at the age of 45 years, with his wife Catherine, aged 40, and children, Anna Eve, aged 13, William, aged 12, and Catharine, aged 9. By a warrant dated September 28, 1738, he secured 300 acres of land in Salisbury township. On December 15, 1743, with John Martin Bamberger, he gave a deed for the land on which the Salzburg church is built. By warrants dated May 19, 1747, and June 17, 1754, he took up

more land, making a total of 368 acres. His son, Frantz Wilhelm Roth, was born December 19, 1721, and died December 28, 1757, after an illness of a few hours. He was married to Anna Margaret Grim, daughter of Egidius Grim, born July 22, 1727, died November 22, 1746. They had one son, Frantz Roth. His second wife, Elizabeth, died in 1776, and had one son, Henry Roth, who removed to Virginia, and four daughters, Mary Magdalena, wife of George Frederick Knauss, Elizabeth, wife of Abraham Seider, Margaret and Catherine.

Adam Blank settled in Salisbury at an early date. He died about 1764. His widow, Margaret, died in February, 1770, aged 65 years. Their children were: Christopher, George, George Adam, John, Anna Margaret, Catharine and Anna Elizabeth. George Adam Blank, the son, was taxed for 300 acres of land in 1764.

Sebastian Henry Knauss settled in Salisbury in 1741. He was born October 6, 1714, in the village of Titelsheim, Germany, the son of Ludwig Knaus, a farmer of the Reformed religion, and his wife Anna Margaret Gœrlach. He came to America in 1723 with his parents, who settled in Whitmarsh township, now Montgomery county, where Ludwig Knaus was a deacon of the Whitmarsh Reformed church as early as 1728. He married January 1, 1741, Anna Catharina Transeau, and died February 26, 1777. He had thirteen children.

John Henry Knauss, brother of the above, was born June 15, 1712, and died June 6, 1761. He married December 31, 1737, Anna Catharina Rœder. He had four children, of whom only one survived, Michael, born July 26, 1743. These two brothers were reared in the Reformed faith, but in later years became members of the Moravian church and founders of the town of Emaus.

HANOVER TOWNSHIP.

Charles Ludwig Keiper, born December 15, 1737, died September 9, 1815, settled in what is now Hanover township. He was the son of Charles Ludwig Keiper, who owned a tract of 250 acres in Milford township, valued at the time of his death, in 1753, at £500, which Michael Keiper, the eldest son, purchased. Other children of the senior Keiper were Catharine, wife of Michael Aller, Elizabeth, wife of Daniel Aller, and Mary, wife of Christopher Aller. Charles Ludwig Keiper, Jr., married Catharine Orr, who was born March 12, 1737, and died September 17, 1818.

WHITEHALL TOWNSHIP.

Jacob Kohler, a native of Switzerland, is supposed to have settled in Whitehall township prior to the year 1730, and took up a warrant for 150 acres of land on July 1, 1734. About 1755

he built the first grist mill in this section. He was naturalized April 10, 1761. The date of his death is not known, but he was still living in 1767. He had ten children, two sons and eight daughters. The eldest son, Peter Kohler, became the owner of the mill property. He was appointed by the Pennsylvania Assembly, on December 16, 1777, one of the persons to take subscriptions of the Continental loan in Northampton county; was commissioned one of the Justices for Northampton county on May 28, 1779, and was elected to the Assembly in 1780, 1781 and 1782. He died September 27, 1793.

Nicholas Kern was one of the earliest settlers of Whitehall township, where he had taken up land under date of December 3, 1735, February 24, 1737, and October 28, 1737, for 300 acres, which he sold, February 27, 1739, to Lawrence Guth. A Nicholas Kern landed at Philadelphia October 2, 1727, and September 21, 1732, there is also one of the same name recorded. One of these was the Kern of Whitehall township. Nicholas Kern and wife Mary Margaret were sponsors at Egypt church in the years 1734, 1736, 1739, 1740 and 1741. He took up large tracts of land in 1737 and 1738, amounting to five hundred acres where Slatington is now located, where he later removed and died in 1748, leaving seven children, William, John, Cornelia, who married Martin Singling, Frederick, Nicholas, Henry and George. William Kern was born in 1725 and died August 18, 1800. He is buried in the old graveyard at Unionville church. He was of a jovial disposition, and was called "der trockener Kern." This became corrupted into "Trucker," and Benjamin Franklin, in his report to Governor Morris in January, 1756, states that he procured boards and timber for the building of Fort Allen, at Weissport, from "Trucker's Saw Mill."

Peter Troxell, or Drachsell, and wife Juliana Catharine, natives of Switzerland, arrived at Philadelphia, with two sons, Peter and Daniel, on August 17, 1733. He settled at Egypt, but a few years later removed a few miles westward, near where the Iron Bridge of the C. & F. R. R. is located. Here he took up large tracts of land, some of which is still owned by his descendants. He was one of the most prominent men in Whitehall township in colonial times and was an active member of the Egypt Reformed and later of the Jordan Reformed church.

Ulrich Flickinger landed at Philadelphia August 17, 1733, with Peter Troxell and others, at the age of forty. He took up a warrant for 160 acres of land along Mill Creek on January 19, 1743, and October 24, 1752, another for 142 acres. His wife Lucia, died April 23, 1772, aged 70 years. He died in 1792, leaving three sons, Jacob, George and Peter, and two daughters, Mrs. Henry Heffelfinger and Mrs. John Reese.

On August 28, 1733, in the ship Hope, of London, Daniel Ried, master, there arrived at Philadelphia, among others, Daniel

and Anna Margaret Roth, John Jacob and Anna Schreiber, John Jacob Mickley, and one who signed himself, Hannes Jerg Kohler, with his wife, Mary. Jerg is the German equivalent for George, hence this apparently could not have been the pioneer of Egypt, whose name was John Jacob Kohler.

Daniel Roth was a native of Switzerland, and applied for a warrant for 150 acres of land situated on both sides of the Jordan creek, including the site of the present village of Sherersville, or Ringers Post Office. Before the warrant was issued, he died, in April, 1737, in the same hour in which his son Peter was born, according to a record left by this son. The warrant was dated May 25, 1737, and the land was surveyed November 10, 1737, in the language of the warrant, "unto Grace Rhode, widow of said Daniel, the land situated near Maxatawny, in the county of Bucks."

The widow, Anna Margaret Roth, died February 25, 1757. Two sons survived, Daniel and Peter. Daniel was born in Switzerland in 1724 and died February 22, 1817. He owned a large tract of land in what is now South Whitehall township, and had a large family. One of his sons, Daniel, only a boy of about 17 years, was impressed into service by some of the Continental soldiers during his father's absence from home. The father was very angry upon his return, and learning the name of the leader of the party, a well-known resident of Whitehall, is reported to have said that he believed it would not be a sin if he were to shoot him for having taken such a young lad to the war. Whether the boy was willing or not I do not know.

He never returned, for he was killed at the battle of Germantown. The brothers of the young soldier climbed the trees in the vicinity and heard the discharge of the cannon at the battle where their brother met his death. This was related to me by an old gentleman, Mr. Tilghman Freyman, who had a remarkable memory, and whose mother was a sister of the young soldier.

The other son of Daniel Roth, Senior, named Peter, lived among the Quakers, and changed the spelling of his name to Rhoads. He was one of the first settlers in Allentown, where he became prominent during and after the Revolution.

John Jacob Schreiber was born at Niederbronn, Alsace, about 1699. He was married April 28, 1733, to Anna Magdalena Roth, a sister of Daniel Roth, above mentioned. They left Niederbronn May 4, 1733, and their trip to America was their wedding journey. The family lived some time in Skippack township, Montgomery county, but soon located 400 acres of land along the Lehigh river, where the Coplay Cement works are now situated. He died about 1750, leaving his widow, two sons and one daughter to survive him.

John Jacob Mickley settled in Whitehall township, where he took up a tract of land under a warrant dated November

5, 1745, adjoining that of Ulrich Flickinger. He married Elizabeth Barbara Burghalter, and died in August, 1769. He had seven children: John Jacob Mickley, born December 17, 1737, died December 12, 1808, married Susanna Margaret Miller, born November 6, 1743, died December 16, 1807; John Martin Mickley, born March 3, 1745, died March 11, 1828, married Catharine Steckel, born April 8, 1749, died April 8, 1830; Magdalena Mickley, born August 31, 1746, died February 31, 1833, married (1) Peter Deshler, born March 18, 1743, died September 28, 1800, and (2) Michael Bieber, born February 11, 1740, died October 26, 1832; John Peter Mickley, born 1752, settled in Bucks county, and died in 1828; Henry, born 1754, and Barbara, born 1756, were both killed by Indians on the memorable eighth of October, 1763; Susanna Mickley married Andrew Miller, of Lynn township.

George Ruch, a native of Zinzendorf, Alsace, where he was born in 1664, came to America in 1733, in his seventieth year. For many years he lived on a large tract of land owned by a non-resident, but finally purchased a tract which descended to his son Lorenz Ruch. George Ruch died in 1769, aged 104 years and eleven months. He is buried in the old graveyard at the Jordan Lutheran church.

September 28, 1733, there landed at Philadelphia, Ulrich Burghalter, John Nicholas Saeger and Abraham Wotring, all of whom settled in Whitehall township.

Ulrich Burghalter was a native of Switzerland, and was forty years old at the time of his arrival in America. With him were his wife, Anna Barbara, aged 34 years, and these children; Elizabeth Barbara, aged 14, Anna Catharina, aged 12, Anna Magdalena, aged 8, Anna Barbara, aged 4, Anna Margaretha, aged $2\frac{1}{2}$, and Peter, aged $1\frac{1}{4}$. In 1743 he purchased a tract of finely located land containing 300 acres, which by deed of gift dated November 9, 1754, he conveyed to his only son Peter. One daughter, Dorothea, was born in this country. Ulrich Burghalter died in 1762. His son Peter, was born December 2, 1731, and died October 22, 1805. He was a member of the Constitutional Convention of 1776, and in November of the same year was elected a member of the Assembly, the only member from that portion of Northampton county which now constitutes Lehigh county. He was re-elected in 1777, and again elected in 1784, 1785 and 1786.

John Nicholas Saeger is recorded as 39 years old, and his wife, Anna Barbara, as 28 years old at the time of their arrival in America. Their children were: Anna Mary, $12\frac{1}{2}$, Anna Barbara, 10, John Henry, 8, Samuel, 6, Anna Louisa, $3\frac{1}{2}$, John Christian, 2, and Christina Barbara, six months.

He settled upon a tract of 250 acres adjoining that of Ulrich Burghalter upon the north, where now the works of the Lehigh Portland Cement Company are located. He had twelve children,

and died about 1762. Of the children mentioned above, John Henry and Anna Louisa died in childhood; Anna Mary married John Frederick Snyder; Anna Barbara married a Traxel; Samuel married Anna Eva Eberhard; John Christian, born January 26, 1731, and died November 30, 1800, was the ancestor of many of the Allentown families of the name. His wife, Mary Susanna Horn, or Hann, was born February 7, 1736, and died March 6, 1800.

Other children of John Nicholas Saeger born in this country were Mary Margaret, John Nicholas, John Jacob, Anna Elizabeth and John.

Abraham Wotring, or Voiturin, was born July 11, 1700, and died November 28, 1752. He had sixteen children, of whom eight were living at the time of his death. He settled north of Egypt and was an active member of the congregation there, serving as a delegate to the first Coetus of the Reformed church in Philadelphia in 1747.

Frederick Newhard and his brothers Michael and George arrived at Philadelphia September 26, 1737. They were natives of Zweibruecken, where the Newhard or Neihart family had owned estates since the year 1140. Frederick Newhard purchased a tract of 203½ acres adjoining the Kohler and Burghalter tracts, but on account of the scarcity of spring water and the abundance of heavy timber, sold it on February 1, 1742, to Adam Deshler, and purchased a tract of 250 acres immediately north of William Allen's land, adjoining the city of Allentown on the north. A part of this is still owned by one of his descendants, Francis J. Newhard. Frederick Newhard was born in 1700, and died November 29, 1765. He was one of the first persons buried in the old cemetery at Allentown.

Michael Newhard settled in the vicinity of what is now Laury's Station. He was born in 1713 and died in 1793. He had fifteen children, and at the time of his death there survived him 124 grandchildren and 71 great-grandchildren.

Paul Balliet was born in Alsace in 1717, and landed at Philadelphia September 11, 1738. He settled at what is now Balliettsville, where he kept a tavern and store for many years. He married Mary Magdalena Wotring, daughter of Abraham Wotring, and died March 19, 1777. His son, Stephen Balliet was a Lieutenant Colonel in the Revolution; a member of the Supreme Executive Council, in 1783; of the Assembly in 1789, and in 1797 was appointed Revenue Collector for the Second District of Pennsylvania.

Lorentz Guth was a native of Zweibruecken, and landed at Philadelphia on September 19, 1738. On February 27, 1739, he purchased 300 acres of land from Nicholas Kern, and June 12, 1741, acquired a tract of 47 acres. In 1762 he was taxed £99,

of which £18 was abated. In 1764 he was taxed for 489 acres of deeded land and 270 acres of undeeded land, a total of 759 acres.

He died prior to March 20, 1770, leaving a widow, Salome, and six children: Juliana Margaret, wife of Peter Kohler, Lorientz, Jr., Peter, Eva Barbara, married first to Daniel Dorney, and second to George Henry Mertz, Mary Margaret, wife of Adam Dorney, and Adam Guth.

Peter Steckel settled in Whitehall township at an early date, and May 20, 1768, purchased from Peter Troxel a stone message and plantation of 410 acres for £1420. The house, built in 1756, was until recently still in the possession of the family.

Adam Deshler purchased in 1742, 203½ acres from Frederick Newhard, on which he built in 1760, the stone dwelling called Fort Deshler, which is still standing. He furnished the provincial troops with supplies in the French and Indian war, and died in 1781, leaving a widow, Appollonia, three sons and four daughters.

A Few Notes on the Lenni Lenape or Delaware Tribe of Indians.

BY ALFRED F. BERLIN.

Between the years 1500-1600 the Algonkin Stock, then at the height of its prosperity, occupied the Atlantic Coast from the Savannah River on the South to the Strait of Belle Isle on the North. The whole of Newfoundland was in their possession and in Labrador they were neighbors to the Eskimos. Some of the subtribes of this great Indian nation wandered as far West as the Rocky Mountains. They surrounded on all sides that crafty and diplomatic people, the Iroquois, or Five Nations, augmented later on by the linguistically related Tuscaroras from the South, when they bombastically styled themselves the Six Nations. It is said that they presented the finest type of the North American Indian. In statecraft and diplomacy the more peaceful Delawares, who will be the subject of this paper, were to the Iroquois no equal and often did they have cause to regret having listened to their blandishments. The name Lenni Lenape, we are told by the Missionary Heckewelder, is the national and proper one of this tribe and signifies "original people," a race of human beings who are the same that they were in the beginning.

The late eminent anthropological authority, Dr. D. G. Brinton, combats this, and believes that the word means a "male of our kind," or "one more." He came to this conclusion after a careful examination in all its parts of the word.

Living in greatest numbers on the banks of the Delaware River, they were thus called by the Europeans. Thinking that this name was given to them in derision they objected to it until told that it was one of compliment. Then only were they satisfied when made aware of the fact that it was the name of a great white chief, Lord de la War, and that the river upon whose banks were their homes was given the same name. After this explanation they were greatly pleased.

According to traditions handed down to them by their forefathers the Lenni Lenape people lived many hundreds of years ago in a distant country in the western part of the American continent. For some unaccountable reason they determined to migrate eastward and in a body set out together in that direction.

After a very long journey and many nights' encampments by the way, which means a halt of one year at a place, they at length reached the Namaesi Sipu, or now the Mississippi River. The Lenape spies were told that the country toward which their people were emigrating was occupied by a very powerful nation who had many large towns built on the great rivers flowing in every direction through their land.

When the Lenape reached the banks of the Mississippi River they sent a message to the Alligewi the people occupying the country, asking permission to settle there. This request was refused, but they were given permission to pass through the country and seek a settlement farther on. The Alligewi seeing the great numbers crossing the river made a furious attack on those who had reached their side and threatened with destruction all, if the others still remaining on the other side persisted in coming. The Lenape, aided by the Iroquois, who were also at the same time going toward the East, declared war against the Alligewi. After many hard fought battles in which many warriors fell on both sides, the Alligewi, finding their destruction inevitable if they persisted in their obstinacy, abandoned the country to their conquerors and fled down the Mississippi River, from whence they never returned. This war lasted many years and the brunt of it fell always upon the Lenape, the crafty Iroquois hanging back in the rear, while the battles were fought. Through intrigue and craft they, however, gained the land they desired, which was that bordering on the Great Lakes and on their tributary streams. The Lenape took possession of the country to the South, and at last reached the large river upon which they lived, as before said, in greatest numbers.

They say that the whole of their nation did not reach this country, but that part of it remained on the other side of the Mississippi, on being informed of the reception met with by those who had crossed.

The Lenape were divided into these subtribes:

1. The Minsi, Monseys, Montheys, Munsees or Minisinks.
2. The Unami or Wonameyo.
3. The Unalachtigo.

Minsi means "people of the stony country," or, briefly, "mountaineers."

Unami means "people down the river."

Unalachtigo means "people who live near the ocean," and historically such were the positions of these subtribes when they first came to the knowledge of the Europeans.

The Minsi lived in the mountainous region at the head waters of the Delaware, above the Forks, or junction of the Lehigh River. One of their principal fires was on the Minisink plains, above the Water Gap, and another on the East Branch of the Delaware, which they called Namaeo Sipu, Fish River.

The Unami's territory on the right bank of the Delaware River extended from the Lehigh Valley southward. It was with them that Penn dealt for the land ceded him in the Indian deed of 1682.

The Unalachtigo had their principal seat on the affluents of the Delaware, near where Wilmington now stands.

Each of these subtribes had its totemic animal from which it claimed a mystical descent. The Minsi had the wolf, the Unami the turtle and the Unalachtigo the turkey. The Unami, the subtribe which occupied the territory in which is embraced our Lehigh county, claimed and were conceded the precedence of the others, because their ancestor, the turtle, was not the common animal, so called, but the great original tortoise which bears the world on its back. This animal had a power and a nature to produce all things on the earth, even the earth itself. But it was not the ultimate energy of the universe. There was a greater cause and the tortoise only brought forth that which this primeval divinity wished through it to produce. Everywhere in Algonkin pictography is the turtle or the tortoise the symbol of the earth.

Each tribe of the Lenape recognized a chieftain, called sachem, and by common and ancient consent, the chief selected from the turtle totem was head chief of the whole Lenape nation. They could, however, not go to war themselves, nor attempt anything indicating that the tempest of strife was to be let loose.

War was declared by the people at the instigation of the "war captains," valorous braves of any birth or family who had distinguished themselves by personal courage, and especially by good success in forays against the enemy.

The Lenape depended not alone on the chase for subsistence. They were largely agricultural, and raised a variety of fruits and edible plants. Indian corn or maize, was, as usual, the staple.

This very valuable cereal originated in all probability in a circumscribed locality, above 4,500 feet elevation, north of the Isthmus of Tehuantepec, Mexico, and south of the twenty-second degree of north latitude, near the ancient seat of the mysterious and cultured Maya tribes of Indians. There is hardly a doubt but that they first cultivated it and distributed it in every direction. It is probable that maize reached the Rio Grande about 700 A. D., for Humboldt tells us that the Aztecs learned of this staple in 666 A. D. By the year 1000 A. D. it had reached the coast of Maine. So extensively was it cultivated by the American aboriginal people that during wars with them millions of bushels were destroyed. The Puritans in King Philip's War, in 1675, took possession of 1,000 acres of corn, which was harvested by the English and disposed of according to their directions. Everywhere the Puritans found maize. Marquis de Nouville, in his celebrated expedition against the Seneca Indians, a subtribe of the Iroquois, captured and destroyed 1,200,000 bushels. It took

Frontenac three days in 1696 to destroy the corn of the Onondagas, another subtribe of the Six Nations.

De Soto often speaks of Indian villages surrounded by extensive fields of maize, and in one instance he passed through continuous fields of this cereal for six miles. Becoming short of provisions they robbed the Indians of enough corn to last his army of freebooters for five days.

In addition to this wonderful resource of corn they had extensive fields of squashes, beans and sweet potatoes. They also cultivated freely a hardy variety of tobacco. Of this plant more in a future paper. They also consumed wild fruits and plants and nutritious tubers. Of nuts they used acorns, walnuts, hickory nuts, chestnuts. They had plenty of melons, persimmons, peaches, plums, grapes and mulberries. Had these people been left to themselves, the writer is certain, they would in course of time have reached a high state of civilization. When once a people become stationary and begin cultivating the ground, this state is assured. While they have superstitious notions, and who has not, be he educated or (unversed?) the supreme Manitto, the creator and preserver of heaven and earth, is the great object of their adoration. On him they rest their hopes, to him they address their prayers and make their solemn sacrifices. Their Almighty Creator is always before their eyes on all important occasions.

The first step in the education of their children is to prepare them for future happiness, by impressing upon their tender minds that they are indebted for their existence to a great and benevolent Spirit, who not only has given them life, but has ordained them for certain great purposes, and as they grow older more serious matters pertaining to life and mode of living are taught them. They are finally told that if they respect the aged and infirm, and are kind and obliging to them, they will be treated in the same manner when their turn comes to be old. What a blessing would it be were many whites taught this same lesson.

In teaching to their young their form of precepts it is done in the gentlest and most persuasive manner. The child's pride is the feeling to which an appeal is made, which proves successful in almost every instance. How well could the Indian father and mother say of a good child, as they often did, "May the great Spirit, who looks upon him, grant this good child a long life."

The Missionary Heckewelder, to whom I am indebted for much of the information contained in this paper, says: "It may justly be a subject of wonder, how a native without a written code of laws or system of jurisprudence, without any form or constitution of government and without even a single elective or hereditary magistrate, can submit together in peace and harmony, and in the exercise of the moral virtues; how a people can be well and effectually governed without any external authority;

by the mere force of the ascendancy which men of superior minds have over those of a more ordinary stamp; by a tacit, yet universal submission to the aristocracy of experience, talents and virtue! Such, nevertheless, is the spectacle which an Indian nation exhibits to the eye of a stranger. I have been a witness to it for a long series of years and after much observation and reflection to discover the cause of this phenomenon, I think I have reason to be satisfied that it is in a great degree to be ascribed to the pains which the Indians take to instill at an early age honest and virtuous principles upon the minds of their children, and to the method which they pursue in educating them. This method I will not call a system; for systems are unknown to the sons of Nature, who by following alone her simple dictates, have at once discovered and followed without effort that plain obvious path which the philosophers of Europe have been so long in search of.

“It is a striking fact that in their uncivilized state they behave towards each other as though they were a cultivated people. Their general principle, that good and bad can not mingle or dwell together in one heart, and therefore must not come in contact seems to be their guide on all occasions. I do not believe that there exists a people more attentive to paying common civilities to each other than are the Indians. A person is never left standing and a stranger, if a white person, is furnished with the best seat.”

Marriages with them were never contracted for life. One could put away the other if not satisfied. The Indian took his wife as if it were on trial, determined, however, in his own mind not to forsake her if she behaved well, and particularly if there were children. The woman, sensible of this, does on her part everything in her power to please her husband, particularly if he is a good hunter or trapper, capable of maintaining her by his skill and industry and protecting her by his strength and courage. It is generally believed that the Indian woman was treated as a slave. Compared with the tasks imposed upon white women, their labors appeared hard and heavy, but they were no more than their fair share, under every consideration and due allowance of the hardships attendant on savage life. They are both willing and able to do it and always perform it with cheerfulness. Mothers taught their daughters those duties which common sense would otherwise point out to them when grown up. An Indian lives to see his wife well clothed, and the more he does for her the more is he esteemed particularly by his female neighbors. Whatever longing a wife or mother of his children has, if possible, it will be procured.

In their observations upon the implements then used by the whites and their shrewdness in making axes, guns, knives, hoes, shovels, pots and kettles, blankets and other very convenient articles to which they became accustomed they say: “Our forefathers did without all these things, and we have never heard,

nor has any tradition informed us that they were at a loss for the want of them; therefore, we must conclude that they were also ingenious; and, indeed, we know that they were; for they made axes of stone to cut with, and bows and arrows to kill the game; they made knives and arrow points with sharp flint stones and bones; hoes and shovels from the shoulder blade of the elk and buffalo; they made pots of clay, garments of skins, and ornaments with the feathers of the turkey, goose and other birds. They were not in want of anything, the game was plenty and tame, the dart shot from our arrows did not frighten them as the report of the gun now does; we had, therefore, everything that we could reasonably require; we lived happy!"

They knew not the use of spirituous liquors and their attendant results until the advent of the Europeans. This vice produced terrible results, and reflecting Indians remarked "that it was strange that a people who professed themselves believers in a religion revealed to them by the great Spirit himself, who say that they have in their houses the Word of God, and his laws and commandments textually written, could think of making a liquor calculated to bewitch people and make them destroy one another."

Mr. Heckewelder once asked an Indian at Pittsburg who was a stranger to him, who he was. The red man answered in broken English: "My name is Blackfish, when at home with my nation I am a clever fellow, and when here a hog." Whiskey had sunk him when in this settlement, down to the level of that beast. Indian tradition tells us that the Dutch, under Henry Hudson, when anchored in September, 1609, in New York bay, were the first whites to give to the Indians, the Mohicans, a subtribe of the Lenapes, this drink.

I shall here simply describe for the sake of brevity the presentation of the liquor in the council meeting and the results of its use during the reception given the whites. Meanwhile, a large bottle is brought by one of the servants of the white officer, from which an unknown substance is poured out into a small cup or glass and handed to the white officer. He drinks—has the glass filled again and hands it to the chief standing next to him. The chief receives it, but only smells the contents and passes it on to the next chief, who does the same. The glass or cup thus passes through the circle without the liquor being tasted by anyone, and is upon the point of being returned to the red clothed white officer, when one of the Indians, a brave man and a great warrior, suddenly jumps up and harangues the assembly on the impropriety of returning the cup with its contents. It was handed to them, says he, by the white officer, that they should drink out of it as he himself had done. To follow his example would be pleasing to him, but to return what he had given them might provoke his wrath and bring destruction on them. And

since the orator believed it for the good of the nation that the contents offered them should be drunk, and as no one else would do it, he would drink it himself let the consequence be what it might; it was better for one man to die, than that a whole nation should be destroyed. He then took the glass and bidding the assembly a solemn farewell, at once drank up its whole contents. Every eye was fixed on the resolute chief, to see what effect the unknown liquor would produce. He soon began to stagger and at last fell prostrate to the ground. His companions now bemoan his fate; he falls into a sound sleep and they think he has expired. He wakes again, jumps up and declares that he has enjoyed the most delicious sensations and that he never before felt himself so happy as after he drunk the cup. He asks for more, his wish is granted. The whole assembly then imitate him, and all become intoxicated.

In the way of introducing the Christian religion to the Lenapes little was done. The Rev. Thomas Campanius, of Stockholm, a Lutheran clergyman, attached to the Swedish settlement from 1642 to 1649, made a creditable effort to acquire the native tongue and preach Christianity to the savages around him. So very religious a body as the early Friends did nothing. William Penn offered in 1699 to provide with interpreters the Friends' Meeting at Philadelphia to convey religious instruction to them, but without avail. For nearly half a century nothing was done, and when young David Brainerd began his mission in 1742 he distinctly states that there was not another missionary in the province of New Jersey. The little society of Christian Indians which he gathered in Burlington county, New Jersey, was even reported as a congregation of rioters and enemies of the State. Penn's province was inclined to no greater favors toward Christianized natives. Brainerd, however, knew nothing of the needs of a Christian harvest which the ardent Moravian leader, Count Nicholas Lewis Zinzendorf, had in 1742 sown in the wilderness of Pennsylvania. The pious Rauch had gathered a small but earnest congregation of Mohegans at Shekomeko, who soon removed to the valley of the Lehigh to Gnadenhutten, now Lehigh-ton. Zeisberger had registered himself an appointed missionary to the heathen in 1744, but when in 1808, after sixty-two years of missionary labors, he closed his eyes in death, the huts of barely a score of converted Indians clustered around his little chapel.

After the murder of the Conestoga Indians the Delawares first withdrew into the wilds of the Susquehanna and settled at Wyalusing, about 100 miles from the frontier settlers beyond the Blue Mountains. But after living here for about five years they moved off in a body directly for the Muskingum River in Ohio. From there, part of them moved to Upper Louisiana in 1789. Others went to Canada, while a few who remained in Ohio, attempted to live a peaceful and agricultural life. They

lived a few years in Indiana. From there they moved to near the mouth of the Kansas River. In 1850 they were reported as owning their 375,000 acres and numbering 1,500 souls. Four years later they "ceded" their land and the majority were moved to various reservations in the Indian Territory. In Kansas there lived in 1885 about 60 of these unfortunate people and in Ontario, Canada, 300.



EGYPT CHURCH.

History of the Reformed Congregation of Egypt Church.

BY CHARLES RHOADS ROBERTS.

The Egypt Reformed congregation possesses a documentary history which runs back one hundred and seventy-four years, making it the oldest Reformed congregation in Lehigh county, the Great Swamp congregation, of Lower Milford township, coming second. The year 1733 has generally been accepted as the date of its organization, but we have no proof of the correctness of this date. The accurate historian must depend upon documentary evidence to substantiate any statement he may make, and we have no such evidence as to when the congregation was organized. The majority of the first settlers in this immediate vicinity were natives of Switzerland and members of the Reformed church. It was natural, therefore, that upon their settlement here, they should organize a congregation of their own faith. It was in the year 1733 that the majority of the early settlers at Egypt arrived in America, and it may be that in this year an organization was effected. It was not, however, until July 1, 1734, that any land warrant was secured, when Jacob Kohler, who is supposed to have settled here about 1730, obtained a warrant for one hundred acres of land.

The principal source of information regarding this congregation is the old baptismal record, the oldest record book of a Reformed congregation in this county. It is a small volume bound in leather, with strips of buckskin serving instead of clasps. The earliest entry in this book is dated September 23, 1734, and was made by Rev. John Philip Boehm, recording the baptism of David, born July 27, 1734, a son of Peter Traxel. The sponsors were Nicholas Kern and his wife Mary Margaret Kern. The fact that Rev. Boehm made this entry in 1734 points to the existence of a congregation at that time, as it is doubtful whether he would have opened a baptismal record had there not been an organized congregation.

Boehm's report to the Holland Synod, written October 18, 1734, in the Dutch language, does not mention this congregation. He mentions, however, the needs of "Macungie, Maxatawny

and Great Swamp, where, notwithstanding their being scattered very far apart, yet a considerable number of people can come together." The name "Macungie," then included a large territory, and the inhabitants of this region, in a petition to the Court in 1752, for the erection of a new township, which was later called Whitehall, styled themselves, "residents of the back parts of Heidelberg and Macungie."

In the same report, in speaking of the district of the minister needed at Goshenhoppen, Boehm says: "He might conduct services there every three weeks, and use the rest of the time to feed the poor sheep at the end of the wilderness, in the above mentioned Saucon, Macungie, Maxatawny and Great Swamp, who thirst for the hearing of God's word as the dry earth for water. Many people from these regions have already been to see me in great sadness, and complained of the pitiable state of their souls. There were also some, who being able to make the journey, have come at various times to communion in the congregation entrusted to me at Falkner Swamp, a distance of certainly twenty-five to thirty English miles, and brought children for baptism, which journey, however, is impossible for old persons and weak women, so that it is not to be wondered at (especially when one remembers that there are children who for lack of a minister can not be brought to baptism until they are several years of age) that my heart breaks and my eyes are full of tears about this condition. But I can not accomplish this work alone, for my years are beginning to accumulate, and my poor body is also getting feeble, since I must not only make long journeys and preach, but also, because these poor people are not able to support me, I must support my large family with manual labor."

The second entry in the church book was made October 26, 1736, by John Henry Goetschius, recording the baptism of John, son of "the respectable Peter Traxel, church censor of the Reformed congregation here," and his wife Juliana Catharine Traxel. The sponsors were Nicholas Kern, John Egender and Margaret Egender. This is the first mention of a congregation here and also the first mention of Goetschius in the book. Directly above this entry he wrote: "Getauft durch H. Pfarrer Goetschi." As Goetschius did not arrive in America until 1735, this record could not have been made in 1733, as has been often stated.

It is in this year, 1736, that we find the first mention of the name, "Egypt," applied to this vicinity. On the title page of the record book of New Goshenhoppen, Goetschius states that he served the congregations at Skippack, Old Goshenhoppen, New Goshenhoppen, Swamp, Saucon, Egypt, Macedonia, Mosilem, Oley, Bern and Tulpehocken. Rev. Prof. William J. Hinke gives 1736 as the date when this inscription was written by Goetschius.

The third entry is in the handwriting of Goetschius, and is the baptism on July 27, 1737, of Peter Roth (the writer's great great grandfather), son of Daniel and Anna Margaret Roth. The sponsors were Peter Traxel, deacon of the Reformed congregation and his wife Juliana Catharine.

The fourth and fifth entries are dated March 22, 1739, when Goetschius baptized Anna Barbara, daughter of Abraham and Anna Margaret Wotring and Catharine Elizabeth, daughter of Michael and Eva Catharine Hoffman. The sponsors of the Wotring child were Ulrich Burghalter and his wife Anna Barbara, and of the Hoffman child, Peter Traxel and Catharine Elizabeth Kern, the wife of George Kern.

On this same day he wrote the inscription on the fly leaf of the baptismal record; viz, in Greek, "Nothing without writing;" in Latin, "All for the glory of God and the salvation of our souls;" and in German, "Baptismal Record of the Congregation on the Lehigh, in which are recorded the names of the children baptized, the names of their parents, and also the names of their sponsors. Commenced March 22, 1739. J. Henricus Goetschius, M. (Minister). Helvetico Tigurinus." (A Swiss of Zurich).* This date is corroborated by two eminent authorities. Prof. Wm. J. Hinke says: "The church record at Egypt has always been supposed to have been opened by Goetschius in 1733, but on closer examination the date turns out to be 1739." Rev. Dr. Joseph H. Dubbs says in "The Reformed Church in Pennsylvania"; "The inscriptions on the title pages of church records, which have led to so much misunderstanding, are easily explained. Goetschius found the books already in existence, containing a number of entries of baptism; but the first page was in each case unoccupied, and he took a boyish pleasure in putting his name there, sometimes adding a few sentences in Greek or Latin. The inscription at New Goshenhoppen was not written before 1736, though on the next following page there is the record of a baptism solemnized in 1731 by some earlier minister. The inscription at Egypt turns out to have been written in 1739, and the one at Great Swamp alone is legibly dated April 24, 1736."

This is precisely what happened at Egypt, for Rev. Boehm made the earliest entry in 1734, leaving several pages blank. Goetschius did not appear until 1736, when he baptized the second Traxel child. In 1737, he baptized the Roth child and in 1739 wrote the inscription on the fly-leaf.

These pioneer organizers of this congregation deserve more than passing mention. Peter Traxel, or Drachsel, and his wife Juliana Catharine, were natives of Switzerland and came to America in 1733, with two sons, Peter and Daniel. He settled

*These records, from 1734 to 1834, translated by the writer, will appear in the Sixth Series of Pennsylvania Archives.

at Egypt, where he appears to have been the most prominent of the church members, being mentioned as censor in 1736 and 1741, and as deacon in 1737 and 1741. A few years later he removed a few miles westward and secured large tracts of land along the Jordan creek, some of which is still owned by his descendants, one of whom is James Troxell, residing near the Iron Bridge.

Nicholas Kern, one of the earliest settlers of Whitehall township, owned large tracts of land near what is now Guthsville, which he sold in 1739 to Lawrence Guth, and removed to the site of Slatington.

Daniel Roth, a native of Switzerland, where he was born about 1703, came to America in 1733, and in 1737, settled at the Jordan at what is now Sherersville. He died in April, 1737, in the same hour in which his son Peter, baptized at Egypt on July 27th following, was born. This son became prominent as a Revolutionary patriot, and was the first President Judge of Northampton county. An elder son, Daniel, born in Switzerland in 1724, was the ancestor of many of the Roth families in Whitehall to-day.

Abraham Wotring was born July 11, 1700, and came to America in 1733, with his wife and four children. He died in 1752, leaving eight children to survive him.

Ulrich Burghalter, also from Switzerland, arrived in 1733, on the same ship with Abraham Wotring, accompanied by his wife and six children. He died in 1762. His only son, Peter Burghalter, was prominent in the Revolution, and is buried here at Egypt.

Michael Hoffman came to America in 1732, and settled along the Copley creek. He died in 1786. John and Michael were his sons.

George Kern, in whose house the congregation often worshipped, arrived in this country in 1737, and bought land adjoining the Kohler and Burghalter families. He was the father of George Jacob Kern and Mrs. Philip Jacob Schreiber.

On April 16, 1739, Goetschius baptized Christian and Juliana Margaret Traxel, twin children of Peter and Juliana Catharine Traxel. The sponsors were Christian Brengel, Peter Traxel, Salome Gut, John Bertsch, Catharine Elizabeth Kern and Mary Margaret Newhard. On May 13, 1739, he baptized Jacob, son of Jacob Bricker and Catharine Eva, daughter of Clementz Arndt. These are the last of his entries in the book.

John Henry Goetschius, or Goetschi, was the son of Rev. Moritz Goetschius, of Saletz, Canton of Zurich, Switzerland. His father left Zurich on October 4, 1734, at the head of four hundred persons, including his wife and eight children, intending to go to the Carolinas. After many trials they arrived at Rotterdam, where the father was persuaded to change his destina-

tion to Pennsylvania and was promised a salary of 2,000 gulden, for the first year, to organize and superintend the churches of Pennsylvania. He accepted the offer and after a terrible voyage of three months, in which the passengers suffered greatly, they arrived at Philadelphia on May 29, 1735. On the arrival of the vessel, the elders of the Reformed congregation of Philadelphia came on board to greet him as their pastor. He was very ill, but responded heartily. The next day he was taken ashore to a house, but his wife and family remained on the ship. While carrying him up the stairs to a chamber on the second floor, he expired. On the third day after, he was buried in the churchyard of the principal Presbyterian church in Philadelphia with elaborate ceremonies.

His eldest son, John Henry, was then seventeen years old, and a student for the ministry. When the people saw the certificate of his studies, they were delighted, and insisted on his preaching. He was, therefore, as Rev. Dr. Good says, the boy preacher of the early Reformed. He preached to them every Sunday twice and had catechization twice. The first Sunday he preached at Philadelphia morning and evening, and after service he had catechization. On the second Sunday he preached at Skippack in the morning, then had catechization, and in the afternoon he had service and catechization at Old Goshenhoppen. On the third Sunday he preached at New Goshenhoppen and had catechization in the morning. In the afternoon he preached at Great Swamp, in Lehigh county, where was a large congregation. Here, at Great Swamp, he opened the church book on April 24, 1736.

Goetschius continued preaching until 1739, when he went to Bucks county and studied under Dorsius. On September 24, 1740, he paid a farewell visit to New Goshenhoppen and baptized eight children. Rev. Boehm says in his report in 1744, that Goetschius went to Long Island in October, 1740, where he was irregularly ordained by Revs. Dorsius, Tennant and Frelinghuysen in April, 1741. The classis of Amsterdam was very angry at this act of Dorsius in ordaining Goetschius, as he had no authority from them to do it, and he was censured. Goetschius was finally examined and ordained in 1748, when he became pastor at Hackensack, N. J. He died in 1774.

The next three entries in the book were probably written by Rev. Boehm, who preached here occasionally until his death in 1749. The first of these is dated June 12, 1739, and is the baptism of Anna Barbara, daughter of Martin and Sara Kocher. The sponsors were Barbara, wife of Ulrich Burghalter and Nicholas Saeger. On June 27, 1739, George, the son of Ulrich and Lucia Flickinger, was baptized. His sponsors were George Kern and Juliana, wife of Peter Traxel. The last of these three entries is the baptism on September 30, 1739, of John Peter

Sensinger, son of Ulrich and Catharine Sensinger. The sponsors were Peter Traxel and wife Juliana, Anna Mary, wife of John Traxel, and Nicholas Kern.

Ulrich Flickinger came to America in 1733. The family lived here many years, but later removed from the vicinity.

John Traxel, whose wife was a sponsor, came to America in 1737. His son, John Peter Traxel, built in 1756, the house in which the congregation frequently worshipped.

Then follow three entries of the baptism of children in the Saucon church, on September 23, 1740, by "Inspector Peter Henry Torschius."



House built by John Peter Traxel in 1756, in which church services were held.

The first of these is that of John Michael Lorentz, son of Frederick and Margaret Newhard. The sponsors were Lorentz Guth, Michael Newhard, Juliana Catharine Traxel and Engel Trumer. The second is that of John Michael, son of John and Anna Mary Weber. The sponsors were Michael Weber and wife. The third is that of Mary Barbara, daughter of John Nicholas and Eva Schneider. The sponsors were Peter Traxel, Paulus Paillet, Mary Margaret, wife of Nicholas Kern, and Anna Barbara, daughter of Nicholas Saeger.

Frederick Newhard owned 203½ acres of land along the Coplay creek, which he sold to Adam Deshler, and removed to near Allentown. He came from Zweibruecken in 1737.

Michael Newhard, brother of Frederick, was born in 1713, and died in 1793. He and his wife are buried in the Egypt graveyard. He was the ancestor of the Newhard families of North Whitehall.

Lorenz Guth came from Zweibruecken in 1738. He afterwards founded the Jordan Reformed church.

Paul Balliet was born in Alsace in 1717, and came to this country in 1738. He married a daughter of Abraham Wotring, and died in 1777. He was the father of Col. Stephen Balliet, a Revolutionary officer.

Rev. Dr. J. I. Good says, in his "History of the Reformed Church," that Rev. Dorsius was a native of Meurs, Germany. He studied at Groningen and Leyden, and was ordained in Holland in 1737. He came to America October 5, 1737, and was pastor of the Dutch church at Neshaminy, Bucks county. He had been asked by the deputies in Holland to correspond with them and to answer certain questions concerning the German Reformed churches in Pennsylvania.

The next entry in the record book states that the following five children were baptized on July 28, 1741, by Rev. Mr. Boehm. These children were George Frederick, son of Peter and Juliana Catharine Traxel, whose sponsors were George Kern, Frederick Newhard, Salome Gut, wife of Lorentz Gut, and Susanna, wife of George Ruch; Catharine Elizabeth, daughter of George and Catharine Elizabeth Kern, whose sponsors were Peter Traxel, church censor, Roland Schmidt, Mary Barbara, wife of Michael Newhard and Lucé, wife of Ulrich Flickinger; Catharine Barbara, daughter of Ulrich and Lucé Flickinger, whose sponsors were Christian Brengel, single, Juliana Catharine, wife of Peter Traxel, and Catharine Elizabeth, wife of George Kern; a child of Ludwig and Eva Knaus, whose sponsors were Nicholas and Mary Margaret Kern; and George Jacob, son of Frederick and Anna Mary Schneider, whose sponsors were George Jacob Kern, son of George Kern and Anna Barbara, daughter of Nicholas Saeger.

Rev. John Philip Boehm was born at Hochstadt, Germany, Nov. 25, 1683. His father, Philip Lewis Boehm, was the pastor there. John Philip Boehm taught school at Worms from 1708 to 1715, and at Lamsheim from 1715 to 1720, after which he came to America. He settled in the Schuylkill valley above Philadelphia and there held religious services without salary in the capacity of a "reader." As no Reformed minister was to be had, the people finally prevailed on him to become their minister, and in 1725, he first administered the communion at Falkner Swamp, Skippack and White Marsh. He formulated a church constitution which was adopted by seven congregations—the three above mentioned, Conestoga, Tulpehocken, Philadelphia and Oley. Later he also founded a congregation in Whitpain

township, Montgomery county, still called Boehm's church. He was ordained Nov. 23, 1729, in the Reformed church of New York city. He died suddenly at the house of his eldest son, April 29, 1749, after he had on the previous day administered the communion to the congregation at Egypt. This house is still standing at Hellertown. As Rev. Dr. Good says, he worked on virgin soil, and should ever be honored as the founder of our church.

Again referring to the church book, we find this notice: "1742. Children were baptized by Peter Traxel and George Kern. Commencing 1742, were baptized by myself. John Conrad Wuertz. V. D. M. Helvetio Tigurinus."

John Conrad Wuertz, or Wirtz, was born Nov. 30, 1706, and was a brother-in-law of Goetschius. He became schoolmaster at old Goshenhoppen, and later began preaching, though not ordained.

He baptized twelve children here at Egypt, dating from Sept. 17, 1742 to Dec. 21, 1744.

Michael Schlatter, the Missionary Superintendent, also visited Egypt in June, 1747. He says in his Journal: "From Wednesday to Saturday, the 24th, 25th and 26th, I visited the congregations in Manatawny, Magunchy, Egypt and on the Lehigh, a circuit of 45 miles and came near to Bethlehem, a location of the Moravians."

In September, 1747, the first Coetus of the Reformed church was held in Philadelphia, and the delegate from Egypt was Abraham Wotring.

From 1744 to 1752 there are no entries in the record book. Schlatter says in his journal, on Nov. 8, 1748: "I received a call for a minister from the congregations called Egypt and Heidelberg. They desire to have a permanent pastor, and obligate themselves for forty-two pounds, or two hundred and eighty Dutch guilders, as salary." In the same year he states that the charge, composed of the Heidelberg, Egypt, and Jordan congregations, is without a regular minister.

In the minutes of the second Coetus, held in 1748, is the following: "The delegates from Egypt and Heidelberg, in Bucks county, and from Little Lehigh, have asked for a regular minister, and have received as a unanimous answer from the Coetus that if at least fifty pounds of Pennsylvania money can be raised, then Coetus will send a request to the Venerable Christian Synods to obtain a minister for them."

It was at this same session of Coetus that the marriage fee was fixed at 7 shillings and 6 pence, and the fee for a funeral sermon at 5 shillings, but no remuneration was to be asked for baptism.

In the minutes of a special Coetus held at Philadelphia on August 10 to 13, 1752, Rev. Michael Schlatter in his report to

the Holland Synods says that with the approval of the brethern, he placed the newly arrived six ministers, among them Domine Wissler at Egypt. At the Coetus held October 18 to 24, 1752, at Lancaster, John Jacob Wissler, of Egypt, was present.

In the minutes of a special Coetus held at Philadelphia on December 12, 1752, occurs the following: "As regards Domine Wissler, located at Egypt, at no great distance from Dos. Weiss and Leydich, he is more of a friend to Dos. Steiner and Rubel than to us, and we are also afraid that he will not come up to our expectations. Neither did he come to this meeting, but sent in writing the following excuses; viz., 'That he had an engagement to preach, and to marry a couple, that he had to visit the sick and had house visitations on hand, nor could he leave his wife alone, and that he had no money for the journey.'"

In the church book in 1752, after the text, Matthew, 19: 14, occurs the name, "John Jacob Wissler, Dillenberga Nassauicus, pastor of Egypt, Jordan and Heidelberg."

Rev. Wissler was born at Dillenberg, Feb. 23, 1727, and was the only one of the six young men who came with Schlatter who was married. He seems to have been the first regularly appointed pastor of Egypt congregation. His salary in 1753 is recorded as 35 pounds. The first entry written by Rev. Wissler was on Sept. 24, 1752. Of the sixteen entries of baptism made by him, seven related to Egypt, seven to Heidelberg, and two to Jordan congregation. He also recorded the confirmation here in 1753 of fourteen boys and seventeen girls, and in 1754 of two boys and two girls. Of the earlier ministers, he was the only one who recorded any deaths, of which there are two, Abraham Wotring, on Nov. 28, 1752, and Elizabeth, daughter of the late Henry Roeder, of Heidelberg, on May 10, 1753. He recorded also two marriages, one on December 12, 1752, in Heidelberg, the very day on which Coetus met, showing that, one, at least, of his excuses was true.

In the Coetus minutes of October 30, 1754, mention is made of his death, "a month ago, after a sickness of two months," and his widow was given ten pounds. In 1756, Coetus gave his widow six pounds; in 1757, six pounds; and in 1759, two pounds, eight shillings. In a letter written by Rev. Stoy, dated Sept. 30, 1757, referring to the Indian troubles, he says: "The place where Domine Wissler labored, when living (Egypt), has been pillaged and robbed of its inhabitants."

From 1754 to December, 1764, Egypt was without a pastor. Who preached here is unknown. Although there are many records for these years in the church book, there are no names of ministers recorded. Two baptisms are recorded on Oct. 5, 1755, very poorly written, evidently by a layman, and one on May 2, 1756. Then the handwriting improves, and there are two recorded on June 6, 1756; two on July 15, 1756; two on August

15, 1756; and one on November 7, 1756. In 1757 there are five records, and in 1758, six; in 1759, one; in 1760, three; in 1761, six; in 1762, one; and in 1763, three. The last, on April 12, 1763, and the last in the old church book, was a daughter of John and Margaret Snyder, all three of whom were killed by Indians on October 8, 1763, about a mile northwest of here.

In the minutes of Coetus of 1763, is the following: "A call was presented to us by the three congregations in Weythall (Whitehall) township and Northampton county, in which they earnestly desire to have a regular pastor, for whom they are willing according to their ability to contribute fifty pounds, Pennsylvania currency, per annum. If it were possible to raise this sum to fifty pounds sterling, we would humbly beg your Reverences to secure a pastor for them. But as this sum (fifty pounds Pennsylvania currency) is too small properly to support an honest man, we dare not venture to do so. However, should the Reverend Fathers know of a way to increase that sum, the increase would be accepted with cordial gratitude."

In the minutes of 1764 it is stated that "Lancaster, Reading, York, Tulpehocken, Whitehall, Easton, Goshenhoppen, important places for preachers, request, beg and pray through us for help." In 1765, Rev. Weyberg, President of Coetus, reported having visited several congregations, among them Whitehall, and found them in good order.

In the minutes of the Coetus held at Lancaster on May 9, 1765, is stated that one, John Daniel Gros, a well-educated man, who came over with Rev. Hendel, was received into the Coetus. The minutes then continue as follows: "The time in Holland being too short, on account of the departure of the ship, he could not further address himself to the Rev. Synods and await their decision. Therefore he at once desired our assistance here. We were obliged to take him from the ship, because several shepherdless congregations wanted to take him, engage him, and receive him as their pastor. To stop and prevent all disorder, we examined him in theology and languages, and found him exceedingly well versed. His delivery was defective, but his credentials from Marburg and Heidelberg were genuine and fine. Mr. Hendel's testimony to his conduct and diligence at the University of Heidelberg as long as he knew him there, was of very great weight with us. In this manner we ordained him and located him at Whitehall, where he is serving four congregations with zeal and praise. We trust that this worthy man will be accepted by your Reverences, and that our action, demanded by the state of affairs, will meet with approval."

Further on we find the following: "At Whitehall Domine Gros found 94 members in the one congregation, Egypt; from the middle of December to May, baptized 7 children, received 13 members."

According to the inscription on the fly leaf of the record book of the Reformed church at Unionville, December 20, 1764, is the date Rev. Gros took charge of the four congregations of Allentown, Egypt, Schlosser's and at the Jordan. In 1766, Rev. Gros reported 31 families at Egypt, 12 members received and 7 baptized.

The first baptismal record written by Rev. Gros at Egypt was dated April 28, 1765, and is the first entry in the second church book. This book contains the following inscription: "Church Book of the Congregation in Egypt, begun in the year 1764, under the care of Rev. Daniel Gros, Reformed Minister." On the fly leaf is the following memorandum: "The Egypt church. The Reformed congregation was founded Anno 1733. The first was a log church, built in 1764. The second was of stone, 40 by 50 feet, and was built in the year 1785. The third is of brick, 50 by 65 feet, and was built in 1851. It cost in money expended \$7,383.00, and including the work, cost about \$11,000."

From other memoranda we learn that Nov. 8, 1765, George Jacob Kern, who had the custody of the alms money, paid £2. 4s. 8d. to Jacob Mickley, the elder, his successor. On December 17, 1766, Jacob Mickley paid £1. 6s. to his successor as alms-surveyor, John Schadt. On the same date, the church account was examined, and no claims were found against the congregation, but all debts were paid. This was signed by Adam Deshler, Michael Newhard and Rev. Gros.

In 1767 the four congregations purchased a house and six acres of land, situated in what was called "Moyer's Valley," for use as a parsonage. The cost of this was one hundred and fifty-two pounds, Pennsylvania Currency (\$345.67). Egypt's share was one-fourth, or thirty-eight pounds. In addition to this there was spent upon the parsonage £31. 13s. 4d., of which Egypt's share was £7. 18s. 4d. Adding to this 2s. 6d. for writing the agreement, made the total for this congregation amount to £46. 10d. From an old account book of the congregation we find that this amount was made up as follows:

	£	s.	d.
Peter Burkhalter.....	4	0	0
George Jacob Kern.....	4	0	0
Johannes Schad.....	2	12	6
Christoph Schneider.....		15	6
Adam Deshler.....	3	4	0
Peter Deshler.....		17	6
Jacob Mickly, Jun.....	2	10	0
Peter Kohler.....	3	4	0
Jacob Kohler, Sen.....		5	0
Jacob Kohler, Jun.....	1	15	0
Ulrich Flickinger.....	1	3	0
Jacob Mickly, Sen.....	2	5	0

	£	s.	d.
Nicolaus Mark.....		17	6
Peter Steckel.....	3	0	0
Jacob Schreiber.....	2	10	0
Nicolaus Allemann.....		12	6
Jacob Flickinger.....	1	0	0
Peter Flickinger.....		9	0
Jacob Moritz.....		3	0
Michael Neuhart, Sen.....	1	2	0
Michael Neuhart, Jun.....		10	0
Johannes Moritz.....		4	6
Nicolaus Draxel.....	2	0	0
George Leibenguth.....		5	0
Johannes Hoffmann.....	2	10	0
Jacob Miller.....	1	0	0
George Koehler.....		13	0
Engelbert Hoffmann.....		16	6
George Flickinger.....		4	0
Bastian Miller.....		5	0
Martin Mickly.....		2	6
Christoph Kern.....		3	0
Peter Siegfried.....		3	0
Frederick Neuhart.....		1	6
Peter Neuhart.....		1	6
		<hr/>	
	45	5	0
Peter Burkhalter added.....		15	10
		<hr/>	
Total Receipts.....	£ 46	0	10

The above was signed, May 29, 1771, by J. D. Gros, Abr. Blumer, Michael Neuhart, Jacob Mickly, Jacob Miller and Nicolaus Marck.

In this year, 1767, Paul Balliet represented this charge as a delegate at the meeting of Coetus, and it is recorded that ten shillings was paid him to ride to Coetus, presumably for his expenses.

In 1768, Rev. Gros was Secretary of Coetus and reported a membership of twenty families at Egypt, having baptized nine, and confirmed 41 in the four congregations. He adds; "In each congregation is one winter school. Two congregations are served every Lord's Day."

In 1769, Rev. Gros was President of Coetus. In that year, quoting from the minutes, is the following: "Domine Gros, who is much beloved by the Reverend Coetus as well as by his charge at Whitehall, this year received a regular call from two large congregations at Saucon and Springfield, which last year already were commended to the Reverend Fathers. Domine Gros showed

considerable inclination to accept this call, and complained especially on account of the unfitness of his present dwelling at Whitehall. He lives in a very poor building, also at a place where no wholesome water can be had: which to a minister in this country, who has nothing to drink but water, may be a chief cause for complaint, especially in the hot summer days, when through bad water one's health can easily be impaired. The delegate from Whitehall (who was Peter Roth, of Allentown) was questioned concerning this and replied, that the congregations at Whitehall, were well satisfied with Domine Gros, and that they would be sorely grieved, if they were forced to lose him. We resolved to leave this matter to the decision of Domine Gros, that he may determine for himself whether he could leave the charge which he has hitherto had, and accept the call to Saucon and Springfield. Do. Gros thereupon declared, that the separation from Whitehall would be very hard for him, because he well knew that his ministry among them had been blessed by the Lord to the good of many souls, and for the future even more was to be expected; that therefore he could not leave these congregations unless Coetus would recommend to them in his place the first capable minister whom the Reverend Fathers might send over. This request was granted in the hope that the congregations at Whitehall would see to it that their future pastor need not make such complaints."

Rev. Gros is reported in 1769, as living with his family at Whitehall, and having a membership of 34 families and baptized 16 at Egypt, and confirmed 30 in the whole charge.

In the Coetus records of 1770, it is stated that the resolution of the previous year in regard to the four congregations served by Domine Gros was confirmed. The resolution is as follows: "That, because Domine Gros goes to Saucon and Springfield, the congregations which he leaves shall be supplied by the first capable minister who may be sent to us by the Christian Fathers, in order that this vineyard, so prone to turn into a wilderness, may not again, from want of cultivation, be entirely destroyed and become unfruitful."

In 1769, it is recorded that the share of Egypt congregation towards the pastor's salary was 18 pounds, 15 shillings (\$50.00). In 1770, Rev. Gros reported at Egypt, 36 families, 10 baptized, and 45 confirmed in the whole charge. His salary was 70 pounds.

REV. JOHN DANIEL GROS, D. D.

John Daniel Gros was born at Webenheim, in the county of Zweibrucken. He attended the Universities of Marburg and Heidelberg, went to Holland to arrange to be sent to America by the deputies, but found the ship ready to sail, and came over without waiting for them. He took the oath of allegiance at Philadelphia, Dec. 4, 1764. The Coetus located him in White-

hall, where he labored most successfully, and the people became greatly attached to him. In 1769, he was called to Saucon, but so great was his attachment to his charge that he would not give them up until they had a pastor, as already mentioned. For a time he served both charges, although quite a distance apart. He would preach in his old charge three Sundays and the fourth Sunday in Saucon and Springfield. But in 1770, he left his old charge, giving his entire time to Saucon. In 1772, he complained to Coetus that his congregations did not pay his salary. Because of their want of love, stubbornness, neglect of church worship and failure to pay his salary, he therefore accepted the next year, a call to Kingston, N. Y., where he was pastor from 1773 to 1783. He was pastor of the German Reformed Congregation in New York City, from 1783 to 1795. He became Professor of German Languages at Columbia College, 1784-1795; of Moral Philosophy there, 1787-1795; regent of the University of New York, 1784-1787. Columbia College gave him the degree of Doctor of Divinity in 1789. He died May 27, 1812. He published the first great book published in America on moral philosophy, entitled "Natural Principles of Rectitude, a systematic treatise on Moral Philosophy," Philadelphia, 1795.

Rev. Abraham Blumer succeeded Rev. Gros as pastor of the Egypt congregation.

REV. ABRAHAM BLUMER.

Abraham Blumer was born at Grabs, then in the canton of Glarus, Switzerland, December 14, 1736. (Old Style.) At his baptism on December 19th, his sponsors were Magistrate David Hildy, Captain General John Hildy, Catharine, wife of High Bailiff Schmidt, and Anna Blumer, wife of a relative. His father was John Jacob Blumer, minister at Betschwanden and Grabs, Switzerland, who died in 1746, and his mother was Salome Shindler, of Mollis. His grandfather, John Henry Blumer, was Deacon at Shwandi and Pastor at Grabs, and his ancestors held offices of distinction in Switzerland for generations, the genealogical tablets of the family running back to Othmar Blumer, who was Church Steward at Shwanden, in the sixteenth century. Of his four brothers, three died in military service, one as Major, one as Ensign, and one as cadet, and one died on his voyage to America.

Abraham Blumer matriculated at Basle, August 1, 1754. He was ordained June 8, 1756. He became chaplain of a Swiss regiment, in the service of the King of Sardinia, July 11, 1757, remaining in it until 1766, when, according to Rev. Dr. Good, he entered the teaching profession in his canton. He became vicar to a sickly minister and also private tutor. Rev. Mr. Planta, the pastor of the German Reformed church at London, wrote a letter, June 26, 1770, to the deputies, strongly urging his appointment. He appeared before the deputies August 22, with Rev.

Charles Lewis Boehme, and also before the classical committee, August 27, 1770. He left Amsterdam, September 6, 1770. He arrived at New York the latter part of January, 1771. He appeared before the Coetus in February, and in that month took charge of the four congregations in Whitehall charge, one of which was Egypt. In the records of Unionville church, he wrote the date of his taking charge of the congregation February 17, 1771. His first baptism at Egypt was on June 2, 1771. In October, 1771, Rev. Blumer attended the session of Coetus and reported a membership at Egypt of forty families. In 1782 he



Silhouette of Rev. Abraham Blumer.

reported 38 families at Egypt, 14 baptized, 12 confirmed and one school, with 53 pupils. In 1785 the report was very full, and gave at Egypt 44 families, 23 baptized, 14 confirmed, and one school, with 46 pupils. The yearly salary is given as one hundred pounds, with twenty pounds perquisites, and ninety-five pounds expenses.

Rev. Blumer was a well-educated man and was possessed of considerable ability and scholarship. In 1774, he received a call from the French Reformed church, of New York City, which he declined in a letter written in the French language. (See Dubb's Reformed church in Pennsylvania.) He was clerk of Coetus in 1773 and 1784, and president in 1774 and 1785. In 1785, he purchased a tract of 195 acres along the Jordan at the present "Iron Bridge," on which a house built by him still stands.

He was pastor here for thirty years, until May, 1801, when old age compelled him to resign. He retired to his home where he died April 23, 1822, at the age of 85 years, and was buried at the Jordan Reformed church. During his pastorate he baptized 2517 children and confirmed 1137. The last entry in his handwriting in the Egypt records is dated May 17, 1801.

During Rev. Blumer's pastorate, the second church was built. The cornerstone was laid June 13, 1785, and the church was dedicated June 4, 1786. The cost was £893. 0 s. 3½ d. (\$2,381.73). At the same time an organ was installed into the church at a cost of £ 154. 2 s. 9 d. (\$411.04).

Abraham Blumer.

Facsimile of Rev. Blumer's signature.

The two congregations, prior to erecting the new building, entered into an agreement, of which the following is a translation:

"This 18th of April, Anno Domini, 1785, we, the members of the Evangelical Reformed and the Evangelical Lutheran congregations, belonging to the parish of Egypt, in Whitehall township, Northampton county, in the State of Pennsylvania, have bound ourselves and agreed to erect a new stone church, 50 feet long and 40 feet broad, for joint use, and we herewith give to our joint architects, chosen for that purpose, namely, Peter Kohler, Esq., Samuel Saeger, Philip Jacob Schreiber, Adam Zerfass, Jacob Mickly and Nicholas Saeger, Sen., full power to place the above-mentioned church upon one of the most suitable spots on our joint church lands. We also bind ourselves and each other to contribute to the requisite and necessary expenses according to our ability, until the said church is built and completed, which we hereby certify to with our own signatures, on the above-mentioned day and date."

PETER KOHLER,
SAMUEL SEEGER,
JACOB MICKLY,
NICOLAUS SEEGER, SEN.,
PETER BURKHALTER,
PETER DESHLER,
GEORG KOEHLER,
JOHANNES MORITZ,
FRIEDRICH NEUHART,
JOHANNES HOFFMANN,
CHRISTIAN SEEGER,
NICHOLAS SAEGER (*Tanner*),
DANIEL KERN,
JOHANNES GROB,

PHILIPP JACOB SCHREIBER,
ADAM ZERFASS,
HEINRICH STECKEL,
JACOB MEYER,
ENGELBERT HOFFMANN,
WILHELM LAURY,
ABRAHAM HARTMANN,
JACOB KOHLER,
CASPAR RITTER,
GEORG FLICKINGER,
JACOB FISCHER,
ADAM TRAXEL,
JOHANNES STECKEL,
JACOB GEIGER,

JACOB LAUB,	CHRISTIAN TRAXEL,
MICHAEL NEUHART,	JACOB FLICKINGER,
THEOBALD HERZOG,	PETER MEYER,
ADAM DESHLER,	JACOB STECKEL,
DAVID NEUHART,	PETER KERN,
JOHANNES SCHANTZ,	GEORG REMELY,
JACOB KERN,	PHILIPP ROTH,
PETER BURKHALTER, JUN.,	NICOLAUS TRAXEL,
JOHANNES MEYER,	JOHANNES KOCHER,
JOHN KERN,	SEBASTIAN MUELLER,
GEORG SCHAD,	MICHAEL RINGER, SEN.,
CHRISTOPH KERN,	HEINRICH JEHL,
JACOB SHANTZ,	ANDREAS SIEGFRIED,
ADAM SCHEURER,	NICOLAUS HERZOG,
JACOB SEEGER,	JACOB HARTMANN, JUN.,
JOHANNES SCHAD,	CHRISTIAN BERTSCH,
MICHAEL NEUHART, JUN.,	HEINRICH BIERY,
PETER NEUHART,	ANDREAS FUCHS,
PETER HOFFMANN,	ANDREAS JEHL,
PHILIP KNAPPENBERGER,	LORENZ RUCH,
JACOB MUELLER, SEN.	MARTIN MICKLY,
HEINRICH RUCH,	GEORG JACOB SCHNECK.

ABR. BLUMER, *Minister*.

JOH: CASPAR DILL, *Minister*.

The laying of the cornerstone of the new church took place June 13, 1785, at which time sermons were preached by Revs. Blumer and Shellhard, before a large assemblage of people, and a copy of the following resolutions was placed in the cornerstone: "As we, the Evangelical Lutheran and Reformed congregations in Whitehall township (otherwise called Egypt), have agreed to build a house of God for our common use, therefore have we drawn up the following articles:

I.

No minister shall be admitted into the church, who is erroneous in doctrine, or is scandalous in conduct, or who was not lawfully called to the ministry.

II.

Both congregations shall have an equal right and share in this church.

III.

In order to guard against misunderstanding and dispute, it is established, with the approbation of both congregations, that none shall obstruct the other in the service of God, but each shall hold justly to its alternate time.

IV.

All repairs, which shall become necessary to this house of divine worship, shall be paid jointly.

V.

The consistories of the congregations, and the pastors chosen, shall conduct the congregations to the best of their abilities, and keep in order the accounts pertaining to the church.

Done this 13th of June, 1785, and signed with our own signatures, by us, the Architects, Elders and Deacons of both congregations, on the day on which the cornerstone was laid."

PETER KOHLER,	SAMUEL SAEGER,
PH. JACOB SCHREIBER,	ADAM ZERFASS,
JACOB MICKLY,	NICHOLAS SAEGER,
MICHAEL NEUHART,	NICHOLAS HERTZOG,
MICHAEL NEUHART, JUN.,	JACOB LAUB.
JOHN HOFFMAN.	

ABR. BLUMER, *Pastor.*

JOH: CASPAR DILL, *Pastor.*

The treasurers of the two congregations, Peter Burkhalter, Esq., and Samuel Saeger kept accurate and detailed accounts of all receipts and expenditures. An assessment was laid upon each member, according to his means, which amount he was required to pay. The members of the Reformed congregation were assessed as follows:

Peter Kohler, Esq., £ 29; Peter Burkhalter, Esq., £ 29; John Hoffman, £ 25; Jacob Mickly, £ 22; Jacob Kern, £ 22; Adam Deshler, £ 22; Elizabeth Steckel, widow of Peter Steckel, Henry Steckel and John Steckel, £ 22; Philip Jacob Schreiber, £ 20; Jacob Kohler, £ 18; Peter Kern, George Remely and Jacob Miller, Sen., each £ 16; Martin Mickly and John Schad, each £ 15; Nicholas Traxel, £ 14; Peter Deshler, Peter Newhard and Philip Roth, each £ 13; Frederick Newhard, George Schad and Henry Biery, each £ 12; Michael Newhard, Jun., John Moritz and Jacob Flickinger, each £ 11; George Flickinger, £ 10; Christopher Kern, £ 8, 10 s.; Peter Meyer, £ 8; Andrew Siegfried, £ 7, 10 s.; Adam Traxel, Daniel Kern, Engelbert Hoffman and David Newhard, each £ 7; John Grob and Jacob Hartman, each £ 5, 10 s.; Michael Newhard, Jacob Steckel and John Kocher, each £ 5; Peter Hoffman and Sebastian Miller, each £ 4; Martin Meyer, £ 3, 10 s.; Jacob Meyer and Martin Graff, each £ 3; Christian Traxel, £ 1. 10 s.; George Hartman, £ 1. 2 s. 6 d.; Jacob Geiger, £ 1; John Kern, Abraham Hartman and Andrew Keck, each 15 s.; Philip Faust, 7 s. 6 d.; and Adam Kern, 3 s. The total contribution of the Reformed members amounted to £ 545. 2 s. 6½ d.

The members of the Lutheran congregation were assessed as follows:

George Koehler, £ 25; Samuel Saeger, £ 22; Christian Saeger, £ 22; Lorenz Ruch, £ 14; Conrad Leisenring, £ 12; John Meyer,

£ 11; Nicholas Saeger, Sen., £ 10; Adam Zerfass and Andrew Fox, each £ 9; Adam Scheurer, £ 8. 10 s.; Caspar Ritter, Christian Bertsch and Theobald Herzog, each £ 8; Jacob Laub's Executors and Adam Miller, each £ 7. 10 s.; Michael Ringer, Sen. and Jacob Kretschman, each £ 7; Nicholas Saeger (son of Christian Saeger) and Andrew Jehl, each £ 6; Nicholas Herzog, Jacob Saeger, George Helferich and Jacob Wolf, each £ 5; Henry Ruch, £ 4; Henry Jehl, £ 3, 10 s.; George Jacob Schneck and Michael Deiber, each £ 3; William Laury, Peter Reng and Jacob Shantz, each £ 2; Sybilla Leisenring, widow of Conrad Leisenring, Sen., contributed £ 2; Philip Knappenberger, £ 1. 17 s.; Michael Ringer, Jun. and George Miller, each £ 10. 10 s.; Michael Zellner, £ 1. 2 s. 6 d.; Margaret Meyer, widow of Nicholas Meyer, contributed £ 1; Michael Miller, John Schantz and Philip Kurtz, each 15 s.; Jacob Fischer, 10 s.; and George Hausser, 3 s. 9 d. The total contribution of the Lutheran members amounted to £ 262. 17 s. 4 d.

These assessments were paid in installments, and interest was collected upon overdue installments. Upon the occasion of the cornerstone laying, on June 13, 1785, there was collected £ 11. 12 s. 4 d. On June 16, 1785, ten pounds alms money was received from the Reformed congregation. Contributions from non-members were received as follows:

	£	s.	d.
Christian Gilbert, of Lowhill Township.....		7	6
Caspar Thomas, of Lowhill Township.....		3	9
Abraham Duffield & Longstreet.....		7	6
Gottfried Knauss, of Northampton Parish.....	1	2	6
Nicholas Marcks, formely a member of this Parish, now in-----		10	0
John Miller, carpenter, of Allentown.....		7	6
Jacob Buchman, of Lehigh Township.....	1	16	0
John Henry Geiger, of Heidelberg Township.....		7	6
Peter Ealer, Esq., Sheriff of Northampton County.....		15	0
Conrad Ihrle, of Easton.....		10	0
Adam Heberly, of Jordan Parish.....	1	5	0
Conrad Marcks, of Northampton Parish.....		10	0
Theobald Schaffer, of Lehigh Township.....	1	0	0
Peter Kuntz, of Lehigh Township.....		10	0
John Roth, of Northampton Parish.....		7	6
John Lichtenwalder, of Jordan Parish.....		15	0
Carl Beyer, Doctor, of Kutztown.....		17	7
Joseph Bossner, shopkeeper.....		7	6
Carl Hornberger, of Lynn Township.....		7	6
Jacob Kolb, of Northampton Parish.....	1	0	0
David Deshler, of Northampton Parish.....	2	5	0
John Loeser, now of Egypt Parish.....		9	0
Adam Deshler, of Northampton Parish.....	1	4	0
Michael Kolb, of Northampton Parish.....	1	10	0
Total.....	£ 18	15	4

On June 4, 1786, at the dedication of the church, there was collected £ 26. 2 s. 6 d.

In addition to this, the Reformed congregation collections (Allmosen) amounted to £ 8. 17 s. 8 d.; that of the Lutherans to £ 4. 11 s. 5 d.; and nails were sold amounting to £ 5. 1 s. 2 d., thus bringing the total receipts to £ 893. 3½ d.

The expenditures in building the church were as follows:

The board and lodging of the carpenters, masons, quarrymen and mortar-carriers at 15 pence per day, the account of which was kept by Conrad Schneider, the schoolmaster, and which was furnished by Jacob Mickly, Henry and John Steckel, Peter Kohler and John Hoffman, amounted to £ 117. 3 s. 2 d.

The master joiners, John Miller and George Jacob Newhard, agreed to do the carpenter work for £ 200, Pennsylvania Currency. The total cost of the carpenter work, including interest on the payments, amounted to £ 224. 11 s. 3½ d.

Nicolaus Ott, of Allentown, agreed to do the mason's work for £ 89. 5 s., Pennsylvania currency. The total paid him, including interest, was £ 90. 9 s.

The smith's work was done by Peter Kern, of Whitehall township, at the rate of 14 pence per pound. The total paid him for iron supplied, tools sharpened and interest, was £ 88. 11 s. 10 d.

The shingles were purchased from Eyre and Wever, of Philadelphia, and cost £ 38. 5 s. 6 d.

The boards were of white fir, pitch fir, white pine and oak, and were purchased from Christian Wirth, Jacob Mickly, John Hoffman, Michael Strohl, Michael Ohl, of Penn. township, Abraham Duffield, George Gilbert, Abraham Sterner, John Moritz and Peter Schneck, and the total cost was £ 76. 19 s. 9 d.

To the following quarrymen, mortar carriers and laborers, namely, John Merkel, John Schanz, John Hoffman, Solomon Ringer, Dietrich Hartman, Christian Kaesebauer, John Meyer, Abraham Hartman, John Loeser, Jacob Hauck, Daniel Roth, Jacob Kraft, Michael Zoellner, Conrad Naas, John Kern and John Kohler, at three shillings per day, was paid £ 57. 19 s. 1 d.

The nails were bought of Wister & Co., in Philadelphia; Gottfried Roemelt, in Bethlehem; Wm. Gibbs & Co., in Philadelphia; John Richards, in Philadelphia; Christian Heckewelder and Abraham Levering, in Bethlehem; and Peter Rhoads, in Allentown, and cost £ 31. 18 s. 3 d.

The paint was purchased from Henry Epple and others in Philadelphia, and cost £ 14. 18 s. 11 d.

The glass, bought in Philadelphia and Bethlehem, cost £ 24.

The lime, bought of Samuel Saeger and Theobald Herzog, cost £ 2. 13 s. 4 d.

For hair, bought of Philip Roth, Adam Zerfass, Simon Dreisbach, Samuel Saeger and Thomas Mowharter, was paid £ 1. 2 s. 6 d.

For the sawing of wood by Peter Kohler and Jacob Shantz, and of laths, by Frederick Beck, of Lehigh township, was paid £ 22. 4 s. 2 d.

For brandy, was paid £ 14. 12 s. 6 d.

Among the miscellaneous expenses, were; 3 s. 9 d. for a white pint bottle, put in the cornerstone; £ 2. 16 s., for 1600 bricks of Charles Colver, of Bethlehem; £ 1. 15 s. 9 d., for travelling expenses of Henry Epple, of Philadelphia, son-in-law of Peter Burkhalter, Esq., who painted the pulpit, altar, &c., without charge; £ 1. 2 s. 6 d., to Andrew Leisenring & Co. for the customary "Trinkgeld," for the carpenter apprentices; for Linseed, £ 11. 14 s.; to Jacob Strein, for keeping all the accounts, £ 5. 3 s. 10 d. Total £ 87. 11 s.

The total expenditures amounted to £ 893. 3½ d.

On August 9, 1801, the accounts were closed and signed by Rev. Abraham Blumer; Peter Burkhalter, Trustee, Elder and Treasurer; Philip Jacob Schreiber, Trustee, Elder and Architect; Jacob Mickly, Architect; Peter Kohler, for his father Peter Kohler, deceased; and Michael Neuhard, Nicholas Kern and Jacob Meyer, Deacons, for the Reformed congregation; and by Rev. John Casper Dill; Nicholas Saeger, for his father Christian Saeger, deceased, a former Trustee; Nicholas Seeger, Trustee; Nicholas Seeger, for his father Samuel Seeger, deceased, Architect and Treasurer; Adam Zerfass and Nicholas Seeger, Architects; Nicholas Saeger and Caspar Ritter, Elders; and George Ringer, John Saeger, George Keim and George Smull, for the Lutheran congregation.

The Reformed congregation contributed to the cost of the organ, £ 71. 8 s. 2 d., which was contributed by the same persons who contributed to the cost of the church, with the addition of Peter Burkhalter, Jun., John Kohler and Peter, son of Jacob Kohler.

The Lutherans gave £ 28. 15 s. 4 d., contributed by the same members previously mentioned, with the addition of George Smull, Adam Knappenberger and Jacob Musgenung.

Others who contributed were: Gottfried Knauss, Daniel Roth, John Roth, Jun., Conrad Marcks, Peter Schoener, John Roth, Sen., George Frederick, Nicholas Fox, Michael Kolb, George Schreiber, Stephen, Frederick and Henry Snyder, David and Adam Deshler, George Miller and George Yund, of the Northampton parish (Allentown); George Seem, Frederick Hauer, Sen., Daniel Schwarz, Simon Dreisbach, George Riess, Andrew and George Lilly, Adam Heckman, Conrad Kreider, John Siegfried, Michael Bieber, Adam Schoener, Frederick Kleppinger, George Edelman, Christian Hartman, Anton Kleppinger, Michael Keiper, George Haas, Frederick Kratzer, Henry Beil, Philip Faust and Adam Laubach, of Allen township; Nicholas Balliet, Jacob Wirth, Jacob Fenstermacher, Henry Beyer, John Baer,

Martin Andreas, Michael Remaly, Peter Siegfried and Jacob Baer, Jun., of Union parish; Jacob Buchman, Conrad Herman, John Seeger, John Bachman, John Alspach, Conrad Reiswig, Abraham Leyenberger, John Heuckly, Peter Mufly, Valentine Ahnewald, Theobald Schaeffer, Peter Kuntz, Adam Sold, John Schneider and John Gann, of Lehigh township; John Miller, Anton Schaeffer, Caspar Hunsicker, John Wassum and John Keck, of Heidelberg township; William Meyer, George Meyer, Peter Traxel, Jun., Daniel Traxel, Adam Heberly, John Meyer, George Frederick Knauss, John Lehr, Peter Lehr, Michael Schneider, Lorenz Guth, Nicholas and David Meyer, Peter Guth and John Helferich, of Jordan parish; Nicholas Bachman, of Lynn township; Peter Mertz of Longswamp; Peter Ealer, Sheriff, and Conrad Ihrle, of Easton; John Balliet, Jacob Dinky and Leonhard Fischer.

The total cost of the organ was £ 154. 2 s. 9 d., of which £ 145 was paid to the builder, Dannenberg, of Lititz, £ 3 to his son Samuel, for the usual "Trinkgeld," and the balance for the hauling of the organ from Lititz, board of two organbuilders, postage, etc.

In 1787, a schoolhouse was built, costing £ 100. 6 s. 2 d., to which the Reformed side contributed £ 71. 10 s. 8 d., and the Lutherans, £ 28. 15 s. 6 d.

John Hartman, of Upper Milford, received £ 2. 10 s., for building the cellar walls; John Heyberger, of Upper Milford, received £ 8. 10 s. for the mason work; George Jacob Newhard, of Allentown, received £ 24. 18 s. 3 d. for building the two-story log schoolhouse; John Leyenberger, of Lehigh township, received £ 8 for the shingles; the boards cost £ 22. 8 s. 9 d.; paint, glass, nails, etc., £ 10. 11 s. 1 d.; lime, £ 1. 16 s. 2 d.; linseed-oil, £ 1. 9 d., and miscellaneous expenses were £ 8. 12 s. 10 d.

Out of 124 feet of lumber, 100 feet of which was bought of John Moritz and 24 feet given by Jacob Mickly, a writing table and two benches, for the schoolroom were made, without charge, by Philip Jacob Schreiber and Peter Deshler.

When the first schoolhouse at Egypt church was built, or who the first schoolmaster was is unknown. From the records we find, however, that John Carl Shribeler, was schoolmaster from 1774 to 1776. Conrad Schneider was schoolmaster and led the singing in 1785, but as he was no organist, he was requested to resign in 1786, and Jacob Strein became organist and school-teacher. He resigned in 1804 and removed to Lancaster. His successor was Henry Hemsing, of Hamburg, who served until 1810, when Adam Gilbert succeeded him. He was succeeded in 1822 by Theodore Storb, who served several years and then removed to Montgomery county. He was followed by John Daniel Eisenbraun, who served till 1829. Christian Schick then served until 1836, when John Bernd became organist and school-teacher. He resigned in 1846 and was succeeded by Francis G.

Berndt, who served for 41 years, until 1887. He was succeeded by Robert A. Benner, who died in 1901. His successor, William H. Snyder, was elected February 9, 1902, and still holds the position.

In 1801 the four congregations sold the parsonage and land purchased in 1767 and bought a house and 25 acres of land from Michael Kern.

REV. JOHN GOBRECHT.

Rev. John Gobrecht, son of Rev. John Christopher Gobrecht, who became the successor of Rev. Blumer, was born in Lancaster county, December 10, 1773. He studied under Melsheimer, Stoeck and Hendel. He is said to have been of a peculiarly mild and affectionate disposition, and was greatly beloved by all who knew him. He lived on a farm but a short distance from here, on the road to Ballietsville. He was pastor at Egypt for thirty years. The last entry in the record book in his handwriting is dated February 15, 1831. He died March 5, 1831, and is buried here in the churchyard.

His first wife was Hannah Troxel, who died March 12, 1819, aged 32 years, 5 months and 7 days, leaving eight children. He married a second time a Mrs. Hall, with whom he had two children.

His successor in the pastorate was Rev. Joseph S. Dubbs.

REV. JOSEPH S. DUBBS, D. D.

Joseph S. Dubbs was born October 16, 1796, at the family homestead, in Upper Milford (now Lower Milford) township, Lehigh county, Pa. He was the youngest son of Daniel Dubbs and his wife Elizabeth, a daughter of Martin Schwenk, of Montgomery county. His grandfather, Jacob Dubs, a native of the parish of Birmansdorf, near Zurich, came to America in 1732 and secured from the Penn family a tract of land on one of the branches of the Perkiomen Creek, where he erected a small forge and engaged extensively in the manufacture of guns and agricultural implements. His wife, Veronica, was the eldest daughter of John George Welker, who appears to have speculated extensively in land. The business which Jacob Dubs founded, was enlarged by his only son, Daniel, who in course of time erected a group of rustic industries. Besides the forge he owned a mill, saw mill, oil mill, cutlery (schleifmuehle), tannery and a large farm. He was the first to build a brick house within the limits of Lehigh county, the brick for the building being manufactured on his own land. He was for many years an elder of the Great Swamp Reformed church, and of his six sons five became elders and one was a minister of the Gospel.

Joseph, the subject of this sketch, early acquired considerable mechanical skill, but also manifested talent in other directions. He took naturally to music and learned to play on several instru-

ments; so that he was able to earn a part of the expenses of his education by conducting singing schools. For some time, he attended a Quaker school in Chester county, for the purpose of becoming more familiar with the English language.

Having determined to prepare himself for the ministry, he placed himself under the care of the Rev. F. L. Herman, D. D., who prepared many candidates for his profession. The school which he conducted was popularly known as the "Swamp College." For four years, he was under Dr. Herman's instruction, and in 1822, was licensed to preach the Gospel, with special authority to administer the sacraments. In September, 1823, he was regularly ordained.

During this period occurred the division, which led to the organization of the Free Synod of Pennsylvania. Though ordained by this body he always regretted the division and took the lead in the measures which led to reunion. In 1836, he was the chairman of the commission by which this work was accomplished.

His first charge consisted of the Windsor and Weiss churches, in Berks county, of which he assumed the pastorate in 1822. In 1824 the Eppler's church, and in 1826 the Hain's church were added to the field.

Dr. Dubbs was warmly attached to his first charge, but it proved exceedingly laborious. His churches were situated almost in a straight line for a distance of almost thirty miles. In reaching his most distant appointments he was compelled to cross three streams, the Schuylkill, the Antelauny and the Tulpehocken. There were no bridges over these streams in those days, and in winter he was often compelled to cross them at the peril of his life.

In 1831, he accepted a call from this charge in Lehigh county, consisting of the Allentown, Egypt, Union and Jordan churches. There had been four candidates for the pastorate of this charge, and at first there was some disagreement, particularly in Allentown, where a second congregation was organized, which after three years returned to the parent body. The first baptism recorded by him at Egypt is dated August 28, 1831. Dr. Dubbs remained pastor of the entire charge until 1861, assisted in Allentown, in later years, by his son, Alfred, and the Rev. C. R. Kessler. At various times, he also preached at Rittersville, Cedarville and Morgenland. After retiring from the Allentown church in 1861, he continued to preach to the other congregations of his charge until 1868, when he resigned and removed to Allentown, where he lived in retirement until his death, which occurred April 14, 1877.

The honorary degree of Doctor of Divinity was conferred upon him in 1866, by Franklin and Marshall College.

Dr. Dubbs was twice married; the first time to Susan Getz, a daughter of Nicholas Getz, of Berks county; the second time

in 1837, to Mrs. Eleanor Murphy, a daughter of David Lerch and his wife Eleanor Jones. By the first marriage he had three children; Alfred, who became a minister and is well remembered, and two daughters who were respectively married to Owen L. Schreiber and James O. Shimer. By the second marriage he had two sons, Joseph Henry, who has been for many years a professor in the college at Lancaster, and a prominent historian of the Reformed church, and Silas, who died in childhood.

A leading trait in the character of Dr. Dubbs was supreme regard for the demands of duty. Nothing could induce him to miss an engagement and he kept the records of his ministry with the utmost care. He preached over eight thousand sermons; baptized 7,065 infants and adults; attended 2778 funerals; and solemnized 2,176 marriages. In the general affairs of his denominations, he took a profound interest; and at a meeting of the Classis of East Penna. prepared and offered the resolution which finally led to the preparation of the "Order of Worship." In an extant letter the late Dr. Schaff calls him "the father of the German hymn book" because he first suggested its publication. Socially he was unusually genial and for many years was the friend and adviser of his people in secular no less than in religious affairs. Few ministers have been regarded and remembered by their people with such profound affection.

REV. SAMUEL A. LEINBACH, A. M.

On the 22nd of September, 1867, Rev. Samuel A. Leinbach, A. M., preached his first sermon in Egypt church, and in 1868 was elected pastor of the congregation. Rev. Leinbach, is the youngest son of the late Rev. Thomas H. Leinbach, of the Tulpehocken charge, in Lebanon county, who had been a fellow student and a life-long friend of the Rev. Joseph S. Dubbs, D. D. Rev. Leinbach was educated in the public schools, the Myerstown Academy, Swatara Institute, Franklin and Marshall College, where he graduated in the class of 1864, and the Mercersburg Theological Seminary, where he completed his course in the spring of 1867.

"Father Dubbs," as he was fondly called by his parishioners, had served the Egypt Reformed congregation for a period of 37 years, when, on account of the infirmities of age, he resigned, recommending Rev. Leinbach as his successor, and giving him his kindly help and hearty support. On the 2nd of February, 1868, Rev. Leinbach preached his introductory sermon, selecting for his text Hebrews, 13th chapter and 17th verse. A committee appointed by the East Pennsylvania Classis, consisting of Revs. Drs. J. S. Dubbs, Strassburger and Loose, installed him into the pastorate, in the month of May, the latter preaching the sermon. Rev. Leinbach was then in his twenty-fourth year.



REV. SAMUEL A. LEINBACH, A. M.

Services were now held regularly, every two weeks, instead of every four as had been the custom, but Rev. Leinbach having two vacant Sundays in a month, and eager for more work, was requested by the Classis to preach in the Public School Building, in the growing town of Slatington, with a view of gathering material for a congregation in that place. After one year's service he retired to make room for another brother, by whom an organization was effected, which soon became self-supporting and is now in a very flourishing condition.

For a number of years he also assisted the Rev. Dr. Wm. R. Hofford, in preaching to an unorganized congregation in the Public School Building at Coplay, the place of his residence. Largely through his labors, with the aid of B. S. Levan, Superintendent of the Lehigh Valley Iron Company and Owen L. Schreiber, a son-in-law of Rev. Dubbs, a congregation was organized and Rev. Leinbach chosen as its pastor. A neat church was erected and dedicated on June 15, 1873, and being a daughter of the Egypt church, it was added to the charge. In the year 1869 he also held services in Laury's schoolhouse, and succeeded in organizing a congregation, of material mostly belonging to the Egypt church. This congregation was organized on the 12th of May, 1872, and on Sept. 14, 1874, the so-called Miller's church was dedicated. This congregation was also added to the Egypt charge, so that it consisted of three congregations, which Rev. Leinbach served to the end of his pastorate, preaching his last sermon in the charge on December 23, 1883.

After having served the charge for a period of sixteen years, he resigned January 1, 1884, to accept a call from the Leesport charge, near Reading. During his pastorate in Egypt, he baptized about six hundred, officiated at 356 funerals, married 146 and confirmed 384. Twelve of those confirmed by him became ministers of the Gospel, and five others were influenced by him to study for the ministry. There are comparatively few congregations, if any, from which such a large number of ministers of the Gospel have come. During his pastorate in 1874, the church building was remodelled and re-dedicated on November 11, 1874. Rev. Leinbach now resides in Reading.

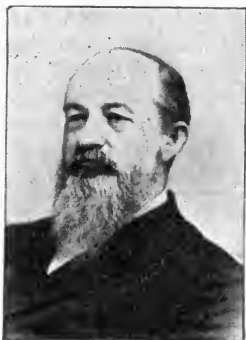
REV. WM. R. HOFFORD, D. D.

The late Rev. William R. Hofford, D. D., was elected pastor on December 15, 1883, and entered upon his duties January 1, 1884. Rev. Hofford, the son of Joseph and Sarah Hofford, was born May 8, 1833, in Upper Saucon township, Lehigh county, and confirmed October 12, 1850, in Zion's Reformed church, Allentown. His preliminary education was obtained in the public schools, qualifying him to become a teacher in a district school.

In 1851, he was admitted as a scholar in the Allentown Seminary; in 1855, he was graduated in Franklin and Marshall



REV. JOSEPH S. DUBBS, D. D.



REV. WM. R. HOFFORD, D. D.



REV. GEO. P. STEM.

College, Lancaster; and in 1857, in the Theological Seminary, at Mercersburg, Pa. After his graduation, he accepted the appointment of teacher of Latin and Greek in Cumberland Valley Institute, Mechanicsburg, Pa., which position he held for several years. He was licensed May 12, 1858, to the Gospel ministry. For one year he filled the position as teacher of Ancient Languages in the Allentown Seminary. He subsequently became principal and continued in this service to 1864. He was ordained and installed February 1, 1863, as pastor of Lower Saucon congregation. In the following year, Williams township congregation was added to his charge, and he continued to serve these two congregations until 1869. He supplied the congregation at Freemansburg, from May 1, 1869 to September 29, 1872, and also South Whitehall, from May 3, 1863. In 1867, he was elected professor of Latin Language and Literature in Muhlenberg College. In 1868, he was elected President of Female College in Allentown, which he filled with credit to himself for five successive years. In 1883, he was called to the Egypt charge, which he served until the close of his life, a period of seventeen years. He preached his last sermon on the 5th of November, 1900. After suffering several years, with rheumatism, his ailment finally culminated in apoplexy. He died January 31, 1901, at the age of 67 years, 5 months and 23 days. The funeral service was held February 4th, and his mortal remains were buried in Union cemetery, Allentown, Pa.

REV. GEORGE P. STEM, A. M.

Rev. George P. Stem, a son of the late William and Eliza Kemmerer Stem, was born at Cherryville, Northampton Co., Penna., and spent his boyhood at Stemton, Pa., now a part of the Borough of Alliance, where his father was interested in the Stemton Car Works.

He received his early education in the public schools of Stemton, the Weaversville Academy, under Prof. Edward Kummer, and the Preparatory Department of Muhlenberg College. Entering the College as a freshman, September, 1882, he continued his studies here until the end of the Junior year, entered the Senior Class of Franklin and Marshall College, Lancaster, Pa., September, 1885 and graduated in June, 1886.

He engaged in the profession of teaching, and for two terms taught the Grammar School, at Slatington, Pa.

He entered the Eastern Theological Seminary at Lancaster, Pa., the opening of the fall term, in 1888, graduating in May, 1891, and was examined and licensed by Lehigh Classis. Having received and accepted a call from the Littlestown charge, Gettysburg Classis, he was ordained and installed as pastor on the evening of July 5, 1891, by a committee consisting of Rev. J. C. Bowman, D. D., Rev. W. E. Krebs, D. D. and Rev. F. C. Lindaman. His

pastorate of nearly eight years marked an increase in church membership, benevolent contributions and improvement of the parsonage and church building.

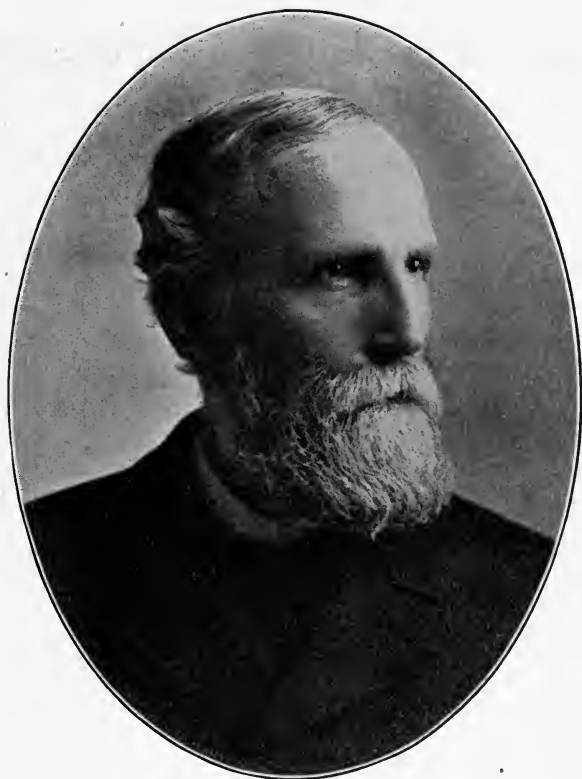
Rev. Stem became the assistant to the late Dr. W. R. Hofford, by whom he had been confirmed at the Mickley's church, and upon his death became his successor of the Egypt charge, consisting of the Egypt, Miller and Cementon congregations. He was installed as pastor, Trinity Sunday, June 2, 1901, by the Rev. S. G. Wagner, D. D., Rev. A. R. Bartholemew, D. D., and Rev. T. J. Hacker, D. D.

During the pastorate of Rev. Stem, the evening communion and English services were introduced, as also the envelope system, and 100 hymn books procured for the use of the congregation. The offerings of the charge for benevolence were doubled. The extensive church improvements are described in detail under another head.

In June, 1891, he married Elizabeth Laubach, daughter of the late Adam and Caroline Laury Laubach. Three children were born to them, Laury George, Karl Kemmerer and Caroline Laubach Stem.

REFORMED PASTORS AT EGYPT CHURCH, 1734-1908.

JOHN PHILIP BOEHM.....	1734
JOHN HENRY GOETSCHIUS.....	1736-1739
JOHN PHILIP BOEHM.....	1741
JOHN CONRAD WUERTZ.....	1742-1744
MICHAEL SCHLATTER.....	1747
JOHN PHILIP BOEHM.....	1749
JOHN JACOB WISSLER.....	1752-1754
UNKNOWN.....	1754-1764
JOHN DANIEL GROS.....	1764-1770
ABRAHAM BLUMER.....	1771-1801
JOHN GOBRECHT.....	1801-1831
JOSEPH S. DUBBS.....	1831-1868
SAMUEL A. LEINBACH.....	1868-1883
WILLIAM A. HOFFORD.....	1884-1901
GEORGE P. STEM.....	1901-



REV. J. D. SCHINDEL, D. D.

History of the Lutheran Congregation of Egypt Church.

BY REV. J. D. SCHINDEL, D. D.

A sketch of the Lutheran congregation, of Egypt Church, can not well be presented without at least a reference to the locality of the church, Egypt itself, with its extremely interesting history. Nor would it be just to make no mention of the sister Reformed congregation which occupies at this time, 1908, and has occupied, in peace and harmony, with the Lutheran congregation, the three Union Church buildings for over one hundred and forty-four years. So also we can simply allude to the erection of the three church buildings and their repairing and remodeling from time to time, up to this date. The same is true with the organists, organs, school-houses, schools, improvements to the burial grounds, the acquisition of the land belonging to the church, and a great many other matters of interest and importance. A separate sketch is necessary for these and we must confine ourselves to the history of the Lutheran wing of the Egypt Church.

As is only too frequently the case, the records of the Lutheran congregation here, were also found to be very meager and incomplete. The earliest communion list found, bears the date 1803, 18th Sunday after Trinity. It is stated that the communion was held in "the Organ Church, in Whitehall." Because the Egypt Church had in its use a pipe organ, it was often called the "organ" church. At this communion, administered no doubt by Rev. John Caspar Dill, who was then the regular pastor, there were (32) thirty-two communicants. In this list of thirty-two communicants, we find the names of three Nicholas Saegers; they were, Nicholas Saeger, Esq., Nicholas Saeger, Jr. and Nicholas Saeger, the son of Samuel Saeger. There is also on hand a record of baptisms from 1778 to 1843. The Reformed congregation of Egypt has such a record which goes back to 1734. This book for baptisms was presented to the Lutheran congregation by Mr. Christian Bertsch, on November 27, 1784. Mr. Bertsch came into the congregation from Northampton County, where he was born

and raised. He was an active, faithful member of the congregation and was the ancestor of the different Bertsch families, who are now, and have been, connected with the Egypt Lutheran congregation for over one hundred and twenty-five years. Mr. Bertsch was born in 1756, died in 1819 and is buried at Cherryville. The first baptism recorded in this book is that of Samuel Saeger, a son of Nicholas Saeger, Esq. and his wife Barbara. He was born in Egypt, April 17, 1778 and was baptized on May 17, of the same year, no doubt by Rev. Daniel Lehman. His sponsors were Daniel Staery and wife Elizabeth.

From the most reliable records and documents, we learn that the Lutheran congregation did not exist before 1757. There were of course Lutherans in and around Egypt long before this date. The Saeger family was one of the first and most prominent. Nicholas Saeger came to Egypt from the Upper Palatinate, Germany, in 1733. His name was really John Nicholas. He was the ancestor of the Saegers still connected with the Egypt Lutheran congregation as well as of the Saegers well known in Lehigh County and Allentown. He and his immediate descendants, as the records showed, took a very active and prominent part in the welfare of the Lutheran congregation at Egypt. In 1737, already he was established and was the owner then of two hundred and fifty acres of land in the vicinity of Egypt. He died in 1762. His son Samuel was married in 1752 to Anna Eva, the daughter of Frederick Eberhard. Some of the land on which the church building of 1785 stood, was secured from Christian Saeger by exchange, and Samuel and Christian Saeger were trustees when that second church building was erected in 1785. Another pioneer, some of whose descendants are still connected with the congregation, was George Ringer. He lived within the bounds of the congregation as early as 1748. The woodland which belongs to Egypt Church, was purchased of him in 1802, half an acre of which woodland he gave the church as a present. He was a stone mason by trade. The Ruch family is another prominent pioneer family. In the old graveyard of Jordan Lutheran Church is still found at this date, 1908, a brown sandstone, in a good state of preservation, on which we find this inscription: "Here rests George Ruch, born in Alsace, Zinzendorf, in 1664. He died in the year 1769; his age is 104 years, 11 months." In connection with the organization of the Lutheran congregation of Lehigh Church, near Alburtis, Lehigh Co., Pa., we find in the year 1750 the name of George Ruch. No doubt this was the same man who was the ancestor of the Ruch family so long and so well known in the Lutheran congregation at Egypt. The family of Adam Scheurer and wife Catharine Elizabeth is also one of the early families. Their son Daniel was born October 27, 1778, and baptized November 15, of same year, no doubt by Rev. Daniel Lehman. Nicholas Hertzog and his wife Maria Catharine were the sponsors. Their

descendants are still identified with the congregation. From an old certificate of baptism the writer of this sketch saw that Rev. Theophilus Emanuel Franz baptized the later well-known John Jacob Scheurer, the son of Adam Scheurer and wife Catharine Elizabeth, on November 24, 1782, in Egypt. The Ritter family is still well represented in the congregation. As early as 1791, we find that Philip Ritter and his wife had their son John Philip, baptized on February 13th. Caspar Ritter and his wife Ottilia were the sponsors and no doubt Rev. Jacob Van Buskirk baptized the child. When the writer of this sketch took charge of this congregation, in the spring of 1888, and had completed his list of membership, he found that he had sixty-two Ritter names, most of whom are still in the congregation. The Leisenring family is perhaps the best known early family of the Lutheran congregation of Egypt Church. Johann Conrad Leisenring was the progenitor of all the Leisenrings in the United States. He came into the vicinity of Egypt evidently as early as 1771, when he purchased the Joseph Showalter farm and gave it the Leisenring name. The farm continued in that name for one hundred and thirty-five years, when it was sold. The distinguished ancestor is buried in the old cemetery at Egypt and his tombstone tells us he was born in Europe, June 29, 1727, and died near Egypt on August 14, 1781. A few of the family are still in the congregation at Egypt. The Leisenring family was intermarried with the well-known Laury family, one of whose most distinguished members was the late Hon. David Laury, of Laury's Station. From the earliest records of baptism that we have of the Egypt Lutheran congregation, found in the diary of Rev. Daniel Schumacher, the first pastor of the congregation, we take the following referring to the Laury family: "In Egypt, June 19, 1763, Jacob, son of Michael Laueri and wife Barbara. Sponsors were—Jacob Flickinger and Salome Newhard, Jacob Miller and wife Rebecca Elizabeth."

Time and space forbid any reference to the later families of the congregation, although such reference would be just as interesting and important. No doubt the early families of the congregation prior to 1765, attended service when the Reformed congregation had such, and likely, at communion seasons, they went as far as Upper Saucon, Blue Church, Macungie, Jordan or other regularly organized Lutheran congregations though at some distance from Egypt. In the records of the Blue Church, Upper Saucon, it is stated that in 1740, children were brought to this church from Egypt to be baptized. In 1757, on May 3rd, the records of the same church show that Johann Ahrenbold Eberhard, of Egypt, was married to Anna Margareta Weber, of Lower Saucon, a daughter of Frederick Weber.

The Egypt Lutheran congregation has steadily, though at times slowly, increased from its small beginning in membership until it has become one of the largest country congregations in

the county, if not in this section of the state. Though the organization of a Lutheran congregation at Cementon in 1900, took away at least one hundred of its members, yet in these eight years the congregation has again gained more than that number. The sketch of the church itself will also show the continued improvements made to the property itself, belonging to the two congregations. It is but just to say that the congregation has advanced decidedly in liberality, churchliness and we hope also in piety. The offerings for benevolence are more than four times as much as they were twenty years ago, and the congregation has always taken part in this good work of the church. As early as 1814, Rev. F. W. Mendsen, then pastor, makes record of the fact that on August 21, of that year, the congregation contributed the sum of \$29.64 for the benefit of the Orphan's Home, at Halle, Germany, after it had been greatly damaged by the ravages of war. The congregation has always stood in connection with the Ministerium of Penna. If not by any special formal action or constitutional provision, then certainly by the constant representation at the annual meetings by delegates from the congregation. As early as 1769, at the meeting of the Ministerium in Philadelphia, June 25 to 27, representatives came from Egypt to confer with Rev. H. M. Muhlenberg, so also in 1785, at the meeting held in Philadelphia, May 22 to 24, certain delegates appeared from Egypt, Heidelberg and Union Churches and asked that Rev. Schellhardt be ordained as their pastor. The request was not granted. In 1786 the request was repeated and the Ministerium declined again. Rev. Mendsen at times became indifferent and independent as to Synodical connection but when Rev. Thomas Steck became pastor at Egypt the old relation was fully re-established and has continued so ever since. In 1821 the Lutheran Conference held its meeting in Egypt Church, as also in 1840, 1868, 1875 and in 1885. In the Fall of 1885 a large Missionary meeting was held here, Revs. Drs. Mann, C. W. Schaeffer, S. A. Repass and A. R. Horne were the principal speakers. At this same meeting the woman's Home and Foreign Missionary Society, of the Ministerium of Penna, had its beginning and initial meeting. Mrs. Artman, the widow of the late Rev. H. G. Artman, Missionary to India, had returned to America, was present and took an active part in the meeting and in the organization of the society which has since been so active and accomplished so much good. The missionary spirit created by this meeting also resulted in the formation of the Egypt Lutheran Missionary Society which is still active and prosperous. This was during the incumbency of Rev. J. S. Renninger.

The congregation has also the great satisfaction of having in the ministry of the gospel a goodly number of her sons. They are, as nearly as can be ascertained, the following: Rev. Prof.

F. K. Bernd, now of Kutztown, Pa.; Rev. A. J. Long, of Stouchsburg, Pa.; Rev. J. H. Kuder, of Lehighton, Pa.; Rev. H. J. Kuder, of Siegfried, Pa.; Rev. A. J. L. Breinig, departed; Rev. C. F. Kuder, for a second time a Missionary in India; and Rev. O. S. Scheirer, of Stony Run, Pa. As will be noticed, the congregation can point to something more than ordinary in this line. Out of one of its families, the Kuder family, its three sons, John, Hiram and Calvin are in the ministry.

The history of the Egypt Lutheran congregation will become still more interesting as we follow, in regular order, the history of its successive pastors.

REV. JOHN JOSEPH ROTH.

It is claimed that Rev. John Joseph Roth, who was serving the newly organized Lutheran congregation, of Allentown, then known as Northampton, in 1763, was the first regular pastor of the Lutheran congregation of Egypt Church and had served the same until 1769. This is of course an error, for Rev. Roth died in 1764 and was buried May, 13, 1764, in the graveyard of the Blue Church, near Coopersburg, in Upper Saucon, Lehigh County. He was never a regular pastor at Egypt, but the connection of his name with the Lutheran congregation there can be accounted for in two ways. In 1763 the Indian troubles took place near Egypt. With these troubles he was largely identified, had raised a company for defence and became the captain of the same. In October of 1763, when the Lutheran Ministerium, or Synod of Penna, met in Philadelphia, he could not attend on account of these Indian troubles and was excused. His intimate connection with these troubles no doubt brought him to Egypt and vicinity. Being in the neighborhood of the Egypt Church, he may have been called upon to discharge ministerial acts frequently and was thus handed down by tradition as a regular pastor. But there is another reason that may have connected him with the Egypt Lutheran congregation. At this time, 1760 to 1763, we are reliably informed, there was an effort made to build a church in the vicinity of what we now know as Helfrich's Springs. Burials had taken place there and the old site of this graveyard remained until 1895 when it was demolished, the tombstones removed and the land taken into cultivation. The land is now owned and cultivated by Mr. Tilghman G. Helfrich, a descendant of the old Helfrich family. In the possession of Mr. Helfrich is a tombstone which bears this inscription—"Anna Catharine Miller,—born in the year 1733, died Aug. 18, 1775." This lady was a near relative of the late Joshua Miller, of Lower Catasauqua, and of the late Peter Miller, of near Mickley's, who were both of the founders of Mickley's Church, almost sixty years ago, and who were both baptized and confirmed in Egypt

Church. The preaching for this prospective church at Helfrich's Springs and the regular religious services were held in an old grist mill which still has a successor at that same place and is now owned and worked by Mr. Thomas Helfrich. But now, 1763, a Lutheran congregation was organized in the town of Northampton, Allentown, only two miles away from Helfrich's Springs. It is easily seen that the project therefore at the latter place had to be abandoned. Rev. Roth became the first pastor of this newly organized Lutheran congregation at Allentown and no doubt had preached for the people at Helfrich's Springs. Many of the families also interested in this project came from the vicinity of Egypt and went to church services there, such as the Ringers, some of the Roths, the Eberhards, Millers, Sherers Schadts and others. Coming in constant contact with Rev. Roth he appeared as their regular pastor. Besides, we know that Rev. Schumacher was at Egypt as early as 1757 and thus Rev. Roth could not have been a regular pastor there.

REV. DANIEL SCHUMACHER.

From the private record or diary of Rev. Schumacher which is now with the Archives of the Lutheran Theological Seminary, Mt. Airy, Philadelphia, we gathered many interesting and important facts. This diary was given to the writer's father, Rev. Jeremiah Schindel, by one of Schumacher's descendants, in Weisenburg, Lehigh Co., Pa. In 1754 he came from Nova Scotia, by way of New York, to Eastern Pennsylvania, where he labored until 1774. It is claimed that he was in Reading as early as 1751 and was the first pastor to begin the record of Trinity Lutheran Church of Reading. He certainly labored there in 1755-58. It is also claimed that he was licensed by the Ministerium of Penna., in 1754 which claim after proper investigation, can not be substantiated. He was not a member of the Ministerium. He came to Salzburg Church in January, 1759, as the records show. From these private records we see that he labored at Egypt as early as 1757, as already shown. In August 30, 1757 he baptized in Whitehall, Egypt, Catharine, a daughter of Hans Nicholas Koch (Kooch) and wife Anna Catharine. The sponsors were Abraham Ely and wife Catharine. On May 18, 1758, he baptized Catharine Elizabeth, the daughter of Nicholas Hertzog. According to his diary he confirmed a class of Catechumens in Egypt in 1760, one in 1762, one in 1765 and one again on Good Friday, 1767. He calls the Egypt Church the "Lehigh Church," a name given to it from the very beginning. We find no positive traces of him as serving Egypt regularly after 1767. In his diary he mentions having confirmed classes in "Lehigh Township" in 1769, 1771 and 1773. We are inclined to think that this was "Lehigh Township," of Northampton

County, or our present Cherryville or Indianland. He records a baptism from that place—"Feb. 10, 1760, *Maria Magdalena*, daughter of Andreas Schitterly and wife Catharine Margretta. The sponsors were, William Best and Regina Wannamacher." He also records the following baptisms: "In Northampton, May 21, 1758, *Maria Barbara*, a daughter of Henrich Busch and wife Anna Maria. Sponsors were Anna Barbara Schaus. This baptism was administered at Easton, Pa., and it is noted that Schumacher preached for the first time in Easton during this visit. "In Lehigh Church," that is Egypt, November 25, 1759, Johann Peter, son of Johann Peter Koch and wife Catharine, sponsors: Carl Kress and wife Juliana (Drachsel). "In Egypt," February 11, 1760, *Anna Maria*, daughter of Hans Nicholas Hertzog and wife Maria Catharina, sponsors: Christopher Baehr and Anna Maria Wirth; John Schad and Catharina Wedder. "In Egypt," Feb. 11, 1760, Johann Juerg (George), son of Juerg Ringer and wife Christiana, sponsors: Michel and wife Margretta. "In Egypt" September 7, 1760, Johann Nicholas Saeger, 3 weeks old, son of Samuel Saeger and wife Anna Eva, sponsors: Johannes Nicholas Fuchs, Nicholas Saeger, Juliana Drachsel and Margretta Hertzog. In connection with this baptism, Schumacher states that Egypt is one of his regular congregations. He served 16 congregations at this time. It is claimed that Rev. Schumacher served Weisenburg in 1757. He must have continued to serve this congregation to his end for his remains are buried in the Weisenburg Church graveyard. The many Schumacher families of Weisenburg and Lowhill are his descendants. The name is generally written now Shoemaker.

REV. JACOB VAN BUSKIRK.

Rev. Jacob Van Buskirk was no doubt the second regular pastor of Egypt Lutheran congregation. He was the son of Captain Jacob (some say Lawrence) Van Buskirk and was of Hollandish descent. This fact, later on, enabled Rev. Van Buskirk to render very valuable services to Patriarch Muhlenberg. He formed a kind of union between the Dutch of New York and the Germans of Pennsylvania. He was born at or near Hackensack, N. J., on February 11, 1739. In the years 1751 and 1752 when Muhlenberg was often in New York and Hackensack, N. J., Captain Van Buskirk was a member and also an officer of the Dutch Lutheran Church, of New York City. Muhlenberg was a very intimate friend of the Van Buskirk family. We are told that he visited them frequently and even held preaching services in their home, when they and neighboring families had gathered for that purpose. His influence no doubt induced young Van Buskirk to study for the ministry. The preparatory education of Van Buskirk was conducted by his pastor the Rev.



J. A. Weygandt. He also studied for a time at Princeton College, and finally December 31, 1760, he went to Philadelphia; and from this time on until his ordination, on October 12, 1763, he was under the care and direction of Muhlenberg himself. It is claimed that VanBuskirk was the first native born American to enter the Lutheran ministry. He was married March 15, 1764, to Anna Marie Hollenbach. His first charge was "New Hanover and Pikestown beyond the Schuylkill." In 1765 he was called to St. Michael's, Germantown. In 1769 he came to Lehigh, then Northampton County. In Allentown, then called Northampton, he served from 1769 to 1778. He also served Macungie, now "Lehigh" Church near Alburtis, Saltzburg, Milford, Upper Saucon and Egypt. In 1783 we find him in Kunkletown, Pleasant Valley, Monroe County. He came to Egypt the latter part of 1769, did not remain long, however, this time, and came back again and served the congregation a second time from 1789 to 1799. He likely left Egypt the first time in 1770 when he was followed by Rev. John George Yung who had come to Jordan in 1769.

In a letter written April 16, 1782, by Rev. Emanuel Schultze, then president of the Ministerium of Penna., to Rev. Henry Melchior Muhlenberg then living at the Trappe, Rev. Schultze says he had "received a letter from the congregation in Allen Township, Northampton County, in which they request the *continued* services of Rev. Mr. Van Buskirk." We can not determine whether Van Buskirk supplied this congregation from Saltzburg and Macungie, for he was no longer at Egypt nor at Allentown. What congregation this could have been in Allen Township is not easy to determine either. It may have been our Cherryville, as we find Van Buskirk in Kunkletown in 1783 and that is not far away from Cherryville. The same letter of Rev. Schultze states that Rev. Theophilus Emanuel Franz was serving congregations at this time not far away from Van Buskirk. Now, at this time, 1782, we know that Rev. Franz was at Jordan and Egypt. We know of a certainty that Van Buskirk was at Egypt from 1789 to 1799. In the old records of the Egypt Church is seen that it was customary for the pastor and his church council to audit the current expense account and sign their names to the same. The audit of January 1, 1801, is signed by Rev. Johann Caspar Dill and his church council. The one of October 19, 1799, for they seem to have been made only every few years, was signed by Van Buskirk and his church council, so also the audit of October 22, 1796, August 20, 1794, and September 12, 1789 were signed the same way. Before this last date we do not find these signatures, so that we can see that Van Buskirk's second term of service at Egypt extended from 1789 to 1799. Besides, in 1875 we buried Peter Eberhard, a deaf and dumb man, at Mickley's Church to which place the Eberhard family had moved after leaving Egypt. From his baptismal certificate we learned,

as also from the old record for baptisms in Egypt Church, that Peter Eberhard was baptized on September 1, 1799, at Egypt, by Rev. Van Buskirk.

So successful and acceptable was Van Buskirk's ministry in Lehigh County that when he received a call, in 1793, to become pastor of three Lutheran congregations in Bucks County, at Upper Dublin, Whitpain and Gwynedd, these congregations here refused to call a successor so that he would return again. He really did so and seems to have cared for both charges, for in 1799 he was back again altogether in Bucks County. For a long time he lived on his farm in Lower Macungie, Lehigh County. In 1792 he sold the farm to Christopher Andres, the great-grandfather of Rev. W. J. Andres, of Bath, Pa., and moved to Macungie, then called Millerstown. In this place he owned a tannery which after his death passed into the hands of his son-in-law, Mr. John Singmaster, the grandfather of Rev. J. A. Singmaster, D. D., president of the Lutheran Theological Seminary, at Gettysburg, Pa. He was a man of more than ordinary ability, a prominent member of the Ministerium of Pa., a member of the first Board of Trustees, of Franklin College, now Franklin and Marshall College, of Lancaster, Pa. He excelled especially as a catechist and possessed wonderful power of personal magnetism. Whilst serving his last charge, the three congregations in Bucks County, already mentioned, he died suddenly on August 5, 1800, while on his way on horseback to an appointment. He had preached the Sunday before, in the yellow church. He is buried in the cemetery near the Lutheran Church, of North Wales, formerly known as Gwynedd, where his grave can still be seen. His age, when he died, was 61 years, 5 months and 26 days.

REV. JOHN GEORGE YUNG.

Rev. Van Buskirk was succeeded by Rev. John George Yung. He evidently came to Egypt in 1771 and remained until 1773. He preached at Union and Jordan churches from 1769 to 1773. At Jordan, he built, in 1770, the log part of the old parsonage, in which the writer of this sketch was born. Under Yung also was built the second (stone) church at Jordan which stood until 1842, when the present edifice was erected. The corner stone of this second church is embodied in the wall of the present building and may be seen over the door leading into the basement. The first church had been a log building and it seems that during Yung's administration this log building was torn down and the material used in erecting the log parsonage. During these building operations at Jordan, Patriarch Muhlenberg paid a visit to Rev. Yung, who was on very intimate terms of friendship with Muhlenberg. The people of Jordan were very poor, and asked Muhlenberg to try and help them in their work.

At the meeting of the Ministerium of Penna. in New Hanover, November 4-6, 1768, Yung first appeared as a candidate for the ministry. He had been sent from London in the same year, by a Rev. Dr. Wachscl. At the meeting of the Ministerium in Philadelphia, June 25-26, 1769, he was still candidate although already stationed at Jordan. His son John Peter Yung was also examined at Philadelphia in 1769, although no record of his ordination later is found. At the meeting of the Ministerium in Reading, October 25, 1770, Yung (J. G.) was finally ordained. With him were ordained, at the same time, Christian Stréit, F. A. and H. E. Muhlenberg, the two youngest sons of Patriarch Muhlenberg. These two sons had just returned from Halle, Germany, where they had been educated. In 1773, Yung was called to Hagerstown, Maryland, and was yet there in 1786. In 1782, Muhlenberg writes of him as follows: "The Rev. Mr. Yung in Maryland is a man who labors diligently and faithfully, and as pastor of a number of churches, is reported as one who is prompt in attention to his duties." It is claimed that Yung died in Virginia in 1793.

REV. DANIEL LEHMAN.

Rev. Lehman evidently came to Egypt in 1774, the year in which he was licensed by the Ministerium of Penna. Jordan and Egypt were still served by the same pastors. Lehman was a man of superior ability. He was educated in Germany, and when he came to America in 1773, he was too poor to pay for his passage over the ocean and had to be sold as a redemptioner. Rev. J. C. Kunze, D. D., of Philadelphia, a finely educated Lutheran pastor, paid his passage and set him free. He afterwards had Lehman to assist him in teaching and instructed him in theology. Lehman served later as tutor in the family of Van Buskirk and was ordained by the Ministerium of Pa., at New Hanover, May 25, 1777, after having been licensed for three consecutive years. He was still at Jordan and Egypt in 1778, but in that year he left and removed to Reading where he remained until 1780. He left here in 1781 and went to Moselem, Berks County, where he remained until 1794. In 1797 to 1801, he is back again in Reading. In 1801 he returned again to Moselem and remained there until his death, October 2, 1810. He is buried at Moselem.

REV. THEOPHILUS EMANUEL FRANZ.

Mr. Franz appeared at the meeting of the Ministerium of Penna, at New Hanover, October 4, 1778, and was granted a license to preach. The same was renewed 1779 whilst he was at Tulpehocken. On October 4, 1780, he began serving Jordan. At the meeting of the Ministerium in 1781, he was still in White-

hall, and on recommendation, his license was continued. He left Jordan likely in 1783 and, from all appearances, in rather a disorderly manner. At least the people of Jordan complained about him in that year, at the meeting of the Ministerium. That he served Egypt, at this time, we think is reasonable to believe, because Jordan and Egypt were still connected in the same charge and no doubt served by the same pastor.

Besides, from certain records already referred to, we learn that on November 24, 1782, he baptized in Egypt, John Jacob Scheurer, the son of Adam Scheurer, who was a regular member of Egypt Church.

REV. HERMAN JACOB SCHELLHARDT.

Rev. Schellhardt seems to have had a rather checkered course of life. He was serving Egypt as pastor in 1784, 1785 and 1786. He made the address on behalf of the Lutherans at the corner stone laying of the second church building which took place June 13, 1785, the pastor of the Reformed congregation present being Rev. Abraham Blumer. At Union Church he served as pastor until 1791, and records show that he labored in Jordan in 1785. He may have been in Egypt until Van Buskirk's second term began in 1789. He had preached in Weisenberg from 1770 to 1778 and was the first pastor of the so-called "Dreisbach" Church in Buffalo Valley, Union Co., Pa., where many German Lutherans had settled as early as 1770. He evidently labored independently of any synodical connection. From the records of the Ministerium of Pa., we learn that at the meeting of the same, in Philadelphia, May 22-24, 1785, delegates came from Egypt, Heidelberg and Union Churches and asked that Mr. Schellhardt might be ordained as their pastor. The request was not granted because most of the members of the Ministerium did not know him well enough. In 1786, at Philadelphia, the request was repeated and declined again. In 1787, at the meeting of the Ministerium in Lancaster, a complaint was handed in that Rev. Lehman had given Schellhardt a license to preach. The Ministerium made Lehman take back that certificate and disapproved of his course in the matter. Schellhardt organized Zion's Lutheran congregation in West Penn, Schuylkill Co., Pa., and was its pastor until 1807. For upwards of thirteen years he had been holding services in school houses, barns and private houses, before building the church there. The first church was erected in 1790. In 1812 to 1814 he was pastor of Mt. Zion congregation, in Nescopeck Township, Columbia County. He finally served as pastor for a number of years in the upper part of Lehigh County, where he died, and his remains are buried in the graveyard of New Tripoli Church.

REV. CARL CHRISTOPHER GOETZ.

Who the immediate successor of Rev. Schellhardt was at Egypt is not easily determined. But, as Rev. C. C. Goetz was at Jordan from 1785 to 1789, and as Jordan and Egypt were served by the same pastors, it might be the case that he served Egypt until Van Buskirk returned in 1789. Of course there is no positive proof of this. In 1790 he was pastor of the Mahanoy parish in Northumberland County. From 1785 to 1788 he was pastor at Allentown. In the audit of 1794, in the records of Egypt Lutheran congregation, we find that six shillings were paid to Rev. Goetz for communion wafers, which he no doubt had brought there for the communion which he may have administered in Egypt at that time.

REV. CONRAD FREDERICK PLITT.

After the second pastorate of Rev. Van Buskirk, 1789 to 1799, Rev. Conrad Frederick Plitt served the congregation a very short time, likely from 1800 to 1801. In 1808 he was pastor at Catawissa, Columbia County, and seems to have been in Chester County after leaving Egypt. He was a brother of Rev. John Plitt and an uncle of the late John Keller Plitt who was the first pastor of Trinity Lutheran congregation, of Catasauqua, from 1875 to 1885, and was also treasurer of the Ministerium of Penna. for a number of years.

REV. JOHANN CASPER DILL.

Rev. Dill was the next regular Lutheran pastor at Egypt. He took charge after Rev. Plitt in 1801, and continued until 1806, when he was followed by Rev. H. A. Geissenhainer. The yearly audits of current expenses were signed during those years by him and his church council, as was customary for the pastors to do. Mr. Dill appeared at the meeting of the Ministerium of Penna., at New Hanover, June 1791, and requested to be licensed. He was at Jordan at the time and had just come from Germany. After some delay, a license was granted for one year. It was conditioned, however, that he must stay away from the Trexler-town congregation, because that congregation was within two miles of a congregation served by Rev. Van Buskirk, namely, "Macungie" now known as "Lehigh" Church. In 1792 he was recommended to the Whitpain congregation, by the Ministerium, but in 1793, the year in which he was ordained, he still reported from Whitehall or Jordan where he lived in the parsonage, and continued until 1802. In 1803, 1804 and 1806 he reported at the meeting of Synod from Northampton County, serving congregations at Hamilton, Monroe County, Plainfield and Moore Township. He was the first pastor of Salem Lutheran congregation,

of Pleasant Valley, Monroe County, from 1806 to 1810. He laid the corner stone of the first church, November 14, 1806, and dedicated the same on September 6, 1808. In 1807 he reports again from Whitehall and then from 1808 to 1813 he reports from Plainfield. In 1815 he reported having received a call from Germantown, Ohio, and synod recommended him to the place as a traveling preacher. In 1816 he organized a congregation in and around Germantown, Ohio, called Emanuel Lutheran Church and became the first pastor thereof. In 1825 he died there and is buried near the church in its graveyard. He was one of the organizers of the Ohio Synod in 1818.

An amusing incident was related to the writer of this sketch about Rev. Dill, by the late George Yeager, of Catasauqua, who was quite old, yet possessed a very good memory. The incident came to him from his father, the late Rev. Johann Conrad Yeager, who lived on his farm near Schoenersville, Lehigh County. Old Rev. Yeager was pastor of the Lutheran congregation at Allentown and a number of congregations in Northampton County. He was a kind of father among the Lutheran ministers of those days, and from far and near they visited his hospitable home. On one occasion Rev. Dill visited the old gentleman when he asked Mr. Dill how he liked his new field of labor in Northampton County, as he had recently left Jordan and Egypt. Rev. Dill replied that he was not pleased at all, because the people were not very polite. The men refused to lift their hats when they met their minister. Father Yeager assured him that in America it was not like in Germany. Here the minister has to lift the hat to the parishioners. Rev. Dill solemnly declared that he would never do that and would go back again to Jordan and Egypt. And so he did, but whether they were more polite at Jordan and Egypt he does not say.

REV. HENRY ANASTASIUS GEISSENHAINER.

On April 15, 1806, Rev. Geissenhainer took charge of Egypt Lutheran congregation. He served with it Jordan, Ziegel, Trexlertown and other congregations forming a charge. He remained at Jordan until 1814 but at Egypt he discontinued in 1810, and was followed by Rev. F. W. Mendsen. Whilst at Jordan the stone part of the old parsonage was built. In 1811, one hundred and five persons of Jordan Church subscribed enough to erect the parsonage; repair the church building and purchase an organ. This was their first organ, and was secured from Andreas Kraus. Rev. Geissenhainer went from Jordan to the Trappe, and in 1821 he went to Pittsburg where he died in 1823. He was examined and licensed by the Ministerium of Penna., at Baltimore, Md., on June 11, 1797, and ordained by the same body at Easton, Pa., in May, 1804. His first charge was Whitpain, North

Wales and Upper Dublin. His second charge was Pikeland, Chester County, where he remained until 1806 when he came to Egypt. Rev. C. F. Plitt left Egypt and Jordan in 1801 and went to Chester County, and Rev. Geissenhainer left Chester County in 1806, and came to Egypt and Jordan. He was the father of the late Rev. Augustus Theodosius Geissenhainer, who was pastor of St. Paul's Lutheran Church, of Allentown, St. Thomas, Altonah, later on, and for many years treasurer of the Ministerium of Penna.



REV. FREDERICK WILLIAM MENSDEN.

Rev. Mendsen came to Egypt July 22, 1810, and remained until March 1, 1859, a period of forty-nine years. It was his first and only charge. He not only had the longest term of service here, but no other pastor has left so many traces of service in Egypt and community as he. He was born December 11, 1780, at Oldenberg, Denmark. Was baptized and confirmed in his native country and also received his preparatory education there. In 1805, August 5, he came to America, landing in Philadelphia. On July 13, 1808, he began the study of theology under the then well-known Lutheran pastors Drs. Hellmuth and Schmidt. On May 9, 1809, he preached his first sermon in Camden, N. J.,

and on June 17 to 19, 1810, he was examined by Drs. Kurtz and Lochman, at the meeting of the Ministerium of Penna., at Harrisburg, and was licensed to preach. At that meeting he preached in English in the Presbyterian Church, of Harrisburg, on Saturday evening, on Hebrews 4: 9 to 11. On June 12, 1816, he was re-examined and ordained in St. Michael's Lutheran Church, of Philadelphia. With him were ordained Revs. J. P. Schindel, the grandfather of the writer of this sketch, J. F. Engel, J. N. Hemping, G. Mennig, J. Herbst, Baetis, Becker, Sackman, Heim and Tiedeman.

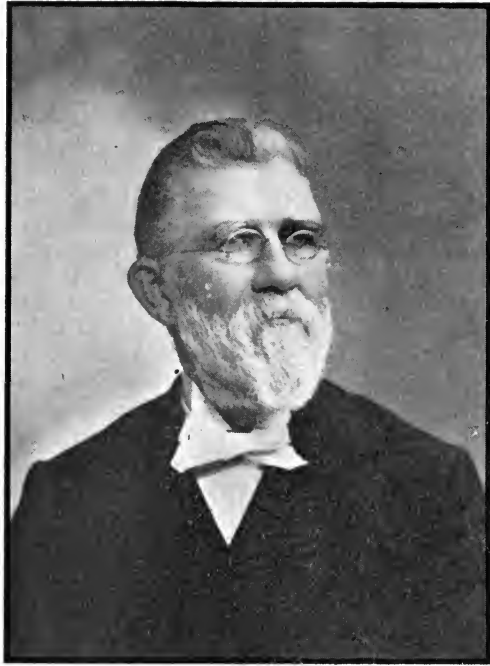
Egypt was the only congregation in Lehigh County which he served regularly, although in 1819 we find him a short time in Upper Milford. Northampton County was well covered by him and he extended his labors into Carbon and Monroe Counties. In 1810 to 1815 and again in 1839 to 1844 he was pastor in Pleasant Valley, Monroe County. From 1810 to 1852 he preached regularly twice every Sunday and occasionally three and four times, besides travelling forty to fifty miles on horseback to meet his appointments. Horseback riding was almost altogether the custom among ministers in those days, and old parishioners say of father Mendsen that he was an expert in that custom. From 1852 to 1859 he served no other congregation but Egypt. Rev. Wm. Rath had been elected as his successor in the remainder of the charge. In coming from Cherryville, his home, to Egypt, he had to cross the Lehigh River at what is now Cementon. In the early days of his ministry, when there were no bridges, he frequently had to swim with his horse in crossing the swollen stream. At Egypt, for many years, his annual salary was eighty dollars and the oats for his horse. He preached his farewell sermon at Egypt on May 4, 1859, on Acts 11: 23. His last sermon he preached for Rev. R. B. Kistler, Lutheran pastor, at Towamensing on November 20, 1870, on Rev. 2: 17. After a lingering sickness he died in Klecknersville, Northampton County, in the home of his daughter, on Saturday, August 5, 1871, aged 90 yrs., 7 months and 21 days. He was buried at Stone Church, near Kreidersville, on August 9, 1871. Rev. A. Fuchs, of Bath, preached his funeral sermon on Acts 20: 25-38. On September 2, 1871, Memorial services were held in Egypt Church, in honor of Father Mendsen. Rev. J. S. Renninger, then pastor, was assisted by Rev. Prof. F. A. Muhlenberg, D. D., President of Muhlenberg College, Revs. E. A. Bauer, S. A. Leinbach, A. Fuchs and Rev. Father J. S. Dubbs, D. D., who was his colleague at Egypt for many years. Rev. Fuchs made an address in German on Prov. 10: 7; Father Dubbs spoke on Deut. 32: 7 and Rev. E. A. Bauer on Malachi 2: 6-7. Father F. G. Berndt, the old organist, had charge of the music. Rev. Prof. Muhlenberg spoke in English.

REV. THOMAS STECK.

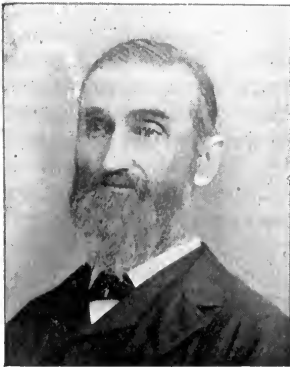
Rev. Steck was father Mendsen's successor at Egypt, and served from 1859 to 1867, when he resigned and went to Bernville, Berks County, and was succeeded by Rev. J. S. Renninger. Egypt had heretofore stood in connection with Cherryville, Stone Church, Moore Township, Towamensing and others. Since 1852, Rev. William Rath was serving these congregations except Egypt. When Rev. Steck was elected at Egypt in 1859, the congregation became connected with Heidelberg, Union and Lowhill, of Rev. Jeremiah Schindel's charge, and Friedens, of Rev. Wm. Rath's charge, near Slatington. It was known as the "Schnecksville charge," and the newly united congregations purchased a parsonage at Schnecksville, which was occupied by Rev. Steck and afterwards also, part of his time as pastor, it was occupied by Rev. Renninger. Rev. Steck was born at Manchester, Pa.; January 1, 1822. He entered the ministry in 1850 and connected with the Ministerium of Penna., in 1857. After he left Egypt, where he preached his farewell sermon on November 18, 1866, he was agent for the Orphan's Home, at Germantown, until 1870. He also served congregations at Bernville, Berks County; Wilmington, Delaware; Lykens Valley and Berwick, Pa., and at Phillipsburg and Bridgeport, New Jersey. He was a man of good spirit and of undoubted Christian life and character. His ministrations in the Schnecksville charge are to this day highly spoken of and gratefully remembered. He died at Catawissa, Pa., November 21, 1892.

REV. JOSIAH S. RENNINGER.

Rev. Renninger was elected at Egypt on April 29, accepted the call on May 20, and preached his first sermon there on June 7, 1867. He came from Ringtown, Schuylkill County. He at first occupied the parsonage at Schnecksville but later on moved to his farm not far from Union Church, known as the "Scheidy Farm." During the last years of his service in this charge he lived in Slatington. He was born in Montgomery County, March 7, 1838. After his preparatory education he was graduated from the Theological Seminary, at Gettysburg, licensed to preach by the Allegheny synod and ordained by the Ministerium of Penna., in 1864. After serving congregations in the western part of the State he came to Schuylkill County and then to Egypt. In 1869 he organized the Lutheran congregation in Slatington and erected a Union Church which was dedicated on Christmas of 1869. This congregation soon became self-supporting and called Rev. D. K. Kepner as its pastor. During his ministry he also established preaching places at Schnecksville and Slate-dale, and in both places neat chapels were erected. He also organized the congregation at Laury's, in 1872, where a very fine



REV. J. S. RENNINGER.



REV. THOMAL STECK



REV. J. J. SCHINDEL.

building was erected for the use of the Lutheran and Reformed congregations. In Whitehall Station he established a preaching place and erected a neat chapel in 1884. The place is now called Cementon and, since April of 1900, there is a regular Lutheran congregation there, organized by Rev. J. D. Schindel.

On January 31, 1888, Rev. Renninger resigned the Egypt and Laury's congregations so as to form a new charge with Coplay and Mickley's, two of Rev. J. D. Schindel's congregations. The change was effected on February 5, 1888, when the resignation of Rev. Renninger was handed in and Rev. J. D. Schindel, the present pastor, was elected. The newly formed charge is called "Whitehall Charge." Rev. Renninger remained with the remainder of the Schnecksville charge for a time and then resigned and moved to Allentown to engage in mission work. Rev. J. B. Fox became his successor in this part of his late charge. When he came to Allentown he organized and became the first pastor of St. Luke's Lutheran Church, now served by Rev. J. C. Rausch. He also organized and served as first pastor of Grace Lutheran Church, of South Allentown, now served by Rev. J. H. Raker. He also served St. Joseph's Lutheran Church, of East Allentown, now served by Rev. J. W. Mattern. Later on he received a call to St. John's Lutheran Church, of Lyken's Valley, near Berrysburg, Dauphin County, where he is still laboring. Rev. Renninger did good service in Egypt congregation. He induced more young men to study for the ministry during his stay in Lehigh County, than is usually found to be the case with ministers. During his ministry in Egypt, in 1870, the fine new organ was secured at an expense of \$2,500, and in 1874 a new steeple was erected at a cost of \$1,100, and many other improvements made. The fruits of his labors are met with constantly, and his former parishioners always speak kindly of him and his ministry amongst them.

REV. J. D. SCHINDEL.

Rev. Schindel, the present pastor, took charge of Egypt Lutheran congregation on April 1, 1888, having been elected on February 5, previous. He resigned St. Paul's Lutheran Church, of Catasauqua, where he had labored for twenty-one years and had just completed the erection of their present church building, and took charge of the parish thus newly formed. It was a severe task for him to sever his connection with old St. Paul's, but he felt in duty bound to do so. Whitehall charge consisted now of Egypt, Mickley's, Coplay, Laury's and a preaching place at Cementon. At the election of February 5, 1888, the Egypt congregation decided two things with the same vote. They decided to change pastors and to enter into the formation of a new parish. On coming to Egypt, Laury's and Cementon,

it was a great pleasure and comfort to the present pastor to have here as his colleague the Rev. Dr. Wm. R. Hofford, then pastor of the same parish on the Reformed side. He was a pious, noble, God-fearing man and had been the present pastor's preceptor and a colleague at Mickley's Church for twenty-one years. For seventeen years here and for thirty-four at Mickley's, their labors had been in peace, harmony and mutual co-operation. Dr. Hofford peacefully ended a useful, blessed life, on January 31, 1901. With the coming of the present pastor to Egypt, regular morning services were begun every two weeks and regular evening services in English. At this writing the languages are very nearly on equal footing. The Missionary Society organized by Rev. Renninger has regular quarterly meetings. In 1900, March 26, the preaching place at Cementon was organized into a regular congregation, called the Lutheran congregation, of St. Paul's Church, of Cementon. Both the congregations there have regular services every two weeks, alternating German and English. The organization of a congregation at this place took away from the old mother church at Egypt, no fewer than one hundred members.

The present pastor was born January 11, 1841, in the old Lutheran parsonage at Jordan, where his father, the Rev. Jeremiah Schindel, was pastor for twenty-four years and where so many of the old pastors lived who served Jordan and Egypt until 1810. Rev. F. K. Berndt, now of Kutztown, a son of the late F. G. Berndt, organist of Egypt Church for forty-one years, became pastor of Jordan Church in 1883 and lived for a number of years in the new parsonage there and thus continued the long and intimate relation between Jordan and Egypt. The present pastor was educated in Allentown Seminary, Missionary Institute, Selinsgrove, Pa., and graduated from Pennsylvania College, Gettysburg, in 1864, and from the Lutheran Theological Seminary, Philadelphia, in 1867, when also he was ordained by the Ministerium of Penna., at Lebanon, Pa. He is virtually now in his first and only charge for over forty years, having begun his ministry at Mickley's, in May 1867. Since 1899 he has associated with himself his only son, Rev. Jeremiah J. Schindel. He was born in Allentown, October 25, 1876, educated in Muhlenberg College, graduating in 1896, and also a graduate of the Lutheran Theological Seminary, at Mt. Airy, Philadelphia, in 1899. He was ordained by the Ministerium of Penna., at Reading, in 1899. During the incumbency of these last pastors, the most expensive and costly repairs were made in the history of the present church. These repairs were made in the years 1905 and 1906. Steam heat was introduced and electric light, the whole building was remodeled, with new pews, carpets, extra fine windows and all modern improvements. The Sunday School room was also

handsomely prepared for Sunday School and Catechetical purposes. The amount expended was nearly seven thousand dollars (7,000.), all nicely paid for soon after the repairs were completed and a handsome balance of nearly \$800 over.

If the past is an indication and guarantee of the future, then Egypt Lutheran Congregation will continue to receive and enjoy the blessing of the Good Lord, the great Head of the Church. Such, indeed, is the sincere prayer of the writer of this sketch.

[NOTE. It is with profound sorrow that we announce the death of Rev. Dr. Schindel on June 27, 1908, at the age of 67 years, 5 months and 16 days. Dr. Schindel had resigned as pastor of the Egypt charge on May 31, 1908, and only a week before his death had read the proofs of this and the following article.]



The Organist's home formerly a schoolhouse.

The Egypt Church.

BY REV. J. D. SCHINDEL, D. D.

Egypt, Lehigh County, Pa., is an interesting locality. A place that can claim a history of one hundred and eighty years, certainly is entitled to our consideration and even our veneration. The early colonial as well as the later revolutionary history of our country, is shared by this place. The Indian history of the state, with its gruesome massacres, its pitiless devastations and pillage, is intimately connected with our Egypt. In its very midst is located, to this day, in a good state of preservation, one of the prominent frontier forts, built by Adam Deshler in 1760, which fort served as a military post during the Indian troubles. But a short distance from Egypt, were committed some of the most blood-thirsty massacres during the Indian outrages of 1763. Adam Deshler, one of its earliest and most prominent citizens, furnished the provisions for Fort Allen, now Weisport, and other frontier forts erected against the Indians in 1756 to 1758. So also during the revolutionary war, the patriot army was supplied with fattened cattle by the farmers of and around Egypt. They made a great deal of meadow hay, as timothy and clover were not yet cultivated to any extent. For this purpose they had elevated water courses or gutters made, and raised the water into them by means of an Archimedes screw so that they were able to water large areas of meadow land.

The history of Egypt has its beginning about the year 1728. It was a German settlement, and it is claimed to be the oldest German settlement north of the "Lehigh" or South Mountain. It was usually called "The German settlement on the Lehigh," being on the west side of the Lehigh River. It may likely have received this distinctive name, because at this same time the well-known "Irish Settlement" was made, on the east side of this same Lehigh River, in Northampton County, by emigrants from the north of Ireland. It extends from the Lehigh River, now Cementon, Lehigh County, over to, and beyond, Bath, in Northampton County.

The church at Egypt was also known at first as "The Church at the Lehigh" or the "Lehigh Church." The name Egypt or "Egypta" appears as early as 1736. Rev. Joh. Henry Goetschius, who began the record of the Reformed congregation, of Egypt

Church, mentions, amongst his eleven congregations, "Aegipten" as one. Just as Rev. Daniel Schumacher, the first Lutheran pastor, had sixteen congregations in 1757 of which number "Egypta" was one. How the name Egypt originated is not known of a certainty. Efforts have been made to account for its origin but they do not seem to rest on any positive historical foundation. It was an important place long before some other places which have, in one hundred and eighty years, far surpassed it. There was an Egypt before there was an Allentown, Easton or even a Bethlehem. Jacob Kohler, the first white settler, though at first a squatter, had a land warrant as early as July 1, 1734, for 150 acres of land, and built his first mill in 1750. When Whitehall Township was formed, March 20, 1753, situated between Heidelberg and Macungie, it was found that "Egypta" had already become an important place. Already in 1752, Michael Hoffman had been appointed a constable for this particular place. In 1776, July 15 to September 28, the convention which drew up the first constitution for Pennsylvania, met in Philadelphia. Benjamin Franklin was president of the convention and Peter Burkhalter was the representative from Egypt. The location for the future church buildings was easily selected. It was the spot where the burials had been made from the very beginning. It was a crescent or half-moon shaped tract, sloping towards a hill at whose foot the waters of the well known Coplay Creek have passed these many years and continue to do so to this day.

CHURCH BUILDINGS.

As was the laudable custom of our German fore-fathers, they soon cared for the church and the school house. The school house was usually cared for first and was then used for religious services and when they could not procure the services of a regularly ordained minister the school teacher would, on Sundays, read a sermon from one of the sermon books which were brought with them from the old fatherland. Such was no doubt the case at Egypt. Though we have no positive information of this fact yet by inference we believe such to have been the case. The baptismal record of the Reformed congregation was begun on March 22, 1733, by Rev. John Henry Goetschius, who was the first regular pastor and remained until 1736. The first records of baptisms on the Lutheran side were made in the early part of 1757, by Rev. Daniel Schumacher who was the first Lutheran pastor. The religious services of these early settlers of Egypt were held, we are informed, in the different houses of the settlers. But after 1756, these services were held regularly in the newly erected mansion of Mr. John Peter Troxell, who was a prominent and liberal member of the Reformed congregation. He was born in Switzerland in 1718. This mansion erected by Mr.

Troxel in 1756 is still standing, well preserved, and was occupied for a long time by the late Josiah Steckel and family.

THE FIRST CHURCH.

Up to 1764 there had been no such a thing as a church building to bring the people together in religious worship. In that year, however, a building was erected. It was made of logs. The seats were made of split logs laid on upright blocks, certainly a very primitive arrangement. The location was where the first graves had been made, in the well-known half-moon shaped piece of ground. Right back of the third or present church building, running northeast, can be seen in very dry weather the foundations of the second church building, erected in 1785. By going 200 feet in a southeasterly direction from the front part of this foundation you will come to the place where the first church stood. Certain graves of Johannes and Maria Metzger, will be found on the spot. We know very little about this church, but Rev. J. Daniel Gross was no doubt the Reformed and Rev. Daniel Schumacher the Lutheran pastor.

THE SECOND CHURCH.

So primitive and inadequate was the first church building, that in twenty-one (21) years afterwards, in 1785, a second church building was erected. This building stood on the crescent or half-moon shaped ground right back of the present church, fronting the street. This half-moon so often spoken of was formed by the road coming up from the home of the late Edmund Kohler, running in the direction of the rear of the present church building and then turning in semi-circular form and passing in front of the present organist house to the present road up the hill. If that road were continued now it would run through the present church building about where the heater is located. When the present church was to be erected, the congregation purchased of Daniel Kohler, fifty eight (58) perches of land, cut off the road near the Kohler barn, and made it straight up the hill as it is at present and on which the present church now fronts. After this transaction there was no longer a half-moon shaped piece of ground.

On April 18, 1785, a meeting of both congregations was held for the purpose of taking steps towards the erection of a new church. Peter Burkhalter, Esq., and Samuel Saeger were selected as treasurers of the respective Reformed and Lutheran congregations. By a written agreement signed by seventy-two (72) male members, the members of the two congregations promised to contribute according to their ability, towards the erection of a stone church, to be fifty (50) feet long and forty (40) feet wide. The building committee then and there selected consisted of Peter Kohler, Esq., Philip Jacob Schreiber, Jacob Mickley, on the Reformed side, and Samuel Saeger, Adam Zerfass and Nicholas

Saeger, Sen., on the Lutheran side. The plan of making assessments was adopted and thus each member knew what he had to pay. The amounts subscribed and paid were denominated by the English standard of pounds, shillings and pence, which accounts for the uneven dollars and cents. Peter Kohler and Peter Burkhalter were each assessed \$77.33 or 29 pounds; Johannes Hoffman and George Koehler each \$66.67 or 25 pounds; Jacob Kern, Adam Deshler, the widow of Peter Steckel, Samuel Saeger and Christian Saeger each \$58.67 or 22 pounds; Philip Jacob Schreiber \$53.33 or 20 pounds; Jacob Kohler \$48 or 18 pounds; Peter Kern, George Remaley and Jacob Miller, Sen., each \$42.67 or 16 pounds; Martin Mickley and Johannes Schadt each \$40 or 15 pounds; Nicholas Troxel and Lorenz Ruch each \$37.33 or 14 pounds; Peter Deshler, Peter Neuhard and Philip Roth each \$34.67 or 13 pounds; Friedrich Neuhard, George Schadt, Henry Biery and Conrad Leisenring each \$32 or 12 pounds. These subscriptions or assessments thus went lower by degrees until the amount was 40 cents.

Building operations were begun at once on the land of Peter Steckel, deceased, and at a place about 200 feet northeast from the first church. It is not known who all did the work, but Johannes Miller and George Jacob Neuhard, of Allentown, did the carpenter work. On June 13, 1785, the corner stone of the new church was laid. The collection on the occasion amounted to \$30.97. Articles of constitution had been drawn up and adopted by the building committee, elders and deacons and placed into the corner stone. Before they were placed into the corner stone they were undersigned by the following members of the building committee, elders and deacons; viz., Peter Kohler, Ph. Jacob Schreiber, Jacob Mickley, Michael Neuhard, Samuel Saeger, Michael Neuhard, Jr., Johannes Hoffman, Adam Zerfass, Nicholas Saeger, Jacob Laub and Nicholas Herzog. The correctness of the document was attested by Rev. Abraham Blumer, pastor of the Reformed, and Rev. Herman Jacob Schellhardt, pastor of the Lutheran congregation. Teacher Jacob Strein served as Secretary. These articles, as placed into the corner stone, were afterwards revised, enlarged by additions and readopted on June 9, 1804, and are now embodied in the present constitution of the two congregations. The committee of revision consisted of Jacob Saeger, Johannes Balliet, George Ringer, Jacob Schreiber, Nicholas Saeger and Nicholas Kern. Revs. Abraham Blumer, Reformed, and Rev. Johann Casper Dill, Lutheran pastor, testified to the correctness of the document. The newly erected church was dedicated on Whitsunday, June 4, 1786. The collections amounted to \$69.67. The entire cost of the building was \$2,381.73. Besides the amounts contributed by the members of the two congregations, contributions were received from many outside parties, from Lowhill, Heidelberg, Lynn, Northampton County, Allentown, Easton, Jordan Church, Kutztown and other places.

In 1806, both the church and the organ were repaired at an expense of \$275. In 1839, the gallery was enlarged so as to accommodate the choir. At the dedication of the church, in 1786, a beautifully-worked altar cloth was presented by Mr. George Koehler and wife, which is yet in the possession of the church although no longer used. They also presented the church with a pewter communion set marked with their initials, G. K. and his wife M. E. K. The collectors for this new church of 1786 were (53) fifty-three male members on the Reformed side who collected 545 pounds, 2 shillings and 6½ pence. On the Lutheran side there were (45) forty-five male members who collected 262 pounds, 17 shillings and 4 pence. As the congregations were both numerically weak, it looks as though the whole male membership had constituted itself a committee of collectors which was certainly very praiseworthy.

Following the erection of the church of 1786, we notice the custom of auditing the current expense account every few years. The custom seems to have been begun with the second coming of Rev. Van Buskirk, in 1789. The first audit we meet with is that of September 12, 1789, and is signed by Rev. Jacob Van Buskirk, Jacob Strein, Secretary, Nicholas Saeger, Conrad Leisenring, Gottfried Lauri and George Beshler. The collections had accumulated from April 29, 1787 to August 16, 1789. Of this amount in the handling of the pennies, 6 shillings and 8½ pence were lost. The whole amount had been 14 pounds, 6 shillings and 7½ pence. In the expenses we find 7 s., and 6½ p. were paid for a "Klingelbeutel" and 16 shillings for rum used by those who were clearing half an acre of land by grubbing, for which work they received 5 shillings. Young Kohler was paid 7s., and 6½ p. for treading the bellows.

The audit of August 20, 1794 shows that 6 shillings were paid to Rev. Goetz for communion wafers. The name of Rev. Christian Espich also appears here. This time the account was short 14 shillings and George Koehler advanced the amount. One shilling was paid to a poor beggar man. The same auditing committee as in 1789 signed this audit. The audit of 1796, October 22; that of October 19, 1799 including 1797-98 and 99, was signed by Van Buskirk, Christian Saeger, Casper Ritter, Jacob Scheurer, George Ringer, Johann Saeger, Secretary Jacob Strein. In 1796, Jacob Scheurer received for treading the bellows, 7 shillings and 6 pence and Nicholas Scheurer received the same amount for the same work in 1797 and 1798. Jacob Strein, the organist, had furnished board for those who had worked on the church property and received 15 cents per meal. Jonas Grob received 9 shillings and 4½ pence for treading the bellows, for 1799. The audit of January 7, 1801 including 1800 was signed by Rev. J. Casper Dill, Casper Ritter, George Ringer, Jacob Schantz, Henrich Mertz and Johannes Saeger. Back pay was given to John Laury, for treading the bellows, 1 pound and 10½ shillings.

The audit of 1802, March 13, shows that Elder Casper Ritter advanced without interest, to November 27, the sum of 8 pounds, 8 shillings and 10 pence. On February 7, 1802, 11 shillings, 3 pence was paid to Solomon Scheurer for 1½ years treading the bellows from July 27, 1800 to January 27, 1802. In 1803, Abraham Kohler received 9 shillings and 4½ pence for treading the bellows and Lorenz Schadt received the same amount for 1807.

The most interesting audit, however, is that of August 9, 1801. It was an audit of the accounts of the building committee of 1785, 16 years after the building of the church. At the same time the organ account of 1786 and the school house account of 1787, were audited. It is certainly to the credit of these congregations that they kept these accounts so accurately and so carefully for sixteen years until they were finally and properly audited and recorded. Secretary Strein, who wrote a very plain, beautiful hand, was paid the sum of 5 pounds, 3 shillings and 10 pence, for recording these audits in the books provided for both congregations. The whole cost of the church of 1786 was \$2,381.73, the cost of the organ of 1786 and expenses connected therewith, amounted to \$411.09, and the cost of the school house of 1787 to 1790 was \$267, or a total of \$3,059.82. It speaks remarkably well for these congregations in those days that they not only built a church, purchased an organ and built a school house, but also promptly paid for the same. This audit of August 9, 1801, was signed as follows:

REFORMED CONGREGATION.
REV. ABRAHAM BLUMER,
Pastor.

PETER BURKHALTER, Trustee,
Elder and Treasurer.

PHILIP JACOB SCHREIBER, Elder,
Trustee and Building Com-
mittee.

JACOB MICKLEY, Building Com-
mittee.

PETER KOHLER, for his father,
Peter Kohler, of Building Com-
mittee, who had died since
1785.

MICHAEL NEWHART,
NICHOLAS KERN,
JACOB MEYER,
Deacons.

LUTHERAN CONGREGATION.
REV. JOHANN CASPER DILL,
Pastor.

NICHOLAS SAEGER, for his father,
Christian Saeger, Trustee, who
had died since 1785.

NICHOLAS SAEGER, of Samuel
Saeger, Trustee.

NICHOLAS SAEGER, for his father,
Samuel Saeger, Treasurer and
Building Committee, who had
died since 1785.

ADAM ZERFASS,
NICHOLAS SAEGER,
Building Committee.
CASPER RITTER,
NICHOLAS SAEGER,
of Christian,
Elders.

GEORGE RINGER,
JOHANNAS SAEGER,
GEORGE HEIM,
GEORGE SMULL,
Deacons.

JACOB STREIN, Clerk.

THE THIRD CHURCH.

The third church was erected in 1851 to 1852. The trustees of the two congregations purchased 58 rods additional ground of Daniel Kohler in order to have a suitable place for the new church building. In this way the road coming up the hill could be made straight and would pass directly in front of the new building. Thus also the old half-moon shaped piece of ground, on which the church of 1785 fronted, was removed. They paid fifty dollars for this additional ground. On April 27, 1850, a meeting was held by the members of both congregations to decide whether they should repair the old church or build a new one. The day set apart for the election was May 9, 1850. At this meeting sixty-seven (67) votes were cast and all were in favor of a new church. At a subsequent meeting the following were chosen as collectors for the new church: Simon Kemmerer, John Erdman, Owen Newhard, Jeremiah Ritter and Rev. Joseph S. Dubbs. At a meeting held June 16, 1850, the following were selected as a building committee: On the Reformed side, Aaron Kohler and Simon Kemmerer, and on the Lutheran side, John Erdman and John Trumbower. Edward Kohler, Esq., was elected treasurer. On December 1, 1850, a meeting was held to decide whether a steeple should be built on the new church or not. It was carried by one majority. This steeple, however, which was subsequently erected, measuring 100 feet, was a very inferior one and was replaced in 1874, by one measuring 140 feet and costing about \$1,100. The building was decided to be of brick, 65 feet long and 50 feet wide. It has a basement which has been repaired several times since. The bell which was placed into the steeple in 1851 weighs 750 pounds, cost \$400, and is still in use. Daniel Hoffman, of Guthsville, and Jonathan Ortt, had charge of erecting the building so far as the carpenter work was concerned. In those days they, of course, had to make the windows, doors, pews, railings, etc., all by hand. They had a skilled German mechanic in their employ, whose name was Fritz Muentner. This man Muentner made all the mouldings and railings and so well were they made and so artistically designed, that when the church was remodeled in 1905 and 1906, it was found entirely unnecessary to change these articles. The corner stone of this church was laid on Whitsunday, May 18, 1851. The sermon was preached by Rev. Jeremiah Schindel, pastor then of Jordan Lutheran Church. He was the father of the present Lutheran pastor of Egypt Church, Rev. J. D. Schindel, and grandfather of his assistant, Rev. Jeremiah J. Schindel. The collection at the corner stone laying amounted to \$164.10. The dedication of the church took place on April 11 and 12, 1852. The collections then amounted to \$223.50. The entire cost of the church, including the bell, was \$9,252.91, not reckoning in the wood, stones, and iron left over from the old church building.

THE ORGANS.

As already stated, the first organ was purchased in 1786. It was this organ that gave the name "Organ Church" to the Egypt Church, as we find it on the records. This organ was erected by Mr. Dannenberg, of Lititz, Pa., June 6, 1786. Philip Jacob Schreiber and Nicholas Saeger, Sen., were the respective treasurers. The members of the Reformed congregation contributed 71 pounds, 8 shillings and 2 pence, and the Lutherans contributed 28 pounds, 15 shillings and 4 pence. Outsiders contributed 22 pounds, 16 shillings and 1 pence. The organ itself cost 145 pounds or \$386.67. Mr. Dannenberg's son Samuel received 3 pounds—"das gewoehnliche trinkgeld." Martin Mickley and Adam Troxell each, received 13 shillings and 6 pence "zehrgeld," for bringing the organ from Lititz. Peter Kohler received 2 pounds and 2 shillings for boarding and lodging the two Dannenbergs during their work in placing the organ. With other incidental expenses the whole cost of this organ was 154 pounds, 2 shillings and 9 pence, or \$411.04. This organ, with several repairings, served the congregations for eighty-four years.

In 1870 the present organ was erected by Charles Hanzelman, of Allentown, at a cost of \$2,500. This organ has rendered good service to the congregations and is still in good condition. Better instruments are seldom met with outside of towns and cities. On March 22, 1869, a meeting was held to decide whether the old organ should be repaired or a new one purchased. The vote stood 42 for remodeling and 38 for a new organ. As the vote was not satisfactory a second election was held on August 22, 1869, and resulted in 66 votes for and 20 against a new organ. A committee was at once appointed to procure the new organ. The committee consisted of the four elders, Owen Schreiber and Jacob Lindaman of the Reformed, and George W. Daniel and Daniel App of the Lutheran congregation, with Aaron Kohler appointed as the fifth man on the committee. On December 24, 1869, a contract was made with Mr. Hanzelman for the price already specified, and the instrument to be completed inside of six months. On August 9, 1870, the organ was brought from Allentown and placed into the church. The same was used for the first time on September 20, 1870, at the funeral of H. B. Schadt, and on September 25th, the instrument was formally dedicated. On September 26th, the same was carefully and thoroughly tested by a competent committee consisting of Prof. E. F. Blech, organist of the Moravian Church, of Bethlehem; Prof. L. H. Weiss, organist of the Episcopal Church, of Mauch Chunk; and Mr. Samuel Bohler, organ builder, of Reading. The committee found the organ very satisfactory, spoke of it in the highest terms and congratulate the two congregations on the acquisition of such a superior instrument.

THE ORGANISTS AND TEACHERS.

The first teacher, or "Vorsinger," of whom we find any record was Conrad Schneider. When he began his service at Egypt, is not known. But as Mr. Schneider was no organist and the congregations had to have such now, since they had purchased an organ, he was compelled to resign his position. He did so and was succeeded by Mr. Jacob Strein in 1786, who served eighteen years, seems to have been a competent man and was very good in keeping records and accounts. In 1804 he resigned as organist and teacher and moved to Lancaster, Pa. His successor was Henry Hempsing, who came from Hamburg, Berks Co., Pa. He remained until 1810 and was succeeded by Adam Gilbert. Peter Ruch, Daniel Schreiber and John Neuhart went to Rehrerstown, to bring the family of Mr. Gilbert to Egypt. It took three days and each was paid 1 pound and 10 shillings for the service rendered. Gilbert remained organist and school teacher until 1822, when he resigned and was followed by Theodore Starb. Starb served but for several years and was followed by Johann Daniel Eisenbrown, who served until 1829. Eisenbrown was succeeded by Christian Schick, who remained until 1836. In this year, 1836, John Berndt was elected teacher and organist and served until 1846 when he was succeeded by Francis G. Berndt, who rendered a long and successful service. As organist, he served forty-one years, and as teacher, thirty-seven years. He was elected April 1, 1846, and ended his service April 1, 1887, having resigned on December 6, 1886. He however, continued to serve as Secretary of the church councils until June 4, 1888. His daughter, Mrs. Maria Ruch, assisted him in his work the last few years. His resignation was accepted on December 14, 1886, but the church councils requested him to give a sacred concert with his choir before retiring. He kindly consented to do this, and this sacred concert was given on March 27, 1887. Prof. Berndt was followed by Robert A. Benner, who was elected February 5, 1887, and died December 19, 1901. Benner's successor, the present organist, William H. Snyder, was elected February 9, 1902. As long as the organist was also the teacher of the school of the church he received 33½ cents a month for every child. After the free school system was introduced he was paid by the school directors. As organist he had to collect his own salary, and for every funeral he served he could ask 75 cents. After the year 1900, the organist received a fixed salary and was no longer compelled to collect the same. *

As already seen, Father Berndt, as he was familiarly and affectionately called, was the last organist who also taught the school. He was yet a "schulmeister" and a good one he was. He was well known and highly respected not only in Egypt Church, but in the whole community. He was a very successful teacher, and took a prominent part in the educational matters of the

county and even of the state. He assisted in the preparation of many young men who afterwards entered college and became useful and honored in their several callings. Egypt and vicinity can perhaps point to as many young men and women educated for the professions as any community of its size and circumstances in the state, and a great deal of the influence exerted must be attributed to Father Berndt. He was also a good organist and teacher of music. His instruction in music and the rules and principles instilled by him are to be seen and felt in the Egypt Church to this day. He was also of great help to the pastors in their work, was a friend of everybody; and his advice was constantly sought and followed. His scholars and choir members were strongly attached to him. Implicit confidence could be placed in him. After he retired from the position so long and so faithfully occupied by him, he lived near the church with his son-in-law Hiram Ruch and wife Maria. He still took an active part in the work of the church and Missionary Society, was never away from his accustomed place in church and was liberal even beyond his ability. Like the name Mendsen, the name Berndt will continue to live and be honored for generations to come. On March 12, 1891, he quietly fell asleep, aged 72 years, 6 months and 13 days, and was buried March 17th. A large concourse of people gathered at the old church, many clergymen from the county, from Allentown and from a distance, came to attest their esteem for the departed. His pastor preached from Matt. 25: 21, and Rev. Dr. W. R. Hofford, the Reformed pastor at Egypt, preached on John 11: 11. "Our friend Lazarus sleepeth." Strange to say, his pastor, the writer of this sketch, who had learned to honor and love him as a child does a father, was the first to find him in his bed after he had suddenly and unexpectedly departed this life.

THE SCHOOL HOUSES.

When the first school house was erected and who the first teachers were is not known. Likely there was a school house before the first church of 1764, as was customary in those early days. The teachers would read printed sermons in the school house when the pastor could not be present or the congregation was without a regular pastor. In 1787, however, it is certain that a school house was erected. Philip Jacob Schreiber and Adam Zeffass were the respective treasurers. Members of the Reformed congregation contributed 71 pounds, 10 shillings and 8 pence, and those of the Lutheran congregation contributed 28 pounds, 6 shillings and 2 pence towards its erection. As already seen, this account was audited on August 9, 1801, and everything found correct. The school house was made of logs, two stories high, and was used it is claimed until 1829. Its cost was \$267. In the winter of 1829 to 1830 the school house took fire and was

totally destroyed. Steps were at once taken and a new school house was erected in its place. It was made of stones, cost \$1,537.54, is still in good condition and occupied by organist Snyder and his family at present. The committee which had charge of the erection of this building, consisted of Jacob Mickley, Sen., and Peter Ruch. Solomon Steckel served as treasurer. On February 16, 1833, the account was audited and is signed by Jacob Mickley and Peter Ruch, building committee; Nicholas Saeger, Michael Frack, John Newhard, trustees; Joseph Saeger, Peter Steckel, Peter Kohler and Benjamin Breinig, elders; and Jacob Rensheimer, Joseph Freyman, David Scheurer, Johannes Ritter, Jonas Meyer, Solomon Dubbs, Peter Neuhard and David Ruch, as deacons. In this school house the public school was held until 1871, when the directors of Whitehall Township built a new school house in Egypt. Father Berndt continued to teach in this new school house until 1883. The pastors of the congregations were accustomed to have their catechetical instructions in the old school house of the church, and here also the children who were brought for that purpose, were baptized. It was also the meeting place for business transacted by the congregations or the church councils. In unpleasant weather the members gathered there before the services began in the church and, as is still the custom, communicants came there to be recorded for the communion.

Egypt was always a prominent place for school and education. The first English school in the county was here. "The English School Society," of Egypt, was organized in 1808, and had for its object the instruction in English. It continued its work until 1857. Tripoli had its first English school in 1812, Allentown and Ballietsville in 1816, Upper Saucon in 1833, but Egypt in 1807. The free school system began in 1834.

THE SUNDAY SCHOOL.

The Sunday School, of Egypt Church, does not have a very long history. It was first begun in 1844, and held its sessions in the school house until 1847, when it was again discontinued. The late William Leisenring, of Cementon, who lived in Egypt for some years, was the first superintendent. Also a certain Mr. Weaver was one of the early superintendents. In 1894, in the Fall of the year, the Sundry School celebrated its 50th anniversary, and the church was very appropriately decorated, neighboring Sunday Schools were invited and were also present. Addresses were made by the two pastors, Rev. W. R. Hofford, D. D., of the Reformed, and Rev. J. D. Schindel, of the Lutheran congregation. The venerable William Leisenring also made a very interesting address, and another was made by Mr. Edwin Mickley, of Mickley's, Pa., who was a scholar of this Sunday School fifty years ago. Augustus Kelchner, Esq., was also a scholar

fifty years ago and was present on the occasion. Mr. A. N. Lindenmuth, the photographer, of Allentown, took a picture of the decorations with Mr. Leisenring and Esq. Kelchner on the same, as also the then acting superintendents, Mr. Lewis Kohler, Reformed, and Augustus M. Laub, the Lutheran superintendent.

The reason likely why the Sunday School did not have a continuous life after 1847, was because Sunday Schools were not yet generally introduced in that neighborhood. And also because the Lutheran pastor, Rev. F. W. Mendsen, showed a great deal of opposition to the movement. As Rev. Mendsen was sincere and conscientious in his opposition he won a goodly number to his views. He still held to the old churchly custom of holding "Kinderlehre." Every month on Sunday morning before the regular service began, Rev. Mendsen held an hour of religious introduction with the children of the church. The writer of this sketch has met with a number of persons who, as children, used to attend these instructions. Rev. Mendsen thought the Sunday School was a dangerous innovation and claimed that the persons who undertook to teach the word of God to these children were not properly qualified to do so and would lay the foundation of schism and alienations if nothing worse. In our days this position would not be appreciated, yet it was rightly and conscientiously assumed by father Mendsen in those days.

Since 1847, not much positive information can be obtained about the Sunday School. It is certain that no school was held in the church of 1785 for reasons already given. When the present church was erected a basement was provided for such a purpose and was also utilized. How soon, however, such was done we do not know. Old Sunday School scholars tell us that the school was held only during the summer months and discontinued during the winter. The late Edward Kohler, Esq., we are told, was one of those who revived the school and prepared a constitution for the same. With him was associated the late Charles Troxel. In 1867, Mr. Reuben Steckel was the superintendent but how long we do not know. In the seventies and early eighties, father Berndt took an interest in the school and he and his daughter Maria worked very energetically in and for the same. In 1884, Revs. A. J. L. Breinig and Alfred Lobach became superintendents. When the writer of this sketch came to Egypt, in 1888, Rev. O. S. Scheirer was the Lutheran and Mr. Lewis Kohler the Reformed superintendent. Since then the writer, to the best of his ability, recalls as superintendents, David Schneck, A. M. Laub, Eugene Laub, Wilson H. Schneck, Robert A. Benner, William Kern, Francis Lindaman, Phaon Fatzinger, Lewis Breinig, Lewis Kohler, and the present officials, Prof. Preston Breinig and Milton Steckel. On account of the unsanitary condition of the basement the sessions were held for some time in the audi-

torium of the church. But after the introduction of steam heat and the repairs of 1906, the sessions were again regularly held in the basement as heretofore.

SUNDRY REPAIRS.

In 1801 a little barn, "scheurchen," was built costing 30 pounds, 10 shillings and 3 pence. The persons taking part were Adam Troxel, Christian Saeger, John Saeger, Jacob Yehl, Johannes Ritter, Heinrich Ritter, George Ringer, Peter Mickley, Jacob Schreiber, Peter Kohler, Jacob Kohler, John Neuhart, Michael Neuhart, Nicholas Saeger, Esq., Jacob Dinkey, George Smull, Peter Neuhart, Jr., Adam Scheurer and Jacob Meyer. They must have become very dry, as 15 shillings were paid to Jacob Schreiber for 3 gallons of whiskey and to Jacob Strein 7 shillings and 6 pence for one and a half gallons of the same material. As already seen, in 1806, repairs were made to the church, organ and stoves. The committee was Michael Neuhart and Conrad Leisenring, and the cost was \$274.62. The account of the committee was audited April 21, 1811, and the audit is signed as follows:

REFORMED CONGREGATION.

REV. JOHANN GOBRECHT,
Pastor.

JACOB SCHREIBER, Trustee and
Elder.

NICHOLAS KERN, Trustee.

JOHANNES NEWHARD, for his
father, MICHAEL NEWHARD, of
Building Committee, who had
died.

JACOB MEYER, Elder.

PETER SCHREIBER,

JOHANNES NEWHARD,

JONAS HECKER,

PETER MICKLEY,

Deacons.

LUTHERAN CONGREGATION.

REV. F. W. MENDSEN, Pastor.

NICHOLAS SAEGER,

JACOB SAEGER,

Trustees.

CONRAD LEISENRING,

Building Committee.

JACOB SCHNECK,

FREDERICK PAUL,

Elders.

JACOB LAUDENSLAGER,

JOHANNES RITTER,

JACOB BIECHE,

JACOB SCHEURER,

Deacons.

In 1810 on November 27, by resolution of the Reformed congregation, the penny collections were all put into a common treasury. Before this date they had been kept separate. The Reformed treasury had on hand 84 pounds, 6 shillings and 3½ pence. Of this amount 24 pounds, 6 shillings, 3½ pence were regarded as the penny collections and paid into the common treasury as such with the Lutherans. But the remaining 60 pounds were to remain the property of the Reformed congregation only. In 1811 and 1812 the wall was made around the graveyard, and the church and school house were repaired at an expense

of \$805.80. The committee in charge of this work was Nicholas Saeger, Peter Meyer, Adam Troxel and Johannes Saeger. In 1820 the fence was made around the garden costing in money \$20.39. Much labor was done without charge, seventy-eight persons worked from $\frac{1}{2}$ to 13 days without charge and others gave rails and posts. In 1829 the graveyard was enlarged at a cost of \$197.10. The committee in charge of this work was Nicholas Saeger and Johannes Neuhard, and the committee that had charge of making the fence around the garden consisted of Abraham Butz, Gottfried Peter, Samuel Saeger and George A. Kemmerer. In 1860 a centennial celebration was held on October 14. Rev. Dr. P. Schaff and Rev. J. Vogelbach were the speakers. Rev. Jos. S. Dubbs was the Reformed and Rev. Thomas Steck the Lutheran pastor at that time.

In 1873 the question arose as to the necessity of repairing the tower on the church. A committee consisting of Daniel App, Edwin L. Breinig, Owen Newhard and Tilghman Zellner, was appointed to investigate the matter. In their report they recommended a general repair of the church and tower with an extension of the tower of 50 feet. On August 22, 1873, a meeting was held to decide the matter but it was a failure. On May 18, 1874, another vote was taken and the question was affirmatively decided. During the year 1874, therefore, the church was remodeled, and a new tower or steeple erected, measuring 140 feet. The total cost was \$2,523.93. The dedication took place Nov. 8, 1874, and the collection amounted to \$52.90. Cain Semmel, of Catasauqua, made the steeple. In 1878 the Lutheran congregation received the sum of \$233.02 as its share of the parsonage sale at Schnecksville. In 1880 to 1881 a new central chandelier was purchased for the church and the old pewter communion set, presented in 1786 by Mr. and Mrs. George Koehler, was replaced by a silver plated set. During this time there was also some general repairing done to the church building. A large chair for the chancel was presented by Joseph Newhard, John Erdman, John Schwartz, Sen., and Reuben Saeger; another one by Joseph Keefer; and a large arm chair for the pulpit was presented by the brothers Samuel and Frank Brown. The widow of Paul Brown presented a marble top solid walnut altar. The basement was repaired, a cistern was made at the church, the church was painted and the little doors at the pews were removed as well as the panel of the front pews. New heaters were placed into the basement and the chimney arrangement so changed as to heat the auditorium by these heaters in the cellar and basement.

In 1887 a new iron fence was placed in front of the church by the trustees of the two congregations, Edwin L. Breinig and Stephan A. Brown being of the Lutheran congregation. No extensive repairs were now made until 1904 and 1905, when, after a vote on October 3, 1904, the steam heat was introduced,

the second set of heaters removed, the terra cotta chimney flues torn down and a fine chimney of brick erected. The expense was about \$1,300, and was soon and easily paid off. This was followed by very extensive repairs in 1905 and 1906. The basement was thoroughly remodeled, painted, metal ceiling and cement floor put in, lighted with electricity and heated by steam. The church proper was painted outside and inside, it was frescoed and painted, new metal ceiling put in place, the organ touched up, extra fine windows put in place of the old ones, fine electric chandeliers hung, and very fine circular pews, of latest style, placed on an elevated floor which is covered with splendid brussels carpet. A handsome solid dark walnut altar was presented by Oliver Leh and family, a corresponding baptismal font by Eugene E. Long and wife and a reading desk by Thomas Schadt, Sen. New bibles and hymn books were presented by members, and a beautiful gilt cross came to the church through the instrumentality of the assistant Lutheran pastor, Rev. J. J. Schindel, from Mr. Howard W. Lewis, president Farmers and Mechanics Nat. Bank, Philadelphia, Pa. The committee which had charge of these repairs consisted of Thomas Schadt, Sen., and Lewis Kohler on the Reformed side and Charles Weaver and Eugene E. Long on the Lutheran. The total cost of these extensive repairs, including the steam heat, was about seven thousand (\$7,000) dollars. To the very agreeable surprise of all concerned this whole amount was soon paid off after the dedication services were over, and a balance of nearly \$800 left. The members of the church councils, then in office, worked nobly in collecting the funds and the Ladies' Aid Society was equally active and successful in accomplishing this gratifying and remarkable work. The church was reopened and dedicated on January 28, 1906. Rev. Dr. Stahr, President of Franklin and Marshall College, Lancaster, Pa., preached for the Reformed and Rev. J. F. Lambert, pastor of the St. Paul's Lutheran Church, Catasauqua, for the Lutheran congregation. Services were held morning, afternoon and evening. Besidee the pastors, Rev. Geo. P. Stem, J. D. and J. J. Schindel, thers were present during the day Revs. A. Lobach, H. J. Kuder, O. F. Frantz and Morris Schadt.

THE LAND BELONGING TO THE CHURCH.

Egypt Church has very valuable land in its possession, although it is of very little practical benefit to the two congregations. The acquisition of this land is a matter of much interest. When the second church building was to be erected Christian Saeger offered to give half an acre of land for that purpose. But as he had no land near enough, being too far away from the place where the church was to be located, he presented this half acre to Peter Steckel and he, in turn, promised to present the church for this purpose one whole acre. But while these arrangements

were being made Peter Steckel died without having given a deed for the land. Later on, however, in 1786, Henry and John Steckel, to whom the land had been given by the will of Peter Steckel, gave such a deed to the church as their departed father had promised and on which the church building had already been erected.

The *first* conveyance of land to the Reformed and Lutheran congregations, of Egypt Church, was made September 28, 1786. This was for the land on which the second church had been erected in 1785. It was conveyed to Peter Burkhalter, Esq., Peter Kohler, Esq., Samuel Saeger and Nicholas Saeger, trustees, respectively, of the Reformed and Lutheran congregations, of Egypt Church. The consideration was five pounds, being \$13.67, per acre. The land measured 2 acres and 48 perches, one arce as already stated having been the gift of Peter Steckel and Christian Saeger, each half an acre. This land was a part of a tract of land of 250 acres granted by patent to Peter Troxel, by the late proprietors of Pennsylvania, on November 28, 1748. These 250 acres were afterwards deeded by Peter Troxel and his wife Magdalena, on May 28, 1768, to Peter Steckel who willed the same to his sons Henry and John, on June 30, 1781. Then Henry and John Steckel, as already seen, after the death of their father, Peter Steckel, conveyed the above-mentioned 2 acres and 48 perches to the trustees of the two congregations as above stated, *in trust*, however, for specific purposes. The deed was acknowledged before Peter Rhoads on September 29, 1786. Mr. Rhoads was one of the Judges of the Court of Common Pleas of Northampton County. The question now arises on whose or what land did the first church of 1764 stand. It is claimed that those acres on which the dead were buried were never included in any purchase and were considered free by all for church and burial purposes. But the church of 1764 stood only 200 feet away from the church of 1785, in a southeasterly direction. Both were surrounded by the graves of those buried there, and as the land on which the church of 1785 stood was regularly conveyed to the church trustees, it is reasonable to suppose that the land on which the second church stood belonged to the same party on whose land the first church stood. Now, as this land belonged originally to Peter Troxel, who acquired title in 1748, and did not sell it until 1768, it seems clear that the first church of 1764 stood on the land of Peter (also called John Peter) Troxel, without previous purchase by the two congregations. This seems the more plausible since we have learned that since 1756 the church services were regularly held in the mansion erected by this same Peter Troxel at another place near Egypt. He no doubt, out of the kindness of his heart, allowed this first church to be erected on his land without any pecuniary consideration. His land extended from the location of the church up to where the old Troxel mansion yet stands, including the Nary Peter farm.

The *second* purchase of land was in 1793. The tract consisted of 2 acres and 55 perches with 6 p. c. allowance for roads. It was conveyed to Peter Burkhalter, Peter Kohler, Christian Saeger and Nicholas Saeger *in trust* for specific purposes. They paid into the Receiver General's office, of the Commonwealth of Pennsylvania, the sum of three (3) pence lawful money and received a grant of land called "Reliance." The tract joined the land of Jacob Kohler and the other church land coming from Henry and John Steckel. It was surveyed in pursuance of a warrant dated December 17, 1792 and given over to the aforementioned persons for the use of the said church, clear of all restrictions and reservations except the one (1-5) fifth of all gold and silver ore for the use of the Commonwealth, to be delivered at the pit's mouth, clear of all charges. The conveyance is signed by Governor Thomas Mifflin, Governor of the said Commonwealth, on January 29, 1793, and attested by James Trimble, Deputy Secretary.

The *third* purchase of land was made on January 4, 1797. The consideration was 50 pounds and the tract consisted of 4 acres and 3 perches. The contracting parties were Jacob Kohler and wife Mary Elizabeth to Peter Burkhalter, Jacob Schreiber, Christian Saeger and Nicholas Saeger, Jr., trustees, respectively, of the Reformed and Lutheran congregations, of Egypt Church. The land according to the survey of Peter Rhoads, Jr., son of Judge Peter Rhoads, consisted really of two tracts and was surveyed May 3, 1797. The land joined the church's land, that of Jacob Steckel and Jacob Kohler's other lands. It was acknowledged before Nicholas Saeger, Sen., Justice of the Peace, May 9, 1797, and the witnesses were John Jacob Strein, the teacher and organist, and Michael Neuhart. The condition included was that the said Kohler, for himself and his heirs, according to the deed on record in Easton, must always maintain the laid out streets on his land. To his wife for her signature 1 pound, 17 shillings and 6 pence "trinkgeld" was paid. This tract was a part of a certain large tract of land of 60 acres allowance, which the Hon. Thomas and Richard Penn, Esqs., by their patent of December 2, 1762, granted to Jacob Kohler the elder, who deeded the same to his son Jacob Kohler, Jr., on August 21, 1769.

The *fourth* purchase of land was on March 6, 1802. The parties were George Ringer (mason) and his wife Elizabeth, to Peter Burkhalter, Esq., Philip Jacob Schreiber, Nicholas Saeger, of Samuel, and Jacob Saeger, Jr., trustees, respectively, of the Reformed and Lutheran congregations, of Egypt Church, *in trust*. It was surveyed on May 22, 1800, by Nicholas Neligh. The consideration was 28 pounds or \$74.67. The deed was acknowledged April 3, 1802, before Nicholas Saeger, Sen., Justice of the Peace for Northampton, County and the witnesses were George Smull and Michael Neuhart. The tract was 2 acres, strict

measure. Mr. Ringer presented the Lutheran congregation, of which he was a member, with 7 pounds or \$18.67, the price of half an acre and George Kohler, who in his day took great interest in the welfare of Egypt Church, gave 6 pounds towards the purchase of this land. The expenses with the surveying of this tract were $\frac{1}{2}$ pound, 2 shillings and $9\frac{3}{4}$ pence, although Nicholas Neligh did the surveying for nothing and organist teacher Jacob Strein charged nothing for writing the deed. Mrs. Elizabeth Ringer, the wife of George Ringer, received 7 shilling and 6 pence "trinkgeld" for signing the deed. This tract was chestnut timber land and is situated in North Whitehall not far from Scheidy's. A part of this chestnut timber land was sold in 1878 for \$175.

The *fifth* purchase of land was made in 1849. It was surveyed by Daniel Saeger, Esq., and consisted of 152 perches, strict measure, and cost \$142.50. It was purchased of Jonas Stofflet and was a part of a tract once owned by Abraham Steckel who had sold it to Jonas Stofflet. It was surveyed August 27, 1849, and was purchased for the purpose of obtaining suitable ground on which could be erected sheds for the teams of members of the congregations as also for erecting thereon a suitable barn for the use of the teacher and organist. The tract was covered with heavy oak timber and had been used by persons to tie their horses and teams. When Mr. Stofflet purchased the property he cut down the timber and enclosed the land with a fence. The congregations badly needed the ground and thus were led to purchase the same.

The *sixth* purchase, made May 17, 1851, was surveyed by Daniel Saeger, Esq., September 14, 1850, and consisted of 58 perches. The consideration was \$50. This property was conveyed by Daniel Kohler and his wife Magdalena to Peter Kohler, Peter Steckel, Daniel Saeger and David Ruch, trustees, respectively, of the Reformed and Lutheran congregations, of Egypt Church. It was a small part of a large tract which Jacob Kohler and his wife Mary Elizabeth deeded, on September 2, 1813, to Daniel Kohler. It was acknowledged, May 17, 1851, before Edward Kohler, Esq., Justice of the Peace for Lehigh County and witnessed by Edward Kohler and Abraham Kohler.

Total acres of land: No. 1. 2 acres 48 perches; No. 2. 2 acres 55 perches; No. 3. 4 acres 3 perches; No. 4. 2 acres (Woodland, less what was sold in 1878); No. 5. 152 perches; No. 6. 58 perches; Total 11 acres, 156 perches.

The Hampton Furnace.

Reminiscences of an Important Industry, and its Old-Time Owners.

BY HENRY A. SCHULER.

FURNACE-GLOW AND FURNACE-TEAMS.

Years ago, when still a boy, I would sometimes, sitting outdoors in the evening or looking through the window, watch a fitful glow in the northern heavens, now blazing out bright, then gradually fading until it was but faintly visible.

"That is the furnace," my mother would say. Then she proceeded to tell me, in terms suited to a child's comprehension, what that furnace was, where it was and what men were doing there.

It was Sigmund's Furnace, less than two miles away across the Lehigh county line, that made its nearness known by that nightly glow in the sky. The name Hampton Furnace was hardly mentioned to me then. And notwithstanding its nearness years passed before I came to see it with my own eyes. Long previously I made the acquaintance of those big wagons with long, deep, quaintly-shaped bodies, passing along the road, drawn by four or six mules, loaded with charcoal or limestone, and was told that those teams were in the employ of Sigmund, the iron-master, hauling their loads to his furnace. There were similar teams on the road, hauling in the iron-ore, but these came from another direction, and I seldom got a view of them.

THE CHARCOAL-BURNERS AND THEIR WORK.

I learned to know the charcoal-burners also, before I saw the furnace for which they too were working. I knew the round spots in the woods, where they had done their work, leaving the bare, charred ground. I knew some huts in which they had dwelt, and sometimes would pass the big smoking woodpiles where the burning was still going on. Some of those charcoal-burners passed our house week after week, and I remember a few occasions when my mother sold them big loaves of home-made bread, baked to their order, in the old-fashioned brick oven.

The process of charcoal-burning had to be well understood and carefully watched. In a paper read before the Berks County

Historical Society, my friend, H. W. Fegley, lately of Hereford, has described it so well that I take the liberty of quoting some paragraphs from him, for the benefit of the rising generation, to which charcoal-furnaces are a thing of the past.

"The charcoal-burners took large saplings and planted them in the ground on a level place previously cleared, and around these the wood was piled. This was cut in lengths of three or four feet, and the pieces were placed on edge around a center-pole. Three lengths were placed on top of one another. When the pile was completed it was conical in shape, twelve to fourteen feet high, and thirty to forty feet in circumference. It was then covered with leaves and earth to a depth of three or four inches, to make it air-tight. The center-pole was drawn out and the vacant space was filled clear to the top with chips and shavings, which were ignited and covered. The fire had to burn downwards, and to do this to perfection, eight or more openings or vents were made at the bottom of the pile, to provide a downward draft.

No flame was allowed. Two men were always on hand to keep the burning-process what the charcoal-burners used to call a dead fire. Now came the critical moment for the attendants. The heap had to be closely watched, so that one side would not char faster than the other; sometimes it became necessary to close some of the vents, to lessen the draft. The time required to burn such a heap, varied from one to two days, and sometimes required a week. When the burning was completed, the charred heap was only about half as high as at first and proportionally smaller in circumference. . . .

The burners usually traveled in pairs, and as the charring needed constant watching, they were obliged to remain with the burning heap. While one was on active duty for twelve hours, his partner was in the hut sleeping. Their huts were made of saplings, and the interstices were filled with leaves and earth.

Their bill of fare was not elaborate. It was generally made up as follows: for breakfast, flitch and potatoes; for dinner, potatoes and flitch; for supper, meat and potatoes."

SEEING A CASTING—HAMPTON FURNACE STOVES.

Just when I saw the Hampton Furnace for the first time, I can not tell; but I remember quite distinctly one Sunday afternoon when, with one or two of my cousins, I was there, watching the process of making a cast, and marvelling to see the iron flowing like water along the molds of sand on the floor. That was some summer-day in 1865 or '66. They made only pig-iron there in those later days, but ten-plate wood-stoves were made there at some previous period, for we had one of those stoves with the inscription "Hampton Furnace," in our old shop. I would remember that stove, even if it had not one day, when I was quite small and had been feeding it with shavings, suddenly thrust out its

fiery tongue and come near licking my face. That was a lesson, such as every child should have that ventures to play with fire.

My father, who was a skilled carpenter, did considerable work for Mr. Sigmund, during or immediately after the Civil War. He was well acquainted with the furnace and its proprietor, and told me a good deal about it that was interesting. It was my mother, however, who told me that Frederic Sigmund, the father of the man who owned the furnace then, had come from Germany in his youth and served his time as a redemptioner, being too poor to pay his passage across the ocean.

BUILDERS AND OWNERS OF HAMPTON FURNACE.

Mr. Sigmund's furnace at a previous time had been called Mary Ann Furnace; Hampton Furnace had been the original name. It stood on the Perkiomen creek in Upper Milford, Lehigh county, a short distance east of the line of Berks. It was built by David Heimbach, Wisserman and Coverly, in 1809. Heimbach soon bought out his partners and conducted the furnace alone for twenty-three years. August 13, 1832, he sold the furnace-property, then comprising ninety acres of land, to John V. R. Hunter, of Northampton borough (Allentown), who conducted it for two years. May 20, 1834, the property was transferred to Daniel V. R. Hunter, for \$9,000, along with two tracts in Upper Milford, one of 42 acres 120 perches, the other of 22 acres 154 perches, for which the sellers were to receive \$1,000. March 31, 1838, followed a reconveyance for the same consideration to John V. R. Hunter and Paul Miller.

The New Hampton Works, as, according to the day-book and journal of the firm Hunter & Miller, the enterprise was then called, must have been a losing venture in those days. A crisis came in November, 1844, when "they got stopped by the sheriff." The property was sold to John Gross, of Allentown. Under date of February 7, 1850, we find a deed given by Charles Ihrie, sheriff, to Frederic Sigmund, for the Hampton Furnace and three tracts of land, comprising 67 acres and 42 perches, more or less, sold for \$3,525, to recover a debt of \$1,230.82, which Frederic Sigmund and Horatio Trexler, assignees of Hunter & Miller, recovered against John Gross.

Mr. Sigmund seems to have acquired only a quarter of the furnace property by this sale. By the next deed, given April 15, 1858, Frederic S. Hunter, of Leesport, Cyrus J. Nicholas and David Hunter and their wives, Dr. H. H. Muhlenberg and Henry S. Eckert, children and heirs-at-law of the late Nicholas V. R. Hunter, of Reading, conveyed to Frederic Sigmund, for \$9,000, a quarter part of the Hampton Furnace property, including the three contiguous tracts of land in Upper Milford. And on October 29, 1859, John McManus and Jacob V. R. Hunter, both of Reading, sold to Frederic Sigmund one-half of the same property for \$3,500.

THE PALMY DAYS OF THE HAMPTON FURNACE.

Under the management of Frederic Sigmund the Hampton Furnace enjoyed its greatest prosperity, as the following recollections kindly furnished us by Dr. P. S. Leisenring, now of San Diego, Cal., will show:

"I first knew the Hampton Furnace in the spring of 1852, soon after I had located in Millerstown, now Macungie (Lehigh county, Pa.). Its owners then were, the Hunter Brothers, of Reading, and Frederic Sigmund. Later Mr. Sigmund became sole owner of the property. For some time previous he had the entire management of the furnace. I was told that before his taking charge, it was a losing investment, in fact a failure; but his careful, judicious management soon made it a paying business. Things in and about the property soon put on a more attractive appearance. New tenement houses were built, the old ones were repaired. A larger barn was built and arrangements were made to build a larger and more comfortable dwelling for the owner's family, then consisting of one daughter and two sons. The building of the dwelling house was materially hastened by a very severe electric storm, that came one night, with a heavy downpour of rain, blowing off the roof of the old house, drenching the inmates pretty thoroughly, and compelling them to occupy one of the tenement houses until the new dwelling was finished. Improvements on and about the property were made from time to time, until it became one of the most prosperous and desirable charcoal-iron plants in the State. The metal made there was first class, always commanding the highest prices and a ready sale. During our Civil War it was largely used for the manufacture of government-cannon. Mr. Sigmund became one of the most successful charcoal-iron makers of his day. He was active, industrious, honest, progressive, of correct habits and good morals, dealing justly with his employees and with all who had business-relations with him. In short, he was an old-style business man and gentleman.

The immediate surroundings of Hampton Furnace were hilly and rough. The location was somewhat isolated, but decidedly picturesque and attractive, especially during the spring and autumn months. The summers were warm, the winters mostly dreary.

The large, well kept six-mule furnace teams were one of the features of the neighborhood, as during most of the year they made daily trips to and from the furnace with heavy loads of charcoal, limestone, iron-ore or pig-iron. Pottstown was the nearest railroad station, from which most of the metal was shipped. Scarcity of wood in the immediate neighborhood of the furnace, often made it necessary to get a supply of charcoal from a great distance. As a rule that had to be hauled over rough roads and during the wet and freezing months of the year, the heavy furnace teams

kept them in a miserable condition, making travel on horseback or in light vehicles slow work. This often sorely tried our patience, as well as our patients, when haste was required. However, as the furnace was the biggest business enterprise of the neighborhood, but little outward complaint was heard. When the turnpike from Shimersville to Treichlersville and beyond was made, travel became less trying.

Professional calls on the families of the furnace men were frequent, and after a time the writer always particularly enjoyed them, not only for the fees they brought, but on account of a more substantial attraction he often met there. It was the same 'old, old story'; Cupid with his dart left a wounded heart, and in due time the furnace master's pretty little daughter became my wife. This naturally caused me to have a still higher appreciation of the old Hampton Furnace and its surroundings.

In the spring of 1857, we moved from Millerstown to Selinsgrove, Pa. As a consequence we heard less of the doings at the furnace, though we still kept in touch with it. After the departure of Father Sigmund, the furnace came into possession of his son Henry, who later disposed of the property. I love to recall to mind and linger in thought among the scenes of the old Hampton Furnace. May they ever be a green spot in my pilgrimage through life."

FREDERICK SIGMUND'S SUCCESSORS—OLD DEEDS AND ACCOUNT-BOOKS.

Frederick Sigmund died at Hollidaysburg, Pa., June 25, 1860, aged 53 years, 2 months, 25 days. He died intestate, leaving three children: Henry M., Albert M. and Emma E., wife of Peter S. Leisenring. The records of the Lehigh county orphans' court show, under date of May 14, 1861, that these children agreed to divide their father's estate, the brothers accepting the three tracts of land at the following valuation: No. 1, including the Hampton Furnace and measuring 67 acres and 42 perches, at \$7,000; No. 2, 11 acres and 42 perches, at \$275, and No. 3, 2 acres and 4 perches, at \$62. The proceeds were equally shared by the three heirs.

For these facts concerning the successive transfers of the Hampton Furnace I am chiefly indebted to Mr. Peter J. Faust, the present owner of the property, who kindly allowed me to look over the old deeds and account books in his possession. From the latter we learn also that the owner of the furnace in 1836 (Daniel V. R. Hunter) owned a canal-boat named Albany, the cost of which is entered under date of May 10, of that year at \$280. May 19, 1836, we find an entry noting the tolls for that boat from Weissport to Allentown and back at \$4.23. Another item in the old "leger" on the attic of Mr. Faust's home, informs us that on the morning of December 8, 1866, at seven o'clock, the thermometer at the Hampton Furnace registered 13 degrees below zero.

Father Sigmund's wife, *nee* Elizabeth Miller, was killed in a runaway in 1842, when they were returning home to Dale Forge from a visit to her people, below what is now Old Zionsville. She and her husband are buried at Huff's Church. The joint ownership of the furnace by Mr. Sigmund's sons, Henry and Albert, lasted until November 1, 1865, when the latter and his wife sold out their share to Henry M. Sigmund for \$3,500. During the interval, Henry had managed the business while Albert served as a surgeon in the Federal army and paid him a large salary. Dr. Sigmund enlisted in July, 1862, and served until the close of the



ALBERT M. SIGMUND, M. D.

Courtesy of Mrs. L. L. Belmer, Osborne, O.

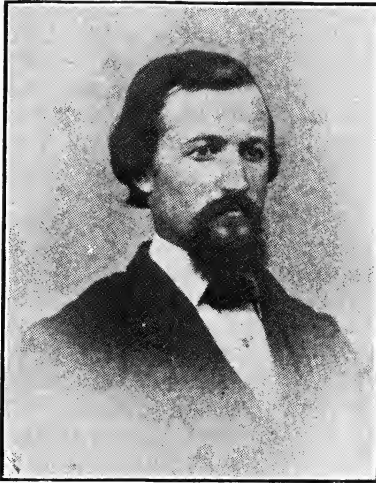
war. After the division of property just mentioned he bought the home of Dr. Jacob S. Shimer near Shimersville, Lehigh county, where he continued to practice his profession. He died there April 10, 1872.

HAMPTON FURNACE IN WAR-TIMES.

Of the life at Hampton Furnace during the Civil War, Mrs. L. L. Belmer, of Osborne, O., who then was the wife of Dr. Albert M. Sigmund, has given us a vivid picture by the hand of her cousin, Mrs. M. L. Earnest, of Mifflinburg, Pa., who writes as follows:

"Among the pleasant memories of long ago is that of a visit to Hampton Furnace. It was early in the sixties, when the war-clouds were hanging heavily over our beloved country, that Dr. A. M. Sigmund brought to the old homestead there, his fair young

bride of eighteen summers. Henry M. Sigmund was then a widower, having buried his young wife Adelaide Schelly, a short time before, and now it fell to the lot of his brother to furnish a mistress for the place. Dr. Sigmund was married to Lydia Leisnering on the first of January, 1862, at Selinsgrove, Pa., and brought her in company with the writer, to Hampton Furnace, on the twenty-second of the same month. It was a wonderful change for her, coming from a locality where only English was spoken, into a neighborhood so German as this. Two servant girls were there, 'Betsey' and 'Kitty'; neither of them could speak



HENRY M. SIGMUND.

Last owner of the Hampton Furnace. (Courtesy of Mrs. 'L. L. Belmer, Osborne, O.)

a sentence in English. But 'never say fail' was the motto adopted by their young mistress, and it was marvelous how quickly she picked up the language. Did she never make any mistakes? O yes, plenty of them, and none could laugh at them more heartily than she, when told of them. Her husband, fearing she might become discouraged in trying to learn, forbade that any of us should laugh at her mistakes. But his own powers of self-control were often put to the test at the manner in which she rushed pell-mell into the 'Dutch.' For instance, on one occasion, having a number of workmen at table, after the plates were all helped she smilingly said: "*Nau fressst eich satt!*" It brought a broad smile to every face, the doctor's not excepted. At another time when she saw a storm coming, wanting something done quickly, she called to Betsey: "*Spring dapper, es kummt en Dunnerwetter.*" Again one day she asked a neighbor how to make "*verdaemta*

Knep," meaning steamed dumplings or *Dampknep*, as she should have said. Many similar mistakes she made, but these instances will suffice. She rarely made the same mistake a second time, and many a laugh we have had about them since then.

Of the furnace itself I have only a very indistinct recollection. It was midwinter and there was not much doing. I left the latter part of March and have never been there since. So my memory goes back mostly to the people I met in that section. Such a whole-hearted, hospitable, sociable set of people it is very pleasant to recall. What delightful evenings we spent at home and abroad! Sleighing was good part of the time, and we made good use of it. The Sigmund brothers were always ready for a trip somewhere, when the roads were good. What pleasant memories are awakened by the names Schelly, Schall, Young, Dickenschied, etc., with whom we spent delightful evenings! Young people often came over from Allentown, so that life there, though it was winter in the country, could not become monotonous. How many of those friends of 'ye olden days' have passed into the life beyond!

Dr. Ambrose Schelly, a bright, promising young man, died early that same year. Oliver Young soon followed; both these were sons of prominent physicians. Were we to have roll-call of those who lived at that time, how few there would be to respond! The Sigmund brothers are both gone, but they live in the memory of thousands.

I recall some of the old churches with their high galleries and egg-shell pulpits, and the German preaching of Dr. C. Z. Weiser and Dr. A. J. Dubbs. We went to hear them, though we could understand but little. I recall an evening which Rev. Kramlich spent at the Furnace, entertaining us with an account of his experience on the Great Eastern and their narrow escape from shipwreck. That same night in commemoration of Washington's birthday, Dr., Mrs. Sigmund and I repeatedly fired off a revolver, a new experience for us. Henry M. Sigmund also gave me some lessons in shooting at mark. In those war-times it seemed necessary that women should learn to handle fire arms. Speaking of shooting reminds me of poor old Bob, owned by Henry, a terrible ugly mastiff, but an affectionate creature to those he knew. It became necessary to put him out of the way. Much against his own inclination, his master undertook to shoot him. He did shoot him, but did not kill him instantly. The dog crept up to him and licked the hand that shot him. It was more than Mr. Sigmund could bear; he rushed into the house, tears coming fast. I do not remember his words; I only remember the incident as showing what tenderness of heart is oftentimes found where we do not look for it."

To this Mrs. Belmer adds these words of her own:

"Very distinctly do I recall the heavy cannonading we heard

during the battle of Gettysburg,* and how Henry M. Sigmund and I planned to go or send teams with valuables to the mountains, to escape the rebel army, should General Lee be victorious. How we used to enjoy the light of the furnace while sitting on the upper porch, a light more brilliant than an electric light of to-day! How much I enjoyed the casting, nearly always done at night, which added much to the weirdness of the scene! I have never forgotten the kindness and hospitality of the dear friends of that neighborhood, nor my happy life at Hampton Furnace."

STORIES OF THE SIGMUND BROTHERS,

A writer who knew Dr. Sigmund well has told us there was a strong prejudice among the rural folk at that time against moustaches, and when Dr. Sigmund returned from the army wearing that facial ornament, he offended the sensibilities of many of his old friends to such a degree that it required some time to regain their confidence and recover all his former practice.

Henry M. Sigmund continued to operate the old furnace until some time in 1867 or '68, when it was blown out forever. He was married successively to two daughters of the late Dr. Joel Y. Schelly, of Hereford, both of whom preceded him in death. His last wife was Clara Schuler, a daughter of Aaron Schuler; she died in January, 1903, in Philadelphia, and is now buried beside him on the cemetery of the Lutheran church at Old Zionsville. March 14, 1870, Mr. Sigmund sold his furnace property to Captain Peter Faust, father of the present owner. He died at Shimersville, August 11, 1876, leaving two daughters, the younger by his last wife.

As owner of the Hampton Furnace, Henry M. Sigmund was one of the most prominent men of his community. He possessed qualities and performed deeds of which the oldest inhabitants still have much to relate. Like his brother, the doctor, he was of strikingly handsome physique; he had an iron will, and having taken boxing-lessons in his youth, was abundantly able to "take his own part" in a fight. I have heard my father say that on one occasion he saved his father from a severe beating at the hands of one of his employees, by standing up in his defense. The teamsters who hauled his iron-ore, charcoal and limestone were for the most part rough, hard-drinking fellows, and when they met at the taverns, as they often did, there were usually bloody noses and swollen eyes. The only man who could prevent or check those rough-and-tumble fights, was their employer, Mr. Sigmund. If they would not listen promptly to his sharp words of command, he himself, though weighing hardly more than 140 pounds, would jump between the combatants, dealing out blows right and left, and in a very short time they would cry "Enough." The story

* This cannonading no doubt was done at Reading by way of practice. Gettysburg was too far away to hear the noise of the battle.

is still told of a noted ruffian named Miller, who, it seems, did not belong to Mr. Sigmund's men, but had long sought the opportunity of getting a whack at him with his fists. The two finally met in C. K. Henninger's tavern at Zionsville, and then the fun began. It was a terrible fight, but Sigmund came out victorious after having pummeled his antagonist's face until it looked more like a piece of raw beef than a human countenance. This is the story as told by a witness who had taken refuge under a table in the bar-room.



Homestead of Peter J. Faust near Sigmund, Pa. The site of the old Hampton Furnace property.

It is further related of Mr. Sigmund that sometimes, when out walking in the woods with his friends, he would catch a black-snake sunning itself on the rocks by the tail, and swinging it around his head like a driver's whip, would pursue his friends, who ran away at the top of their speed, shrieking with terror. How many of these stories are founded on fact, we are unable to say.

A POWDER-MILL THAT WAS BLOWN UP.

When Mr. Faust had bought the property, he started a powder-mill in the old furnace-building. This was operated a few years and was in charge of an English-speaking man, James Wat-

son. Tradition says that while that powder-mill was still going, a tramp passed the place one day. When he came near, he started to run and kept on running until he was at a considerable distance on the other side. He evidently knew the powder-mill might be blown up at any moment, so the quicker he would get away from it the sooner he would get out of danger. This was practical philosophy on the part of the hobo.

One afternoon in March, 1874, as I was sitting in my room studying, there was a boom, and quickly the people guessed what



Hampton Schoolhouse, erected in 1877, and Sigmund Post Office.

it meant. From near and far they came, some on horseback, to see what was left of Mr. Faust's powder-mill. It was just as they expected. The powder-mill was gone, and poor old Jimmy Watson lay dead in his little house by the roadside a quarter mile away. His head was burned black, a gruesome sight, but the doctor was probably right who said he had never known what killed him. No tramp had probably been near, but one of Mr. Faust's sons was so scared by the shock that he overturned the express-wagon in which he was giving his younger brother a ride. On our way home we met a woman who lived in a tenement house near the powder-mill. We told her what happened and she began to wring her hands, crying out: "*O, mei G'scherr! mei G'scherr!*" She expected to find her chinaware shattered, and this worried her more than her old neighbor's sudden and violent death.

THE HAMPTON SCHOOL.

That explosion put an end to the manufacture of powder in that locality. Three years later, in 1877, a schoolhouse was built at the juncture of the roads, a little distance below the ruins of the furnace. The school established there was named Hampton school, and it was the writer's privilege to teach it for three successive terms of five months each. The school was never large numerically, but the pupils all were docile, well behaved and willing to learn, and their teacher's reminiscences of his work among them are the most pleasant of the whole ten years of his professional career. Three neighboring families contributed the larger part of the school. Teaching there was really a delight, and the master's earnest efforts for the advancement of his pupils were not bestowed in vain.

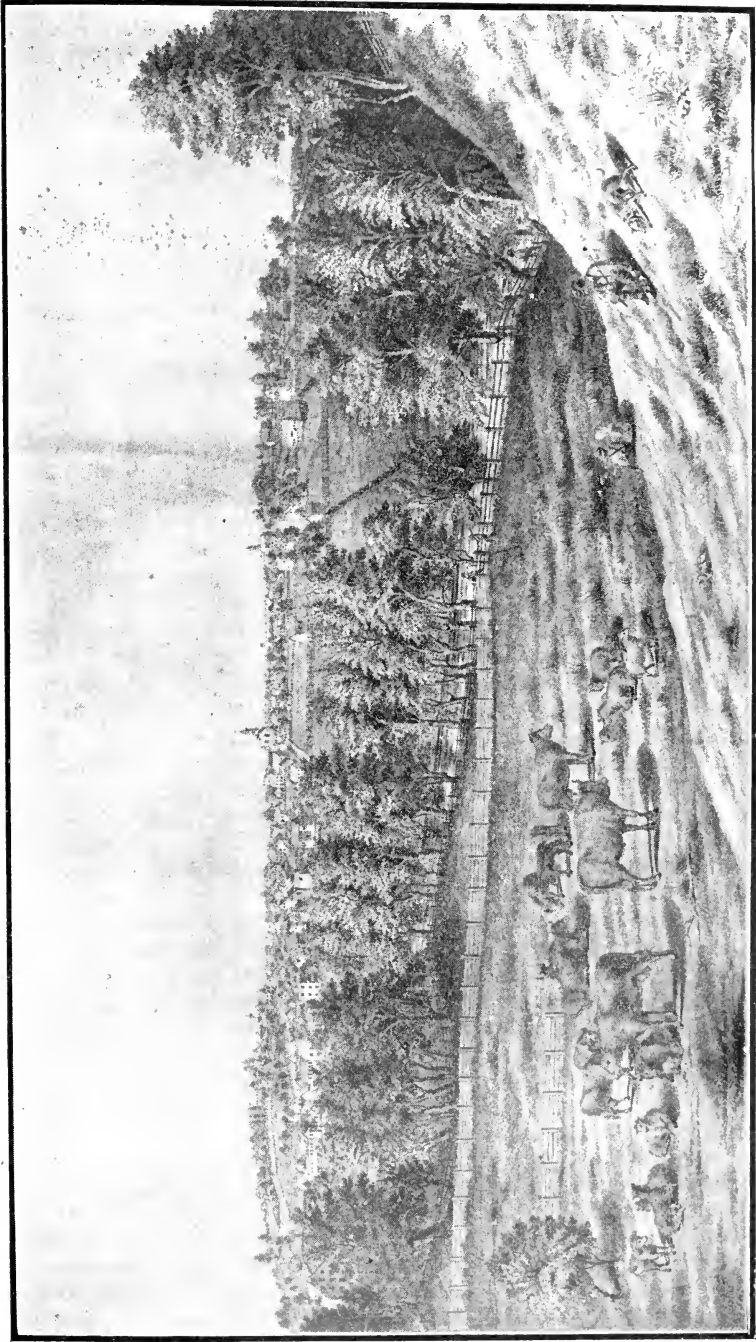
In later years the Hampton school became so weak in numbers that it was discontinued and the schoolhouse threatened to fall into ruins for want of use. Last year, however, it was reopened for the benefit of the community's children.

A CREAMERY ON THE OLD FURNACE SITE.

In 1886, Mr. Faust built a creamery on the spot where once stood the Hampton Furnace. This creamery with the homestead now belongs to his son of like name. Mr. Faust the elder, who was a veteran of the Civil War and a man of more than ordinary intelligence, proved a good friend to the writer while the latter had charge of the Hampton school, frequently visiting him and occasionally inviting him to his house. He died in November, 1900, of a lingering illness, probably caused by a severe fall sustained a few years before.

THE SURVIVAL OF OLD NAMES.

The Hampton Furnace is gone forever; so are the men who operated it forty, fifty and more years ago. But its memory remains and one-half of its name will be perpetuated for generations to come in the hill which rises steep and hard behind it to the northwest, known since the days of our grandfathers as *der Furnace-Berg*. The prior half of its name is given to the school near by, and the name of Sigmund is kept alive in that of the post-office, a little further on, now conducted, along with a general country-store, by Ambrose R. Kemmerer. There are still living a very few persons who were connected with the Hampton Furnace in the days of its activity, and we cherish the hope of being able some day to add their reminiscences as a sequel to the present story.



VIEW OF ALLENTOWN IN 1853.

From an original lithograph presented to the Society by V. F. Erdley.

Allentown and Its Vicinity About Sixty Years Ago.

BY REV. F. J. F. SCHANTZ, D. D.

My purpose is to speak this afternoon of Allentown and its vicinity as I saw the same in my youth. If you will allow me to include in its vicinity all within ten miles of Allentown, then I may say I knew considerably, of at least a part, its vicinity for sometime before my acquaintance with Allentown was very extensive. If my subject would be the "Head of Cedar Creek and its vicinity about sixty years ago," I would have much to say of the old homestead and its surroundings, of family, neighbors and visitors, of schoolhouses and scholars, of the teachers, Mr. Robert Johnson, Mr. Benjamin Hough, Mrs. Haas, Mr. Stephen Acker, Mr. Ephraim Troxell, Mr. Butterweck, Miss Hannah Knipe and Mr. Charles Umbescheiden, who taught at the old homestead, at the meeting house near the Alms House, at Wescoesville, Foglesville, Schaeffers, Kuntzville, Crackersport and Sand Hole. I would also have to speak of the ministers: Rev. Jeremiah Schindel, Rev. Joseph S. Dubbs, Rev. Isaac Roeller, Rev. Charles Herman, Rev. Daniel Zellers and Rev. Benjamin German, who ministered respectively at Jordan, Foglesville, Trexlertown, Salsburg and Lehigh Church. The Sunday Schools were at the meeting house near the Alms House, at the Sand Hole schoolhouse and at Kuntzville. I saw Rev. Samuel K. Brobst for the first time, in the Summer of 1847, at Millerstown, now Macungie, at a Sunday School celebration, as it was termed. In the same year, I saw the first number of the *Jugend Freund*. Militia drills at hotels, the exercises of the uniformed Infantry and Cavalry Companies, at some private residence, and the popular Battalion in some village, interested the old and young. Men read with interest, the accounts of the progress of the War with Mexico. Even boys would imitate soldiers and fare as well and again worse than the soldiers at home. Political meetings often numbered many attendants. Even the young took a great interest in the election; some shouted for Clay, Frelinghausen and Markle, and others for Polk, Dallas and Shunk. The first verse of a political song of that time read thus:

“The first that comes is the New York State,
 Always right and never late,
 Throws in her tremendous vote
 For George M. Dallas and James K. Polk.

CHORUS:

Ha! ha! ha! what a nominee
 Is Jimmy Polk of Tennessee!”

Numerous teams could be seen on the country roads and when a driver would be asked to what place he was taking iron ore, the answer would be, to Allentown Furnace or to Craneville, as Catasauqua was then called. In the winter of 1843-44, there was a public sale at my deceased father's house. The crier at the vendue, who had his home in Allentown, spent a night with us. He told me that if I would like to engage in raising peanuts, he would send some, fit for planting. Who knows what fortune I failed to make by declining to engage in the proposed business!

I had a limited acquaintance with Allentown before the Spring of 1848. Memory now recalls, prior to that time, the Allen House, the residence of Dr. Charles H. Martin, at Hamilton Street and Hall Alley, the Presbyterian Church, the old Northampton Bank Building, the old Watch House, in front of the Bank Building, the Lehigh County Jail, the Foundry in East Allentown, the residence of Rev. Joshua Yeager, at the N. E. corner of Hamilton and Fifth Streets, our new home of a later day, on South Seventh Street, the Odd Fellows' Hall, under construction, the Sunday School room of the Reformed Church, a sick brother at the Allen House, 1842-43, the Craig family, Dr. C. H. Martin's family, a few other families, the cry of the old watchman, a visit to the Presbyterian Sunday School, a large military encampment south of the Little Lehigh, a Menagerie in the western part of the town and an entertainment by Indians in Odd Fellows' Hall.

In “about 60 years ago,” I desire to include the years dating, April, 1848, to October, 1853. In April, 1848, at the age of 12 years, 3 months and some days, I was brought to Allentown. I shall never forget our moving day and the singular impressions on the mind, when parting from the old homestead at the head of Cedar Creek. I rode with Mr. William Dieterline, whose name is remembered by others to-day. He had been charged with the safe conveyance of a Conrad Myer piano, from the old homestead to the new residence.

It seemed very strange to me to reside in a town. I shall never forget my first reception by some of its inhabitants. A colored boy considered it his duty to address my hat in German “Joe Hut”! Boys on the street saluted me by saying “Bush Knippel.” A jolly landlord stopped me near Seventh and Walnut and informed me that whilst I had grown in length, my garments

had not done so. On Hamilton Street, a physician called me into his office, took a knife from his pocket, opened a blade and told me, that he would render me a kind service by cutting off the buttons on the back of my coat, since it was not fashionable for boys to have buttons on the back of the coat! It would have been a matter of no trouble whatever, to induce me, about that time to return to the country, where no one would have called me Bush Knippel, my hat Joe Hut, or said anything about my garments.

Allentown had in April, 1848, a population, numbering possibly not more than 3,500, for in 1850, it numbered only 3,703 inhabitants and 619 houses. It has now enough people to make nearly twelve towns of the population of that time. Centre Square was then, as it is now, the centre place of the town, if not by actual measurement, still by the crossing of its principal streets. On the northern part of the square the old Market House was to be seen. The Allen House, now Hotel Allen, occupied its present site; in the rear of it; sheds extended to the pavement. The old Northampton Bank building, without a bank, however, was on the site of the present Allentown National Bank. The building on the opposite corner was the same as it is at present, and had been previously used by the then defunct Lehigh County Bank. The N. W. Corner of Hamilton and Seventh Streets, was occupied by a large store building. On the opposite corner was the old stone building, owned by the Hain's family. In the rear of this place was a frame or log building built long ago. Further south were the three Seagreaves buildings, of brick. Dr. Tilghman H. Martin occupied the corner where the Y. M. C. A. building now stands. On the opposite corner was the Boas home, of rough cast walls. Opposite the Allen House was Wilson's corner, a large stone building and south of this frame structures, one of which was used as a stove store.

On West Hamilton Street, from Seventh to Eighth, houses stood, built closely to each other. From Eighth to Tenth Street, buildings were much scattered. West of Tenth, there were but two or three houses. The large open yards of the old Cross Keys Hotel and the numerous lumber yards, took up much space.

On East Hamilton Street, the space between the Allen House and the large brick building on Hamilton Street and Church Alley, was occupied by low frame structures. On the opposite side, from Wilson's corner, Wilson's row, buildings one and three-fourths of a story high extended to the corner of Hamilton Street and Church Alley. The north and south sides of Hamilton Street as far east as Fifth Street, were occupied by buildings varying greatly in appearance; some were of stone, some of brick and some of wood. From Hamilton and Fifth Streets to the Jordan Bridge, there were six or seven buildings on the north side and only two—Mrs. Greenleaf's Mansion and the Dissecting Room of the Homeopathic College on the south side.

Seventh Street was originally the principal street of Allentown and in 1848 it had a number of very old houses. There were but few buildings beyond Chew Street, on North Seventh. On South Seventh there were a number of new buildings and some old, of very quaint architecture.

Tenth Street had no houses, save those on the corner of Hamilton and Tenth Streets. Ninth Street had only a few; Eighth had a few more; Sixth had a considerable number; Fifth had very few buildings.

Gordon, Chew and Linden Streets had each some scattered buildings; Walnut had but a few west of Eighth and none east of Fifth, excepting Livingston Mansion and its large barn.

Union Street, in fact the southern hillside, had a considerable number of buildings. Lehigh Street (called also Water Street) leading from Union Street to the Little Lehigh, had a large number of small buildings and a few larger residences.

The part of the town included between Hamilton Street on the north, Union on the south, Fifth on the west and the Jordan on the east, had only the Greenleaf Mansion, the two Homeopathic College buildings, on Penn Street, Dissecting Hall on Hamilton Street and the old Livingston Mansion.

On Fourth Street north of Hamilton, there were but few buildings, the Freeborn Foundry, Hon. Robert E. Wright's residence—the present site of the College for Women—the home of Mr. Daniel Freytag, later the Elliger property, and beyond that the pleasant home of John S. Gibbons, Esq.

All east of Jordan Bridge on Hamilton Street and the small bridge south of this, which were the only bridges crossing the Jordan at Allentown, was called Mingo, or San Domingo. There were a few buildings on Hamilton Street and a few on the remaining streets, including the foundry on Walnut Street and the large stone houses at the Lehigh River. A large wooden bridge connected Mingo or East Allentown, with Hanover Township.

In those days the streets had not yet been subjected to the severe treatment of borough and city councils, civil engineers and contractors. The streets were very good in summer and in winter, not as good as country roads. The side-walks or pavements were according to the ideas of that day, subject to many rises and falls of the ground and of the people.

There were at that time, but few buildings of three stories; the Allen House, the store building, northwest corner Hamilton and Seventh Streets, the Miller building, the present site of the Friedensbote Book Store, the American Hotel, the four (now three) large residences opposite the Court House, the two Homeopathic College buildings, on Penn Street. There may possibly have been a few more that memory does not now recall.

The churches were St. Paul's Lutheran, an old building on Eighth Street, the German Reformed on Hamilton Street, erected

about 1838, the Presbyterian on Fifth Street, the Methodist Episcopal on Linden above Fifth and the Evangelical at the corner of Ninth and Linden Streets.

The Free Hall on Linden Street near Ninth, had been erected in the interest of those who were so very liberal in their religious views, that as there was no more religion left to be liberal with, the building after serving for a time for public meetings, was turned to very good use by being made a flour and feed store.

The Court House at its present site, was small, compared with its present dimensions. The old County Jail at the southeast corner of Fifth and Linden Streets, was a gloomy structure, well calculated to alarm boys and girls, when their parents promised them a residence in the same, unless their conduct would be more satisfactory to them.

The only large rooms for public entertainments were the hall in the Odd Fellows' Building, the Grand Jury Room in the Court House, the Court Room itself and for a time the Free Hall.

The Public Schoolhouses were not numerous. One was located on north Fifth Street, and was formerly the old Presbyterian Church. The Jail was north and the new Presbyterian Church south of the School building. Another building, occupied by the public schools, was the large Temperance House on Union Street, west of seventh. These buildings afforded room for the schools of that time.

The private school of Mr. James Lee, on Union Street near Walnut, was still in existence.

The Allentown Academy at the corner of Eighth and Walnut, incorporated in 1814, with a grant of two thousand dollars from the state, was in charge of Robert C. Chandler, A. M.

In one of the Homeopathic College buildings (the south building), Mrs. Young, the widow of Rev. Andrew Young, and later the wife of Prof. Coffin, of Lafayette Collège, at Easton, had charge of a Female Seminary, established by Rev. Mr. Young a few years before his death in the winter of 1847 and 48.

In May, 1848, the Allentown Seminary was opened by Rev. C. R. Kessler, in Livingston Mansion, the property of Messrs Christian Pretz and Henry Weinsheimer.

The town had a number of public houses: the Allen House, the American, a hotel kept by Mr. Habrack, one door west from the Court House, the Eagle Hotel, two doors west from Seventh and Hamilton, the old Cross Keys, at Eighth and Hamilton, and the Rising Sun, at Tenth and Hamilton Streets. On North Seventh were the Lafayette and one at the southwest corner of Seventh and Linden Streets. On South Seventh, Kramers' was on the northeast corner of Seventh and Walnut Streets, Reeses' on the west side of Seventh between Walnut and Union Streets, the Mansion House at the foot of Seventh, on Union Street. There were several hotels in Mingo and one beyond the Little Lehigh.

The principal stores were those of Pretz & Weinsheimer, southeast corner of Sixth and Hamilton, Henry Schnurman at Wilson's corner, Grim & Renninger, Thomas B. Wilson, Peter Huber and others on West Hamilton, whose names I can not recall; Dillinger & Craig on North Seventh Street, E. R. Newhard & Co., had charge of a hardware store on West Hamilton, the Saeger Bros. and Stephen Barber of similar stores on East Hamilton Street.

The drug stores were those of Ludwig Schmidt, John B. Moser, and soon after the fire of 1848, that of Dr. W. F. Danowsky.

The jewellers were Joseph Weiss, Charles B. Massey and George Stein.

The town had many places occupied by mechanics of various branches, needed to supply the wants of the town and the surrounding country.

Tailors: Charles Keck, Aaron Troxel, Charles Scholl, Edward Stettler and Joseph Hartman.

Shoemakers: Jeremiah Schmidt, George Lucas, Jonathan Reichard, James Roney and ——— Rieser.

Hatters: Capt. Jacob D. Boas and James Gangewere.

Masons: Daniel Glace, Phillip Klee and the Felkers.

Bricklayers: Joseph Nunnemaker, Daniel Siegfried and the Seips.

Carpenters: Messrs. Balliet, Butz, David Schwartz, John Diefenderfer and W. H. Seip.

Tinsmiths: Amos Ettinger, James Bush and ——— Hoffman.

Painter: James Sieger.

Cabinet Maker: Moses Coolbaugh.

Chairmakers: Reuben Reiss and ——— Newhard.

Cedar Cooper: J. O. Cole.

Blacksmiths: Peter Heller, Charles Wagner, Samuel Beidelman and Peter Newhard.

Coach Makers: Keck & Stattler, Peter Lehr, William Fry, Joseph Kramer.

Wagoner: ——— Wolf.

Agricultural Implement Makers: Brader & Young, Welcome B. Powell and ——— Yeakel.

Daguerreotype Taker: Benjamin Lochman.

Gunsmiths: Several on North Seventh Street.

The town had a number of law offices, principally on East Hamilton Street. I remember the following practitioners: Messrs. Henry King; John S. Gibbons, Samuel A. Bridges, Robert E. Wright, Peter Wykoff, Henry C. Longnecker, John D. Stiles, Charles H. Runk, James S. Reese, Charles W. Cooper (residing at Coopersburg), Edward J. Mohr, Elisha Forrest and J. De Pay Davis.

The Doctors of Medicine were Doctors Charles H. Martin, Tilghman H. Martin, Charles L. Martin, John Romig and William J. Romig. Physicians residing at Allentown but not practicing

regularly, were Doctors Walter C. Martin and Tilghman P. Schantz, the latter an invalid.

The town had a number of printing offices, two of which were in connection with book stores. The papers printed were weeklies, semi-monthly or monthlies: The Unabhaengiger Republicaner, the Lecha Patriot, the Friedensbote, the Allentown Democrat, the Lehigh Register and the Jugend Freund and other papers of Rev. S. K. Brobst. The daily papers principally read were the Public Ledger and North American, of Philadelphia, and the New York Herald.

The Little Lehigh, Trout Creek, Cedar Creek, the Jordan and the Lehigh River afforded water power for grist and flouring mills in the town and its vicinity. Along the Little Lehigh were also Foundries, Bottling works and Gabriels Coverlet Factory.

The town had few public works, the Freeburn Foundry and the Foundry in Mingo have already been named. Allentown Furnace, northeast from town, was in operation.

The large store houses, fronting on the basin, on the Lehigh River, north of Hamilton Street and west of Lehigh Dam, were of great importance for shipping and receiving by canal boats, goods of every variety. The Lehigh Canal was of great benefit to the town. In winter, however, goods had to be hauled on wagons from Philadelphia. Numerous freight wagons made regular trips.

The town had three fire companies and each had an engine—the Friendship, the Lehigh and the Humane.

The town was well supplied with water from Wormans' spring. The reservoir in the southwestern part of the town, and the water works at the foot of the southern hillside were places of interest. The town had then no burning gas, and was dependant on fluid and camphene. Many persons were afraid to use these and used the lard lamp, and the tallow or spermaceti candle.

There was no telegraph line extended to Allentown in 1848. There were no railroads near then. Daily stages were necessary for communication with Philadelphia, New York, Reading, Easton and Mauch Chunk. There was no bank at that time in town, none nearer than the one at Easton. The town limits included the old burial ground at the corner of Tenth and Linden Streets. Allentown Cemetery was to the east of this. Occasionally there were burials in the rear of the Presbyterian Church. If there were other burial grounds I do not now remember them.

Such is an imperfect outline of the appearance of Allentown, as I remember to have seen it from 1848 to 1853. Many changes have taken place in the years that followed. Many forces were in operation from 1848 to 1853, that aided in the remarkable growth of the town, that has become a prosperous city.

To a lad of twelve years not only the buildings of the town

were of interest, but also the many new faces he learned to know. He had also to become acquainted with many new phases of life.

Memory recalls the new home on South Seventh Street, with a widowed mother, two brothers and one sister still at home. New neighbors whose faces had not been seen before, were now to be met daily.

The churches were soon visited and the pastors were soon known: Rev. Joshua Yeager, Rev. Joseph S. Dubbs, Rev. Richard Walker and Rev. Mr. Hare. In the Lutheran and Reformed Churches, as also in the Evangelical, the services were conducted in German and in the Presbyterian and Methodist Episcopal, in English.

An early entrance as a pupil of the Allentown Academy led to an acquaintance with the boys and girls who attended the school.

The Sunday School of the Lutheran and Reformed congregations held in the Sunday School Room of the Reformed Church, was at once visited and regularly attended. On Easter Monday evening in April, 1848, the Sunday School had an entertainment in the church. Rev. S. K. Brobst had requested me before moving to Allentown to commit to memory two selections, one in German and the other in English and to be ready to recite them at this entertainment. I recited the German selection, but when I was announced to recite the selection in English, I failed to respond—I was asleep.

Home, attendance at the Academy, Sunday School and church, were enough to keep the mind and the body active.

After a residence of about seven weeks at Allentown, I had an experience that has not been forgotten and will not be forgotten as long as memory retains its power. On Ascension Day, Thursday, June 1, 1848, the great fire occurred, which occasioned a loss of about \$250,000 to citizens of Allentown and others. The first alarm of fire was heard in the afternoon during recess at school. The ringing of bells, the cry of the people, the large volume of smoke that rose to the heavens, the hurried departure from the academy, the great excitement found at home, the hurried movements of the people on the streets, the cry of the firemen and others who labored hard to arrest the advance of the fire, the distressing cries of people as the fire made further progress, the wilder ringing of the bells, the hurried removal of furniture from our homes, the mental agony and physical exhaustion of many, the sympathy of citizens of neighboring homes and residents in the country, who had hurried to town to aid as best they could, the approach of night and the continuation of the fire, will not be forgotten. On the following morning the loss sustained was evident to every visitor. From Seventh to Eighth Street, every building fronting on the north side of Hamilton Street, as also every building on the respective lots in the rear, was in ashes. On the opposite,

the south side of the street, every building was destroyed excepting the residence of Miss Catharine Graff and two frame buildings near the corner of Eighth and Hamilton. There was destruction of barns and stables on the rear of lots similar to that on the north side. Several buildings were destroyed on South Seventh Street. Many houses and other buildings had been set on fire by the dropping of burning shingles, but the fire in such cases had been speedily extinguished. Well do we remember the sadness of the homeless, but we recall with pleasure the spirit of true brotherly love as evident in the kindness shown to the homeless by those who invited them to their homes. The services in the churches on the following Sunday were very solemn. I remember seeing persons at service, who had lost their homes.

Whilst the great fire occasioned a great loss to Allentown, it is also true that the progress of Allentown, which has not yet ended, dates from the time of the great fire. The summer of 1848 was one of great activity. The erection of new buildings gave employment to many men and the improvements made in the burnt district filled the minds of citizens in other parts of the town with the spirit to improve their respective properties and to invest in new buildings.

Burning gas was introduced by Dr. W. F. Danowsky in 1849. The first telegraph was constructed and put in working order in Allentown in 1850. The first Agricultural Fair was held in the field east of Fourth Street, between Union and Walnut Streets, in 1852.

In the year 1853, the Lehigh Valley Railroad was under construction and filled the minds of many persons with the hope of a brighter day for the entire Lehigh Valley.

In these years, 1848 to 1853, there was a remarkable growth in business of various kinds and the promise given of the growth of Allentown to the present prosperous state.

Life in Allentown in those days was not without interest, and memory recalls to-day many of its striking features, to which it will give me pleasure to refer after having attempted a description of the town as I remember to have seen it.

Home Life was marked by the presence of parents and children in some houses, whilst death have taken a parent, a child, or children from others. The homes of those days were as comfortable as they could be made with the means at hand. There was not much costly furniture. A two or three ply ingrain carpet was considered good enough for the best room or parlor. Good cane seat chairs, together with a rocking chair and settee of like make and occasionally a sofa, were considered as in good style. Parlor ornaments were few and simple. Sitting-rooms, dining-rooms and kitchen were plainly but substantially furnished. People lived plainly. Food was not near as costly as at present. Good beef was bought at 8 and 10 cents per pound. There was

no market house after 1848. The large lots adjoining residences, lots on the border of the town, the truck farm on the Island as also some farms in the country, supplied the town with vegetables. Garments worn by people were of plain make. It is true tailor's fashion plates changed with each season, but the cut of the garments made by some did not change as rapidly. Ladies dresses were not near as costly as far as the making of the same was concerned. We have the best authority for stating that many dresses fit for a wedding as well as for going to church were made at \$2.00 each, and dresses for wear during the week at 75 cents. Of some materials only 9 or 10 yards were required for a dress, of others 12 yards were a very full pattern.

People had not as many books and papers as people now have, but what they had, they read thoroughly. Musical instruments were of plainest construction and proportionably fewer in number. There was considerable whole-souled hospitality. "Stay to dinner" was no empty compliment, which you were expected to decline. It meant what the words signified. To call was to spend an evening pleasantly at the house of another. To visit meant to stay all night and next day too, and to be comfortably entertained.

School Life. I am not able to speak of the public schools after 1848 from personal attendance. When residing in the country I attended public school at Foglesville, Schaeffers and Kuntzville in winter, and pay schools in summer in various school-houses. Of these, the Schulhaus am Sandloch was very dear to me. The teachers of the public schools at Allentown were active men and women. Many citizens heartily supported the schools in other ways than simply by paying their taxes. Mr. Jonathan Reichard, Dr. Tilghman H. Martin, Mr. Reuben Guth and Eli J. Saeger, Esq., were among the warm friends of the public schools in Allentown.

Mr. James Lee's School was noted for thorough instruction and strict discipline, characteristics that might with profit be added to the features of many schools of the present day.

Nearly two years' attendance at the Allentown Academy, from April, 1848, to February or March, 1850, was at the time when Robert C. Chandler, A. M., was principal of the school. He was assisted by Prof. Edward C. Foote, Richard H. Chandler, F. C. H. Lampe and Mrs. Blydenburg (later Mrs. Robert C. Chandler) and others. The school was attended by boys and girls and young men and young ladies old enough to be married. Those were happy days for the boys and girls. In the schoolroom and classroom close attention had to be given to study and recitation. On the playground there was an abundance of fun and harmless sports. In the evening there were often pleasant gatherings at the Academy. The Little Lehigh in summer and the fine slopes on the southern hillside of town in winter, were favorite resorts of

the pupils. There were often special entertainments for pupils and friends in the Academy Building. The semi-annual public entertainments of the school in Odd Fellows' Hall were occasions of great interest to teachers, pupils, patrons and citizens in general. The Academy had in those years pupils from town and country and was in a flourishing condition. I shall ever remember those days with great interest. I liked the Academy boys, although some had called me Bush Knippel. I also liked, and I must say a little more than liked at least one of the Academy girls.

The catalogue of the Academy, for the year during 1849 and also that of 1850 showed a large attendance of pupils. I have a programme of an Annual Entertainment of the Allentown Academy, on July 31st, 1849, to which it gives me pleasure to direct your attention.

ALLENTOWN ACADEMY.

ANNUAL FESTIVAL

At the New Odd Fellow's Hall,

TUESDAY, JULY 31, 1849.

ORDER OF EXERCISES.

AFTERNOON,

To Commence at 3 O'clock.

- Singing—"Never look Sad."—*Mason.*
- Declamation—"Extract from Webster's Bunker Hill Monument
Speech," F. J. F. SHANTZ.
- Dialogue—"The Choice of Countries,"
A. C. PRETZ, L. R. A. SHANTZ, J. A. BLUMER, W. J. P. WEISS.
- Recitation—"The Clean Face," W. J. GRIM.
- Singing—"The Mower's Song."—German Melody.
- Declamation—"America—Her Example," L. F. SCHMIDT.
- Dialogue—"My Mother's Gold Ring"—A Temperance Dialogue.
Robert, a sailor boy, A. F. BARBER.
William, his brother, A. C. PRETZ.
- Declamation—"Make way for Liberty," T. B. LEISENRING.
- Declamation—"The Snow," D. F. MERTZ.
- Singing—"Try, try again."—*Bradbury.*
- Declamation—"Return of La Fayette to America," A. C. PRETZ.
- Dialogue—"The Traveler in a Fix, or The road to Squire Wilson's."
3 Scenes—all on the road.
Mr. Nixon, the traveler, W. J. ERDMAN.
Squire Wilson, T. GINKINGER.

Irishman,	ROBERT GIBONS.
Dutchman,	L. F. SCHMIDT.
Yankee,	E. G. MARTIN.
Frenchman,	F. J. F. SHANTZ.
Pete,	A. BURGER.
Recitation—"The Essence Boy,"	F. S. WEISS.
Singing—"The Bugle Horn."— <i>Bradbury</i> .	
Reading—Original Compositions of Advanced Pupils.	
Declamation—Class No. 1.	
Declamation—Class No. 2.	
Dialogue—"The School in an Uproar." School of 25 scholars.	
Schoolmaster,	JOHN DILLINGER.
Jack Scrubbs, a wandering fellow, good for nothing but to make trouble,	P. P. HAAS.
Singing—Music without words—"Come to the Old Gum Tree."	

DISTRIBUTION OF PREMIUMS.

Recitation—From "Lalla Rookh,"	A. J. MARTIN.
Dialogue—From "The Bashful Man,"	
Scene 1st—The Library. Scene 2nd—The Dining-room.	
Mr. Blushington, an extremely bashful young man,	W. A. RONEY.
Gyp, his body servant,	A. J. MARTIN.
Sir Thomas Friendly, a gouty old gentleman,	J. BALLIET.
Lady Friendly, his wife,	F. J. F. SHANTZ.
Miss Amanda, his daughter,	E. G. MARTIN.
Frank, his son,	A. R. NEWHARD.
Nick,	F. S. WEISS.
Evans,	T. B. LEISENRING.

EVENING,

To Commence at 7½ O'clock.

Singing—"Echo Song."— <i>Rossini</i> .	
Declamation—"Extract from a Speech on the Irish Union,"	E. G. MARTIN.
Recitation—"The Castle Builder,"	A. C. PRETZ.
Singing—"Summer."—German Melody.	
Declamation—"S. Carolina during the Revolution,"	W. A. RONEY.
Dialogue—"School in an Uproar."—Same as in the Afternoon.	
Recitation—"The Revellers,"	A. J. MARTIN.
Singing—"Vine Dresser's Song."— <i>Von Weber</i> .	
Recitation—"The Noble Sailor,"	A. F. BARBER.
Dialogue—"The Traveler in a Fix, or The Road to Squire Wilson's."	
Same as in the Afternoon.	
Singing—"May comes laughing o'er the plain."	
Declamation—Class No. 1,	21 SCHOLARS.
Declamation—Class No. 2,	21 SCHOLARS.
Recitation—"The American Indians,"	A. B. KECK.

Dialogue—"The Spirit Whistle of the Allentown Furnace."

CHARACTERS:

Mr. Starbins—the submissive Shoemaker, P. P. HAAS.
 Mrs. Starbins—his high spirited and much abused
 wife, L. F. SCHMIDT.
 Mr. Shortcommons—a tailor who cabbages but
 little, S. P. NEWHARD.
 Mrs. Shortcommons—something of a Politician.
 T. B. LEISENRING.
 Mr. Thinkdeep—quite an active Politician, A. J. MARTIN.
 Neighbor, T. GINKINGER.

1st and 3d Scenes—Starbin's shop. 2nd Scene—Shortcommon's.

Singing—Music without words—"Old Ned."

Declamation—"Byron's Battle of Waterloo,"

F. J. F. SHANTZ.

Recitation—"Innovation,"

L. F. SCHMIDT.

Dialogue—From "Fish out of Water."

CHARACTERS:

Sir Geo. Courtley, recently appointed Ambassador
 to Denmark, D. J. MARTIN.
 His Steward, L. F. SCHMIDT.
 Alderman Gayfare—Sir Geo. C's banker, a notorious
 epicure, W. J. ERDMAN.
 Charles, his son, violently in love with F. J. F. SHANTZ.
 Ellen, daughter of Sir George, MISS C. S. SAEGER.
 Lucy, her friend and confidant, MISS M. A. ROSENSTIEL.
 Sam. Savory—a cook recently discharged by Alderman
 Gayfare, now in want of a place, E. G. MARTIN.
 Footman, H. LIGHTCAP.

1st and 2nd Scene in the Ante-Room—3d Scene in the Dining-room.

Singing—"Vacation or August Pastimes."

Valedictory Address—written by the speaker,

D. J. MARTIN.

The singing will be accompanied by the Piano Forte.

The Female Seminary, in the south Homeopathic College Building on Penn Street, was in charge of Mrs. Young, the widow of Rev. Andrew Young. Miss Baldwin, later the wife of Wm. S. Marx, Esq., was an assistant teacher. A goodly number of young ladies attended the school. It was an excellent school for young ladies and whilst I could not be a pupil of the same, I still received some profitable instruction in said school, for which I was never charged a cent. I well remember that on one Sunday evening, a young Master Von Tagen and I called at the Female Seminary. We were kindly received and pleasantly entertained by Mrs. Young and the ladies. When we left, which was in good time, Mrs. Young accompanied us to the door, thanked us for calling, invited us to come again, but requested us not to call again on Sunday evening. Mrs. Young has never been forgotten as a lady of great ability, of christian bearing, of perfect self-control, of genuine politeness, even in teaching young masters profitable lessons not to be forgotten.

Allentown Seminary was opened in 1848 by Rev. Christian R. Kessler, in Livingston Mansion, as already stated. The parlor was used as a schoolroom. The east wing of the old building of Muhlenberg College was the Mansion. It had, however, only two stories with an attic. East of it was a long stone building used as a laundry. This place was of historic interest, the place where the Allens and their friends often tarried when they had come from Philadelphia to fish and hunt, more than a century ago. The school had at first only a few pupils. The first object in view had been to meet the want of a Normal school. The project was in advance of the demands of the time. The character of the school had to be changed. During the years 1848 and 1849, the remark was repeatedly made, "Kessler's school will not set the Lehigh on fire." It is true it performed no miracles, but it nevertheless did have a wonderful effect on the people of Lehigh and adjoining counties. The school gradually grew in the number of its pupils, so that at the close of the summer term of 1853, the school numbered one hundred and forty-eight pupils. After the close of Mrs. Young's Female Seminary, a female department was added to Allentown Seminary. I have seldom noticed such wonderful growth of a school. Its success was owing to the internal arrangements of the school, to its Christian character, to its thoroughly strict discipline, to the hearty support given to it by pastors of churches in town and country and citizens in general. Rev. S. K. Brobst did all that he possibly could, by means of his *Jugend Freund*, by sermons in churches, by addresses in schoolrooms, as also by personal interviews to increase the attendance of the school. The schoolroom was at first the parlor in the Mansion, then in the stone building, east of the Mansion, refitted to be a commodious schoolroom. Later the west wing of Muhlenberg College was erected. On the first floor were the Female Schoolrooms, a recitation room and a room for the primary department. On the second floor the boys' school and recitation rooms. The third story was a dormitory for the boarders, who could not be accommodated in the old Mansion. Near the close of 1853, the erection of the central building filling the space between east and west wings, had already become a necessity and preparations were made for the execution of the plan. Messrs. Pretz and Weinsheimer manifested a proper interest in the prosperity of the school, by readily adding the buildings that were necessary for the increased attendance. The teachers of the school were from 1848 to 1853, Rev. C. R. Kessler, A. M., Messrs. John Weik, J. B. Evans, C. L. Lochman, W. S. Marx (for a short time as a supply), Rev. Franklin J. Mohr, Prof. C. F. Wulff, Prof. F. R. Gerlach, Prof. C. F. Herman, Mr. Thomas J. Gross, Miss Eveline Black and Miss Malvina Stanton. I would not dare to attempt to name the pupils of the school. I attended the school from March 1850 to Sept. 1853.

The Shakespeare Literary Society was organized in the fall of 1849. Not only pupils of the seminary but also young men from town could become members. In the fall of 1850, Hon. Robert E. Wright delivered the first honorary address, at the anniversary of the society held in Odd Fellows' Hall. Henry C. Bonsall, Esq., a law student, delivered the honorary address in 1851, and Rev. B. M. Schmucker, in 1852. I rejoice in having the old constitution of the society. The very reading of the names of those who signed the same, is of great interest at this time: J. B. Evans, William J. Erdman, David H. Hunter, Wm. M. Hand, F. J. F. Schantz, Thomas Keck, Henry A. Wilson, Henry C. Hardtner, Theodore E. Freytag, Eugene Myer, Alfred G. Saeger, Alfred C. Pretz, Jacob B. Geib, Edward B. Young, J. R. Meyer, Owen Seip, Dewees J. Martin, John H. Zuilch, Philip S. Pretz, George J. Snyder, Charles F. Knerr, Israel F. Guth, Jacob S. Dury, William Koch, Franklin Beck, Theodore C. Stryker, C. R. Kessler, Francis Pfeiffer, Edwin G. Martin, J. N. Heilman, Theodore C. Yeager, Amos Steckel, Lewis F. Schmidt, Lucian J. Moyer, Otto Giesse, Lewis Steckel, J. Kumerle, Joseph H. E. Dubbs, Gabriel Knecht, John Zarik, J. F. Brown, H. Giesse, Theodore B. Groot, Lewis Miller. Other names were added later, but not entered on the first copy of the constitution. The very hearing of these names is sufficient to recall the most pleasant memories. This society had a course of lectures delivered by prominent gentlemen in the winter of 1852 and 1853. The proceeds were for the society's library. Some of the books of this library ought to be, to-day, in the college library. The instruction of the seminary, as said before, was thorough, the discipline was strict, with proper regard for the students' welfare. If the walls of northeast room of east wing of the old college could speak, they might tell us what happened, when the principal, a pupil and a Cat-o-nine-tail or new rattan met alone within the same! The enjoyments of the pupils within the limits of due propriety were the truest and most cheering. The principal was strict in the schoolroom, he was deeply interested in the intellectual and spiritual progress of students, but he was also interested in their physical welfare. The stern man of the schoolroom, could join the students on the campus, take off his coat, and show the boys how to become good Turners by a proper use of the gymnastic rails. He encouraged also the pupils, under the supervision of assistant teachers or older students to make good use of the Jordan and Lehigh in summer and in winter. The extended walks to the country are not forgotten. And who of the old pupils does not remember the pleasant summer and winter excursions to Easton, Nazareth, Bath, Kutztown and other places? Who can forget how Saturdays were spent in fishing in the various streams and hunting in fields, meadows and on the mountains? Who does not remember the Fourth of July celebrations on the campus? The town people

took an interest in the same. I have at home the manuscript of an address delivered on the campus on July 4th, 1853, near the close of day. Fire works followed the music and addresses. The semi-annual entertainments of the seminary at the close of each session were occasions of great interest to the large audience that filled Odd Fellows' Hall and on some occasions the Reformed Church. To those who left for college or for the active duties of life, the parting from school was always with sorrow. Recently a lady of Allentown sent me a program of an entertainment of Allentown Seminary, held in the Fall of 1852, at the close of the school term.

Introductory Address,	By H. S. KNOWLES.
Recitation—"Thanksgiving Day,"	A. S. WEINSHEIMER.
Recitation—"The Dilatory Scholar,"	G. D. HART.
Recitation—"One Good Turn Deserves Another,"	M. TELLER.
Recitation—"The Old Man's Comforts,"	W. H. GABRIEL.
Recitation—"The Little Lord and Farmer,"	J. P. REICHARD.
Recitation—"The Freed Bird,"	J. F. WEINSHEIMER.
Recitation—"Ambition False and True,"	W. H. SNYDER.
Recitation—"Die beiden Todten Köpfe,"	L. A. WOLLENWEBER.
Recitation—"Der Bär und die Bienen,"	A. VOGELBACH.
Singing—"Abendlied froher Landleute."	
Singing—"Song of Praise to the Creator."	
Singing—"We're Learning Something New."	
Recitation—"The Boy and Snake,"	J. LAWALL.
Recitation—"Our Country,"	J. T. ALLBURGER.
Recitation—"Trust in the Goodness of God,"	S. H. KNAUSS.
Recitation—"Gold,"	A. S. GUTH.
Recitation—"Cruelty,"	T. SCHRAIR.
Recitation—"Work and Play,"	C. H. RONEY.
Recitation—"Intemperance,"	A. G. WEIKEL.
Recitation—"The Red Sky,"	H. G. REICHARD.
Recitation—"Der Aufschub,"	C. J. SMITH.
Dialogue—"The Schoolmaster,"	T. E. FREYTAG AND OTHERS.
Singing—"The Life Clock."	
Singing—"Morning Pleasures."	
Singing—"Beauties of Spring."	
Recitation—"The Indian Chief,"	O. A. MILLER.
Recitation—"Das Kind mit der Scheere,"	H. H. MARTIN.
Recitation—"The Removal,"	J. P. LEISENRING.
Declamation—"Nature,"	S. P. KERN.
Declamation—"Keeping up Appearances,"	D. F. MERTZ.
Recitation—"Tell (Monlog),"	T. C. YEAGER.
Declamation—"Der Tod für's Vaterland,"	L. HOLLENBACH.
Dialogue—"Captain Hardy and Nathan,"	
	H. A. VOGELBACH and R. F. SEAGER.
Singing—"Abend Glöckchen."	
Singing—"Night Song."	

Singing—"Stars."	
Recitation—,,Der Mann im Mond,"	H. A. VOGELBACH.
Declamation—"Application,"	J. A. BLUMER.
Recitation—,,Polykarp,"	O. HOLBEN.
Declamation—"Slumber,"	J. Y. KRAUSS.
Recitation—,,Gott der Gesetzgeber,"	L. DERR.
Dialogue—"Goody Grim vs. Lapstone."	
Judge,	A. C. PRETZ.
Coun. Puzzle,	C. E. MEYER.
Mordecai, a Jew,	C. E. V. V. CLARK.
Coun. Botherem,	H. S. KNOWLES.
Singing—"Harvest Time."	
Singing—"O Youth is not the Time for Care."	
Singing—"Our Excursion."	

INTERMISSION.

Singing—"Sailor Boy's Carol."	
Singing—"America, I Love Thee Still."	
Singing—"Courtlandvill."	
Recitation—"Village Greatness,"	C. J. SMITH.
Declamation—"Character of Christ,"	D. J. KUNTZ.
Declamation—"Peace and National Honor,"	E. F. POWELL.
Declamation—"Improvement,"	L. J. MAYER.
Recitation—"Scene of Horror,"	C. E. V. V. CLARK.
Declamation—"Courtship of Jerush,"	J. P. SCHINDEL.
Declamation—"Value of National Union,"	A. C. PRETZ.
Singing—"The Banner of the Free."	
Singing—"Our Native Land."	
Singing—,,Der Nachtigall Antwort."	

ORIGINAL ADDRESSES.

"Perseverance,"	E. H. M. SELL.
,,Der Sommer Morgen,"	S. GROSS.
"Night,"	C. E. MEYER.
"Ignorance and Knowledge,"	J. B. KAEMMERER.
"The Spirit of the Age,"	H. M. NAGLE.
"Character of the Pilgrim Fathers,"	J. H. E. DUBS.
"Knowledge,"	F. J. F. SCHANTZ.
"Valedictory,"	W. R. HOFFORD.
Singing—"Kathleen O'Moore."	
Singing—"The Chamois."	
Singing—"The Spot Where I Was Born."	

N. B. At the beginning of the exercises and at intermission several of the pupils will perform on the Piano.

I still have the copy of the Valedictory—at the close of the second school term in the Fall of 1853—when several of us students left for college.

If I would be allowed to go beyond 1853, in my address to-day, it would be interesting to present the history of the school in bright days and dark days, down to 1867, when Muhlenberg College was organized and female education was provided for by the establishment of the College for Women.

Churches, Sunday Schools and Synodical Meeting. Old St. Paul's Ev. Lutheran Church on Eighth Street was of ancient architecture. Its wine glass pulpit, with sounding board, its high altar, its high backed pews, its high galleries, its large pipe organ, its arched windows and large double doors, its aisles without carpet, its pews without cushions, its large stoves, its massive chandeliers, are all well remembered. Rev. Joshua Yeager was the pastor and continued as such until the spring of 1852. He preached only in German. The congregation numbered many members, many of whom resided in the country. In the Fall of 1851, Father Yeager instructed and confirmed his last class of catechumens at Allentown, which numbered about 60 members. The class usually met on Tuesday morning. I can well remember the tall pastor of commanding appearance, entering the church. Most of the catechumens had the German Catechism, a few, the English. The instruction was principally in German. The pastor was very faithful in imparting instruction. Mr. Jacob Slemmer, the organist, attended occasionally to teach us to sing the confirmation hymns. Father Yeager insisted on the observance of good order. When the class was first organized the boys and young men were seated to the left, and the girls and young ladies to the right of the altar. After some weeks had passed, Father Yeager must have noticed that when his face was turned towards the young ladies, the young men to the rear of him must have become objects of interest to the young ladies, who were disposed to look beyond the place where Father Yeager stood. Father Yeager was equal to the emergency for he turned towards the young men and said, "Buwe, maschirt danueber, hinter die Maedchen." The boys had to march and the girls were able to give undisturbed attention to Father Yeager and the boys could no longer attract the attention of the girls. Beyond this little occurrence there was usually good attention, and I think deep interest in the instruction imparted. The day of confirmation was a solemn occasion. Some of the class of 1857 continue active members of the Christian church.

In the Spring of 1852, Rev. Jacob Vogelbach, a most able German preacher, succeeded Father Yeager as pastor. In the fall of the same year, 1852, Rev. B. M. Schmucker was called to officiate in the English language. Fifty-four years have passed since my first introduction to Dr. Schmucker. Little did I dream then, that during many years, we would be associated in church work. The attendance at the German service conducted by pastor Vogelbach, was very large. The audiences at the services

in English were like the day of small things, not to be despised, but carefully nurtured as the promise of a prosperous future. At that time the number of members appreciating a service in English was limited. The contrast in the attendance was great, yet the few who attended the first service in English were glad to have the same and were hopeful as to the future.

In the German Reformed Church on Hamilton Street, Rev. Joseph S. Dubbs officiated in the German language. The attendance at this church was also good. As the Reformed and Lutheran congregations did not have their service in German at the same hour, the attendance in each church was large. Rev. C. R. Kessler, Principal of the Allentown Seminary, and Rev. A. J. G. Dubbs officiated for some time in English, with considerable regularity.

I have a distinct recollection of hearing Rev. William Rath preach in the German Reformed Church, whilst he was a student of Rev. Jeremiah Schindel.

In the Presbyterian Church a singular arrangement as to the pulpit remains unforgotten. The pulpit stood between the two doors opening from Fifth Street. Attendants at the service had on entering the church, to face the audience already in their pews. There was an end gallery for the organ, choir and other attendants. Rev. Richard Walker was the faithful pastor. A number of the members of the Reformed and Lutheran congregations attended the service in this church before provision was made in their own churches for service in English.

The Methodist Episcopal Church on Linden above Fifth Street was a plain brick structure. There were no galleries in it. The attendance at the evening service was usually increased by the presence of many young people. Rev. Mr. Hare officiated for some time. Rev. Mr. Brisbain was the stationed minister in 1851 and 52, and a popular speaker.

Of the attendance at the Evangelical (Albright) meeting house on the corner of Ninth and Linden, I have no distinct recollection now of the services of its ministers. The services were usually conducted in German. Besides the pastors who had charge of congregations in Allentown, Rev. Benjamin German and later his brother, Rev. William German, as also Rev. Daniel Zellers resided at Allentown.

The general attendance at the churches was good. Many more persons might have attended regularly. On the part of a fair number there was a true interest in the religion of our blessed Master. Some had to suffer for being faithful in the Master's cause. Some were cold and indifferent. Some claimed to be members of church, who never entered a church for years. It is said that when an election of importance had been announced in one of the churches, although later than 1853, several persons came to town on election day, stopped at a hotel, told the land-

lord or at least some one at the hotel, that they had come to town to vote at a church election, but that they did not know the way to the church and asked to be directed to the same! Think of it! Church members did not know the road to the church on earth; what could have been their knowledge of the way to the church in Heaven?

The pupils of Allentown Seminary attended Bible Class on Sunday morning at the Seminary and then the morning service in one of the churches in a body. It was a fine sight on a fine Sunday morning, to notice teachers and pupils marching to the church. In the Lutheran and Reformed Churches, the students were seated in one of the galleries and it was considered no disgrace to be seated in the galleries.

Sunday Schools were well attended. The Lutheran and Reformed congregations had a union Sunday School in the basement room of the Reformed Church. I remember as attendants, as officers and teachers, Rev. Fritzinger, Messrs. Michael Eberhard, Joseph Young, Joseph Weiss of the Reformed Church, Rev. Mr. Brobst, Rev. Mr. Schmucker, Messrs. Henry Weinsheimer, Christian Pretz, John J. Jarrett of the Lutheran Church. I remember also many lady teachers. The supply of text-books, aids in instruction, hymn books, Sunday School papers and library books was meager, compared with all the appliances that are now furnished to Sunday Schools. But that the teachers made the very best use of the means at hand, I feel fully satisfied. Mr. Henry Weinsheimer was my teacher from 1848 to 1851. I became a teacher after my confirmation in the Fall of 1851 and continued in the school until the Fall of 1853. Some of the teachers served as sexton, free of charge. I had the honor of the office for one term. I wonder how some of the modern Sunday School teachers would like to kindle and attend to the fire, open the shutters and ring the bell. Such work would be death to kid gloves.

The Sunday Schools of the Presbyterian, Methodist, Episcopal and Evangelical congregations were held in their respective church buildings. As I attended none of their schools as a scholar, and only occasionally visited the Presbyterian, I can not speak of them as I could if I had attended regularly. I know, however, that there were men and women in these schools, whose desire was to be of benefit to souls by the work in which they engaged.

The great Sunday School friend in those days was Rev. S. K. Brobst, of sainted memory. His first paper still bears the name *Jugend Freund*. But the dear brother himself was the true friend of the young. He often offended by his denunciation of sin, by his warning against the very appearance of evil. He was in many things in advance of others in the line of Sunday School work, but it was interesting to see how he was gradually willingly followed by many.

Sunday schools in those days had their annual picnics, which were, but they often would better not have been in the name of the church of Christ. At that time there was no general observance of Christmas and the other festivals of the church year, by a special service by the Sunday School. Then we heard only of Sunday School exhibitions, that often lacked the christian character they should have had.

In the Spring of 1851, *The German Ev. Lutheran Ministerium of Pennsylvania* and adjacent states, held its annual meeting in St. Paul's Church. Rev. J. W. Richards, D. D., the father of the late Prof. Dr. Richards was the President of the Synod. I remember seeing Rev. Dr. Demmer, Rev. Gottlieb Yeager, Rev. Mr. Peixotto, Rev. Jeremiah Schindel, Rev. A. Fuchs, Rev. Mr. Wenzel and many whose names I can not now recall. I was often, during that annual session, in the north high gallery of the church, watching the proceedings of Synod. One of the most interesting events of these meetings, was the sermon on the 2 Cor. 5: 17; "Therefore if any man be in Christ, he is a new creature: Old things are passed away: behold all things are become new," by Rev. E. W. Hutter, D. D., who had formerly resided at Allentown, at which time none of his jovial companions thought that Edwin Hutter, the printer, would ever become a minister of the Lord Jesus Christ. There was an intense interest to hear the sermon of the man, who had not been afraid to consecrate himself to the service of the Master. Old St. Paul's Church was packed with people at that evening service, and I well remember a well-known publisher of a county paper, rising from his seat in the gallery near the west wall and leaning forward to hear every word that was said by the fellow printer. I had no thought at that time that seven years later I would be ordained at a meeting of the same Synod and continue a member of the same nearly fifty years. I remember seeing Rev. Dr. Demmer and Dr. Mann walking with Rev. Mr. Kessler in the campus of Allentown Seminary, but there was no thought in the mind at that time that in later years, the Ministerium of Penna. would enter the same western gate in visiting Muhlenberg College, as the institution in which many young men prepared ultimately to enter the ministry.

At that meeting of the Ministerium of Penna., forty-five ordained ministers, and six candidates—licentiates—were present. Twenty-one ministers were absent with excuse. The Synod then numbered 80 ministers. Of these 80 ministers, 77 are either dead or no longer members of the Synod of Pennsylvania. Only 3 ministers are members of the Synod who were members then. And yet to-day the Synod does not only number 80, but 378 ordained ministers. Young men, think of the changes that are awaiting these 378 ordained ministers. How many of them will no longer be members of the Synod of Pennsylvania a half of a century hence. Besides the new to supply the places of these,

if the wants of the church continue to increase, how many more young men will be wanted in the ranks of the ministry? Who will answer the Lord's call? "Here am I, send me."

Business. As schoolboys were expected to be regularly at school, it can not be expected of them, now, as men to remember much of the business pursuits in their youth. Most of business in stores was transacted during the day. Stores and shops it is true were kept open in the evening. But the inferior light could not be trusted to give the customer sufficient aid in examining the ware he was purchasing. Stores kept a general assortment of articles needed by customers. Dry goods, queensware, groceries, hardware and other goods were purchased in the same store. Gradually, however, there was no separation of the different branches of trade, so that arithmetics and allspice, broad cloth and brooms, candies and codfish, clocks and coal, hats and hams, mirrors and molasses, muslin and mackerel, silk and sugar, tubs and turpentine, valentines and vinegar, wash machines and whiskey could no longer be ordered at the same place.

There were merchants in those days, whose word could be trusted and many people bought with implicit confidence in the judgment and honesty of the salesman with reference to an article offered for sale. That some tried to attract the customers of others, was evident from the announcement made by a young merchant, "that his firm would sell goods one hundred per cent. cheaper than any of the neighbors." The question submitted to us as schoolboys, was, "how much did the firm get for its goods?"

Merchants were dependant principally on the canal for the reception of goods from the cities. Thus it was wise to lay in a large stock of goods in the fall of the year. Goods that had to be ordered during the winter, if not in very large parcels, could be shipped and received by stage. If large boxes or barrels had to be used, they had to be entrusted to men who had charge of freight wagons. How important these freight lines were, was evident from what occurred one winter day, in one of the places of business. A customer called and asked for lemons and was told that there were none on hand. The answer was heard by the proprietor of the establishment, who also had a number of freight wagons, carrying goods from Philadelphia. When he had heard that there were no lemons on hand, he is reported to have said, "Was, drei und zwanzig geul und sechs waegge uf der stross und doch kenn lemons? Nelson! nemm die fedder un babier und schreib grad!"

People were very dependant in those days on merchants and shopkeepers. They could not go to Philadelphia in the morning and return in the evening, after having done enough shopping for an entire season. In those days, city merchants did not sell to private individuals by samples as now, and send the goods C. O. D.

That some merchants of Lehigh County made money is true. A Lehigh County merchant visited Philadelphia at one time and when asked what per cent. profit he charged on goods purchased in the city, he answered, "Oh, I charge about one ber cent. profit." The answer rather chilled the ardor of the city wholesale merchant to sell goods to his "one per cent. profit" customer. He, however, sold goods to him and they were promptly paid. On a later occasion the country merchant again visited Philadelphia and then the city wholesale merchant considered it wise to learn a little more about the wisdom of selling goods at one per cent. profit, so he said to his country customer; "You told me, when you were here before, that you sold your goods at one per cent. profit. How can you live on such a profit?" "Oh! I can live," was the reply. "Will you let me ask you, what do you charge for goods when you sell them at one per cent. profit?" "Why de de way I do is dis. When I bay dwendy five cends for someding, I charge one ber cend. dad is I sell id ad fifty cents and when I bay one dollar I charge one ber cend. profit, dad is I charge two dollars." Who that merchant was I can not say. Neither did the deponent say that the merchant resided in Allentown.

I have the clearest recollection of two one hundred per cent. transactions at Allentown. The one was preceding the funeral service in honor of the memory of one of the Presidents of the United States, when Mr. Reuben Bright, a printer, furnished badges of silk ribbon with "In Memory of, &c.," printed on the same, at 5cts. a piece. A good 100 per cent. speculation for the boys. The other was when on a very cold January morning, a boy went to Thomas B. Wilson's store and while waiting for a clerk, who had gone to the cellar, stood in front of a large stove. He watched the fire and was throwing in particles of paper, when by mistake he threw a \$5 bill of the Easton Bank. That was a bad 100 per cent. visitation at the store for the boy, who was told that his act was all gain for the Bank, who would no doubt pass a vote of thanks if it heard of the boy's act!

In connection with the business of those early days, stages were of great importance to both merchants to and from the cities. The occupants of stages were, however, not only merchants. As the freighting of merchandise was an important work, so the running of stages was for the accommodation of all who had occasion to travel. Those who had occasion to travel, remember well the early rising, the hurried breakfast, the loud call of the impatient driver, the entrance of the coach long before the sun had risen, the singular associations found in stages, the tedious ride over rough and muddy roads in winter and dusty roads in summer, the halt at some hotel for dinner, the bill of fare, the provision for four, when it should have been for fourteen persons and the afternoon nap under adverse circumstances. The arrival at the end of the journey was never regretted by the

wearied traveler. Sometimes passengers experienced the upsetting of a coach. I remember hearing of one in which the passengers got out of the coach as best they could. An excited female passenger left in the coach, cried very vigorously, "Let me out, I am dead." The early start long before sunrise prevented a good view of the new passenger entering a coach. Two college students will never forget when on a certain occasion a third yielded a seat in the rear part of a stage coach to allow a lady a good seat. The two, who flanked the lady, were excessively attentive and called all their college polish into service, to entertain the lady passenger, who, however, did not venture to say more than yes, sir or no, sir. When the day dawned and there was light sufficient to behold the face of the lady passenger, the attentive students discovered that her face was not white! Sometimes the experience at places where the stages tarried to allow the mail to be exchanged were quite ludicrous. Two students, who wore each a Maltese Cross, the badge of a College Literary Society, received the closest attention and a discussion arose whether the students were Policemen or Knownothings.

Society. According to the views of some people, the lad from 12 to 17 years old is not expected to know much of society. According to a lecture of Rev. Dr. Vincent, a lad of those years, is that boy, "not wanted in the parlor, on account of his unpolished boots, his torn garments, his soiled hands and his uncombed hair, his careless manners. And yet boys are fond of company at that age, they have their eyes and their ears open. No wonder that the best excuse is sometimes framed by parents as well as other members of the family circle and even visitors, to send the boys on some errand to keep them away from the company of older people who do not wish to be reported.

In the days of which I speak to-day, there was in summer considerable front door, porch, step and pavement society. Who does not remember the gatherings of the female portion of society at the doors, on the porches and steps of homes. They were often joined by their gentlemen friends. Men also gathered evening after evening, during the week, at their respective places of association with others. Who does not remember the aged, the middle aged and even the young at Wilson's Corner, at Joseph Weiss', at Dr. C. H. Martin's, at Mr. Amos Ettinger's, at Mr. Peter Biery's on West Hamilton Street, or the Allen House and the American House porches, at Pretz's Corner, in front of law offices, under the lindens in front of the Court House, on East Hamilton, at Dillinger & Craigs on North Seventh Street, at Kramer's, Reese's and other points on South Seventh Street, at Major Fry's on Walnut Street and at many other places in the town.

In winter, families visited each other considerably. Men had their respective places of meeting for a daily chat, but there was also considerable home life.

The young people had their pleasant time in summer as also in winter. In summer there was much walking to places of interest near the town, often, however, the walk was of greater interest than the place visited! In winter, circles met week after week at different residences, whilst some people would now and then have a ball, and some were given to card playing and dancing. Dancing and card playing in private houses and damaging surprise parties were not in vogue.

Young people walked much in those days for very good reasons, very few parents kept carriages and horses, and money was not furnished so readily to hire at the livery. Who has forgotten the walk to Worman's Spring, to Helfrich's Spring, the strolls along the Jordan, to Hanover, to the Island, to Turnhole Mountain, to Salsburg and even to Bauer's Rock.

The boys, without the girls, had many pleasant Saturdays, in summer and fall, in fishing and hunting and in winter in coasting and skating as far as Bethlehem. A few sleigh rides in winter and a few carriage rides in summer were considered sufficient to remember the respective seasons. A few picnics in summer and a few parties in winter made occasional changes in the life of schoolboys and girls.

A May Party held at "Prospect Rock", on Tuesday, May 3rd, 1853, and attended by the following: Ladies, Margaret Dillinger, Louisa Moser, Hannah Schmidt, Anna Keck, Belinda Horn, Anna Weiss, Eliza Sweitzer, Mary Kuhns, Elmira Lewis, Emma Wilson, Caroline Wright. Gentlemen, Philip S. Pretz, Thomas Keck, Alfred Saeger, Edward Leh, Gilbert Gibbons, Edward Young, Jacob Shimer and Franklin J. F. Schantz.

Now and then society had its sensations, but we seldom heard of pistols and powder, of ropes and deep water! But as said before, boys were not expected to be in society and thus I am not expected to remember much of society of about sixty years ago.

Civil Government. The town had its Burgess and Councilmen, its School Directors, its Justices of the Peace, and its Constables. Whilst I have forgotten who were burgess and councilmen, and recollect the names of only a few school directors, I remember as justice of the peace, Hon. John F. Ruhe and Eli J. Saeger, Esq. But of all I remember the High Constable Jacob Ehrig. He wore no blue coat and cap, he never told us whether he carried a pistol; but the boys of that day well remember the immense cane, with heavy crook, which the constable carried. He was respected by the citizens, and boys, who behaved, had no occasion to run when he was on the march through town; they could stop and inspect the officer's make up. As Allentown was the county seat of Lehigh County, the *Court of Justice* was naturally of interest to the young as well as the old. Memory now recalls the face of the President Judge, Hon. J. Pringle Jones and that of his successor

Hon. Washington McCartney. At one time the Associate Judges were Hon. Peter Haas and Hon. Jacob Dillinger and later Hon. Jacob Dillinger and Hon. John F. Ruhe. I have already mentioned the names of the lawyers residing at Allentown and besides these, I recall the names of Hon. James M. Porter, Alexander Brown and Andrew H. Reeder, of Easton, and Charles Davis, Esq., of Reading, who attended and practiced in the Court of Lehigh County.

The boys of those days often attended court and they were greatly interested in the grand judges, the learned lawyers, the singularly constituted juries, the competent translator, the dignified tipstaves, the obliging crier, the poor defendant, the hopeful plaintiff, the trying examinations of witnesses, the able and eloquent speeches of the attorneys, occasionally, however, a wonderful conglomeration of points of law, statements of facts, quotations from poets, recitations of scripture passages, shedding of tears, pounding of tables, perpendicular and horizontal elongation of facial lines, the stamping of the floor and what not to win the case. The charge of the Judge would be respectfully listened to and the verdict of the jury awaited with anxiety. That the Lehigh County Bar was one of ability, was most evident, when on a certain occasion, a lawyer from New York had come to Allentown in the interest of a civil suit of great importance, with reference to the zinc mines at Friedensville. He was in town nearly a week before the beginning of the session of the Court. I can well remember his stately form, his faultless, fashionable dress, his haughty mien, his apparent contempt for the citizens of town and the Court that could possibly be held in such a place. But after the session of Court had been opened, and his entrance had failed to drive thence the legal gentleman present and he heard how able the legal gentlemen were in the arguments in which they were engaged and what superior legal knowledge the honorable judge displayed, the great New York lawyer reminded men of the schoolboy's inflated toy balloon, after it has been subjected to a slight operation, which can be performed by a pin.

Politics, state and national, interested the boys of those days and why should they not have done so? Why should American youth be denied the pleasure of attending political meetings? The boys read the papers with much interest and they would attend the district and county meetings if possible. If any candidate for Governor would come to town, the boys would surely be on hand. Well do I remember the visit of Hon. William F. Johnson, in the summer of 1848. The public meeting was held on the lawn of the Greenleaf residence, very near the place where St. John's Ev. Lutheran Church now stands. Under the maples if not under the linden trees, the vast assembly had gathered to hear the distinguished candidate for the highest office of the

Commonwealth of Pennsylvania. He was introduced to the audience by James P. Reese, Esq., a young lawyer at Allentown. Mr. Johnson was elected Governor, but his election by a small majority, was in doubt for a long time and hence the people of Allentown were variously affected by the receipt of the news on successive days. Then the town was without railroad and telegraph. It had to depend on the Philadelphia daily stage for latest news. Some of the people would gather on the southern slope of the hill and watch for the approach of the stage, which could be seen on the Philadelphia road in Salsburg. If the horses were without flags, then the news was favorable to Mr. Johnson and was quickly carried to the central part of the town, with hurrahs for Johnson; but if the horses had flags, then the friends of Mr. Johnson would not run nor hurrah, for the sign indicated that Mr. Longstreth was in advance of Mr. Johnson. The stage proprietor was of the party who had nominated Mr. Longstreth, the rival of Mr. Johnson.

In 1851, when Hon. William Bigler was candidate for Governor, there was an immense outpouring of the people. Many of his friends had gone from Allentown as far as Ruch's Hotel in North Whitehall Township, to meet him on his journey from Mauch Chunk to Allentown. There was a large escort and the procession moved by the way of Catasauqua, where it halted at Solomon Biery's Hotel near the lower bridge. When it reached Allentown the streets were lined with people. I rode that day with an aged friend who departed this life long ago, Mr. John G. Goundie and my dear brother, Dr. Tilghman P. Schantz, who departed this life in 1852. The public meeting was held on Centre Square. Mr. Bigler delivered an address in English and Mr. Grund of Philadelphia, spoke in German. If I remember correctly, Mr. Bigler's remarks on the tariff question were not acceptable to all. Even a Vice-President left the platform. Mr. Grund tried hard in the evening, at the Court House, to bigel out the wrinkles which the speech in the afternoon had occasioned.

I shall never forget what a profitable lesson I learned in the Court House during a Presidential campaign, to show what little confidence can be placed in political prophets and prophecies. A distinguished gentleman, the editor of a leading city paper of that day, was advancing the claims of his favorite candidate and closed, "I am as confident of the election of (naming the candidate) to the office of President of the United States, as I am of the rising of the sun, on the coming day." The sun rose next morning but the speaker's candidate never rose to the office of President of the United States.

How wonderful the disappointment of men! In 1848, Hon. Lewis Cass, one of the distinguished statesmen of our country, was defeated by a military chieftain, Gen. Zachary Taylor, and in 1852, Gen. Winfield S. Scott, the greatest General the country

then had, was defeated by Hon. Frank Pierce, a previously, comparatively unknown gentleman, who became President of the United States. I wish the republican clubs and democratic clubs of this day, with all their fine hats, caps, capes, torches, banners, fireworks and fine bands, could have seen the successful party in those early days on the march to congratulate a successful candidate for the office of Member of the Legislature. The procession was headed by a drum or a fife; there were no special caps and capes for the occasion; the torches were balls of yarn on the end of rake handles, dipped into or saturated with camphine; for fireworks, there was no money on hand, and yet those patriots rejoiced as heartily in the election of their favorite candidate as men do to-day.

The only candidate for the Presidency of the United States whom I ever saw at Allentown was the Hon. James Buchanan, who was introduced to citizens of Allentown, in the southeast room of the Allen House by Hon. Samuel A. Bridges. He was stopping for a night at Allentown and was at that time not yet nominated for the high office.

The greatest political quandary I ever got into, was when Mr. Mifflin Hannum, asked me, a mere boy, what I thought of the "Wilmot Proviso." I answered that no doubt some would be pleased with it, or something like it, and then hurried away, for fear of being asked more about something that I knew little of then and not too much at present.

Heroes of the Mexican War. An event of great interest to youthful minds in the summer of 1848, was the return of soldiers who had taken part in the Mexican War. The local Military Companies, one of which was commanded by Capt. David Stem, had proceeded north of the town, to receive the veterans. The march through the streets of Allentown was an occasion for the gathering of many people. At the southwest corner of the Allen House, addresses to the veterans were delivered by Hon. John D. Stiles and others. Subsequently these returned soldiers were the noted men in town; Major Herman C. Yeager (who came later to town), Lieut. Henry C. Longnecker, James Mickley, Andrew Yingling, Peter Doane, Henry Moose, the Semmel brothers, Edward and Jacob, and James Smith, and if there were others I do not now recall their names. Edward Ruhe died in service, Jonathan Knaus died away from home. Who does not remember Mexican John, an eccentric character? Allentown had then four classes of soldiers: (1) A few veterans of the Revolutionary War (one of whom was Andrew Gangewere). (2) Soldiers of the War of 1812. (3) Heroes of the Mexican War. (4) Members of Military Companies of whom many took part in the War of the Rebellion, 1861-65, some of whom were the first to enter service in 1861.

Events of Cosmopolitan Interest. The famine in Ireland was not only an occasion for expressions of sympathy, but also for the exercise of genuine charity in aiding those truly in want.

The unsuccessful struggle for liberty on the part of Lewis Kossuth and the people of Hungary, was the occasion for great expressions of deep sympathy for an oppressed people. The visit of Louis Kossuth in this country, drew many people from inland towns to the great cities. Kossuth hats were soon in fashion. I think I could name the gentlemen who first wore one with a feather, on the streets of Allentown. Lectures on Kossuth and Hungary were numerous and popular. Contributions to give substantial aid were also solicited. I was too young to be able to comprehend fully the conversation of older persons on the Revolution in Germany. I, however, remember very well with what interest the papers were read.

The great political changes in France from a Kingdom to a Republic, to the Presidency of which Louis Napoleon was elevated, December, 1848, naturally interested Americans much. The adoption of a new constitution, in 1851, reestablished personal rule, and the experiment of Constitutional Government was at an end. Louis Napoleon could not rest satisfied with the extension of his term of office as Chief Magistrate to ten years. On November 21st, 1852, the vote of the French people declared Louis Napoleon Bonaparte, hereditary Emperor of the French, and on December 2nd, 1852, he took the title of "Napoleon III., Emperor of the French." Schoolboys naturally admired the man who rose from a prisoner of France in exile to the position of Emperor of the French. Our expression of admiration of the new Emperor did, however, not meet the approval of our favorite teacher, the principal of the Allentown Seminary, who was a Swiss by birth, full of love for civil liberty, full of hatred to political oppressors, and I can well remember when he spoke to us boys at school, and said, "You are too young, and know too little to be able to see what this elevation of Louis Napoleon may lead to." Thus spoke our good teacher, who did not live to see with us Louis Napoleon in his glory and in his terrible defeat. But the words of our good teacher remain unforgotten to this day.

An event of interest to the Nations of the World in 1853, was the World's Fair at New York. Many Allentonians visited the same. I could have visited the same in company with others, but in view of leaving for college in the fall of the same year, no time could be spared for such a visitation of New York.

Such, my hearers, are reminiscences of life at Allentown sixty years ago. It was a pleasant work to me personally to record what has been read to-day. But alas, how sad the thought, that in the old homestead on Seventh Street, none of those remain who once with me called that place home. The halls of the old Academy no longer respond to the voices of teacher and scholars

as in former days. Most of the teachers are dead and many of the pupils. Of those that remain, many have grown gray and full of the responsibilities and cares of human life. The old Allentown Seminary Buildings are no longer recognized. The old Mansion has been changed, the old stone building removed, and many of the old teachers are dead. Pupils also have been called hence. Many fill responsible positions in life. None of the old churches are what they were in those days, they all have been changed, some have been removed and others erected in their places. None of the old pastors are living. The Court Room has new judges, new lawyers, new jury men. None of the old physicians remain. The sons of the old physicians, together with many others are now meeting the health wants of the community. Here and there you may find some of the old business men. But let a man stand on Centre Square and name the citizens of 1848 to 1853, and alas, of how many will it be said, "they have gone hence." In 1848, the old Union graveyard and Allentown Cemetery had ample room for new graves. Behold how many have been added since those days. The new cemeteries, the Union and the Fairview and others, number so many graves that the announcement of their number would astonish many persons. Many of us have a special interest in Allentown and Union Cemeteries, in view of our beloved who are buried there.

Allentown has grown wonderfully in about sixty years. He, who sixty years hence, will address an audience and have the same subject I had to-day, will have far more to speak of than I had this day. Many of us will not be present to hear the address. God grant that the speaker may be able to engage in the work of preparation with as much pleasure as I did and if he will be favored with as attentive an audience as I have been to-day, he will be fully repaid for his service in affording pleasure and instruction to those younger in years. I would close my address with best wishes for the future temporal and spiritual welfare of my hearers, and the ardent desire that all may be or become true citizens of the Commonwealth of Israel and entitled to residence in Jerusalem the Golden.

Some Indian History of the Lehigh Valley.

BY JOHN W. JORDAN, LL. D.

In preparing this paper, it has been my endeavor to keep it within reasonable limits, for the subject is one that marks an important epoch in our history. The stirring events which fell between 1744 and 1764, prepared the inhabitants of the Province to meet those of a later epoch—in the first, the encroachments of a foreign power were beaten back, and they were finally forced to leave the continent; in the next a nation secured its independence. There is no scarcity of original material relating to the first epoch. The Archives of the Commonwealth are rich in official documents which relate to the Indian wars, but they are lacking in those details, which have made the Archives of the Moravian Church at Bethlehem, so incomparably valuable to all historians. In many respects, the Manuscript Collections of the Historical Society of Pennsylvania are the equal of those of the Commonwealth; the Penn MSS. with their dealings and treaties between the Proprietaries and the Indians; the Norris Papers, consisting of certificates of pay to soldiers, members of the Assembly, Provincial accounts and Letter Books; the Shippen Papers, with muster rolls of Provincial troops, journals of officers and orderly books, and correspondence; the Northampton County MSS. among which will be found the muster rolls and correspondence of Captains Wetterholt, Dodge, Kern, Hunsicker, Craig, Arndt, Jennings, Inslee and others, the Conrad Weisser, Logan, Pemberton and Bethlehem Papers, aggregating over 500 volumes. Then, too, every local historical society in the State, has some original documents bearing on the subject, and the great libraries of England and France are liberally disposed and aid investigation.

The materials for a history of the Indian wars' of Pennsylvania are accessible and easily arranged; very little digging will be necessary; the wealth of the mine has been opened for the historian.

The Delawares, the original owners of the soil of Pennsylvania were, according to their own traditions, direct descendants of the Algonkins, one of the most powerful nations of antiquity. They were divided into three tribes, and were alike celebrated for their

courage, peaceful disposition and powerful alliances, and at one time were the undisputed masters of all middle America. On the arrival of Penn, their number in Pennsylvania was computed at 30,000. They were a brave race, sound and warlike, who gloried in the preservation of a character for valor, which had come down to them from the remotest times. However, they were finally vanquished by the Five Nations, and at a treaty at Albany, in 1717, were compelled to submit.

The valley of the Lehigh, except for the usual spring bushnet fishing, had no great attractions for the scattered Delawares; they preferred to locate their little villages between the northern slope of the Blue Mountains and the north branch of the Susquehanna, where game was plentiful and white settlement less liable. It was, however, the favorite and main route to the settlements on the Delaware and in New Jersey, both by water and trail.

It was due to William Allen's speculative enterprise, which did so much to open up the valley for white settlement.

When the Moravians entered the valley to build Bethlehem, there were but three plantations lying at intervals within a stretch of 4 miles, on the south bank of the Lehigh. Two miles above them, in a bend of the river, was the "Jennings Farm," confirmed to Solomon Jennings, one of the "Three Walkers," in the spring of 1736, by William Allen. On the demise of Jennings, it was bought by Jacob Geisinger, of Saucon township. Near the mouth of Saucon Creek was located the "Irish Farm" which Squire Nathaniel Irish in 1738, purchased of Caspar Wistar, of Philadelphia. Opposite to Bethlehem, now included in the property of the Iron Company, lay the "Ysselstein Farm," purchased by Isaac Ysselstein in 1738; and in less than a year later, his habitation was swept away by a great freshet in the river. Thirty years ago I visited the Geisinger place, where was pointed out to me part of the foundation of the old house.

There were two public houses in the valley, that figure in the period we are reviewing, one kept by John Hays, where Weaversville now stands, and Nicholas Opplinger's, just above Lehigh Gap.

Before taking up some of the incidents connected with the French and Indian war, a few biographical notes of the chiefs of the various tribes, who are prominent on the records of that epoch, will be helpful. *Teedyuscung*, undoubtedly the real hero of the war of 1755, was born near where Trenton, N. J., stands, about the year 1700. In that neighborhood his ancestors had been settled from time immemorial. His father was old Captain Harris of Poccopoco, and his brothers and half-brothers, were Captain John, who was living on the Nazareth tract, when the Moravians came on it; Tom, Joe and Sam Evans. He was baptized by the Moravians at Gnadenhuetten, in March of 1750, and given the name of Gideon and by the settlers was

familiarly called "Honest John," but he failed as so many do, to become a Christian, and also turned a renegade.

In the spring of 1754, his brethren told him that the time had come to rise against their white oppressors, and asked him to lead them as their king. That was the evil hour, in which he was dazzled by the prospect of a crown, and trafficked his peace of mind for the unrest of ambition. He assembled his Delawares and allied Mohicans and Shawnese at Nescopeck, and marked out a plan of the campaign for the coming autumn and winter. Its operations were restricted to the "Walking Purchase," within which, it was resolved to chastise the English, by waging against them a war of extermination. It threatened to be a repetition of the war of Philip and his Pequods. The attempt failed, and in the spring of 1758, he removed to Wyoming, where agreeably to his request and the conditions of treaty, a town was built for him and his followers. Here he lived, and here he was burned to death in his cabin, in the night of April 19, 1763. The concurrent testimony of his time agrees in representing him as a man of marked ability; a brave warrior; a sagacious councillor and a patriot among his people. Although he was governed by strong passions, and a slave of that degrading vice which was the bane of his race, he was not devoid of feeling. Numerous are the anecdotes extant, illustrating his love of humor; his ready wit; his quickness of apprehension and of reply; his keen penetration, and his sarcastic delight in exposing low cunning or artifice.

His attachment to the Moravians he openly avowed, expressing his determination to keep by them in preference to other whites. Elsewhere, he exulted in being called "a Moravian," although he had broken his vows and been unfaithful to his profession. Teedyuscung had three sons, Amos, Kesmitas, and John Jacob, but they never developed the ability of their father.

Tapeuscung, a Delaware chief, was Teedyuscung's favorite councillor and attended all the treaties at Easton and elsewhere.

Joe Peepy, came from New Jersey, and was one of Brainerd's converts. Prior to the Indian war, with his wife and five children, he lived at the Craig settlement, near Lehigh Gap. He also was to be found at Easton and Bethlehem during treaty days.

Moses Tatemy, another one of Brainerd's converts, was living on the Bushkill Creek. Stockertown is built on part of his plantation, which was deeded to him for services to the Proprietaries. His son "Bill" Tatemy was shot by a Scotch-Irish lad near Bethlehem, in July of 1757, died a month later, and was buried in the cemetery near the Crown Inn.

Nutimus, was a Delaware chief, well known to the settlers of the Lehigh and Wyoming valleys, and a frequent visitor at Bethlehem.

Captain Newcastle, the name given to a well-known chief of the six nations, by Governor Morris, of Pennsylvania, was friendly

to the Proprietary Government, and was instrumental in persuading Teedyuscung to meet the Governor in treaty at Easton.

Shikkelemy, an Oneida chief, and vicegerent of the six nations, lived at Shamokin. He made the acquaintance of Zinzendorf, when he visited his town in 1742, and the Moravians carefully followed this up; which ripened into a friendship which only ceased with the old chief's death in 1748. He frequently visited Bethlehem with his sons, and through his approval, a mission was organized at Shamokin, which was abandoned on the breaking out of hostilities.

Paxanosa, the Shawnese King of Wyoming; was a frequent visitor to the Lehigh Valley, and in 1755, his wife was baptized at Bethlehem. In 1758, he removed to Ohio, and later returned to Pennsylvania.

Madam Montour, was one of the characters in the early history of the Province, and members of her family were to be frequently met passing up and down the valley, and occasionally visiting Bethlehem. In early life she named Roland Montour, a Seneca chief, and after his death, Robert Hunter, an Oneida chief. One son, *Andrew*, was for years in the employ of the Proprietaries as assistant interpreter, as he was conversant with the Mohawk and Delaware dialects. He accompanied Bishop Spangenberg to Onondaga in 1745. In 1755, he was living near Carlisle, and was the captain of a company of Indians in the service of the Province. He was subsequently promoted to Major. *Lewis Montour* was a younger brother.

French Margaret, a Canadian, and niece of Madam Montour, was living prior to 1745, with her Mohawk husband, on the Allegheny. In that year she met the Moravian Missionary Mack, at the lodge of her cousin, near Shamokin, and in 1753, was residing in a village of her own, at the mouth of Lycoming Creek. Scull's map of 1759, notes it as "French Margaret's Town." Here the Moravian missionaries often visited. She frequently attended treaties, at Easton, Philadelphia and Albany, and sometimes she interpreted.

One of her visits to Bethlehem took place in July of 1755, and with her was her Mohawk husband, Peter, two grandchildren, and an Irish groom, to care for the eleven horses of her train. They traveled in semi-barbaric state. During their stay, she attended divine worship, expressed much gratification at the music and singing, and was also pleased to find sisters who were conversant with French. From Bethlehem the party proceeded to New York City, and on their return again were the guests of the Moravians. In August of 1757, she attended the treaty at Easton, and with Paxinosa, made a short visit to her friends in Bethlehem. Over three hundred Indians were present. The Province presented her with 20 gallons of rum and other articles amounting to over £15.

The Moravians made their first purchase of land in the valley of the Lehigh in 1741, and with the growth of their settlement the number of Indian visitors increased. A few extracts from the early chronicles of the town, will be pertinent to my paper.

1742, *July* 10.—Thirteen Indians visited us to-day.

July 15.—Several companies of Indians here to-day.

Sept. 14.—Zinzendorf baptized the first Mohican convert.

1744, *Aug.* 13.—The Delaware King of Nescopeck, with his family, here on a visit.

1745, *April* 26.—The first convert from the Delawares baptized to-day.

Great sickness and famine prevailed among the Delawares, and many left their towns for the white settlements to obtain food. The Moravians supplied their necessities as far as they were able. Many are sick in Wyoming, and 600 Shawnese have gone west despite the commands of the Iroquois.

In July of 1746, the first Indian to live in the town died. He was a Wampanaog, and a convert.

The importance of communicating directly with the Indians, claimed the attention of the Moravians at an early day, and led them to establish schools for the acquiring the prevalent languages and dialects of that people. A minute of a Church Council, held July 15, 1742, recommended the study of the Delaware, in order to facilitate intercourse with individuals of that nation, whose visits to their settlements were then of almost daily occurrence. Twelve of their missionaries were more or less conversant with the Mohawk, and in February of 1753, Zeisberger undertook the translation of Moravian hymns into that tongue. The Mohican was diligently studied at Bethlehem, during the sojourn there in 1745-'46, of their Indian converts from New York and Connecticut. The Rev. John C. Pyraeüs, at that time commenced the preparation of a Mohican hymn-book, to which others contributed translations. The missionaries Mack, Bruce and Post, had a practical knowledge of Mohican. In 1754, three young men of liberal education, resided at the Gnadenhuetten Mission, to study the Delaware. Thus is seen how, even in the early years of their mission, the Moravians could dispense with the services of an interpreter, at all times and especially in matters of religion, an unsatisfactory medium of communication.

The religious condition of the Indians, claimed the attention of the Moravians immediately after their coming to America. Their first effort was made among the Creeks and Cherokees of Georgia, but had to be abandoned on the breaking out of war between England and Spain. By 1745, through the activity of the people at Bethlehem, three flourishing congregations among the Mohicans in New York and Connecticut were established, but

they too, had to be abandoned, and the converts transferred to Bethlehem, where temporary quarters had been erected for them.

The Mission Board, from past experiences, deemed it desirable that the Indian converts under their care, should be domiciled in a town of their own, and not contiguous to white settlements. A tract of land was then purchased in a sequestered valley, watered by the Mahoning Creek, a Mission House and cabins for the Indians erected and in 1746, Gnadenuetten was founded. Here for nine years the mission flourished and increased in numbers.

Before taking up the stirring events of the Indian war, let me give you an account of the visit of Gov. Hamilton, and a delegation of Nanticokes and Shawnese to Bethlehem, in the summer of 1752.

1752, *July* 13.—Early this morning arrived Gov. James Hamilton and his company of six gentlemen from Philadelphia, and continued on to Easton. One of his party intimated, that if we invited him on his return, he might stop here. Squire Horsfield and James Burnside rode after him with an invitation, and Bishop Spangenberg, who was in Nazareth was notified. At 3 P. M. the Governor and company returned and dismounted at Squire Horsfield's house, on Market Street. Here they were waited on by representatives of the town, and visited the important buildings, and finally taken to the large chapel and entertained with music of the organ and wind instruments. Next they were taken to the small chapel, where refreshments were served, while music was furnished by harps and violins. Just at this time, Bishop Spangenberg arrived, and extended a cordial welcome to the Governor, who expressed his delight at the courtesies shown him; the beautiful prospect from the belvidere of the Single Brethren's House (now Colonial Hall of the Young Ladies' Seminary), the houses, farm-buildings, the orchards and fruitful fields. The visitors left later in the day. Two days after the visit of the Governor, a messenger arrived from Gnadenuetten, that a large delegation of Nanticokes and Shawnese was expected there and then proceed to Bethlehem. About noon on July 20, the fifty Nanticokes and fifteen Shawnese were met about a mile from the town by Squire Horsfield, James Burnside and Rev. Owen Rice. Bishop Spangenberg received them at the line fence, where one of the chiefs chanted a song of joy. The Indians, who marched in good order through the town, were then taken to the barracks which had been erected for them (where the gas works now stand), and as they passed the houses on Church Street, their inmates stood in groups before them, and music was played from the belvidere of the Single Brethren's House. They were given refreshments and rested.

In the evening many of the visitors attended a meeting, kept in English, by Rev. Mr. Rice.

July 21.—After breakfast five chiefs of the Nanticokes and two of the Shawnese, requested they wished to wait on an equal number of Moravians, as they had “words to tell us.” Accordingly we met in the little chapel, where also assembled a few whites and Indians, as witnesses and spectators. Red Hawk, White Elk, Sun Fish and the Crow, were the head chiefs of the Shawnese. Their speaker delivered to us, according to their customary ceremonial, and with a solemn oration in Oriental style, a string of wampum, which he said, that by it they wiped the eyes of the Moravians in Bethlehem, that they might see clearly; cleaned their ears, that they might hear distinctly; dried their sweat, that they might be smart; smoothed the neck, that they might take all in well; cleaned their insides, that the good stick fast and the bad find no hold; and that the words they had to produce, would be taken in good part, even if they could not express themselves correctly—as their design was good.

Their interpreter translated the speech with like ceremonial, while holding the string of wampum in his hand and fixing his eyes steadfastly on it, as if he read the words off. The string was then handed to Bishop Spangenberg.

The second string of wampum, which they delivered in like manner, had this signification—“that now, as from Gnadenhuetten to Wyoming, so also from Bethlehem to Gnadenhuetten, the road was open; they had cleared away all stones from the road, by which a person might stump himself; had dug out all stumps; cut down all bushes; leveled all hills; had straightened all crooks; that now a person could without obstacles, go from Bethlehem to Gnadenhuetten and thence to Wyoming unhindered; could see in a straight line.”

After making this proposition we remained some time together with pipes and tobacco, and general matters were discussed. The seven chiefs were treated by our representatives to a dinner. White, their interpreter, was not wholly ignorant of Christianity. There were present fifty-seven Nanticokes, twenty-four Shawnese, and fifty-five Mohicans and Delawares of our mission at Gnadenhuetten, as guests. The following day the Indians passed in fishing and hunting, and presented us with half of a deer.

Sunday, July 23.—Bishop Spangenberg preached in English, all the Indians being present. The Nanticokes understand some English. In the afternoon they attended the baptism of an Indian, belonging to our mission north of the Blue Mountains.

The following day the chiefs of both tribes assembled in the little chapel. In the middle stood a round table covered with red cloth, around which sat the Indian chiefs, some of our converts from Gnadenhuetten, and some of our clergy. Behind this circle sat on one side Indians; and on the other side Moravian brethren and sisters, on benches, as many as the chapel could hold.

Bishop Spangenberg arose and spoke in English, in answer to the communication made on Friday; referring to it, repeating it, and producing their string of wampum, which Father Nitschmann held on his knee. Next he held up their string of wampum and said: "We saw it was not necessary to wipe out their eyes, for they looked clear and bright; their ears had been attentive; they had wiped off their sweat, had been right smart; their inwards were clean, for he saw they had taken all our words and actions from a good point of view. Therefore, with this string of wampum, we had nothing further to say, except that we rejoiced that they had come to visit us."

Bishop Spangenberg then handed the string to the interpreter, who held it aloft, and repeated the Bishop's words in Indian. Every proposition was received with words and sounds of acclamation from the visitors. Bishop Spangenberg now rose for the second time, held our second string of wampum in his hand, and pointed to their second string, lying in Father Nitschmann's lap, repeated the words which their string had signified and said: "We will keep this road right clean, so that no grass grows on it; as soon as the grubs begin to grow, we will cut them off; as soon as ever a wicked man throws a stone in the way, we will remove it from the way."

He gave the string of wampum to the interpreter, who repeated the Bishop's words in Indian, each proposition being received with approbation, and both their and our strings of wampum were handed first to the chiefs and next to their people for examination. Bishop Spangenberg again spoke and told them of our covenant with the six nations; shewed them the strings of wampum which the chiefs of the six nations had given to Zinzendorf ten years ago at Conrad Wieser's, and then the belt of wampum, which Bishop Cammerhoff, two years ago had received at Onondaga, to the effect that two Moravian brethren might go among the six nations and live there to learn the language. White interpreted into Indian.

Following this, Bro. Schlegel brought in a large basket of tobacco, and Sr. Schlegel two little baskets filled with ribbons, scissors, pins, needles, thread, etc., and placed them before Bishop Spangenberg, who said: "As our young men and women and the children are delighted that the Nanticokes and Shawnese have come to visit us, they have brought together a few presents—our men this basket of tobacco for your men—our sisters, two little baskets of things for your women and our children five bushels of wheat flour—all this they should accept and divide." White interpreted, whereupon there went up a shout of joy.

An old chief then arose, took both of our strings of wampum in his two hands, walked quietly within the circle around the table, and sang an Indian hymn of thanks, and as he came to the middle, before the Bishop, he stopped, but kept on singing, and

returned to his seat. Now the shouts and songs of joy were renewed, the chiefs began one after another, and their people responded, and it was evident they were pleased and thankful. The Indians then returned to their quarters to show their presents.

July 25.—Early this morning the Indians began to leave in straggling parties, and by 10 o'clock all had left the town, as they passed the houses, singing hymns of joy.

1765, July 23.—We had the pleasure to receive our Governor, John Penn. He came at noon in company with his brother and Mr. Allen, Jr. They were welcomed with instrumental music from the roof of the Single Brethren's House, as they passed up the street to the Sun Inn, where they lodged. As it rained, they did not visit the objects of interest. The next day they returned to Philadelphia.

From April 27th to May 1st, 1768, the Governor, with his wife and company, again visited the town. They were shown through the principal buildings; the mills and trades, and attended a children's meeting, and were charmed with what they saw. One afternoon they were taken to the banks of the Lehigh where they were entertained with music. Part of another day was spent in Allentown.

The chronicles of the town also tell us of a great freshet in 1766. "April 15th. Hard rain the whole day until 11 o'clock at night. High water expected and began to make preparations to meet it in the mills and other low localities to prevent damage. The Lehigh and Manocacy flowed together before midnight. The following day at 7 A. M. the Lehigh rose 125 inches above common water mark, and therefore, two inches higher than the freshet of 1762. The houses on the Manocacy we could only reach by boats. In a few hours there rose a strong N. W. wind, when the water began to fall. According to the calculations of our old people, it was to-day 27 years ago (1739), that the Ysselstein house was carried away by a freshet. The greatest damage done this time, was to fences, bridges and gardens. Eighteen cords of bark were destroyed at the tannery."

On July 29 as Alexander Tomb, of Allen township, was riding through the woods, he spied two Indians concealed behind trees. Turning his horse about, they ran after him, and seeing he might escape, one fired his gun at him; the ball struck the limb of a tree and fell in the mane of his horse. He finally escaped.

French ambition, French aggression, provoked the first war, in which the followers of William Penn engaged with the aborigines. Whatever other considerations may have moved the Indians to entertain unfriendly feelings toward the descendants of a man whose memory they revered; whether loss of confidence in their integrity or a sense of injury, or a wild hope of regaining their ancestral seats—it is a question whether they would have followed up these feelings by acts of open hostility, had they not

been incited by the insidious representations of the French of Canada. An alliance with the Indian tribes of the Province, the latter well knew, would enable them to carry on their military operations in the Ohio country successfully, and to realize their scheme of territorial aggrandizement. In this way, then, were the Delaware Nation and lesser tribes, residing on the Susquehanna and to the Eastward, seduced from their allegiance to the British Crown, and led to inflict much suffering upon the white settlements, which stretched along the line of the Blue Mountains, from the Delaware Water Gap to the valley of the Conococheague, on the confines of Maryland. The Delawares, too, may have been influenced by the hope, that after they had won redress from the English, gained their confidence and their alliance, they might regain their national independence, and wipe out the insulting words of Canassatego, spoken to the Fork Delawares, in July of 1742: "Let this belt serve to chastise you! You ought to be taken by the hair of the head and shaken severely, 'till you recover your senses and become sober. You don't know what ground you stand on, nor what you are doing. This land that you claim, is gone through your guts long ago. You know you are women, and can no more sell land than women. We charge you to move instantly. We don't give you the liberty to think about it, for you are women!" In their hostile preparations, the summer and early autumn passed away, October came, and no sooner had the first frosts reddened the maples and hardened the yellow corn in the husk, than the Delawares and their allies assembled at Nescopeck, painted black for war, and in small bands moved eastward with murderous intent. The district which largely composed the "Walking Purchase," became the scene of the carnival which the savages held with torch and tomohawk, and its defenceless settlers taken by surprise, harassed by an unseen foe, shot down at their plows, butchered at their firesides or hurried away into captivity, for torture or for coveted ransom, were seized with indescribable fear.

The massacre at the Gnadenhuetten mission, on the evening of the 24th of November, 1755, was the first intimation to the inhabitants of the Lehigh Valley, that the savages were at their doors. The Government moved slowly in devising means for their protection, and it was the middle of December, before Franklin, who had been persuaded to doff his philosopher's gown for a military cloak, took charge of the frontiers, and for their protection, began to build a line of block-houses from the Delaware to the Susquehanna, and raised a battalion of troops.

On January 7, 1756, Franklin arrived at Bethlehem from Reading, and was received by Bishop Spangenberg, who informed him that over four hundred fugitives and seventy Indian converts, had fled to their town for protection. Eighty of the inhabitants were divided into a day and night watch, and the changes of the

watch and the hours, were indicated by striking the bell. During Franklin's sojourn of eight days, he inspected the town and the principal buildings; a dinner was given to him, the musicians playing some selected pieces; and he attended the church services on Sunday. On the 11th, Capt. Foulk's company of soldiers arrived from Allemaengel, and on the 15th, under escort of the troops, he broke up his headquarters and marched for Fort Allen, then in the course of erection. Two days later another company of soldiers arrived to join Franklin. Later he passed through the town en route to the capitol, to attend the Assembly.

Within six weeks of the first inroad of the savages, the valley was almost deserted by the whites, and the Moravian villages sought out by the fugitives. This condition of affairs reached its climax in the early winter of 1757; nevertheless, even pending negotiations for peace with the Indians, there occurred repetitions of the horrors which had marked the inception of hostilities.

There were three conferences held with them at Easton alone, in the interval between July of 1756 and August of 1757, when finally at the latter, a treaty made between Gov. Denny and the Delaware King Teedyuscung, a peace was confirmed. Up and down the valley might have been seen bodies of Indians going to or returning from the conferences at Easton, with whom were either Teedyuscung, Tapeuscung, Capt. Newcastle, Tatemy, Joe Peepy and other chiefs. Provincial troops were to be met marching to protect the exposed positions, on conveying provisions and ammunition, under the commands of Captains Trump, Arndt, Craig, Hay, Wetterhold, Van Etten, Wayne (the father of Gen. Anthony Wayne of the Revolution) and some few settlers venturing to their old homes.

In the evening of the 7th of August, 1757, Gov. Denny arrived at Bethlehem. Declining an invitation to lodge in the town, he crossed the ferry and passed the night at the Crown Inn. Here he was serenaded by the musical elements of the town. His next visit was on the 17th of November, returning from Easton, when he remained over night in the town, and was entertained with supper and music. When he departed for his capitol, the trombone band played.

On Sunday, August 9th, 1760, Gov. James Hamilton, with eight gentlemen came to Bethlehem from Easton, and put up at the Sun Inn. After attending church and dining, they left for the capitol. On June 15th, 1762, he again passed through the town to Easton, where he was to hold a treaty with the Indians, and several days later was followed by Sir William Johnson, of New York. In company with Teedyuscung, on the 29th, he again passed on to Philadelphia. In the meantime General Napier, a brother of Gen. Amherst and other gentlemen, with letters of introduction from William Allen, were entertained by Bishop Spangenberg, visited the houses and mills, and were present at a funeral.

Full four years of tranquility passed to the summer of 1763, when the Indians of the western country conspired under Pontiac, the Ottawa, in a mighty effort to reclaim their ancestral seats from the English. This movement on the part of the western tribes, awakened memories of old wrongs in the bosoms of the Indians, east of the Alleghenies, and they unburied the hatchet. It was feared that the horrors of the autumn of 1755 would be re-enacted. Once more in its history, the settlers of the valley prepared for defence. Before daybreak on the morning of October 8th, some Delaware warriors struck fatal blows at Stenton's in Allen township, killing eight persons; plundered Andrew Hazlett's farm house and tomahawked his wife and two children; fired Philip Kratzer's barn; waded the Lehigh, at the so-called Indian Falls, above Siegfried's Bridge, and in Egypt of Whitehall, murdered and burned at Mickley's, Schneider's and Marx's.

At Stenton's, Capt. Jacob Wetterhold, with a squad of men, were lodging for the night. Meeting the wife of James Horner, who was on her way to a neighbor for coals to light her morning's fire, the Indians, fearing she might raise an alarm, despatched her with their tomahawks. Thereupon they surrounded Stenton's. No sooner had Capt. Wetterhold's servant stepped out of the house, to saddle the Captain's horse, than he was shot down. The report brought his master to the door, when he received a fatal wound. Sergeant McGuire, in his attempt to draw him in, was also dangerously wounded. Thereupon the Lieutenant advanced. He was confronted by an Indian, who, leaping upon the bodies of the fallen men, presented a pistol, which the lieutenant thrust aside as it was being discharged—thus escaping with his life, and succeeding also in expelling the savage. The Indians now took a position at a window, and there shot Stenton as he was rising from his bed. Rushing from the house, the wounded man ran for a mile and dropped down a corpse. His wife and two children, meanwhile, had secreted themselves in the cellar, where they were fired upon three times, but without being struck. Capt. Wetterhold, despite his sufferings, dragged himself to a window, through which he shot one of the savages in the act of applying a torch to the house. Taking up the body of their comrade, the Indians withdrew.

When the news reached Bethlehem, a relief party was sent to carry in the wounded, and Capt. Wetterhold was taken to the Crown Inn, where he breathed his last on the 9th, and the following day was buried in the graveyard nearby. The other dead, and those who died of their wounds, were buried at the Burnside Plantation near Bethlehem. Dr. John M. Otto professionally attended to them. This bold foray struck terror, as well it might, into the neighborhood, and the Moravians made arrangements immediately for the care of the refugees from Allen and Lehigh townships. On October 18th, news reached the town of the

massacre at Wyoming, and word was sent to the Irish settlement to be on their guard.

One month later, about one o'clock at night, the Bethlehem Oil Mill, on the Manocacy, began to burn furiously, before it was noticed, notwithstanding, the night watch a short time before had passed by. This fact, added to the fear of Indians being about, who sought by this means to profit in their evil designs, increased the excitement. "A part of our men," continue the chronicles of the town, "hurried there to put out the flames, another party patrolled in and about the town. The mill, however, was so totally wrapped in flames, that all quenching was in vain, and attention was turned to saving the adjacent new water-works, which at one time was on fire. A strong northeast wind, kept the fire from the town, which otherwise might have suffered very much."*

Two days later a fire engine was received from England. It was late in December, before the last of the fugitives left for their homes.

* Two months prior to the fire, Judge Lewis Weiss of Philadelphia, wrote to the pastor at Bethlehem: "In case Bethlehem should be attacked, I hope great care will be taken of the mills and water works; if the Indians should destroy them, you must all starve for want of water."

Revolutionary Patriots of Allentown and Vicinity.

BY CHARLES R. ROBERTS.

Allentown and that part of old Northampton county which now constitutes Lehigh county furnished a large number of soldiers in the Revolutionary War, as well as its quota of officers and officials. Taking first those who occupied high official positions, we find that Allentown had two such, Peter Rhoads and David Deshler.

PETER RHOADS.

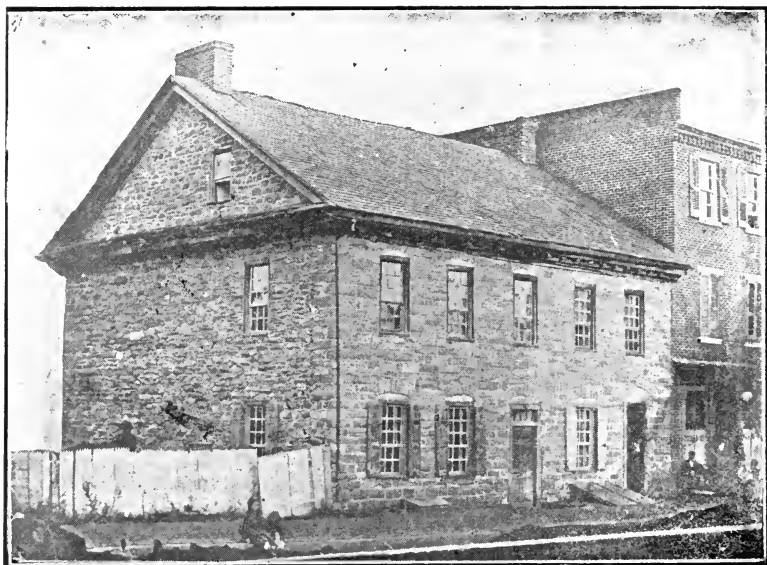
Peter Rhoads occupied important positions from the beginning of the Revolution until his death. Born in Whitehall township in April, 1737, two miles north of the present city of Allentown, the son of Daniel Roth, a native of Switzerland, he was educated among the Quakers, by whom he was persuaded to change the spelling of his name to Rhoads. He received a good English education, and was equally as well read in German, besides acquiring a knowledge of French, Latin, surveying, book-keeping and those duties pertaining to the scrivener of that day. He also learned the trade of a tailor, as it was customary among the Quakers to teach the young men useful occupations.

In 1761 he returned to his native township, Whitehall, and the following year, on November 23, 1762, was married to Sabina Kohler, daughter of Jacob Kohler, of Egypt. In 1763, he occupied his new stone dwelling house in Allentown, which had just been completed, and which still stands on North Seventh Street. Upon the organization of Zion's Reformed congregation in that year, he was chosen one of the deacons. Already in 1768 he conducted a general store, which he maintained until his death. In 1772, he was tax collector of Salisbury township, and in 1773 was treasurer of Zion's Reformed congregation.

The Provincial Conference of Committees having resolved that it was necessary that a provincial convention be called for the express purpose of forming a new government in the province, on the authority of the people only, at an election held at Allentown on July 8th, 1776, at which John Gerhart, David Deshler

and George Breinig were the judges of election, Peter Rhoads and Peter Burkhalter were elected members of the convention.

This convention, which formulated the first constitution of Pennsylvania, met at the State House in Philadelphia on the 15th of July, 1776, and was in session until September 28th following. On July 23, 1776, the convention elected the members of the Council of Safety, consisting of fifteen members from Philadelphia county, and one from each of the other counties. Peter Rhoads was elected the member from Northampton county. The Council of Safety, in session from July 24, 1776 to March 17,



Home of Judge Rhoads on North Seventh Street, Allentown.

1777, was the most important body in the state at that time, and carried on the executive duties of the government until the Supreme Executive Council, chosen under the constitution at the election in February, organized in March, 1777.

On September 3, 1776, the convention constituted all the members of the Council of Safety Justices of the Peace for the State. This constitutional convention consisted of the representative men of the State—men selected for their ability, patriotism and personal popularity. Benjamin Franklin was elected its president, and its labors were completed on the 28th of September, 1776, by the adoption of the first State Constitution, which went into immediate effect, without a vote of the people.

On May 2, 1777, Peter Rhoads was appointed by the Board of War one of the commissioners from Northampton county, to collect blankets for the continental troops. November 24, 1776, he was appointed treasurer for the advance money, for Northampton county.

In October, 1777, he was elected a member of the Assembly, which met at Lancaster on October 27th, but did not obtain a quorum until November 20, 1777, and was re-elected in 1778, 1779 and 1780. On April 2, 1781, he voted in favor of the bill which was passed abolishing slavery in Pennsylvania. He was appointed Justice of the Peace, December 4, 1783.

On October 8, 1784, he was appointed and commissioned by the Supreme Executive Council, President Judge of the Court of Common Pleas and of General Quarter Sessions for Northampton county. On October 22nd, 1787, he was chairman of the meeting at Bethlehem approving the Federal Constitution, and condemning the acts of the members of the Pennsylvania Assembly who had withdrawn from that body. He was a member of the Constitutional Convention of 1789-'90, and under that constitution commissioned an Associate Judge, August 17, 1791. This position he held continuously in Northampton county, until the erection of Lehigh county in 1812, when he was appointed Senior Associate Judge in that county, which position he filled until his death, making a total service on the bench of thirty years.

In 1792 an attempt was made by the Allen family to establish a separate county with Allentown as the county seat, and Judge Rhoads, who was the agent of the Allen family at Allentown, took a leading part in the movement, but the effort was unsuccessful.

About 1798, the Lehigh Navigation Company was formed for the purpose of improving the Lehigh river, and Judge Rhoads became its President. After expending a large sum of money, the company abandoned the project. In 1811, Allentown was incorporated into a borough, and Judge Rhoads was elected the first Burgess and re-elected in 1812. He was a man of fine physical proportions and possessed great energy and activity. Dr. Egle in a sketch of him says: "Judge Rhoads was a gentleman of firm convictions, upright and conscientious and wielded a great influence in the town and county."

In a letter written September 22, 1814, to Judge Rhoads by the eminent lawyer, Samuel Sitgreaves, of Easton, the writer in discussing the depression of the Federalist party says: "I have become indolent and inert, and must leave the Turmoil of Elections to younger men who love Bustle, and whose Zeal is not rendered torpid by Infirmity of Body. I rejoice, my dear Sir, that you, to whose more advanced age these Observations might still more reasonably apply, appear to preserve the Zeal of a youthful Spirit beneath the Frost of Years; and I wish it were more generally the

Case with our veteran Patriots—Altho' I feel the weight of Apathy heavy on my own Mind, I much honor the perennial Vigor of others—and hope you may long live to infuse your Ardour into the refractory Spirits about you."

Judge Rhoads died at his residence in this city on Sunday evening, December 18, 1814, at nine o'clock, at the age of 77 years and 8 months. He was buried the following Wednesday, in the cemetery at Tenth and Linden Streets, but I regret to say, no trace of his grave can now be found. The *Friedensbote* of December 29, 1814, contains a notice of his death, and after stating that he had served the public in an uninterrupted succession of offices from the beginning of the Revolution, with untired zeal, and that he had preserved his intellectual faculties up to the last instant, adds: "In the fullness of his heart, one of his fellow citizens pays this tribute to him," which I can not refrain from quoting in the German in which it is written, on account of the beauty of the poem.

"Ein Kleinod ist von eurem Haupt genommen,
Ein ehrenwerther Vater, Bruder, Freund,
Der es so herzlich gut und treu gemeint;
Doch that's der Herr—von dem ihr ihn bekommen,
Und was er thut, es ist alles wohl bedacht—
Ja unvergleichlich gut und shoen gemacht.

Ehrwuerdiger Greis! nim ruhe an den Herzen,
Das dort am Kreuz der Speer fuer dich durch stach—
Das ueber dich so goettlich liebeich brach;
An dem du hier vergaszet Noth und Schmerzen;
Empfange nun die schoene Ehren-Kron,
Als den fuer deinen Fleisz versprochenen Gnaden-Lohn.

Indesz bleibst du wahrhaftig bei uns allen,
Die dich gekannt, verehret und geliebt,
Und die dein abruf jetzt gar sehr betruengt
So lange wir im Thraenen-Thale wallen,
Tief eingedrueckt; wir denken dankvoll dran,
Wie viele Treue du an uns gethan."

DAVID DESHLER.

David Deshler, the son of Adam Deshler, was born in Switzerland, in 1734. His father was one of the early settlers of Whitehall township, where he became quite prominent. David, his eldest son, who was naturalized April 10, 1761, purchased the mill property on the Little Lehigh from Michael Rothrock in 1762 and was one of the first settlers of Allentown. In 1762 he was taxed £9, and in 1768 for a grist mill and a saw mill and fifty acres of land in Salisbury township. He was a member of the Committee of Observation, which was chosen December 21, 1774, and

was a delegate from Northampton county to the Provincial Conference of Committees, which met in Carpenters' Hall, Philadelphia, on June 18, 1776. He was chosen by this conference as one of the judges of election for members of the convention, on July 8, 1776, at Allentown, where the second election district, consisting of Northampton, Salsburg, Upper Saucon, Upper Milford, Macungie, Weisenberg, Lynn, Whitehall and Heidelberg held its election.

On March 12, 1777, he was elected by the Assembly one of the four Sub-Lieutenants of Northampton county.

In his account, filed September 4, 1779, he reports having received £4,818 17 s. 9 p., from sundry persons for non-performance of militia duty. He was appointed one of the Commissioners of Purchases for Northampton county on February 19, 1778, and on July 7, 1780, Assistant Commissary of Purchases. He was a delegate to the convention called to ratify the Federal Constitution in 1787.

Mr. Deshler was a man of great ability and much force of character. In 1782, he purchased from John Benezet of Philadelphia, the house built by George Taylor, a signer of the Declaration of Independence, with the land belonging to the plantation, which Mr. Taylor had sold to Mr. Benezet in 1776. Here he spent the latter part of his life. When slavery was abolished in the state, Mr. Deshler owned two negroes. He was one of the wealthiest men of his time in the county and in his will bequeathed each of his six daughters £500, his son David £1,000, and his tanyard and bark-mill to his son George, having already given his portion to his son John Adam.

He died in December, 1796, at the age of 62 years, at Biery's Bridge, now Catasauqua, a large part of the borough of Catasauqua occupying what was then his farm. The location of his grave is unknown to the writer, although it is probable that he was buried at Shoenersville.

PETER BURKHALTER.

Peter Burkhalter, the son of Ulrich Burkhalter, was born December 2, 1731, and accompanied his parents to America from Switzerland, arriving at Philadelphia on September 28, 1733. The family settled in Whitehall township, where the father purchased a tract of 300 acres in 1743, which he conveyed by deed of gift, to his only son, Peter, on March 9, 1754. Peter Burkhalter was naturalized on April 10, 1761. He married Eve Catherine Deshler, a daughter of Adam Deshler.

On July 8, 1776, Mr. Burkhalter was elected a member of the Constitutional Convention, which met on July 15, 1776, and in November of that year was elected a member of the first Assembly under that constitution, which organized on November

28, 1776, he being the only member from that portion of Northampton county which now constitutes Lehigh county. He was re-elected in 1777, and again elected in 1784, 1785 and 1786. On March 30, 1780, he was appointed one of the Sub-Lieutenants of Northampton county. His name also appears as captain of a company of associators on May 22, 1775.

He died October 22, 1805, and is buried at Egypt church.

PETER KOHLER.

Peter Kohler, the son of Jacob Kohler, a pioneer settler of Whitehall township, was born April 2, 1735, at Egypt. The first mention of him in active life is in 1764, when he opened a store at Egypt. He operated the grist mill built by his father and also kept a house of entertainment for travelers.

Mr. Kohler was appointed by the Pennsylvania Assembly on December 16, 1777, one of the persons to take subscriptions for the Continental loan in Northampton county, and was also one of a committee to collect clothing. He was commissioned one of the Justices for Northampton county on May 28, 1779, and was elected to the Assembly in 1780, 1781 and 1782. He died September 27, 1793, and is buried at Egypt.

STEPHEN BALLIET.

Stephen Balliet, the son of Paul Balliet, was born in 1753. He married Magdalena Burkhalter, a daughter of Peter Burkhalter. He became a Lieutenant Colonel in the Revolution, his name appearing as such in a return of the officers of the Second Battalion of Northampton county militia, dated May 21, 1777. Under dates of June 1, 1780 and November 1, 1781, his name appears as Lieutenant Colonel of the First Battalion.

In the Journals of the Assembly, under date of December 14, 1780, appears the following: "A petition from Stephen Balliet, Lieutenant Colonel of the First Battalion of Militia in the county of Northampton, was read stating that in the month of August, 1778, he enlisted twenty men to serve in the militia on the frontiers of the said county, at his private expense, and representing certain difficulties he meets with in obtaining re-payment of the monies so expended; and praying relief from the house, etc., was ordered to lie on the table for consideration." On February 13, 1781, the petition was referred to the Supreme Executive Council.

In October, 1783, Col. Balliet was elected a member of the Supreme Executive Council; in 1789, a member of the Assembly; and in 1797 was appointed Revenue Collector for the Second District of Pennsylvania. He died August 4, 1821, and is buried in the old graveyard at Unionville.

GEORGE BREINIG.

A Revolutionary officer who has not received mention of his services in any of our histories was George Breinig. A native of Germany, where he was born January 31, 1733, he settled in Macungie township, having emigrated to America in 1749.

He was one of the judges of election at Allentown, on July 8, 1776, and became Colonel of the Second Battalion of Northampton County Militia, consisting of eight companies, his name appearing in muster rolls dated May 21, 1777, and May 14, 1778. In 1786, he was commissioned a justice of the district of Macungie and Weisenberg townships.

He died May 12, 1812, and is buried at Lehigh church.

PETER TREXLER.

Peter Trexler, Jr., son of Peter Trexler, one of the first Commissioners of Northampton county and a Colonial Justice, and grandson of Peter Trexler, the pioneer settler of Macungie township, was born August 15, 1748. On May 21, 1777, he was captain of the fifth company of Col. Breinig's Second Battalion of Militia; on November 1, 1781, Major of the First Battalion, under Lieut. Col. Balliet; and on May 6, 1783, was chosen Lieutenant Colonel in the militia battalion district of Whitehall, Macungie and Upper Milford township. The several persons chosen Lieutenant Colonels met at the house of Joseph Hartzell, Esq., on May 14, 1783 and cast lots for rank of the battalions, and the third battalion fell to the lot of Lieut. Col. Trexler. He died March 13, 1828, and is buried at Mertztown.

GEORGE GRAFF.

George Graff, born at Killendorf, Alsace, October 11, 1747, emigrated to America with his father, Jacob Graff, in 1754. The family settled in Whitehall township, where the subject of this sketch had a narrow escape from death by Indians on October 8, 1763. George Graff married Barbara, daughter of Jacob Kohler, and in 1772 entered into partnership with his brother-in-law Peter Kohler, at Egypt. In 1773, Mr. Graff removed to Allentown and opened a store at Eighth and Hamilton Streets.

In June, 1776, he became Captain of the third company of the First Battalion of the Flying Camp, which was commanded on June 18, 1777, by Col. George Huebner. He was a commissioner for purchasing clothing in Northampton county in 1778; was elected Collector of the Excise on November 27, 1778, serving as such until January 9, 1786; was sheriff of the county from 1787 to 1790; and a member of the Assembly from 1793 to 1796. In 1814 he was Burgess of Allentown.

Mr. Graff died February 2, 1835, aged 87 years, and is buried in the old Allentown Cemetery.

HENRY HAGENBUCH.

Henry Hagenbuch, who was Captain of a company of the Second Battalion of the Flying Camp, on August 6, 1776, was born in 1738. He kept a hotel at Allentown for many years, and died here April 20, 1805. His tombstone is still to be seen in the old Allentown cemetery.

CHARLES DESHLER.

Charles Deshler, born September 10, 1754, was Quartermaster of the Fourth Battalion of Northampton County Militia, under the command of Lieut. Col. Boehm. He was a storekeeper here for many years and a prominent citizen. He died February 4, 1841, and is buried in Union Cemetery.

Other officers who served in the Revolution, were: Col. Henry Geiger, Maj. Michael Schneider, Maj. Frederick Limbach and Lieut. Abraham Woodring, who may be made the subject of future sketches, as well as the many private soldiers, whom time does not permit us to mention.

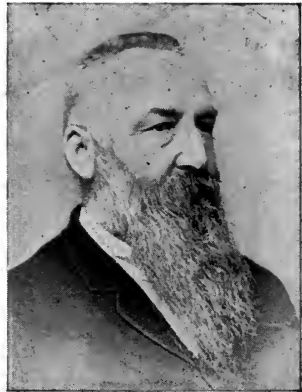
The Mayors of Allentown.

BY WM. L. HARTMAN.

Allentown has been served by fifteen Mayors in the forty years of its corporate history. Created a city by act of the State Legislature, approved by Governor John W. Geary, March 12, 1867, its first Mayor was Samuel McHose. He was elected on the third Friday of March, 1867, over Robert E. Wright, Sr., by a vote of 974 to 881. Mr. McHose at the time of his election was president of the Borough Council. He was born in Northampton County, February 15, 1816, a son of Isaac and Elizabeth (Lau-bach) McHose, and when he was four years old his parents moved to Rittersville, in this county. He became a mason and a contractor in stone and brick. As such he assisted in the construction of the first successful anthracite blast furnace, built by David Thomas at Catasauqua in 1839. In 1846, he built the Allentown Iron Works. Mr. McHose built nearly every blast furnace and rolling mill in the Lehigh Valley, in the earlier days of the iron industry and in 1854, with Oliver Ritter he engaged in the fire brick business in this city. He also started the Lehigh Valley Fire Brick Works at Catasauqua, with David Thomas and Oliver Ritter. Mr. McHose moved to Allentown in 1856. He built the beautiful home at 448 Hamilton Street. The Jay Cooke panic of 1873, which nearly completely prostrated the iron industry in the Lehigh Valley, dealing blows from which some of the companies never recovered, played havoc with Mr. McHose's fortunes and thereafter to the day of his death he lived a retired life. In his early life, Mr. McHose was a democrat and he cast his first Presidential vote for Martin Van Buren in 1841. Later he became a Whig and on the disintegration of that party, he joined the republicans. As a republican he was twice a delegate to National conventions in which he voted for Lincoln and Grant. Mr. McHose served in Borough Council, 1858 and 1859 and again in 1865 and 1866. From 1884 to 1886 he was a Select Councilman and was elected President of the body. He was one of the chief members of the unique Rotunda Association. Mr. McHose was the father of eleven children. He died April 21, 1893, at the age of 77 years.



SAMUEL MCHOSE



COL. TILGHMAN H. GOOD.



THEODORE C. YEAGER, M. D.



HERMAN SCHUON.

MAYORS OF ALLENTOWN.

COL. TILGHMAN H. GOOD.

At the election in 1869, Col. Tilghman H. Good defeated for Mayor, George Beisel, who had been chief of the borough's Fire Department. The vote was 1155 to 935. At the same election the people voted by 920 to 670 to buy the water works from the company that had owned and operated them. Col. Good was born in South Whitehall township, October 6, 1830, a son of James and Mary Good, his mother having been a daughter of Rev. Abraham Blumer, who while pastor of Zion's Reformed church, concealed the Liberty Bell and the Christ church bells under the chancel floor to save them from falling into British hands when Lord Howe's forces occupied Philadelphia. Col. Good was a shoemaker by trade. He lived in Philadelphia two years and came to Allentown in 1849, as landlord of the Allen House which he conducted four years. From 1855 to 1859 he was Paying Teller of the Allentown National Bank, then a State institution. In 1849, Col. Good became Captain of the Allen Rifles and when the Civil War broke out, he and his company volunteered in April, 1861, and were assigned as Co. I, First Pa. Regt., under Col. S. S. Yohe, and with Good as Lieutenant Colonel. When this term expired, Col. Good organized the 47th Regt., P. V., which he commanded until the expiration of his enlistment, September 24, 1864. They had their baptism of fire at Pocotaligo, S. C., October 22, 1862, where Col. Good commanded a brigade. Col. Good and his men were located long at Key West, Florida, served under General N. T. Banks in the Red River campaign in Louisiana and were then transported to the Shenandoah Valley for service under Sheridan. In 1865, Col. Good took charge of the American Hotel and in 1869, engaged in the real estate, banking and insurance business. From 1879 to 1885 he ran the Allen House again, and then opened the Fountain House, which proved unsuccessful. Thereafter he moved to Reading where he conducted the Grand Central until his death, July 18, 1887. In 1870 he became Captain of the Allen Rifles again under the State's militia organization, was promoted to Lieutenant Colonel of the Fourth Regiment in 1874, to Colonel in 1875 and was re-elected in 1880. He commanded the regiment during the bloody railroad riots at Reading in July, 1877. Col. Good was an active Mason and Knight Templar. In 1858 he was elected to the State Legislature. He tried five times for Mayor of Allentown and was elected three times. In 1871 he won over Herman Schuon by a majority of 59. Dr. Theodore Conrad Yeager won over Col. Good in 1873 by 1470 to 1432. In 1874, Col. Good won again over Herman Schuon. The vote was 1489 to 1365. At his fifth and last appearance as a candidate for Mayor in 1876, Col. Good lost to Col. E. B. Young by 1594 to 1516, one vote being cast for John Bowen.

DR. T. C. YEAGER.

Dr. Theodore Conrad Yeager, who was chosen Mayor in 1873, was born April 1, 1828, and died in office, January 14, 1874. He was a son of Rev. Joshua Yeager and a grandson of Rev. Johann Conrad Yeager, whose pastorates of Lutheran charges in and near Allentown, continued 92 years. Dr. Yeager became a jeweler under Joseph Weiss. He was educated at the Allentown Academy and Allentown Seminary, studied medicine with Dr. Charles L. Martin, began practicing in 1860, engaged in the drug business with Dr. W. E. Barnes, was assistant Medical Inspector of Lehigh county in 1862, assistant Surgeon of the 51st Regt. in 1863, Professor of Chemistry and Botany at Muhlenberg College and Deputy Revenue Collector under President Grant.

HERMAN SCHUON.

Dr. Yeager having died in office, Herman Schuon, President of Select Council, became Mayor *ex-officio* and served to the end of the fiscal year. Mr. Schuon is Allentown's oldest living ex-mayor. He was born in Wurtemberg, February 22, 1835, and came to America in 1854. After a short stay in Philadelphia he came to Allentown as bartender for John G. Schimpf, whose daughter he married later, succeeding to the business. Mr. Schuon conducted the Lehigh and Jordan Hotels and then engaged in the grocery business. He was timekeeper when Capt. James B. Hamersly was Street Commissioner. He was one of the founders of the Lehigh Saengerbund, 49 years ago, was an early Barger Lodge Mason and was on the committee of the Allen Fire Co., No. 7, that bought the first Amoskeag fire engine for Allentown. Mr. Schuon served one term in Common Council and two terms in Select Council.

COL. E. B. YOUNG.

Col. Edward B. Young was Mayor from 1876 to 1878. He was a son of Joseph and Hannah (Blumer) Young and a grandson of Christian and Catharine Young and was born in Allentown, September 6, 1836. He spent three years at Bellefonte, learning the watchmaking trade. He entered the hardware firm of Barber, Young & Co., in 1860, continuing to his death December 30, 1879. Col. Young was a lineal descendant of John Jacob Mickley, who hauled the Liberty Bell from Philadelphia to Allentown, and of Rev. Abraham Blumer, who concealed it from the British in his church in this city. He was Second Lieutenant of Co. H, 27th Regt., in 1863. He served on the staffs of Governors Hartranft and Hoyt. He represented Lehigh county in Republican State Conventions and in the Hayes National Convention at Cincinnati in 1876. Col. Young was an active member of the Columbia Fire Co., No. 4, and served as its Treasurer. Before his elevation

to the mayoralty he was a Select Councilman. He was a 32° Mason. Col. Young was one of the organizers and the first commander of G. A. R. Post, No. 87, now bearing his name, and he was at one time a member of the Council of Administration of the State. He served Lehigh county as a Prison Inspector. During Col. Young's administration occurred the wave of labor riots in Pennsylvania, which was felt in Allentown, however, only in one brief demonstration, which Mayor Young promptly quelled. It was during his term that Allentown's street market, now a thing of the past, was established.

DR. ALFRED J. MARTIN.

At the election of 1878, Dr. Alfred J. Martin was elected Mayor by 1471 votes to 1199 for Daniel G. Gerhart and 200 for J. J. Buchmiller. He was of a long and distinguished line of physicians in Lehigh county, representatives of which are still engaged in active practice in the city. He was descended from Dr. Christian Frederick Martin, who came to America from Germany with the pioneer Lutheran clergyman, Henry Melchior Muhlenberg, and located at the Trappe. Dr. Martin was a son of Dr. Tilghman H. and Mary A. Martin and was born March 23, 1837. He took his degree at the University of Pennsylvania in 1857. Dr. Martin was a member of the County, Valley and State Medical Societies. He was Prison Physician, Coroner's Physician, a director of the Allentown National Bank, a Trustee of St. Luke's Hospital at South Bethlehem, a founder of the Livingston Club and a Democratic candidate for Presidential elector in 1880. Dr. Martin died December 8, 1896. Because of the hard times, a wave of economy swept over Allentown during his mayoralty and the number of policemen was reduced from twelve to eight. In 1879 the city discontinued the use of coal gas for street lights and adopted naphtha.

DR. E. G. MARTIN.

Dr Edwin G. Martin, cousin of the above, was elected Mayor twice. He was chosen in 1880 by a vote of 1684 to 1578 for Frederick A. Ruhe and 11 for W. Berkemeyer. He was re-elected in 1882, when he received 1899 votes to 1783 for Lewis F. Schmidt. Dr. Martin was born October 3, 1836, and died August 30, 1893. He was graduated from the University of Pennsylvania in 1856 and besides the active practice of medicine he was prominent in many local enterprises. He was coroner from 1860 to 1862. In 1863 he was surgeon of the 27th Regt. and later was surgeon of the 4th Regt., N. G. Pa. He was the first President of the Lehigh Valley Trust and Safe Deposit Co. and served from the time of its organization in 1886 to his death. He was President of the Board of Trade, a Trustee of Muhlenberg College, a trustee of the Allentown



COL. EDWARD B. YOUNG.



ALFRED J. MARTIN, M. D.



EDWIN G. MARTIN, M. D.



EDWARD S. SHIMER.

MAYORS OF ALLENTOWN.

College for Women, one of the first trustees and the first secretary of the Board of the State Insane Asylum at Norristown, was a Prison Inspector and a founder of the Livingston Club. He conducted a drug store, was in the Jordan Manufacturing Co., Allentown and Coopersburg Turnpike Co., Allentown and Bethlehem Turnpike Co., Lehigh Telegraph Co., was a director of the Allentown National Bank, was a founder of the Free Library Association and was at one time, President of the former Washington Fire Co. He was a member of the County, Valley and State Medical Societies and was the first President of the Lehigh Valley Society. During Dr. Martin's incumbency the Adelaide Silk Mill was secured for this city, which marked a new era in the city's industrial development. Dr. Martin was the only Allentonian ever elected Grand Commander of the Knights Templar of Pennsylvania.

E. S. SHIMER.

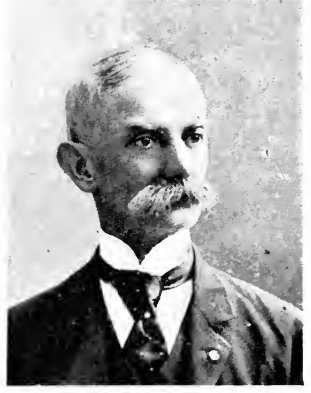
Edward S. Shimer was elected Mayor in 1884, receiving 2004 votes to 1820 for W. K. Ruhe. Mr. Shimer was descended in the sixth generation from Daniel Shimer who emigrated from Germany and settled in Northampton county. Two villages in the adjoining counties of Lehigh and Northampton bear the family name. Mr. Shimer was one of the ten children of Charles and Anna (Schantz) Shimer and was born July 13, 1832. He clerked at stores in Emaus and Shimersville and came to Allentown when seventeen years old to become a clerk in the store of Grim & Reninger, becoming a partner five years later when the firm name was changed to Reninger & Shimer. In 1879 the name was changed to E. S. Shimer & Co. In 1895 he founded the carpet house of Shimer & Co. Later he opened a real estate and insurance office. Mr. Shimer was a director of the Millerstown Bank and Millerstown Iron Co., a director of the Allen Fire Insurance Co., and a Trustee of Muhlenberg College, from its founding in 1867 to his death, March 13, 1902. In 1894 he contested with Harry G. Stiles for the State Senatorship but lost, the vote being 8491 to 8124. In 1897 he tried for the Aldermanship of the fifth ward. It was a contest among three candidates and Allen W. Haines won by 228 votes to 156 for Mr. Shimer and 145 for John W. Sepp. While Mr. Shimer was Mayor, the electric fire alarm system was introduced in this city.

W. K. RUHE.

At the election of 1886, Werner K. Ruhe was chosen Mayor over Alexander J. Zellner. The vote was 1967 to 1888. Mr. Ruhe was a son of Augustus L. and Addie L. Ruhe and was born in 1843. He died February 6, 1904. He learned the printing trade under his father in the office of the Allentown *Democrat*, entering in July, 1859. In June, 1865, he purchased his father's interest



WERNER K. RUHE.



HENRY W. ALLISON.



COL. SAMUEL D. LEHR.



FRED E. LEWIS.

MAYORS OF ALLENTOWN,

in the paper and continued a partner with C. Frank Haines. He was a director of the Allentown National Bank and the Allen Fire Insurance Co. and was President of the Allentown Hardware Works. Mr. Ruhe was an active member of the Columbia Fire Co., was long its Treasurer, served on the committee which on November 24, 1864, bought the Columbia Fire engine, and on March 16, 1872, was elected Chief of the Fire Department over Charles Mertz by a vote of 210 to 185. Mr. Ruhe served twice in emergencies during the Civil War in the 5th and 41st Regiments. While Mayor the garbage removal system was established in Allentown and he made the first recommendation for the purchase of the Fountain House property for water works purposes, and while Chief he made the first recommendation for the procurement of a Hook and Ladder Truck. January 4, 1887, the electric light service was established on Hamilton St., and in September following 75 electric lights were put to use on the city streets.

H. W. ALLISON.

Henry W. Allison was elected Mayor twice and was defeated once. At the election of 1888, Mr. Allison won over Dr. W. H. Hartzell by a vote of 2402 to 2163. In 1893 he was successful again. The vote was 2802 to 2574 for Dr. H. H. Herbst and 58 for L. P. Peters. In 1899, Mr. Allison lost to Capt. James L. Schaadt, the vote being 3851 to 3102. Mr. Allison was a native of Kentucky and was born at Catlettsburg, in that State, July 8, 1846. His ancestors were early settlers of Pennsylvania. His father was born at Catawissa and his mother at Muncy. They moved west after their marriage and settled at Catlettsburg, which was then an important trading post. His father was in the charcoal iron business. Mr. Allison started in the iron business in his native state in 1861, and in 1866 went to Hazleton where he was connected for nine years with A. A. Pardee & Co., coal operators. In 1875 he came to Allentown as general manager of the Allentown Rolling Mills which position he has filled continuously to this day. He was active in the Board of Trade and was a founder and the first President of the Livingston Club. As Mayor, Mr. Allison made the first appointment of the Chief of the Fire Department. In 1893 all street lighting was changed to electricity. It was during Mr. Allison's term in 1889, that the railroads built their lines through the city and established their stations on Hamilton Street at opposite ends of the Jordan bridge.

COL. S. D. LEHR.

Col. Samuel D. Lehr was elected Mayor over Wm. F. Yeager in 1890 by a vote of 2473 to 2234. He was born in Allentown, May 30, 1838. In his boyhood days he worked in the brickyard of Dr. Jesse Samuels and later took employment under the same

as a civil engineer. He helped to lay out the lines of the Lehigh Valley Railroad between Allentown and Easton and the Allentown and Auburn Railroad between this city and Port Clinton. One of his associates on the latter was George B. Roberts, later President of the Pennsylvania Railroad. He also assisted in laying out the Ironton Railroad and the East Penn Railroad. From November 7, 1862, to August 18, 1863, he was captain of Co. B., 176th Regt. P. V., during which time he served at Charleston and Hilton Head, S. C. In 1864 he was a recruiting agent in West Virginia, Washington and Norfolk. Col. Lehr entered the service of G. A. Aschbach as an engineer in 1865 and in 1868 formed a partnership with R. R. Emery, which continued three years. From 1869 to 1889 he was City Engineer of Allentown. Col. Lehr then opened a civil engineering office and in 1894 had J. Howard Martz as a partner, and later A. W. Leh was admitted to the firm. Since July 22, 1901, the firm has been Lehr & Bascom. One of Col. Lehr's most praiseworthy works has been the preparation of a title map of the city tracing the ownership of all property through successive stages to the Wm. Allen grants. Col. Lehr served in City Councils from 1897 to 1901. He is President of the Pennsylvania Loan and Building Association, and a member of E. B. Young Post, No. 87., G. A. R. In 1869 he organized the Allen Continentals, later Co. B., 4th Regt. N. G. Pa., and served as captain until elected major, December 2, 1875. Resigning January 11, 1876, he took up the captaincy again and commanded his company at the Reading riots. He was elected colonel of the 4th Regt., Oct. 29, 1885, and served five years, being in command at the camps in this city in 1886 and at Slatington in 1888. When Col. Lehr tried for the nomination as a Democratic candidate for Mayor, it took thirty ballots to make the choice, the other candidates being James F. Gallagher, Wm. R. Henninger, W. K. Ruhe, A. D. Drescher and J. S. Dillinger. While he was Mayor, in 1890, the trolley made its debut in Allentown.

FRED E. LEWIS.

The Mayoralty elections of 1896 and 1902 proved successful for Fred E. Lewis. In 1896 he had 3301 votes to 3036 for ex-congressman Wm. H. Sowden and 133 for F. D. Graffin. The vote in 1902 was: F. E. Lewis 4594, H. E. Crilly, 3986 and J. D. Kistler, 40. Mr. Lewis was a grandson of Samuel Lewis, Sr., one of the pioneers of the iron industry in eastern Pennsylvania and a founder of the Allentown Iron Works with which his father Samuel B. Lewis was also identified. Mr. Lewis was born in this city, February 8, 1864. He studied in the public schools here, at New Haven, Conn., and in Muhlenberg College, where he nearly completed his Junior year. Then he entered the law office of R. E. Wright & Son and was admitted to the bar, February 8, 1888. He was one of the organizers of the Lehigh Telephone Co., Keystone

Cement Block Co., Allentown Sand & Coal Co., Allentown and So. Allentown Bridge Co. and has been President of the Merchants National Bank since it was opened March 30, 1904. He was at one time President of the Board of Trade and is an active member of the Good Will Fire Co., No. 3. He is at present President of the Clover Club. He has served on the Executive Committee of the State Firemen's Association. In 1902 Mr. Lewis aspired to the Republican nomination of Lieutenant Governor of the State, but when the nomination for Governor came to the adjoining county of Montgomery a Western Pennsylvanian was named. In 1906 his name was again brought forward but Mr. Lewis withdrew it before the convention met. The Central Fire and Police Station was built in 1896 during Mr. Lewis' term, the Pioneer Fire Co. was admitted in 1898 and the Schantz's Spring property was purchased in 1897.

CAPTAIN JAMES L. SCHAADT.

Allentown's thirteenth Mayor, Capt. James L. Schaadt, was born in North Whitehall township, December 21, 1856, a son of Capt. David Schaadt. He was graduated from Muhlenberg College with second honor in 1874 and studied law with Thomas B. Metzgar, being admitted to the bar April 10, 1878. He was County Solicitor from 1888 to 1891, District Attorney from 1892 to 1895 and chairman of the Democratic County Committee for three years. Mr. Schaadt is an active member of the Liberty Fire Co. He became a National Guardsman, June 21, 1878, as a private in Co. D., 4th Regt. and was promoted to Sergeant. He re-enlisted, May 20, 1884, in Co. B as a private, became company clerk, regimental clerk and corporal. June 17, 1889, he was commissioned quartermaster of the regiment. Dec. 29, 1890, he was elected Captain of Co. B. and served five years, declining a re-election. He commanded his company at the Homestead riots in 1892. While Mr. Schaadt was Mayor, the soldiers' monument was erected on Centre Square in 1899. The city purchased the Holly pump. Asphalting of the streets was started in 1900. Many storm water sewers were built, the Allentown Hospital was opened, the ambulance service was established, a steam road roller was purchased, the Lehigh Telephone Co. was organized, the garbage crematory begun, new houses built for the Pioneer, Franklin, Hibernia and Allen Fire companies, and the Liberty's house rebuilt and enlarged.

DR. A. J. YOST.

The election of 1905 resulted favorably to Dr. Alfred J. Yost, who received 4975 votes to 3571 for Dr. V. H. Wieand, 97 for J. D. Kistler and one for J. Taylor Roth. Dr. Yost was born August 13, 1870, at So. Bethlehem, the son of Dr. Martin L. Yost,



CAPT. JAMES L. SCHAADT.



ALFRED J. YOST, M. D.



C. D. SCHAEFFER, M. D.



HARRY G. STILES.

MAYORS OF ALLENTOWN.

who was a son of John Yost and who met a tragic death, December 3, 1904, when a trolley car struck his carriage as he was making a professional call. He was graduated from Muhlenberg College in 1890 and from the University of Pa. in 1893. In the latter year he was nominated for coroner by a vote of 4123 to 2731 for James Goheen and 1428 for W. H. Knauss. He was elected by a plurality of 693 over Dr. W. Niles Powell. He was renominated in 1906, the vote being, Dr. Yost, 3154, Dr. I. F. Huebner, 2559, James Goheen 2311, and Albert Pfeiffer 332. Dr. Yost was re-elected, having a plurality of 716 over Major James R. Roney. In 1902 Dr. Yost tried for the Democratic nomination for Mayor and received forty votes in the convention. Mr. Crilly won with 89 votes. Dr. Yost was nominated for Mayor by acclamation in 1905, at which time he had just recovered from a severe attack of pneumonia. This so undermined his health that in September following his inauguration he was advised to go to Denver, Col., where he remained until March 11, 1907, when he returned home to die, and the end came April 16th, following.

DR. C. D. SCHAEFFER.

When the state of Dr. Yost's health demanded that he go to Colorado, City Councils elected Dr. C. D. Schaeffer as Acting Mayor. He is a son of David and Elizabeth Schaeffer and was born in Maxatawny Township, Berks County, November 4, 1864. He is one of five sons, all of whom are graduates of the Keystone State Normal School at Kutztown, four are graduates of Franklin and Marshall College at Lancaster, two of the Reformed Church Theological Seminary and one, Dr. Schaeffer, of the Medical Department of the University of Pa. One of these is Superintendent of Public Instruction of the State, another is a Professor in the Reformed Church Theological Seminary, a third is a lawyer at Reading, a fourth tills the ancestral farm and the fifth is Dr. Schaeffer. He is an alumnus of F. and M. College, Class of 1886, and won his M. D. degree in 1889. Locating in Allentown, he soon achieved more than local reputation as a physician and surgeon. He has been President of the Board of Health, is a Director of the Allentown National Bank and has been a dominant factor in the Allentown Hospital since its inception in 1898, as a Trustee and Surgeon-in-Chief. While a medical student, he was one of the founders of the Agnew Society, and is now a member of the Lehigh Co. Medical Society, Lehigh Valley Medical Association, Medical Society of Pa., Mississippi Valley Medical Society, American Medical Association, and the Roentgen Ray Society. Following the death of Dr. Yost, City Councils unanimously elected Dr. Schaeffer mayor to fill out the unexpired term.

HARRY G. STILES.

Harry Gibbons Stiles, Allentown's latest Mayor, assumed his office on the first Monday of April in this year. He won out at the Democratic primaries, January 25th, over four competitors by a Plurality of 120, and was successful at the election, February 18th, by a plurality of 778 over former Mayor Fred E. Lewis. Mr. Stiles is a son of the late John D. Stiles who was a leading lawyer of the Lehigh County Bar, and who served thrice in Congress. Born in Allentown, December 16, 1856, Mr. Stiles was graduated from the local High School, June 30, 1874, studied at Muhlenberg College and at Harvard Law School. He was admitted to the bar April 14, 1870. In 1884 he was nominated a Presidential Elector. He served as District Attorney of Lehigh County during the three years following 1889. In 1894 he was elected to the State Senate, and was re-elected four years later. He is an active member of the Rescue Hook and Ladder Company, No. 8.

It will thus be seen that Allentown has been signally fortunate in its mayors. All have been conspicuous and prominent men, and have contributed to the success, growth and prosperity of one of the most progressive cities of Pennsylvania.

[Acknowledgment is due H. H. Knerr for the use of the cuts illustrating this article.]

In Memoriam.

FRANK W. KOCH.

We all sadly recall the thrill of horror that swept over Allentown on that beautiful Sunday morning of July 1st, 1906, when the cable ticked the sad news of the fatal accident to the steamboat train at Salisbury, England, the night before, in which twenty-three passengers and four trainmen were killed, one of the former having been our esteemed townsman and fellow member, Frank W. Koch. Mr. Koch had left Allentown with his wife and only daughter on June 22nd, sailing the following day on a tour that was to have continued several months. It was within a few hours after having landed at Plymouth that the frightful accident happened, bringing their expected pleasant trip to an abrupt close and shrouding their home with sorrow. His body was brought back to this country and laid away amongst the people who had known, respected and honored him.

Mr. Koch was 55 years of age. He was born at Kuhnsville, Lehigh County, January 10, 1851, and came to Allentown at the age of twenty. He learned the tailoring trade with the firm of H. M. Leh & Co. March 30, 1876, with the late Wilson Shankweiler, Mr. Koch engaged in the clothing business on a small scale at No. 618 Hamilton St. The business prospered, due to their enterprise, thrift and careful attention. In 1885 they bought the Allen House property on Centre Square, razed the old building, and erected on the site the present beautiful and commodious Hotel Allen building, a large part of which is occupied by the clothing establishment which Mr. Koch founded. The building was enlarged and beautified several times and the business was expanded to mammoth proportions. Upon the death of his business associate, Mr. Koch secured as a partner his brother Thomas J. Koch, the firm name being changed to Koch Brothers, as it remains to-day.

Mr. Koch was one of Allentown's wealthiest and most successful merchants. He was an active member of the Lutheran Church and was one of the most liberal contributors to the found-

ing of Christ congregation in the western part of the city, which he also served as an officer. He was also a director of the Allentown National Bank, a trustee of Muhlenberg College and of the Allentown Hospital, and a member of the Chamber of Commerce and of the Livingston Club. His membership in the Lehigh County Historical Society dated from May 12, 1906. Mr. Koch was its first member against whose name was "set the fatal asterisk of death."

ALEXANDER S. SHIMER.

Alexander Schantz Shimer, who became a member of the Lehigh County Historical Society May 12, 1906, was a scion of one of the oldest families in the Lehigh Valley. His father was Charles B. Shimer and his mother was Hannah Schantz. He was born August 15, 1840, at Shimersville, Lehigh county, a village to which an ancestor had given the family name. He was one of nine children, all of whom attained to maturity, one of his brothers having served as mayor of Allentown. Mr. Shimer early entered upon mercantile life, serving as a salesman at Macungie and then establishing his store at Shimersville. He moved to Allentown in 1866, when he and a brother founded the firm of Shimer Brothers. He retired from the business in 1876 to become superintendent of Fisher's pipe foundry, in which he later became a partner. In 1890 he became a stockholder in the Donaldson Iron Co. at Emaus, and when the Lehigh Portland Cement Co. was incorporated he was one of its founders, serving also as a director of both. Mr. Shimer's business life was attended with much success and in his later years he was enabled to enjoy that gentlemanly leisure that was the fruit of his labor. He was active in St. John's Lutheran Church. He died October 5, 1906, leaving a widow.

HENRY A. KLINE.

Henry A. Kline, the son of Joseph and Anna (Wetherhold) Kline, was born in Lowhill township, Lehigh county, June 6, 1844. He was the grandson of Jacob and Susanna (Gross) Kline, the great grandson of Peter and Margaret Klein, and the great-great-grandson of Philip Wendel Klein, who came to America in 1744. He attended the public schools at his home and completed his education at Franklin and Marshall College. He taught in the public schools of Lehigh, Carbon and Luzerne counties from 1860 to 1861. He was the first instructor to establish a High School in Lehigh county, at Slatington. From 1881 to 1897 he was a resident of Wilkes-Barre, where he was instructor in music and leader of a band and orchestra. A teacher of music for thirty years, his experience and generosity to less fortunate persons, enabled him to assist and help them in their musical

work, often giving hours of patience and study that have made young men and young women well known in musical circles.

Mr. Kline married on December 2, 1869, Amanda Isabella, daughter of Henry and Violetta (Kern) Kuntz, of Slatington, who survives him, with the following children: Harry J. Kline, of Philadelphia; Mrs. Walter Groves, of Slatington; and Miss A. Violet Kline. Mr. Kline succumbed to a stroke of apoplexy at 10.30 o'clock on Sunday morning, October 7, 1906. The interment was made on the following Wednesday, at Slatington.

Mr. Kline was affiliated with the following orders: Free and Accepted Masons, Independent Order of Odd Fellows, Knights of Pythias, Junior Order of United American Mechanics, Patriotic Order Sons of America, Knights of Malta, serving in 1891 as Deputy Commander of the latter in Wilkes-Barre and the Royal Arcanum. He was one of the founders of the Lehigh County Historical Society, becoming a member at its second meeting on June 15, 1904, and took a great interest in the work of the society. In him this society lost a valuable member.

REV. FRANKLIN J. F. SCHANTZ, D. D.

Rev. Franklin J. F. Schantz, D. D., was born January 8, 1836, at Schantz's Mill, at the head of Cedar Creek, Upper Macungie township, Lehigh county, and was baptized in his infancy by Rev. Daniel Zeller. He was the son of Jacob Schantz, (born Nov. 28, 1791; died June, 1843) a miller, who, like his father, owned and operated the mill at the head of Cedar Creek, and his wife Sarah Fogel (born July 25, 1799; died April 25, 1871), the daughter of Hon. John and Catharine (Stettler) Fogel, of Fogelsville; the grandson of Jacob Schantz, born in 1761, who came to Pennsylvania as a Redemptioner, making his home with Peter Kohler, at Egypt, where he learned the milling business, and whose name appears as a private in Captain Zerfass' company of Colonel Stephen Balliet's battalion in the Revolutionary War, and his wife Maria Bortz; and the great-grandson of John Schantz, who arrived in Pennsylvania on October 1, 1770, accompanied by his four sons.

Dr. Schantz was instructed in his youth in St. Paul's Evangelical Lutheran Church, at Allentown, where he was confirmed October 26, 1851, by Rev. Joshua Yeager. His early education was in the public and private schools of the neighborhood, followed by an attendance at the Allentown Academy from April, 1848 to 1850, and then at the Allentown Seminary until the fall of 1853, when he entered the Junior class of Franklin and Marshall College at Lancaster, graduating from the same in 1855, and from the Lutheran Theological Seminary at Gettysburg on September 15, 1857. He was licensed as a Lutheran minister by the West Pennsylvania Synod on September 28, 1857, and ordained at the meeting of the Ministerium of Pennsylvania at Easton on June 3, 1858.

On April 29, 1858, he was united in marriage to Miss Cordelia S. Saeger, daughter of Charles and Eliza (Eckert) Saeger, of Allentown, who preceded him in death by seventeen years. Three of their children survive; Henry F., a practising physician in Reading, Mrs. John P. Spangler, of Philadelphia, and Mrs. W. Stanton Haak, of Lebanon.

From October, 1857, to January, 1861, Dr. Schantz had charge of Trinity Church, Reading; of the Catasauqua parish from 1861 to 1866; assistant agent of the Theological Seminary, Philadelphia, Nov. 5, 1865, to September 30, 1866, then general agent until June 30, 1867. In July, 1867, he became pastor of the Myerstown Church, and retained this charge until his decease. He also served the Mount Aetna congregation, Zion's Church at Jonestown from July, 1867, to December, 1881, and Emanuel Church at Brickerville, Lancaster county from 1876 to 1879.

In 1867, he was elected a trustee at the meeting of the stockholders of the association formed to purchase the property of the Allentown Seminary and which became Muhlenberg College. He continued on the Board of Trustees uninterruptedly for almost forty years. He was secretary of the Third Conference in 1861; president of the same 1869-'71; and president of the Fourth Conference, 1872-'76. He became a member of the executive committee of the Ministerium in 1869, and was secretary since 1879. He was a trustee of the Orphans' Home at Germantown, 1872-'75; a delegate to the General Council since 1874; and a member of the English Home Mission Board since 1882. The degree of Doctor of Divinity was conferred upon him by Augustana College and Theological Seminary, at Rock Island, Ill., in 1894. At a meeting of the Lutheran Ministerium of Pennsylvania, in Allentown, in May, 1901, he was made president of that great body, and re-elected to the same office, May, 1902, and June, 1903.

He was president of the Lebanon County Historical Society, and in 1899 was elected president of the Pennsylvania German Society. Dr. Schantz took great interest in historical research. He made scores of addresses on his favorite subject and wrote a number of most interesting and valuable articles, among which are the following: "Historical Address at Quarto-Centennial of Allentown Seminary," 1873; "The Sesqui-Centennial Discourse, Christ Evangelical Lutheran Church near Stouchsburg, Pa.," 1893; "The Sesqui-Centennial Sermon, Jordan Evangelical Lutheran Church, Lehigh County, Pa.," 1894; "Historical Discourse, 155th Anniversary of Jerusalem Church, Salisbury township, Lehigh Co., Pa.," 1896; "Historical Address Centennial of Third Church Building of Christ German Lutheran Congregation, Rockland Township, Berks County, Pa.," 1898; "Semi-Centennial of Muhlenberg College," 1898; "Domestic Life and Characteristics of the Pennsylvania German Pioneer," in Vol. 10 of the Proceedings of the Pennsylvania German Society.

Dr. Schantz took a great interest in the Lehigh County Historical Society and became a member on August 17, 1906. His last appearance before an Allentown audience and one which he stated afforded him the greatest pleasure was before this society on October 12, 1906, when he read an exceedingly interesting paper entitled, "Allentown and its Vicinity about Sixty Years Ago."

His death occurred suddenly, at 10.45 P. M., on Saturday, January 19, 1907, from failure of the heart, in his home at Myers-town. The funeral services were held on January 23, in Frieden's Lutheran Church, Myerstown and St. John's Lutheran Church, Allentown, and interment was made in Union Cemetery, Allentown. He loved his birthplace, he loved this county, and the least we can do is to keep his memory green.

MRS. ROBERT IREDELL, JR.

Mrs. Matilda G. Iredell, widow of Robert Iredell, Jr., who became a charter member of the Lehigh County Historical Society, January 13, 1906, was born at Beaver Meadow, Pa., a daughter of Charles Von Tagen, formerly of this city and later of Norristown. She was married to Mr. Iredell in the latter borough and they moved to Allentown in the late sixties. Mr. Iredell founded the Daily Chronicle in 1870, to which he added the Lehigh Valley Daily News and the Lehigh Register, the last named being a weekly. In addition to his publication interests, Mr. Iredell was postmaster of Allentown for three terms. Upon his death in the fall of 1893, Mrs. Iredell continued the publication of these papers with much success until her death February 22, 1907. She left three sons, a daughter and three grandchildren. Mrs. Iredell was one of the founders of Liberty Bell Chapter, Daughters of the American Revolution, in whose behalf she expended much of her time and energy. She served as its regent and as a representative to the State and National Congresses of the organization. The placing of bronze tablets on the fronts of Zion's Reformed Church and the Court House commemorative of the hiding of the Liberty and Christ Church Bells beneath the church floor in 1777 and of the services of the Allentown soldiers in the Spanish American War in 1898 was due largely to her efforts.

HENRY A. SCHULER.

Born July 12, 1857, near Treichlersville, Berks county, the only child of Mr. and Mrs. Thomas Schuler, Henry A. Schuler died in this city January 14, 1908, after a brief illness with pneumonia. Educated in the public schools, Mr. Schuler studied later at the State Normal Schools at Kutztown and Millersville. He taught school in Hampton township and near Treichlersville. He assisted in the formation of the Hereford Debating Club and

the Hereford Literary Society, continuing an active member until he moved to Allentown in 1881 to become associate editor of the *Welt Bote*, *Friedens Bote* and *Lecha Bote*, being promoted later to the editorship. He resigned in 1905, and in 1906, with H. W. Kriebel, of East Greenville, he bought the *Pennsylvania German Magazine* from Rev. Dr. Philip C. Croll, of Lebanon. They changed it from a quarterly to a monthly, improved and enlarged it and with Mr. Schuler as its editor the magazine was put upon a new plane. Mr. Schuler was a member of the Lehigh County Historical Society and of the *Pennsylvania German Society*. In 1904 he published "The History of the Hereford Literary Society." He was a studious scholar, a proficient linguist, an omnivorous reader and an able translator. He was versed in English, German, Greek, Latin, Hebrew, French, Italian and Spanish. He also did editorial work for dictionaries and encyclopedias. Mr. Schuler was a widower, his wife whose maiden name was Miss Sallie Griesemer, having preceded him in death in 1891. Mr. Schuler was one of the founders of the Lehigh County Historical Society, the minutes showing that he attended the second meeting, June 15, 1904.

PHILIP W. FLORES.

Philip Wetzel Flores, the first vice-president of the Lehigh County Historical Society, was found dead in the library connected with his home at Dillingersville, February 24th, 1908. He was stricken with apoplexy during the night. Mr. Flores was descended from Michael Flores, who emigrated from Wittemberg, Germany, about 1740, settling in the neighborhood of Dillingersville, where he was a farmer and blacksmith, and obtained a large tract of land. His son, John Michael Flores, was a soldier in the Revolutionary War. The latter's son, Peter, who died October 1, 1865, was the father of the subject of this sketch.

Philip W. Flores was born at the old homestead August 9, 1832. He was a farmer, kept the village store and was appointed postmaster on October 17, 1865, serving for a number of years. In October, 1862, he enlisted in the 176th *Pennsylvania Volunteer Militia*, was commissioned Second Lieutenant of Company K., December 6, 1862, and was in service in Virginia, North Carolina and South Carolina for over ten months. He was honorably discharged August 18, 1863. Following this service he was Assistant Assessor of the United States Internal Revenue for Upper Saucon, Upper Milford and Lower Milford townships for two and a half years.

Mr. Flores was a very well read man and was especially proficient in local history. He devoted much time to studying and writing the history of the lower end of Lehigh county, especially of the Milfords, in which he was a recognized authority. He

contributed historical articles to newspapers and magazines and was for forty years a correspondent for the Allentown Friedensbote. He was the author of the history of Upper and Lower Milford Townships in the History of Lehigh and Carbon Counties, and of several chapters in the "Skizzen aus dem Lecha Thale." He was one of the organizers of the Lehigh County Historical Society, having been present at the time the organization was effected.

Mr. Flores was a widower, and left one son and three daughters. He was a member of the Reformed congregation at Zionsville, of E. B. Young Post, No. 87, G. A. R., of Allentown, of Coopersburg Lodge, No. 390, I. O. O. F. and of the Pennsylvania German Society.

Mr. Flores was buried with military and Grand Army honors, February 29th, in the burial ground connected with the Zionsville Reformed Church.

Charter of the Lehigh County Historical Society.

IN THE COURT OF COMMON PLEAS OF LEHIGH COUNTY.

To the Honorable Frank M. Trexler, President Judge of said Court:

WHEREAS, we the undersigned, citizens of the Commonwealth of Pennsylvania, whose names are subscribed to this charter or certificate of incorporation, have associated ourselves together for the purposes and upon the terms and by the name herein stated, under the provisions of an Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the Incorporation and regulation of certain corporations," approved the 29th day of April, in the year of our Lord, one thousand eight hundred and seventy-four, and the several supplements thereto, we do therefore and hereby certify that:

1. The name of the corporation is the "Lehigh County Historical Society."

2. The purpose for which this corporation is formed is the support of an educational undertaking by promoting the discovery, collection, preservation and publication of the history, historical records and data of and relating to Lehigh County, the marking of such places of historical interest as may be located in the county, the collection and preservation of books, newspapers, pamphlets, maps, genealogies, portraits, paintings, relics, engravings, manuscripts, letters, journals and any and all material which may establish or illustrate such history, the growth and progress of population, wealth, education, agriculture, arts, manufactures and commerce in this county.

3. The business of the corporation is to be transacted in the City of Allentown.

4. The corporation shall have perpetual succession and existence by its corporate name.

5. There is no capital stock, nor are there any shares of stock. The names and residences of the subscribers appear below.

6. The corporation is to be managed by an Executive Committee of nine, including a president, a vice-president, secretary and treasurer, and the names and residences of those who are chosen for the first year are as follows:

President, GEORGE T. ETTINGER..... Allentown, Pa.
Vice-President, DAVID MCKENNA..... Slatington, Pa.
Secretary, CHARLES R. ROBERTS..... Allentown, Pa.
Treasurer, LEO WISE..... Allentown, Pa.

Executive Committee.

The four officers as above and

S. E. OCHSENFORD.....	Allentown, Pa.
FRANK M. TREXLER.....	Allentown, Pa.
DAVID A. MILLER.....	Allentown, Pa.
PHILIP W. FLORES.....	Dillingersville, Pa.
O. P. KNAUSS.....	Macungie, Pa.

7. The corporation has no capital stock. Fees for membership and annual dues from members will be assessed as the corporation by its by-laws may determine which fees and dues will be applied to promoting the purposes for which the corporation is formed.

In witness thereof, we have hereunto set our hand and seals this 11th day of May, in the year of our Lord, one thousand nine hundred and seven.

GEORGE T. ETTINGER, Allentown, Pa.
 CHARLES R. ROBERTS, Allentown, Pa.
 S. E. OCHSENFORD, Allentown, Pa.
 LEO WISE, Allentown, Pa.
 O. P. KNAUSS, Macungie, Pa.
 JAMES J. HAUSER, Allentown Pa.
 J. D. SCHINDEL, Allentown, Pa.
 WM. L. HARTMAN, Allentown, Pa.

IN THE COURT OF COMMON PLEAS OF LEHIGH COUNTY.

In the matter of the incorporation of the Lehigh County Historical Society.

AND NOW, to wit: July 5, 1907, the foregoing certificate of incorporation having been filed in the Prothonotary's office of the said Court since the 13th day of May, A. D. 1907, as appears thereon and due proof of publication having been presented to the Court and having perused and examined the instrument and finding the same to be in proper form and within the specified purpose of corporations of the First Class according to Section 2 of the Act of Assembly of April 29, 1874, and that said purposes are lawful and not injurious to the community, it is ordered and decreed that the same be approved and upon recording of the said charter and its endorsement and this order, in the office for the Recording of Deeds, etc., at Allentown.

The subscribers thereto and their associate shall henceforth be a corporation for the purposes and upon the terms and under the name therein stated.

By the court,

HORACE HEYDT,
*President Judge 56th Judicial District,
 specially presiding.*

ROLL OF MEMBERS.

Founders.

Charles R. Roberts.....	Allentown, Pa.
George T. Ettinger, Ph. D.....	Allentown, Pa.
Philip N. Flores (Died Feb. 24, 1908).....	Dillingersville, Pa.
Leo Wise.....	Allentown, Pa.
Rev. S. E. Ochsenford, D. D.....	Allentown, Pa.
David A. Miller.....	Allentown, Pa.
Hon. Frank M. Trexler.....	Allentown, Pa.
Col. Samuel D. Lehr.....	Allentown, Pa.
Henry A. Schuler (Died Jan. 14, 1908).....	Allentown, Pa.
William L. Hartman.....	Allentown, Pa.
Clement A. Marks.....	Allentown, Pa.
William F. Roth.....	Allentown, Pa.
James J. Hauser.....	Macungie, Pa.
O. P. Knauss.....	Macungie, Pa.
Col. H. C. Trexler.....	Allentown, Pa.
Miss Lena G. Roth.....	Allentown, Pa.
Henry A. Kline (Died Oct. 7, 1906).....	Allentown, Pa.

Charter Members, Elected January 13, 1906.

James O. Knauss.....	Harrisburg, Pa.
Robert C. Horn.....	Allentown, Pa.
D. W. McFetridge.....	Allentown, Pa.
Dr. Wm. J. Hertz.....	Allentown, Pa.
Dr. P. J. Kress.....	Allentown, Pa.
D. G. Dery.....	Catasauqua, Pa.
David McKenna.....	Slatington, Pa.
Rev. J. W. Mattern.....	Allentown, Pa.
Maj. Thomas Daugherty.....	Allentown, Pa.
Alfred F. Berlin.....	Allentown, Pa.
Frank Jacobs.....	Allentown, Pa.
Mrs. J. C. W. Dorney.....	Allentown, Pa.
Rev. S. A. B. Stopp.....	Allentown, Pa.
Mrs. Annie E. Leisenring.....	Allentown, Pa.
Mrs. Matilda G. Iredell (Died Feb. 22, 1907).....	Allentown, Pa.
Rev. C. J. Cooper, D. D.....	Allentown, Pa.
Rev. H. M. J. Klein.....	Allentown, Pa.
William M. Gehman.....	Macungie, Pa.
Benjamin F. Cressman.....	Morgantown, Pa.
A. A. Kern.....	Slatington, Pa.
Harold W. Pretz.....	Allentown, Pa.
Edwin G. Trexler.....	Allentown, Pa.
Thomas P. Wenner.....	Allentown, Pa.
Thomas K. Horne.....	Allentown, Pa.
Henry S. Moyer.....	Allentown, Pa.
Rev. Thomas H. Krick.....	Coplay, Pa.

James L. Schaadt.....	Allentown, Pa.
Edward H. Reninger.....	Allentown, Pa.
Rev. J. D. Schindel, D. D.....	Allentown, Pa.

Elected Members.

Alex. S. Shimer (Died Oct. 5, 1906).....	Allentown, Pa.
Mrs. Abraham Samuels.....	Allentown, Pa.
Milton P. Schantz.....	Allentown, Pa.
Frank W. Koch (Died July 1, 1906).....	Allentown, Pa.
Ira T. Erdman.....	Allentown, Pa.
A. J. Ziegler.....	Allentown, Pa.
H. B. Koch.....	Allentown, Pa.
Rev. J. A. W. Haas, D. D.....	Allentown, Pa.
Edw. A. Soleiac.....	Allentown, Pa.
Dr. H. S. Seip.....	Allentown, Pa.
Frank D. Bittner.....	Allentown, Pa.
Thos. J. Koch.....	Allentown, Pa.
Dr. H. A. Fehr.....	Allentown, Pa.
Edward M. Young.....	Allentown, Pa.
Peter W. Leisenring.....	Allentown, Pa.
Miss Elizabeth W. Bowen.....	Allentown, Pa.
Jesse R. Brown.....	Pittsburg, Pa.
George R. Seiffert.....	Philadelphia, Pa.
George G. Blumer.....	Allentown, Pa.
Miss Emma Deshler.....	Allentown, Pa.
Rev. Jere. J. Schindel.....	Allentown, Pa.
Thomas A. J. Schadt.....	Cementon, Pa.
Rev. George P. Stem.....	Siegfried, Pa.
Rev. F. J. F. Schantz, D. D. (Died Jan. 19, 1907).....	Myerstown, Pa.
Lewis L. Anewalt.....	Allentown, Pa.
Ray S. Brown.....	Allentown, Pa.
George H. Berkemeyer.....	Allentown, Pa.
Eugene T. Quinn.....	Allentown, Pa.
L. J. H. Grossart.....	Allentown, Pa.
Reuben J. Butz.....	Allentown, Pa.
Dr. Frank J. Slough.....	Allentown, Pa.
Miss Katie Faust.....	Macungie, Pa.
Harvey Walbert.....	Trexlerstown, Pa.
Francis M. Berkemeyer.....	Allentown, Pa.
Rev. J. A. Scheffer.....	Allentown, Pa.
Alvin P. Zellner.....	Allentown, Pa.
Rev. J. C. Rausch.....	Allentown, Pa.
Rev. W. D. C. Keiter.....	Bethlehem, Pa.
Claude T. Reno.....	Allentown, Pa.
George F. Knerr.....	Allentown, Pa.
Chas. O. Hunsicker.....	Allentown, Pa.
Henry E. Peters.....	Allentown, Pa.
Martin Klingler.....	Allentown, Pa.

Hon. Harry G. Stiles	Allentown, Pa.
Oliver A. Iobst	Allentown, Pa.
R. W. Iobst	Emaus, Pa.
Ralph R. Metzger	Allentown, Pa.
Miss Minnie F. Mickley	Washington, D. C.
Mrs. Joseph P. Mickley	Washington, D. C.
Mrs. H. Martyn Chance	Philadelphia, Pa.
James A. Miller	New Tripoli, Pa.
A. R. Weaver	Emaus, Pa.
Rev. Simon Sipple	Macungie, Pa.
Alfred G. Saeger	Allentown, Pa.
Mrs. Ella T. Saeger	Allentown, Pa.
Henry L. School	Allentown, Pa.
Hon. C. D. Schaeffer	Allentown, Pa.
Mrs. Alex. S. Shimer	Allentown, Pa.
Hon. W. N. Decker	Macungie, Pa.
Dr. Edgar D. Shimer	Jamaica, N. Y.
Rev. H. H. Romig	Allentown, Pa.
Mrs. Harvey G. Harlacher	Allentown, Pa.
Prof. John I. Romig	Allentown, Pa.
Albert S. Weiler	Allentown, Pa.
Dr. Chas. O. Henry	Allentown, Pa.
Mrs. Anna A. Mauser	Allentown, Pa.
G. Thos. Leisenring	Allentown, Pa.
Frank S. Hartman	Allentown, Pa.
Dr. Henry D. Jordan	Allentown, Pa.
James B. Laux	New York, N. Y.
Joseph B. Lewis	Allentown, Pa.
Mrs. Elenora S. Lewis	Allentown, Pa.
Adam E. Bittner	Allentown, Pa.
Harvey J. Wieand	Allentown, Pa.
Henry W. Blose	Slatedale, Pa.
James S. Peter	Slatington, Pa.
Landes F. Miller	Allentown, Pa.
Miss Louise A. Leisenring	Allentown, Pa.
George W. Shoemaker	Allentown, Pa.
Charles Deshler	New Brunswick, N. J.
William F. Schlechter	Allentown, Pa.
Franklin J. Newhard	Allentown, Pa.
G. E. Oswald	Hokendauqua, Pa.
Mrs. Mary L. Romig	Allentown, Pa.

Life Member.

Miss. C. Rosa Troxell	Wilkesbarre, Pa.
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Honorary Members.

John W. Jordan, L. L. D.	Philadelphia, Pa.
Luther R. Kelker	Harrisburg, Pa.

Benjamin F. Trexler..... Allentown, Pa.
Hon. H. S. Funk..... Springtown, Pa.
Howard S. Kriebel..... East Greenville, Pa.

Officers.

President, George T. Ettinger, Ph. D.
Vice-President, David McKenna.
Secretary, Charles R. Roberts.
Treasurer, Leo Wise, Esq.

Executive Committee.

The President, Vice-President, Secretary, Treasurer, Hon. F. M. Trexler, Rev. S. E. Ochsenford, D. D., Rev. C. J. Cooper, D. D., O. P. Knauss and Wm. L. Hartman.

I,, of,
give, devise and bequeath to The Lehigh County Historical
Society the sum ofdollars,
to be used

WITNESSES: Signed

I,, of
give and donate to the Lehigh County Historical Society the
following articles, to be deposited in said society's library and
museum:

I hereby apply for life membership in the Lehigh County
Historical Society and enclose the sum of twenty-five dollars,
the requisite amount according to the constitution of said society,
this membership exempting me from all future dues and entitling
me to one copy of all publications of the society.

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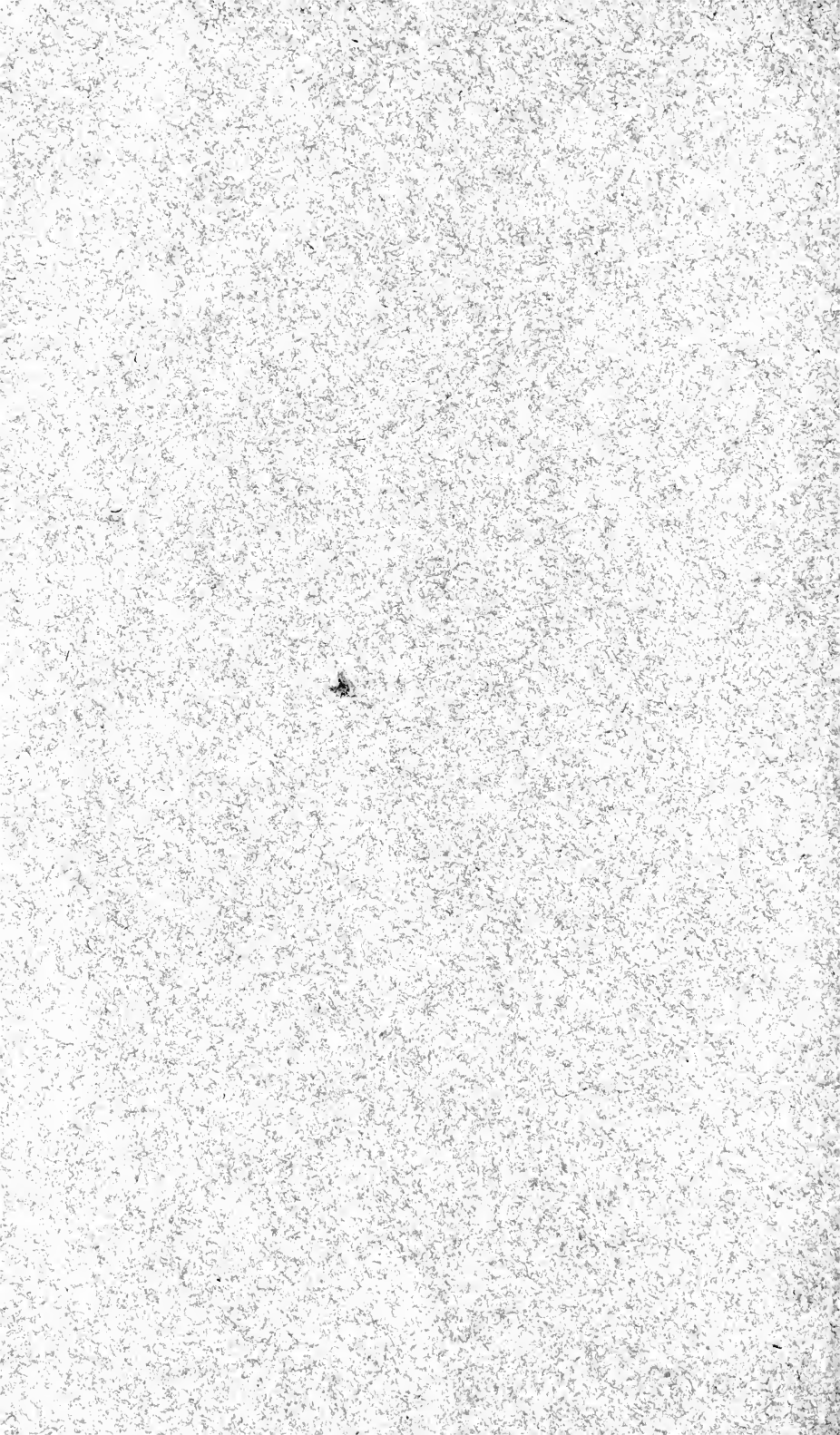
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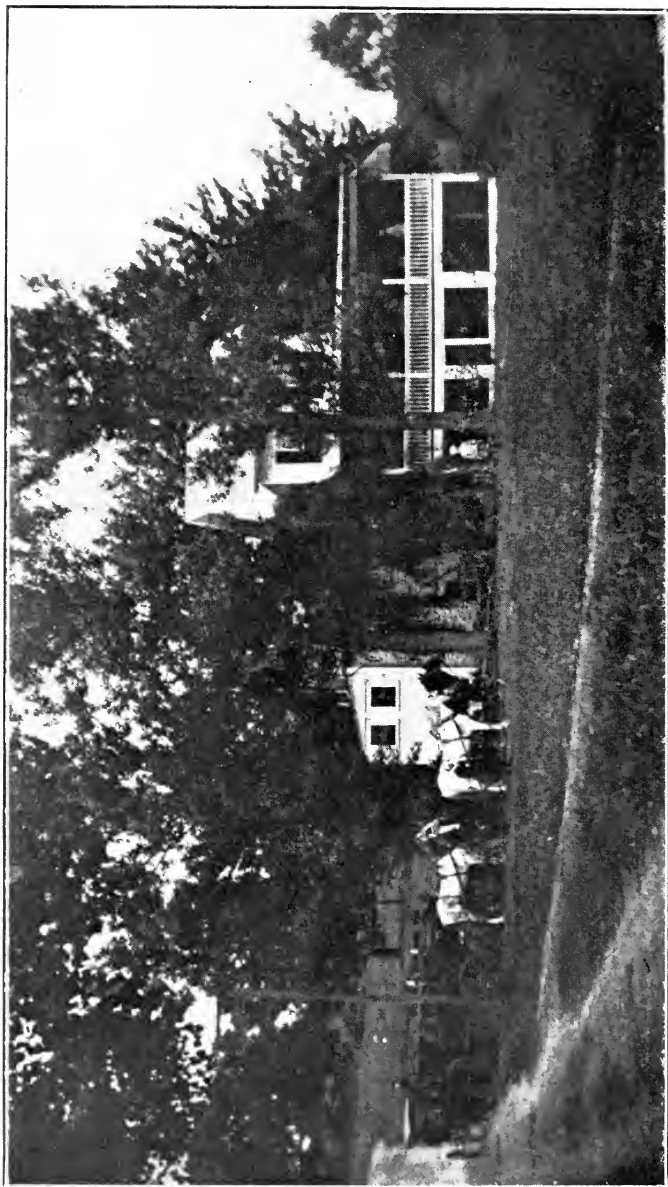
LEHIGH COUNTY HISTORICAL SOCIETY

VOL. II



ALLENTOWN, PENNA.
1910





THE LEHIGH COUNTY HISTORICAL SOCIETY AT COL. H. C. TREXLER'S SUMMER HOME.

PROCEEDINGS

AND PAPERS READ BEFORE THE

**LEHIGH COUNTY HISTORICAL
SOCIETY**

VOL. II

ALLENTOWN, PENNA.

1910



PROCEEDINGS

OF THE LEHIGH COUNTY HISTORICAL SOCIETY, 1908-1909.

MINUTES OF THIRD ANNUAL MEETING.

ALLENTOWN, PA., February 7, 1908.

A regular meeting of the Lehigh County Historical Society was held this evening at No. 37 South Seventh Street.

The minutes of the last meeting were read and approved.

The following persons were elected members of the society: Mr. Albert S. Weiler, Dr. Charles O. Henry, Mrs. Anna A. Mauser, Mr. G. Thomas Leisenring, Mr. Frank S. Hartman, Dr. Henry D. Jordan, Mr. Joseph B. Lewis, Mrs. Elenora S. Lewis, Mr. Adam E. Bittner, Mr. Henry W. Bloss, Mr. James S. Peter, Mr. Harvey J. Wieand, Mr. Landes F. Miller and Miss Louise A. Leisenring.

The election of officers for the ensuing year followed and the following persons were elected: President, Mr. George T. Etti-inger; Vice-President, Mr. David McKenna; Secretary, Mr. Charles R. Roberts; Treasurer, Mr. Leo Wise; Members of Executive Committee for two years, Mr. O. P. Knauss and Mr. William L. Hartman.

Announcement was made of the death of Henry A. Schuler since the last meeting of the society and William L. Hartman read biographical sketches of the deceased members, Mr. Frank W. Koch, Mr. Alex. S. Shimer, Mrs. Robert Iredell, Jr., Prof. Henry A. Kline, Rev. F. J. F. Schantz, D. D., and Mr. Henry A. Schuler.

The Secretary's report for the year was read and received and directed to be spread upon the minutes.

SECRETARY'S REPORT.

Receipts.

1906 Fees and Dues.....	\$10.00
1907 Fees.....	30.00
1907 Dues.....	81.00
1908 Dues.....	1.00
Life Membership Fee.....	25.00

	\$147.00
Balance January 1, 1907.....	57.98

Total.....	\$204.98

Expenditures.

Voucher No.	7, H. H. Knerr, printing.....	\$ 9.25
"	" 8, Book "Indian Local Names" purchased, \$1.00, and postage, .50.....	1.50
"	" 9, H. H. Knerr, printing.....	16.25
"	" 10, Sanders Engraving Co.....	3.19
"	" 11, Welt Bote Publishing Co., blank books,	3.55
"	" 12, Federation of Historical Societies, dues, 1907.....	2.00
"	" 13, Allen Stamp and Stencil Co.....	.45
"	" 14, John A. Heimbach, two frames.....	2.15
"	" 15, Expressage and hauling books.....	1.50
"	" 16, Pa. German Magazine, 22 numbers....	7.00
"	" 17, Prothonotary, fee for charter.....	3.75
"	" 18, Recording Charter.....	4.00
"	" 19, Notary Public Fees.....	.75
"	" 20, H. H. Knerr, printing.....	6.50
		61.84
	Balance on hand.....	\$143.14
	Active members elected in 1907.....	39
	Honorary members elected in 1907.....	2
	Total.....	41
	Total active members elected.....	112
	Total honorary members elected.....	5
	Total.....	117
	Deceased.....	6
	Resigned.....	1
		7
	Total present membership.....	110

Donations received in year 1907: 28 bound volumes, 14 pamphlets, 2 pictures and 2 maps.

Total owned by the society: Bound volumes, 98; pamphlets, 140; portraits, 6; facsimiles, 4; pictures, 3; maps, 2; draft, 1; blue print, 1; proclamation, 1; newspapers, 5.

CHARLES R. ROBERTS,
Secretary.

The report of the Treasurer for the years 1906 and 1907 was read and received and directed to be spread upon the minutes.

TREASURER'S REPORT.

Leo Wise, Treasurer, in account with the Lehigh County Historical Society.

Dr.

The Accountant charges himself with the following accounts received from the Secretary, Charles R. Roberts:

August 6, 1906.....	\$52.47
August 31, 1906.....	40.00
January 29, 1907.....	40.00
July 12, 1907.....	31.00
December 6, 1907.....	40.75
January 30, 1908.....	52.25
	—————\$256.47

Cr.

The Treasurer claims credit for the following amounts paid by voucher, duly issued by the proper officers of the society:

May 29, 1906, H. H. Knerr, printing.....	\$ 8.35
August 24, 1906, Call Publishing Co., City.....	32.00
August 24, 1906, Charles R. Roberts, sundries.....	8.89
August 24, 1906, S. P. Heilman, dues, 1906.....	1.00
August 24, 1906, H. H. Knerr, printing.....	1.25
January 22, 1907, C. R. Roberts, sundries.....	1.50
January 22, 1907, H. H. Knerr, printing.....	9.25
May 13, 1907, H. H. Knerr, printing.....	16.25
May 13, 1907, Sanders Engraving Co., cuts.....	3.19
May 13, 1907, Welt Bote Publishing Co., blank books.....	3.55
May 13, 1907, S. P. Heilman, Secretary Pennsylvania Federation of Historical Societies, dues, 1907.....	2.00
May 13, 1907, Allen Stamp and Stencil Co., stamps.....	.45
May 13, 1907, John A. Heimbach, frames.....	2.15
May 13, 1907, Charles R. Roberts, expressage.....	1.50
May 13, 1907, H. A. Schuler, Pennsylvania German Magazine,	7.00
August 13, 1907, George G. Blumer, Prothonotary's cost of obtaining charter.....	3.75
August 13, 1907, David Davis, Recorder's cost recording charter.....	4.00
August 13, 1907, Mary E. Crowley, taking acknowledgment for charter.....	.75
October 23, 1907, H. H. Knerr, printing.....	6.50
Balance in the hands of the Treasurer, February 6, 1908..	143.14

—————
\$256.47

LEO WISE,
Treasurer.

Note.—As this is the first report made by the Treasurer, it comprises all receipts and all payments made since the founding of the society.

The Secretary reported the following donations:

By Hon. Frank M. Trexler: Vol. 16, Proceedings of the Pennsylvania German Society.

By Rev. J. D. Schindel, D. D.: Map of Lehigh County, by G. C. Aschbach, 1862.

By James B. Laux, New York, N. Y.: The Huguenot Element in Pennsylvania, by James B. Laux.

By John W. Jordan, LL. D.: Washington's Farewell Address in German.

Received by exchange:

From Smithsonian Institution: Report of the Smithsonian Institution for 1906.

By Schuylkill County Historical Society: Vol. II, No. 1, 1907 Proceedings.

By State Library: Laws of Pennsylvania, 1907; Smull's Legislative Hand Book, 1907.

History of the 124th Pa. Vol. Regt.

Proceedings of the 41st Annual Encampment of the Dept. of Pa., G. A. R., at Easton, 1907.

Acquired by purchase:

30,000 Names of Immigrants, by I. D. Rupp; Reprint by Leary, Stuart & Co.

Reminiscences of George LaBar, Philadelphia, 1870.

Pennsylvania German Magazine, Vols. 1 to 8.

The Secretary announced the presentation to the society by Mrs. Annie E. Leisenring of a gavel made of oak and hickory taken from a settee formerly owned by the Allen and Livingston families, of Trout Hall. It became the property of the Seagreaves family, from whom it descended to the Leisenring family.

The thanks of the society were voted to Mrs. Leisenring and the donors of the various articles.

The President appointed the following standing committees for the year:

Necrology—Mr. William L. Hartman, Chairman; Mr. David A. Miller, Mr. William F. Roth.

Manuscripts, Relics, Curios and Antiquities—Mrs. Annie E. Leisenring, Chairman; Mr. William M. Gehman, Mr. Thomas A. J. Schaadt.

Pictures, Photographs and Paintings—Rev. J. D. Schindel, D. D., Chairman; Mr. Frank D. Bittner, Mr. Henry S. Moyer.

Rev. Dr. J. A. W. Haas, President of Muhlenberg College, then delivered a most admirable and instructive address to the society on "What Local History Contributes to General History."

A vote of thanks to Dr. Haas was then passed.

There being no further business the meeting adjourned.

CHARLES R. ROBERTS,

Secretary.

MINUTES OF MAY MEETING, 1908.

ALLENTOWN, PA., May 9, 1908.

A regular meeting of the Lehigh County Historical Society was held this afternoon at No. 37 South Seventh Street, in the rooms of the Allentown Oratorio Society.

The minutes of the last meeting were read and approved.

The following persons were elected to membership: Mr. George W. Shoemaker, Mr. William F. Schlechter, Mr. Frank J. Newhard and Mrs. Mary L. Romig, of Allentown; Mr. Charles Deshler, New Brunswick, N. J., and Mr. G. E. Oswald, Hoken-dauqua, Pa.

The following donations were reported:

By Miss C. Rosa Troxell, of Wilkes-Barre, Pa.: A bronze medal issued by the Wyoming Historical and Geological Society in commemoration of its 50th Anniversary and of the Centennial of the first use of Wyoming coal.

By Hon. Frank M. Trexler: History of Fries' Rebellion, by Gen. W. H. H. Davis.

By Henry S. Moyer, Executor of Henry A. Schuler Estate: Seven Volumes Pennsylvania German Society Publications.

By Mr. O. C. Dorney: Allentown Illustrated; Issued by Chamber of Commerce.

By Rev. C. J. Cooper, D. D.: History of Northampton County, by Capt. F. Ellis, 1877.

By Fred. W. Reichard: History of the United States, by Joseph C. Martindale, 1866.

Wells Lawyer and Form Book.

By Benjamin F. Trexler: History of the Lehigh Valley, by M. S. Henry, 1860.

By H. W. Kriebel: The Pennsylvania German Magazine.

By Mrs. G. A. Aschbach: Map of Allentown, 1873, by G. A. Aschbach.

By James J. Hauser: Eulogy on William R. King, 1854.

Received by exchange:

Year Book of the Pennsylvania Society of New York for 1908.

By purchase:

The German Element of the Shenandoah Valley of Virginia, by J. W. Wayland, Ph. D., 1907.

The Cumberland Blue Book, by J. Zeamer.

A History of Bethlehem, Pa., 1742-1892, by Bishop Joseph M. Levering, 1903.

A vote of thanks was passed to the donors of the gifts.

On motion of Messrs. Schaeffer and School, it was resolved that the society hold a summer meeting at Macungie.

On motion the Executive Committee was authorized to

request the Park Commission to permit the society to occupy the building known as "Trout Hall," at Fourth and Walnut Streets.

The motion was adopted that the society extend its thanks to the city authorities for purchasing the historic site of old Muhlenberg College for use as a park.

Mr. Charles R. Roberts read a paper entitled "Notable Events in the Social Life of Allentown in the Eighteenth Century," and Rev. J. D. Schindel's paper on "The Egypt Church," was read by President Ettinger.

A vote of thanks was passed to the writers and readers of the papers.

On motion the society adjourned.

CHARLES R. ROBERTS,
Secretary.

MINUTES OF AUGUST MEETING, 1908.

MACUNGIE, PA., August 1, 1908.

A special meeting of the Lehigh County Historical Society was held this afternoon in Solomon's Reformed Church. The society was welcomed by Dr. W. B. Erdman and President George T. Ettinger responded.

The minutes of the last meeting were read and approved.

The following persons were elected members of the society: Hon. John O. Sheatz, State Treasurer, Harrisburg; Mrs. Margaret S. Hunsicker, Norristown; Mr. William J. Heller, Easton, Pa.; Rev. Frank P. Laros, Alburtis; Mrs. Lyman H. Howe, Wilkes-Barre; Mr. Alfred L. Reichenbach and Mr. C. L. Freeman, of Allentown.

Announcement was made of the death of two members, Mr. A. A. Kern, of Slatington, and Rev. J. D. Schindel, D. D., of Allentown.

The President announced that the Park Commission appeared to be favorable to the occupancy of the "Old Trout Hall" building on the former Muhlenberg College site.

The following donations were announced:

Minutes and Proceedings of the First Reunion of the Trexler Family, by Claude T. Reno, Secretary.

Easton's flag of the Revolution, by William J. Heller.

An iron plate from a fireplace of a house at Catasauqua, built by George Taylor, signer of the Declaration of Independence from Northampton County, with date 1768 and initials G. T., by Dr. Charles Milson.

By John W. Jordan, I.L. D., Librarian of the Historical Society of Pennsylvania: Three photographs of original papers with signatures of Benjamin Franklin and his wife, Deborah;

The *Moravian* of January 7, 1791, containing an account of William Edmonds; D'Ivernois on the Downfall of Switzerland, 1798; Ein Erustlicher Ruf an die Deutchen in Pennsylvanian, Lancaster; Heckewelder's *Journal*, 1791, by Dr. Jordan; Spangenberg's Notes of Travel to Onondaga in 1745, by Dr. Jordan; James Burnside's, of Northampton County, by Dr. Jordan; The *Bethlehem Ferry*, 1743-1794, by Dr. Jordan; Extracts from the *Journal* of Rev. James Sproat, Hospital Chaplain, 1778, by Dr. Jordan; Oration on Battle of Brandywine, by Frederick D. Stone.

By Miss Minnie F. Mickley: The Borough Town of West Chester, an address by Fordham Morris, 1896; Incidents of the Revolution in West Chester, preceding the Battle of White Plains, by Frederick W. Jackson; Poverty and Patriotism of the Neutral Grounds, by J. C. L. Hamilton.

Issues of the Press of Pennsylvania, 1685-1784, by Charles R. Hildeburn; 2 volumes, 516 pages, Philadelphia, 1885 (only 300 copies printed of which this is No. 162), by Benjamin F. Trexler.

The following were received by exchange:

The Story of the 48th Pa. Vol. Infantry; Report of the State Librarian, 1906; Inaugural Address of the Governor, 1907; Myron Watson Memorial. From the Pennsylvania State Library.

Proceedings of the Pennsylvania Federation of Historical Societies, January 2, 1908.

A Decade of the Kittochtinny Historical Society, of Chambersburg, Pa.

Bulletin of the Chester County Historical Society.

Schuylkill County Historical Society Publications, Vol. II, No. 2.

A vote of thanks to the donors was passed.

An invitation was extended to the society by Mrs. Joseph P. Mickley to meet in September at her home in Mickley's.

The invitation was received with thanks and referred to the Executive Committee with power to act.

The completion of Vol. I was announced and a voucher of \$175.00 was directed to be drawn in favor of Berkemeyer, Keck & Co., in part payment of their bill of \$232.00.

Rev. Dr. S. E. Ochsenford was appointed Chairman of the Committee on Pictures, Photographs and Paintings.

A paper on "The History of Solomon's Reformed Church," was read by Mr. O. P. Knauss, and a paper on "Millerstown in the Fries Rebellion," was read by Mr. James J. Hauser.

Discussion followed and a vote of thanks to the church authorities and to the readers of the papers was passed.

The meeting then adjourned.

CHARLES R. ROBERTS,
Secretary.

MINUTES OF OCTOBER MEETING, 1908.

MICKLEY'S, PA., October 3, 1908.

A regular meeting of the Lehigh County Historical Society was held this afternoon in the chapel of the church at Mickley's, Whitehall township.

The minutes of the last meeting were read and approved.

The following persons were elected to membership: Rev. George M. Smith, New Tripoli, Pa.; Rev. John Baer Stoudt, Emaus, Pa.; Howard Weiss, Siegfried, Pa.; F. A. R. Baldwin, Esq., R. F. Stine and Joseph S. Knauss, of Allentown.

The thanks of the society were voted to the following donors of books:

Genealogical and Family History of the Wyoming and Lackawanna Valleys, Penna., under the Editorial Supervision of Rev. Horace E. Hayden, Hon. Alfred Hand and John W. Jordan, LL. D., 1906. By Miss C. Rosa Troxell, of Wilkes-Barre.

History of the Peter Family. Compiled by W. K. Peter, 1908. By David A. Miller.

The Crown Inn, 1745, by William C. Reichel, Bethlehem, 1872. By Rev. C. J. Cooper, D. D.

Bibliography of Washington County, Washington County Historical Society, 1908. By Boyd Crumrine, Esq.

Report of the Council to the Historical Society of Pennsylvania, May 3, 1880.

Memorial of the Historical Society of Pennsylvania to the Board of Taxes of Philadelphia County, 1881.

Remember Paoli, by John O. K. Robarts, 1908. By Dr. John W. Jordan.

Account of Murders by the Indians on October 8, 1763, by Joseph J. Mickley. By Miss Minnie F. Mickley.

Certificate of Membership in the Francis Scott Key Memorial. By Mrs. Joseph P. Mickley.

Photographs of the church chapel and old schoolhouse at Mickley's. By Rev. Thomas H. Krick.

The following were received in exchange:

The Quarto-Centennial Celebration of the Presidency of James B. Angell. Memorial Services and Addresses on the Lives of Professors. From the University of Michigan.

Hazard's Register of Pennsylvania, Vols. 3 and 4, 1829, 5 and 6, 1830, 9 and 10, 1832, 11 and 12, 1833; Philadelphia and Its Environs; Pictorial History of the United States, by John Frost, Vol. 1, Philadelphia, 1844. From the Library of Congress.

Meyerstown, Its Men and Events of the Past. Read before the Lebanon County Historical Society by Rev. F. J. F. Schantz, D. D., on December 28, 1906. History of St. Paul Klopp Re-

formed Church, Hamlin, Pa., by Rev. C. A. Butz, A. M., of Meyerstown. From the Lebanon County Historical Society.

Pennsylvania Archives, Sixth Series, 7 volumes; History of the 63rd Regt. Pa. Vols., 1861-1865, Pittsburgh, 1908; Smull's Legislative Hand Book, 1908. From Pennsylvania State Library.

The City of York, Past and Present; Frederick J. Mel-sheimer, a Pioneer Entomologist; Career of Phineas Davis, the Noted Inventor; York in its Relation to the Revolution; Minutes and Proceedings of the Historical Society of York County. From George R. Prowell, of the York County Historical Society.

Rev. Thomas H. Krick read an excellent history of the church at Mickley's from its organization until the present time.

Miss Minnie F. Mickley read an interesting paper on the founders of the church.

After the meeting the members were the guests of Mrs. Joseph P. Mickley at her residence. The members then returned to Allentown by automobile.

CHARLES R. ROBERTS,
Secretary.

MINUTES OF FOURTH ANNUAL MEETING.

ALLENTOWN, PA., January 23, 1909.

The fourth annual meeting of the Lehigh County Historical Society was held this afternoon in the rooms of the Allentown Oratorio Society, No. 37 South Seventh Street.

The minutes of the last meeting were read and approved.

The following persons were elected to membership: Mr. Henry J. Detwiller, Hon. H. H. Herbst, M. D., Mr. and Mrs. Thomas W. Saeger, Charles D. Weirbach and Mrs. Charles M. Saeger, of this city; Mrs. Horace Luckenbach, of Bethlehem, Pa., and Prof. Edwin M. Fogel, Ph. D., of Philadelphia.

The election of officers for the ensuing year resulted in the election of George T. Ettinger, Ph. D., as President; William M. Gehman, Vice-President; Charles R. Roberts, Secretary; Leo Wise, Esq., Treasurer, and Hon. Frank M. Trexler, Rev. S. E. Ochsenford, D. D., and Rev. C. J. Cooper, D. D., as members of the Executive Committee for two years.

Announcements were made of the death of two members since the last meeting, Vice-President David McKenna and Hon. H. G. Stiles.

The request of the New York Public Library for a copy of the publication of the society was granted.

The reading of obituaries of deceased members was postponed until next meeting.

The annual report of the Secretary was received and ordered spread on the minutes.

SECRETARY'S REPORT.

Receipts.

1907 Fees and Dues.....	\$22.00
1908 Fees.....	30.00
1908 Dues.....	97.00
1909 Dues.....	3.00
Books Sold.....	4.00
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Total Receipts.....	\$156.00

Paid to the Treasurer.

July 16, 1908.....	\$50.00
August 3, 1908.....	40.00
September 30, 1908.....	40.00
November 24, 1908.....	16.00
January 19, 1909.....	10.00
	<hr/>
Total.....	\$156.00

Members elected and qualified in 1908.....	32
Active membership January 1, 1908.....	105
	<hr/>
Total.....	137
Deceased in 1908.....	5
Resigned in 1908.....	1
	<hr/>
	6
	<hr/>
Total active members.....	131
Honorary members.....	5
	<hr/>
Total Membership.....	136

Accessions during the year 1908: Bound volumes, 42; pamphlets, 40; map, 1; photographs, 5; medal, 1; manuscript, 1; plate, 1.

Total bound volumes owned by the society, 140; total pamphlets, 180; portraits and photographs, 14, maps, drafts and blue prints, 4.

CHARLES R. ROBERTS,
Secretary

The annual report of the Treasurer, Leo Wise, for the year ending January 23, 1909, was received and ordered spread upon the minutes.

TREASURER'S REPORT.

Dr.

The said Treasurer charges himself as follows:

1908, Balance as per last report.....	\$143.14
July 17, Received of the Secretary.....	50.00
Aug. 4, " " "	40.00
Sept. 30, " " "	40.00
Nov. 25, " " "	16.00
1909, Jan. 23, " " "	10.00
	<hr/>
	\$299.14

Cr.

The said Treasurer takes credit for the following disbursements:

1908, Feb. 10, Paid Sanders Engraving Co., Voucher No. 21, three (3) zinc cuts.....	\$ 3.25
" Paid Charles R. Roberts, Voucher No. 22, books purchased.....	3.75
" Paid H. H. Knerr, Voucher No. 23, 200 printed notices.....	3.00
" Paid S. P. Heilman, Voucher No. 24, dues, Pennsylvania Federation of Historical Soci- eties, for 1908.....	2.00
" Paid Charles R. Roberts, Voucher No. 25, for postage, janitor service and books purchased,	8.00
May 9, Paid Charles R. Roberts, Voucher No. 26, History of Bethlehem, \$4.00, Oratorio Society for gas, \$1.00.....	5.00
" Paid Sanders Engraving Co., Voucher No. 27, two (2) zinc cuts.....	7.30
" Paid H. H. Knerr, Voucher No. 28, printing blanks and notices.....	8.25
Aug. 3, Paid Berkemeyer, Keck & Co., Voucher No. 29, on account of printing proceedings.....	175.00
Sept. 19, Paid Berkemeyer, Keck & Co., Voucher No. 30, on account of printing proceedings.....	25.00
" Paid Charles R. Roberts, Voucher No. 31, postage and expenses of messengers for delivering volume of proceedings.....	6.00
Nov. 24, Paid Berkemeyer, Keck & Co., Voucher No. 32, in full of printing proceedings.....	32.00
Balance in hands of Treasurer.....	20.59
	<hr/>
Total.....	\$299.14

LEO WISE,
Treasurer.

The thanks of the society were passed to the following donors of articles:

Mr. A. L. Reichenbach: History of the Gabel Family.

Miss Minnie F. Mickley: Manuscript agreement at the building of a church at Mickley's, 1848.

Mr. J. M. M. Gerner, Muncy, Pa.: Heinrich Gerner and His Descendants, by J. M. M. Gerner. Now and Then, 2 volumes. Edited by J. M. M. Gerner.

Mrs. Charles M. Saeger: Dougal's Index Register to Next of Kin, Heirs at Law, Etc., in Great Britain.

John W. Jordan, LL. D.: Thanksgiving Proclamation, 1908, by the Governors of Pennsylvania and Connecticut. Proclamation on the Death of Grover Cleveland, by the Governor of New Jersey.

Mrs. P. Frank Brown: Commission from Governor Joseph Hiester to Brigadier General Peter Ruch, of the Second Brigade of the Seventh Division of Militia in the Counties of Northampton, Pike and Lehigh, August 3, 1821.

Mr. John W. Sepp: Map of Allentown, by Jarrett, 1842.

Mr. D. R. Klein: Volumes of the London Pictorial News. History of Rome.

Mr. Philip S. Pretz, of Brooklyn, N. Y.: Map of Northampton and Lehigh Counties, 1830. Letter of Ann Greenleaf to G. and C. Pretz, dated Philadelphia, November 14, 1825.

Subscriptions to the Beaver Meadow Railroad and Coal Company, May 16, 1831. Order from Henry King to Christian Pretz, dated June 5, 1848, for \$100.00 to the fund for the relief of the sufferers by fire in Allentown. Annual Announcement of the Allentown Seminary for the year ending September 29, 1849. Names and Signatures of 32 scholars of the Allentown Seminary from May to September, 1850. Copy of the Trout Hall *Argus*, A. C. Pretz, Editor, February 9, 1856.

Northampton Bank Notes of \$5, \$10, \$20 and \$100 denominations. Three-cent Note, November 2, 1863, Moses Schneck.

Announcement was made of the granting by the Park Commission of the request of the society to occupy "Trout Hall" under certain conditions, which have not yet been divulged.

Rev. John B. Stoudt then read a highly interesting paper on "Riddles of the Pennsylvania Germans," and Charles R. Roberts read a paper on "Pennsylvania Germans in Public Life During the Colonial Period." Treasurer Leo Wise read a newspaper account of the first steam whistle in the Lehigh Valley, which was followed by the reading by President Ettinger of a paper by James B. Laux, of New York, entitled "The Palatines of the Hudson and Schoharie; Their Exodus to Pennsylvania."

After an invitation by the President to attend the Lincoln Memorial Exercises the meeting adjourned.

CHARLES R. ROBERTS,
Secretary.

MINUTES OF MAY MEETING, 1909.

ALLENTOWN, PA., May 29, 1909.

A regular meeting of the Lehigh County Historical Society was held this afternoon in the chapel of the Allentown Preparatory School.

The minutes of the last meeting were read and approved.

The following persons were elected to membership: Miss Irene B. Martin, Rev. Augustus Steimle, Mr. David J. Nagle and Rev. Myron O. Rath, of Allentown, and Mr. Tilghman Neimeyer, of Emaus.

The thanks of the society were voted to the donors of the following books:

Catalogue of the Unpublished Revolutionary Papers of Maj. Gen. Edward Hand, 1777-1784.

The Gift offered by the United States to Gen. Lafayette, 1779.

Moravian Immigration to Pennsylvania, 1734-1765.

Diary of Samuel Richards, Captain of Connecticut Line, 1775-1781. By John W. Jordan, LL. D.

Das Reich Gottes auf Erden, Sermons by Rev. W. A. Helfrich, D. D. By Miss C. Rosa Troxell, Wilkes-Barre.

Remember Paoli. By John O. K. Robarts.

Pennsylvania at the Jamestown Exposition, 1907. Message of the Governor, 1909. Proceedings of the 42nd Annual Encampment of G. A. R., at Erie, 1908. Pennsylvania Archives, Sixth Series, Vols. 8 to 15. By Pennsylvania State Library.

Copy of *Friedensbote* of May 3, 1822, containing obituary of Rev. Abraham Blumer. By William J. Heller, Easton, Pa.

The Muncy Valley. By J. M. M. Gernerdt.

Copies of South Bethlehem *Globe* containing History of Lower Saucon, 1780 Assessment List of Lower Saucon, List of Justices, Etc. By James J. Hauser.

The following were received in exchange:

Kittochtinny Historical Society Publication, Chambersburg, Pa., 1908.

Annual Report of the Smithsonian Institution, 1907.

Publication of the Pennsylvania History Club, Vol. I.

Schuylkill County Historical Society Publications, Vol. II, No. 3.

History of Susquehanna County, by Emily C. Blackman, 1873. From the Susquehanna County Historical Society.

Transactions of the Historical Society of Berks County, Vol. II, No. 4.

On motion of Messrs. Hartman and Scheffer, the President was instructed to write to James O. Knauss, member of this society, conveying our sentiments in view of his illness, and

expressing our regret for his absence and hope for his speedy recovery.

On motion the President was authorized to appoint a committee of five, including the President and Secretary, to arrange for a summer meeting. Mr. William L. Hartman read biographical sketches of members deceased during the past year, namely, David McKenna, A. A. Kern, Rev. J. D. Schindel, D. D., Hon. H. G. Stiles and Charles D. Deshler, of New Brunswick, N. J.

President Ettinger read an interesting diary of the late Christian Pretz containing an account of a trip to Detroit, Mich., and return, in 1826.

After the meeting the members were shown over Trout Hall, built by James Allen in 1770.

CHARLES R. ROBERTS,
Secretary.

MINUTES OF AUGUST MEETING, 1909.

August 12, 1909.

The fourth annual outing and summer meeting of the Lehigh County Historical Society was held this afternoon. The members, in tallyhos and teams, proceeded from the Hotel Allen along the Wennersville State road to the farm of Robert R. Ritter, where what remains of "Grouse Hall," a hunting lodge built by Lynford Lardner about 1746, was viewed. From this interesting spot the members were driven to Col. H. C. Trexler's country home, along the Little Cedar Creek, which was once Mr. Lardner's plantation, "The Grange," later called "Springwood," where, on the spacious veranda of the charmingly situated home of our host, the summer meeting was held.

The minutes of the last meeting were read and approved.

The following persons were elected to membership: Mrs. Ralph R. Metzger, Mrs. J. Frank Stine and Mr. Joseph P. Shimer.

The thanks of the society were voted the donors of the following books:

History of the York Rifle Company, 1775-1908. By Augustus Loucks, York, Pa.

History of the Shimer Family. By Joseph P. Shimer.

Maladies, Remedies and Physicians of Colonial Days in Burlington County and Other Kindred Topics, by Dr. A. M. Stackhouse, of Moorestown, N. J. Received through the kindness of Mr. A. P. Zellner.

In exchange were received:

Pennsylvania Society of New York: Year Book for 1909.

Report of the Pennsylvania Federation of Historical Societies, Fourth Annual Meeting, January 7, 1909.

Calendar of Applications for Office during the Presidency of George Washington. From Library of Congress.

Indians of Berks County, by D. B. Brunner, 1897.

Mickley's Murders by the Indians, 1875. From George B. Roberts, Sharon Hill, Pa.

Received by purchase:

Conrad Weiser and the Indian Policy of Colonial Pennsylvania, by Joseph S. Walton, 1900.

Life of John Heckewelder, by Rev. Edward Rondthaler, 1847.

A paper on "Lynford Lardner and Grouse Hall," was read by Secretary Charles R. Roberts, after which the members were delightfully entertained by Col. and Mrs. Trexler. Refreshments were served and the several trout ponds visited, the ladies being conveyed by automobiles. The society unanimously passed a vote of thanks to the host and hostess for their cordial hospitality, and to Mr. Roberts for his paper. The attendance at this meeting, the most enjoyable and successful the society has yet had, was about fifty.

CHARLES R. ROBERTS,
Secretary.

MINUTES OF NOVEMBER MEETING, 1909.

ALLENTOWN, PA., November 6, 1909.

A regular meeting of the Lehigh County Historical Society was held this afternoon in the chapel of the Muhlenberg Preparatory School.

The minutes of the last meeting were read and approved.

The following persons were elected to membership: Messrs. Elmer J. Faust, Frank D. Biery, Ambrose A. Kunkle, Charles W. Eisenhard, Miss A. Violet Kline, Mrs. George T. Ettinger, Rev. J. S. Renninger and Rev. George M. Scheidy.

The Executive Committee reported that the publication of a second volume had been decided upon.

The thanks of the society were voted to the donors of the following gifts:

Report of the Valley Forge Park Commission, 1908. By John W. Jordan.

A Century of Population Growth in the United States, 1790-1900. By U. S. Census Bureau.

Letters of Commodore Stockton to the *New York Evening Post*, 1864. By John W. Jordan.

Comparative Calculations and Remarks on Internal Improvements by Roads, Canals, and River Navigation; Illustrative of the Advantages to be Derived from the Improvement of the River Lehigh, Philadelphia, 1821. By John W. Jordan.

Publications of the Historical Society of Schuylkill County,
Vol. II, No. 4. By Schuylkill County Historical Society.

Facsimile of signatures of William Johnson and eight Indian
chiefs.

Copy of Germantown Friends' Protest against Slavery, 1688.

Copy of letter from John Bayly to President Adams, 1777.

Extracts from Manuscript Memoirs of Col. Alex Lowrey.

Printed Forms of Parole, from Philadelphia to New York,
1780. By John W. Jordan.

Large framed photograph of the Castle of Sant' Angelo, on
the Tiber, Rome, Italy. By Miss C. Rosa Troxell, of Wilkes-
Barre.

Ralph R. Metzger, Esq., read a pamphlet dealing with the
beginning of the Lehigh Canal, and Rev. Dr. C. J. Cooper's history
of the Jerusalem Church, of Eastern Salisbury, was read. The
thanks of the society were voted the writers of the papers.

The meeting then adjourned.

CHARLES R. ROBERTS,
Secretary.

Lynford Lardner and Grouse Hall.

BY CHARLES R. ROBERTS.

Lynford Lardner—named after a friend and near relative of the family, Rev. Thomas Lynford, S. T. P., Rector of St. Nicholas's, Acon, and a Chaplain in Ordinary to King William and Queen Mary—was born July 18, 1715, the son of Dr. John Lardner, a physician of Grace Church St., London and Woodford, Epping Forest, Sussex, and his wife, a Miss Winstanley.

He spent some time at the University of Cambridge, but afterwards went into a counting-room in London. The family wished to obtain a Government office for him, but in this they were unsuccessful, and the influence of his brother-in-law, Richard Penn, who married his sister, Hannah Lardner, made an opening for him in Pennsylvania. When about 25 years of age, therefore, he came to America, sailing from Gravesend on the 5th of May, 1740, and arrived at Philadelphia in the beginning of September. He resided for some time on the Penn property, and as a member of the Land Office participated in the management of the wild regions of which that family were lords paramount. To some extent he was also their commercial agent. He succeeded James Steele in the position of Receiver-General or collector of Quit-rents, Purchase Moneys, &c., and in 1746 was made Keeper of the Great Seal of the Province, holding both offices several years. The Receiver-General had a salary of from £300 to £400 and the Keeper was paid in fees for attesting the laws.

In 1746, Lardner became the owner of Colliday's paper mill in Springfield Township, and afterwards was interested in the manufacture of iron, but was at no time in the mercantile business. In the winter of 1748-9 was instituted the Dancing Assembly, which with intermissions has been kept up for 150 years. Lardner was manager of the First Assembly, the other managers being John Swift, ancestor of John Swift, so often Mayor of Philadelphia; John Wallace, son of a Scotch clergyman, and John Inglis. Social entertainments had always been a feature of Provincial life, and the arrival of a Governor, the close of a Mayoralty, and often an official conference, was the occasion of gathering around a well-covered board. The stately minuet, moreover, had been

learned by the gayer ladies and gentlemen, and parties had been given by John Sober and others at the Bachelor's Hall; but in 1748 it was thought that a subscription ball, in which married men might join, would be a delightful institution. The tax was 40 shillings, but this paid for an entertainment every Thursday, from the first of January to the first day of May, beginning "precisely at six in the evening and not by any means to exceed twelve the same night," and for complimentary tickets to the ladies. The entertainment was moderate, consisting chiefly of something to drink. There were 59 subscribers, including the managers.

Lardner was made a Justice for Lancaster County in 1752, and about that time relinquished the Seal. He was called to the Provincial Council, June 13, 1755. In March, 1756, he was chosen Lieutenant of the troop of horse, organized in connection with two companies of foot and one company of artillery for the defense of the city. Lardner was also one of the Commissioners to spend the money which the Assembly about this time voted for the King's use. He declined reappointment the following year, but served in the same capacity subsequently. He was some time a trustee of the College of Philadelphia and a member of the American Philosophical Society.

After his marriage he resided on the west side of Second Street, above Arch, and owned several houses in that locality, besides farms outside the city. His country seat was "Somerset," part of which is known as "Lardner's Point," on the Delaware, near Tacony. He also had a shooting box on one of his tracts in Northampton County, to which he gave the name "Grouse Hall." He was also a member of a club which hunted foxes in the neighborhood of Gloucester, N. J. His obituary notice said, "It was the business, the purpose of his being next to obeying Him to whom he is gone, to please and instruct. Kindness and a desire of making all around him happy, were the motives of his actions, and with all the capacity requisite for making a figure in a contentious world, moderation, cheerfulness, affability and temperance were the acts of his excellent life." He died October 6, 1774, and was buried at Christ Church. He married, October 27, 1749, Elizabeth, daughter of William Branson, a merchant of Philadelphia. Mr. Branson was a man of wealth, a letter of 1743 saying that he was worth £4000 a year in course of trade, besides £400 a year in rent of houses in town. Mrs. Lardner was born in 1732 and died August 26, 1761. Mr. Lardner married the second time, May 29, 1766, Catharine Lawrence, who survived him. His children were:

Elizabeth, born 1750, died young.

John, born September 6, 1752. He married Margaret Saltar and resided at Somerset, having a city home on Walnut Street. He was a member of the First Troop of Philadelphia

City Cavalry, in which organization he participated in the battles of Trenton, Princeton, Brandywine and Germantown and was Cornet from 1779 to 1783 and 1794 to 1796. He was a member of the Pennsylvania Legislature in 1791. He became Captain of the Third Troop, Philadelphia Light Dragoons, in 1798. He died February 12th, 1825, and is buried at Trinity Church, Oxford.

Hannah, born 1753, died young.

Francis, born November 8, 1754, died unmarried.

Hannah, born November 28, 1756, died unmarried.

William, born December 8, 1758, married Ann Shepard.

James, born 1761, and was lost at sea in 1780.

As residents of Lehigh County, that part of Mr. Lardner's life history connected with Grouse Hall is of more interest to us than is that of his life elsewhere. The first owner of the tract was George Rowe, who secured it by a warrant from Thomas and Richard Penn, dated October 13, 1737. By non-compliance with the terms of the warrant it became void and Lynford Lardner secured it by a warrant, dated August 9, 1745, and also an adjoining tract by a warrant of September 10, 1747. These tracts were united into one tract and a patent dated September 10, 1747, was issued for the same. The tract began at a post by vacant land, south 75 degrees, west 136 perches to a post, north 42, west 156 perches, north 60 perches to a post, east 236 perches and south 140 perches to the place of beginning, containing 195 acres.

Quoting the words of the patent, we find the following: "And whereas, said Lynford Lardner hath caused sundry buildings and improvements to be made and erected upon said 195 acres, now called or known by the name of Grouse Hall, now at the request of said Lynford Lardner, we would be pleased to grant him a confirmation of the same." Lardner was also required to pay 30 pounds, 4 shillings and 6 pence. The wording of this patent proves to us that Grouse Hall was already known as such as early as 1747, and that a building had already been erected at that time.

Lardner's plantation of the Grange was formed of three tracts, the first of which was warranted August 25, 1738, to Reese Phillips, described as a tract near Macungie. The second was warranted to Henry Deering on May 20, 1743. Neither complied with the conditions of the warrants and they became void. September 16, 1749, a warrant was issued to Lynford Lardner for these tracts and a third tract, and on September 26, 1750, a patent was issued to him for three tracts lying contiguous, forming one tract of 305½ acres, called the Grange, of the manor of Pennsburg, subject to the payment on the first of March of every year of one-half penny sterling for every acre.

Lardner's will, executed September 30, 1774, was probated October 25, 1774. In it he named his wife and son, John, as executors, and directed them to sell the Andover Iron Works in

New Jersey and all his houses and the Warren Tavern in the County of Chester. He bequeathed to his wife his house on Second Street, Philadelphia; his country house, Somerset, in Oxford Township, Philadelphia County, and the time of servitude of his mulatto man, Pompey. To his son, John, he bequeathed all his books, clothes, watch, his share in the Philadelphia library, and his negro man, Toby. To his son, William, one-third of all his houses in Second Street and 500 pounds, to be put on interest during his minority. To his son, James, he gave all his rights in warrants of land received. Then follows this clause: "Item, Whereas, I have lately formed a plan to divide my two contiguous plantations in the County of Northampton, one of them called Grouse Hall and the other called the Grange," etc. He then directs that 150 acres be surveyed off to make another plantation, called Springwood, and devised the same to his son, James, to whom he also bequeathed his paper mill in Springfield Township. To his daughter, Frances, he bequeathed his plantation of Grouse Hall, "now in the tenure of George Rough," and to his daughter, Hannah, the Grange, "now in the tenure of John Rough."

It is probable that the names Rowe and Rough refer to the same man, namely, George Ruch, as we find in the tax list of 1764, that George Ruch was taxed on 400 acres of land on which he lived, but did not own, and in 1772 was taxed twelve pounds for land he lived on, while John Ruch was taxed ten pounds, sixteen shillings for the land on which he lived.

James Lardner having died in his minority, the four remaining heirs of Lardner, conveyed to Henry Reitz, of Whitehall Township, on March 11, 1794, for 957 pounds, 18 shillings, the plantation of Springwood, containing $154\frac{1}{2}$ acres, "together with liberty if found necessary for watering the meadow on the hereby granted premises to dam the water of Little Cedar Creek as high as a large stone, now standing in the said creek, near the small spring between the line and Wm. Lohr's fence." Henry Reitz and his wife, Magdalena, on April 1, 1797, conveyed to Samuel Probst, their son-in-law, a message and 122 acres and 123 perches, and to Daniel Probst a message and 104 acres and 137 perches of this tract. From the Probsts it descended into the Xander family, then into the possession of the late Joseph E. Balliet and is now owned by Col. H. C. Trexler, who has converted it into the beautiful and attractive spot that we find it to-day.

The plantation of Grouse Hall, then described as containing 278 acres and 14 perches, was sold November 20, 1805, by John and William Lardner, executors of their sister, Frances, to Caspar Schoenebruch. This deed was not recorded. Schoenebruch sold parts of the tract to various persons, among them Joseph Bock and John Krack, and to Joseph Henry he sold a message and tract of 122 acres and 98 perches on May 16, 1812. Joseph

Henry and his wife, Elizabeth, sold this tract to Henry Strauss on April 5, 1814. From the Strauss family it passed into the possession of Tilghman H. and John Dorney and is now owned by Robert R. Ritter.

The location of the building, called Grouse Hall, has been fixed by different writers in different localities.

One writer gives the house, built by Peter Troxell, in 1744, near the Jordan, as the place. Troxell purchased this land from Caspar Wistar as early as 1743. Another writer fixed the location at Guthsville, while a third stated that the land was owned by the Wenner family. This latter comes nearest to the facts, as the Wenner family purchased part of the Grouse Hall tract.

The following letters in the manuscript collections of the Historical Society of Pennsylvania, were written by Lynford Lardner to William Parsons, of Easton:

PHILADELPHIA, May 10, 1753.

“Dear Sir: The bearer is my tenant at Grouse Hall. He agreed with a person who lives upon a part of the same tract to clear annually a quantity of meadow ground in lieu of rent. This he has not only neglected to do, but has likewise sowed two following crops of wheat upon the same spot, spends most of his time abroad and has destroyed a considerable quantity of young timber to make fences for the security of his wheat, when at a small distance an abundance of that more proper for the purpose might be collected. In short, I am a great sufferer through his idleness and rascality. I would, therefore, beg you to apply to Mr. Gordon in this affair and give him any fee you think proper in the case. Your affectionate friend, Lynford Lardner.”

WINDSOR, Dec. 29, 1753.

“This will be delivered to you by Peter Troxel, who bound himself in a bond and warrant with Jacob Wert for 287 pounds. He informs me only one-half of the stock at Grouse Hall lies as yet under an execution. If so, I consent that he takes any legal method to secure the other one-half to himself, exclusive of household goods, as the only satisfaction he is likely to obtain from his brother bondsman. This much I have promised to write you.”

LYNFORD LARDNER.

It seems probable that Troxell lost the amount of the bond, as on Jan. 12, 1754, he mortgaged his house and 200 acres of land to Lynford Lardner for 294 pounds.

On Scull's map of Pennsylvania in 1770, Grouse Hall is located between the Cedar and Jordan Creeks. By the survey of a road, laid out in 1753, from Lower Milford to Kern's Mill, now Slatington, over 25 miles in length, we find that the road passed through the Jordan Creek and land of Peter Troxell, south 35 degrees, east 32 perches and south 15 degrees, east 60 perches, through vacant land, south 20 degrees, east 60 perches

and south 10 degrees, west 92 perches to the height of a long hill, thence by land of Mr. Lynford Lardner, south 10 degrees, east 40 perches to the east side near his plantation and by the same south 15 degrees, east 220 perches and by vacant land south 10 degrees, east 420 perches, to the Cedar Creek, the distance from the Jordan Creek to Mr. Lardner's plantation being 284 perches and from there to the Cedar Creek two miles.

Pacing this distance of 284 perches from the Jordan we come to the lane running west through land belonging for many years to the Wenner family. This lane apparently ran some distance farther years ago than it does to-day, for, if extended, it reaches Grouse Hall, and was evidently the only outlet.

In conversation with Mr. David Schoudt, of Allentown, who is now 90 years old, he stated that he had heard old people say that Lardner's house was a long, low building.

It was a great pleasure and satisfaction to the writer to be able to say that on May 30, 1909, in company with Thos. P. Wenner, a member of this society, he visited this vicinity, and hearing from Charles Wenner that the house built by an Englishman was still standing, was conducted to it and found that the greater part of the building was still standing. It is a structure of stone with graveled sides, and was originally 43 feet long and 25 feet wide, a part having crumbled away. The interior was one long room with a small cellar under the southern end, where a splendid spring still gushes forth its priceless beverage. At the northern end is a large fireplace, capable of roasting an entire deer. A staircase leads to a small attic.

Here in this beautiful spot, Lardner and his friends enjoyed the tender grouse and the juicy venison after a day's chase in the surrounding forests and thickets. Before the house stretched a natural meadow, through which a small run coursed, while in the distance could be seen the Lehigh hills, in their pristine beauty, undisfigured by smoke of coal then undiscovered, or by the unknown railroad or modern stone quarry. Small wonder was it that the men of power of those days sought recreation in the beautiful vales and along the matchless streams of the valley of the Lehigh.



ST. JOHN'S CHURCH, MICKLEY'S, PA.

History of Mickley's Church.

BY REV. THOMAS H. KRICK.

While St. John's Church of the Reformed and Lutheran congregations of Whitehall Township, Lehigh County, Pa., commonly known as Mickley's Church, does not have the proud distinction of being one of the first or earliest churches in Lehigh County, it nevertheless has a beautiful and interesting history to record, of which the members and the community can point to with pride.

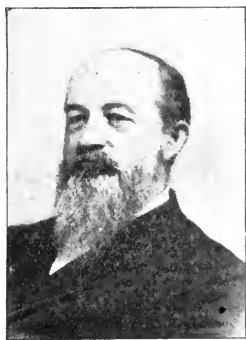
All history is interesting, especially the early history of movements or efforts which are made looking to the betterment of the social, moral and religious conditions of a community or county. The founding and establishing of all churches must be considered or regarded from this viewpoint. When the first movement was started to conduct religious services near where the present church is now located we do not know. For some time services were held in the barn on the farm now owned and occupied by T. G. Helfrich. It seems that no house of worship was erected. A burial ground, however, was in existence a short distance back of the present barn. A single tombstone remains with the following inscription: "Hier Ruhet Anna Cathrina Mulrin ist Geboren im Jahr, A D 1733 und gestorwen A D 1775 den 18 August. Mein Leib ruhet in der Erd doch komt entlich auch die zeit dast ich Mich dort sehen wert in der Froen ewigkeit."

Judging from the date of death we infer that this movement was started before there were any churches in Allentown. When the services were discontinued we do not know. The inhabitants of this section, however, felt the need of a house of worship more conveniently located. The nearest church to the north was the Egypt Church; to the west, the Jordan; to the south, Allentown, and to the east, Howertown or Shoenersville.

How long the erection of a new church or the organization of congregations was agitated we do not know. The first meeting looking forward to the erection of a church was held November 11, 1848, at the house of Andrew Sheldon, at which time sixty-one persons expressed a willingness to contribute towards the erection of a church. A subscription list was at once started. When



REV. J. S. DUBBS, D. D.
(1850-1852.)



REV. W. R. HOFFORD, D. D.
(1863-1901.)



REV. G. P. STEM.
(1900-1901.)

an amount of money sufficient to warrant success had been secured, the fathers of the two congregations began their work in earnest, and in the fear of the Lord. The second meeting was held April 1, 1849, in Mickley's schoolhouse, afterwards called Butz's schoolhouse, at which time an organization was effected. This schoolhouse is still standing on Thomas J. Butz's farm, between Hokendauqua and Mickley's.

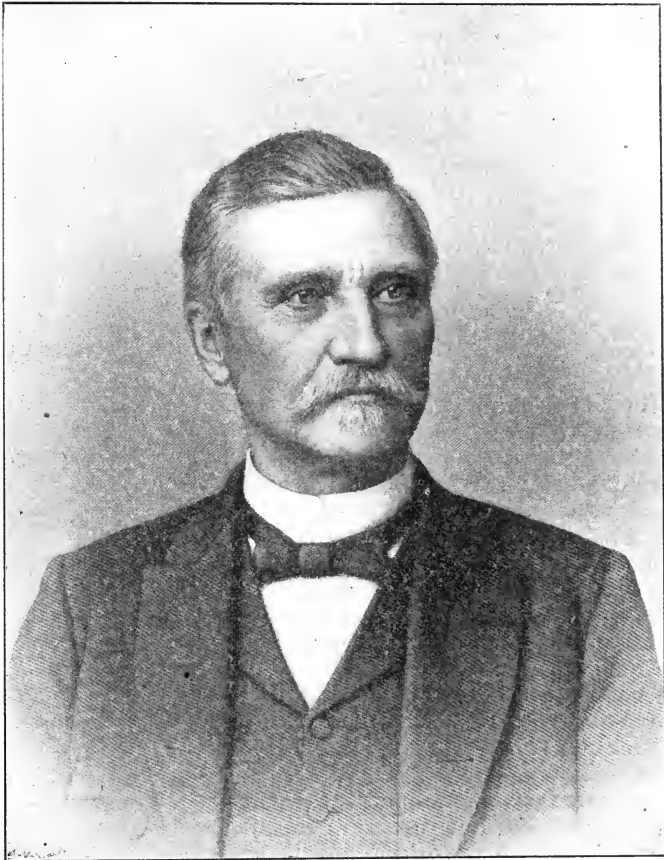
After Peter Miller, Solomon Kemmerer, George Kemmerer, Peter Mickley, Jacob Mickley, Thomas Butz, David Eberhard, John Schadt and David Biery had each given two hundred dollars and Joseph Biery, Daniel Roth and Peter Roth had each given one hundred and fifty dollars, the undertaking was considered safe.

The following is a free translation of the introductory article of the first and only constitution of the church:

"On the 1st day of April 1849 a number of inhabitants of South Wheithal Township Lehigh Co. gathered at Mickleys schoolhouse to confer regarding the erection of a new church. The assembly was unanimously in favor that as soon as possible the erection of a church should be begun. For this purpose the above named assembly appointed a committee of 8 persons to draw up a constitution for the new congregations. The selection fell upon the following persons: John Schadt, Jacob Mickley, Jr., Peter Mickley, Jr., Peter Miller, David Eberhard, Thomas Butz, George Kemmerer, Charles Troxel."

The committee, according to instructions, prepared a constitution with a few changes. It was afterwards adopted with a few amendments added, since which it has served the congregations until this time.

On the afternoon of the same day and at the same place the two congregations were regularly organized and the first consistory of the Reformed congregation and the first council of the Lutheran congregation were elected. From the Reformed congregation the following were elected: Elders, David Biery and Peter Roth; deacons, Reuben Schreiber, Jacob Seiple, Henry Schadt and Peter Butz; trustee, John Schadt; president of the consistory, Charles Troxel. For the Lutheran congregation the following were elected: Elders, Solomon Kemmerer and Reuben Paul; deacons, Nathan Eberhard, Jesse Reichard, David Gross and Thomas Paul; trustee, George Kemmerer, and president of the church council, John Scheirer. Thomas Butz was elected treasurer of the joint consistory and served in that capacity until after the building and dedication of the church, after which David Eberhard was elected treasurer and served until the time of his death, August 21, 1869, after which his son, Nathan Eberhard, was elected, who served until Whitmonday, 1899, when Tilghman Helfrich was elected and has served up to the present time.



REV. A. J. G. DUBBS, D. D.
(1852-1860.)

Nathan Eberhard also served as secretary of the joint consistory until 1899, when James Kemmerer was elected and served until his death. His son, George, served for a few years, after which Henry Long was elected, who is serving in that capacity at present.

At the meeting on April 1, 1849, the following Building Committee was appointed: Jacob Mickley, Peter Miller, Peter Mickley and David Eberhard. Most of the work of the foundation and building was done by the members themselves, the Building Committee taking the lead. The land belonging to the congregations and on which the church stands was given by David Beary and Daniel Roth. Joseph Biery gave the ground on which the sheds are erected. That the Building Committee were men of action is seen from the fact that the cornerstone of the new church was laid on Whitsunday, May 27, 1849, less than two months after the meeting in the schoolhouse. Rev. J. C. Becker, D. D., preached in the morning and Rev. Jeremiah Schindel, who became the first Lutheran pastor, preached in the afternoon. Rev. J. S. Dubbs, D. D., was also present and assisted. Rev. F. W. Mendsen laid the cornerstone.

The new church was dedicated on Saturday and Sunday, November 17 and 18, 1849. On Saturday afternoon, Rev. J. S. Dubbs, D. D., preached and Rev. Jeremiah Schindel preached on Sunday forenoon. The collections amounted to \$235.86. The original building cost \$5,494.42, of which \$4,378.42 was contributed in money and \$1,116 in labor and hauling. All was paid for at the final settlement shortly after the dedication and a balance of \$12.03 remained in the treasury. The account of the money and labor contributed by the members have been carefully kept by the secretary, Nathan Eberhard.

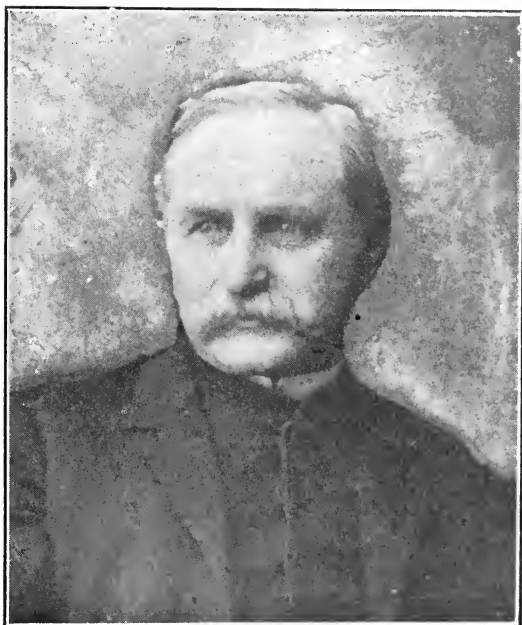
How many persons entered into the organization of the two congregations we do not know, but we have a complete list of the names of the persons who communed from the first communion to the present time.

The first communion of which we have any record, and probably the first communion held in the new church, was held by the Reformed congregation, May 12, 1850, at which time 64 persons partook of the Holy Communion. The second communion was held October 27th of the same year, when 39 persons communed.

The first communion of the Lutheran congregation was celebrated October 6, 1850, at which time 65 persons partook of the Holy Sacraments. The second communion was held March 23, 1851, when 26 persons communed.

The first class was confirmed in the new church October 6, 1850, by the Lutheran pastor and numbered 5.

The first confirmation of the Reformed congregation was held April 13, 1851, when 22 persons were confirmed.



REV. J. H. DUBBS, D. D.
(1860-1863.)

The first church register extends from the founding of the church to 1863.

The largest number of communicants up to 1863 in the Reformed congregation was April 6, 1861, when 112 communed. The smallest number communing was on April 1, 1854, when 38 communed.

The largest communion of the Lutheran congregation was held in October, 1858, when 85 communed. The smallest number communing was on March 23, 1851, when 26 communed.

The first record of death is Margaret Grueber, born March 30, 1770; died December 8, 1849.

The first record of baptism is a child of George Rece and wife, baptized September 8, 1850.

The first improvements to the property were made in 1868. The Building Committee consisted of the following persons: Peter Miller, Thomas Butz, Jacob Mickley, George Kemmerer, Reuben Schreiber, George H. Stem, Charles Henninger and Edward Houseman. There was also a Ladies' Furnishing Committee.

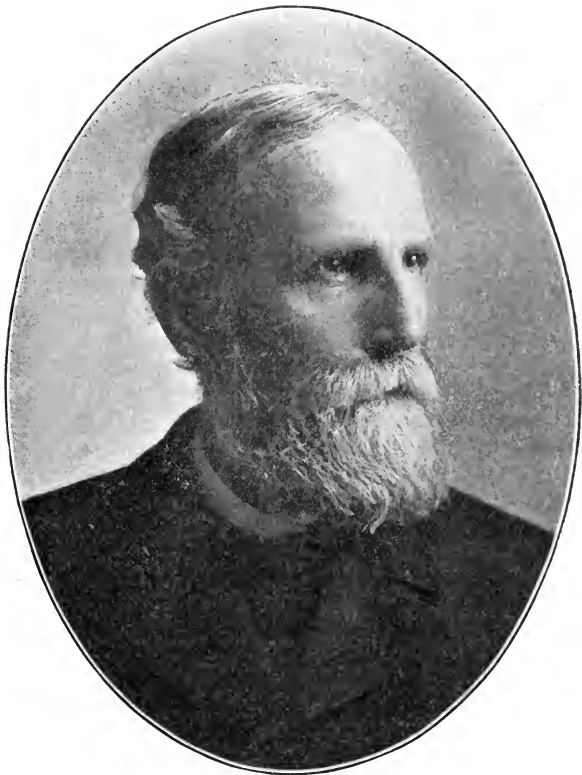
John Minnich and Edwin Houseman had charge of the carpenter work and outside painting. The frescoing and graining was done by Anthony Goth, of Bethlehem. The cost of the improvements and repairs amounted to \$4,789.57. Of this amount \$4,231.42 was expended by the Building Committee and \$567.15 by the Ladies' Furnishing Committee, who had collected \$659.73. After some delay the final settlement was made and a balance of \$26.20 was turned over to the church treasurer.

The remodeled church was dedicated November 28, 1869. Rev. D. Kuntz, of Nazareth, preached in the morning; Rev. A. J. G. Dubbs, D. D., of Allentown, in the afternoon, and in the evening the pastors of the church had charge of the services.

In 1876, the basement was repaired. The old stone partition wall was taken out and the two separate rooms made into one. This room was used for the Sunday School, until the spring of 1908, when the Sunday School took possession of the new chapel.

In 1881, the congregations decided to erect a tower and steeple, together with a house for the organist. The Building Committee consisted of T. Franklin Butz, George H. Stem, Reuben Hausman, Dennis Fry and Alfred T. Mickley. The tower and steeple are 139 feet high and cost \$2,567.63. The cost of the organist's house was \$790.16.

After the tower was completed a magnificent bell of 1,800 pounds was placed therein by T. Franklin Butz, Mrs. Eleanor Weaver and Mrs. Eliza Troxel, children of Thomas Butz, one of the founders of the church. The bell bears the inscription, "The Thomas Butz Family Memorial." The dedication of the tower, steeple and bell took place January 8, 1882.



REV. J. D. SCHINDEL.
(1867-1908.)

During the latter part of the summer of 1882, a fine pipe organ of eighteen stops was presented to the church by George H. Stem and family. The same bears the inscription, "To the praise and glory of God. Presented by George H. Stem and family to the Reformed and Lutheran congregations of South Whitehall Church, 1882."

The organ was dedicated September 24, 1882. Rev. T. O. Stem, of Easton, preached in the morning and Revs. William Rath and E. A. Gernant, of Allentown, in the afternoon, the pastors having charge of the evening services.

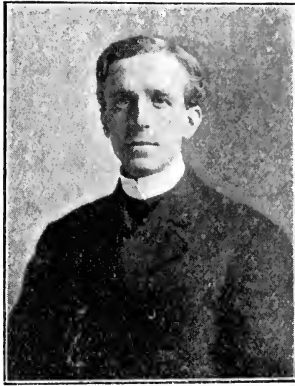
The instruments in use before this organ was presented were the one purchased August 17 and dedicated September 26, 1851, and the cabinet organ, secured through the efforts of Joseph Gackenbach, and dedicated May 21, 1871.

Beyond the ordinary yearly repairs and improvements, nothing special was done to the church until the semi-centennial year, 1899. The Building Committee consisted of Henry Lazarus, Tilghman G. Helfrich, James F. Schreiber and Alfred T. Mickley. The church was rededicated June 4, 1899. Rev. W. Wackernagel, D. D., preached in the morning. Rev. W. F. More and Rev. J. F. Lambert preached in the afternoon. Rev. G. P. Stem preached in the evening. Rev. M. O. Roth, Franklin H. Moyer, Morris Schadt and Rev. J. J. Schindel were also present and assisted. The cost of the improvements amounted to \$3,000 and were all paid for when the semi-centennial was celebrated, November 12, 1899.

A Missionary Society was organized by the Reformed congregation, May 17, 1874, and by the Lutheran congregation in 1888.

The erection of a suitable Sunday School room was agitated for some time, definite action being taken in the fall of 1906, when the congregations voted in favor of the erection of an annex. Work on the same was started in the spring of 1907. The cornerstone of the new annex was laid with appropriate services, June 23rd. Revs. Thomas H. Krick and J. J. Schindel conducted the devotional services. Rev. A. T. W. Steinhäuser, of Allentown, delivered an address in German and Rev. R. M. Kern, of Allentown, delivered an address in English. Rev. J. D. Schindel laid the cornerstone.

The dedication of the annex took place June 7, 1908. Rev. J. F. Lambert, of Catasauqua, preached in the morning. Rev. C. M. Jacobs, of Allentown, and Rev. G. P. Stem, of Siegfried, delivered addresses in the afternoon. Rev. David Scheirer, of Howertown, preached in the evening. Rev. T. H. Krick and Rev. J. J. Schindel conducted the devotional services. Rev. J. D. Schindel, D. D., was present at the three services, but owing to throat trouble, by the advice of his physician, took no part in the services. Rev. O. H. Strunk, of Schuylkill Haven, was present at the three services and made an earnest plea for the liquidation of the debt. The subscriptions and cash collections



REV. J. J. SCHINDEL,
(1899-)



REV. JEREMIAH SCHINDEL,
(1850-1859.)



REV. T. H. KRICK.
(1901-)

amounted to \$550. The building is made of cement blocks, manufactured by Long & Mickley. The Building Committee were Tilghman Helfrich, president; Henry E. Long, architect; Henry E. Fenstermaker, secretary; James W. Eberhard, treasurer; James Marcks and Richard Lazarus.

NAME.

Inasmuch as the original name of the church was South Whitehall Church and was no longer proper, the congregations by a unanimous vote, May 22, 1899, changed the name to St. John's Church of the Reformed and Lutheran congregations of Whitehall Township, Lehigh County, Pa. The church was also for some time known as the Sheldon's Church, but is best known as Mickley's Church.

MINISTERS.

For the Reformed congregation the following have been the pastors:

Rev. J. S. Dubbs, D. D., 1850-1852.

Rev. A. J. G. Dubbs, D. D., 1852-1860.

Rev. J. H. Dubbs, D. D., 1860-1863.

Rev. W. R. Hofford, D. D., May 3, 1863, to January 31, 1901.

Rev. G. P. Stem, assistant to Rev. Hofford, 1900-1901.

Rev. Thomas H. Krick, August 1, 1901—

For the Lutheran congregation:

Rev. Jeremiah Schindel, 1850-1859.

Rev. B. E. Kramlich, 1859-1860.

Rev. W. G. Memmy as supply, 1860-1861.

Rev. F. J. F. Schantz, D. D., 1861-1866.

Rev. Carl Schlenker, supply, 1866-1867.

Rev. J. D. Schindel, June 1, 1867, to June 27, 1908.

Rev. J. J. Schindel, 1899—

The following have been the organists:

F. G. Bernd, 1850-1851.

Jacob Slemmer, 1851-1852.

John S. Faust, 1852-1861.

John Leonard, 1861-1869.

Benjamin Seam, 1870.

Joseph Gackenbach, 1871-1872.

James A. Fatzinger, 1872-1874.

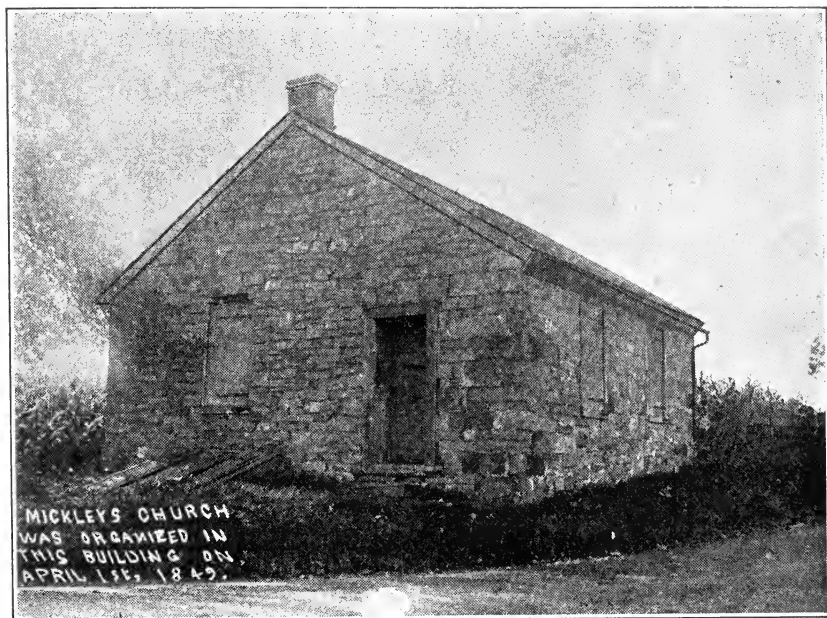
James B. Snyder, 1874-1893.

Alfred J. Benner, 1894-1903.

Alfred J. Held, 1903—

The following have been the superintendents of the Sunday School:

Samuel Miller, Nathaniel Krause, Alfred W. Troxel, William K. Derr, Benjamin Seam, William Stem, James P. Geiner, Edward Haaf, Tilghman G. Helfrich, James J. Kemmerer, William E. Erdell, Franklin Krechel, William E. Newhard, Gustavius Reichard, Charles Heffelfinger, Henry Long, Henry Fenstermaker.



BUTZ'S SCHOOL HOUSE.

Founders and Organizers of Mickley's Church, Whitehall Township.

BY MISS MINNIE F. MICKLEY.

William Penn, in his "Reflections and Maxims," says, "It is one of the fatalist errors of our lives, when we spoil a good cause by ill management, and it is not impossible but we may mean well and in an ill business; but that does not defend it."

It was the example of their forefathers, who fled from the religious persecution in Alsace Lorraine and the Rhine Pfaltz, that the people of Whitehall followed in the building of Egypt Church, and two generations later in the building of this church.

I have copied the names of the sixty-one men and women who contributed. They met at the hotel, November 11, 1848, six months before they met in the schoolhouse for organization, April 1, 1849. Then they prepared to act, and at this meeting the following persons were appointed to prepare a constitution for the government of the church: John Schaadt, Jacob Mickley, Peter Mickley, Peter Miller, David Eberhard, Thomas Butz, George Kemmerer and Charles Troxell. The constitution presented by this committee was adopted, and with few changes is still used by the congregations. The officers were also named at this time. The following Building Committee was appointed: Jacob Mickley, Peter Miller, Peter Mickley and David Eberhard. Most of the work of the foundations and much of the building was done by the members themselves, the Building Committee taking the lead.

The cornerstone was laid on Whitsunday, May 27, 1849, less than two months after they organized in the schoolhouse.

The following list I found in an old desk that belonged to my grandfather, Jacob Mickley:

As we the undersigned have held a meeting on Nov. 11th, 1848 in South Whitehall township, county of Lehigh at the house of Andrew Sheldon for to build a Church in the said township just below the house of Mr. Sheldon on the lands of David Biery, Daniel Rhoads and Joseph Biery,

PETER RHOADS *Pres.*
JACOB SHERRER *Sec.*

- | | |
|-------------------------|-------------------------|
| 1. Peter Roth. | 32. Thilman Scheirer. |
| 2. Jacob Scherer. | 33. Joseph Reichard. |
| 3. Jacob Mickley Jr. | 34. George Kress. |
| 4. David Biery. | 35. Moses Diefenderfer. |
| 5. Jacob Heckenswelder. | 36. Owen Kuntz. |
| 6. David Everhard. | 37. Thomas Geitner. |
| 7. John Schadt. | 38. Jonas Scheirer. |
| 8. Joseph Biery. | 39. J. P. Butz. |
| 9. Reuben Paul. | 40. Peter Hoffman. |
| 10. Charles Troxell. | 41. Stephen Lentz. |
| 11. Andrew Sheldon. | 42. Abraham Worman. |
| 12. H. Patterson. | 43. Tilghman Freiman. |
| 13. Peter Mickley. | 44. Jacob Seipel Jr. |
| 14. George Kemerer. | 45. Stoffel Freyman. |
| 15. Jacob Schriber. | 46. Jonathon Semel. |
| 16. Thomas Butz. | 47. Reuben Schad. |
| 17. John Scheirer. | 48. John Sheatz. |
| 18. David Gross. | 49. Peter Kolb. |
| 19. Conrad Meyer. | 50. Josiah Scherer. |
| 20. Solomon Kemerer. | 51. Benjamin H. Schaad. |
| 21. Jacob Mickley Sr. | 52. Solomon Wenner. |
| 22. M. Rickard. | 53. Owin Bortz. |
| 23. John Shaadt. | 54. Paul Newhard. |
| 24. Heinrich Schaadt. | 55. James Ringer. |
| 25. Jacob Gruber. | 56. Maria Ringer. |
| 26. Daniel Roth. | 57. Henry Schneider. |
| 27. Peter Miller. | 58. Daniel Scnyder. |
| 28. Joseph Miller. | 59. Daniel J. Rhoads. |
| 29. George Seipel. | 60. Solomon D. Heiser. |
| 30. S. Miller, widow. | 61. Jacob Roth. |
| 31. Robert McIntire. | |

Peter Rhoads was president of the meeting held at the hotel of Andrew Sheldon, one of the first elders, and one of the descendants of one of the organizers of Egypt Church. Daniel J. Rhoads was also a descendant of one of the early Whitehall families prominent in the building of the Egypt Church. David Biery and Daniel Roth gave the land for the church and old burying ground.

Jacob Scherer lived in Whitehall. Whether he was a descendant of the Scherers, of Berks County, I do not know.

Jacob Mickley, Sr. and Jr., are descendants of John Jacob Mickley, who is mentioned in the Egypt records in August, 1801, as architect. His grandsons, Jacob and Peter Mickley, were members of the Building Committee of this church.

David and Joseph Biery were the descendants of Joseph Biery, of Berks County, whose son, Henry Biery, was one of the builders of the Egypt Church in 1785.

Nathan Eberhard, one of the deacons, and David Eberhard are descendants of Joseph Eberhard, who was one of the early members of the Great Swamp congregation in Lower Milford, some of the family being members of the Egypt Church.

John Schaadt, an elder and member of the committee who drew up the Church Constitution, was a grandson of one of the early members of the Reformed Church of Egypt, one of the builders of the second church in 1781.

Reuben Paul, elder of the church, is a descendant of John Paul, mentioned as a member of the Egypt Church in 1785.

Thomas Paul was one of the deacons.

Charles Troxell was one of the Troxell family, whose ancestors gave part of the land on which the Egypt Church was built in 1764, and whose ancestor was a child of Peter Troxell, one of whose sons was the first baptism, mentioned in 1734, of the Egypt congregation. He was president of the consistory of the Reformed congregation.

George Kemmerer, trustee and member of the committee that prepared the constitution, and Solomon Kemmerer were the descendants of the Kemmerers, of Salisbury Township, where they were active members of the Salisbury Church. Solomon was one of the first elders of Mickley's Church.

Thomas Butz, great-grandson of Peter Butz, who settled in Butz Dale (Gass), Berks County, where the family were members of the Long Swamp Church, was the first treasurer of this church and a member of the committee that prepared the constitution.

The Ringers were descendants of George Ringer, one of the early settlers of Whitehall, whose ancestor was one of the elders of the Egypt Church.

Maria Ringer was one of the two women, whose names are mentioned as contributors.

Jacob and Reuben Schrieber were descendants of Philip Jacob Schreiber, who was elder and trustee and architect of the Egypt Church in 1801.

Paul Newhard was a descendant of Michael Newhard, who was one of the deacons of the Egypt Church in 1801.

The late Dr. Schindel, in a sketch of the Lutheran congregation of Egypt, says that an effort was made to build a church at Helfrich's Spring, where there was a cemetery in which the Millers and Helfrichs were buried.

Peter Miller, a member of the Building Committee, was a descendant of Catherine Miller, who was buried in the old cemetery. His parents were baptized and confirmed at Egypt. I do not know who S. Miller, widow, was.

The Roths, Ringers, Eberhards, Sherers and Schaadts attended the services which were held in the old grist mill, but later became founders of this church. These people, no doubt, preferred that location, as it was nearer their homes.

Henry and Daniel Schneider were descendants of Stephen Schneider, who settled in Whitehall before 1765, and were, no doubt, related to the John Schneider, whose children were scalped by the Indians in 1763. They were prominent members of the Egypt Church.

Peter Kolb belonged to the Kolb family, who lived near the Jordan, whose ancestors, no doubt, belonged to the Jordan Church.

Tilghman and Christopher Fryman belonged to a Whitehall family. Tilghman Freyman died a few years ago.

The Scheirers are descended from Adam Scheirer, who was a member of the Union Church; John Scheirer being president of the first Church Council of Mickley's Lutheran Church.

David Gross, Jacob Seipel and Jesse Reichard were elected deacons at the first church meeting held in the stone schoolhouse, April 1, 1849.

Peter Hoffman was a descendant of Michael Hoffman, one of the early settlers and an officer of the Egypt Church.

Andrew Scheldon (his son, the late John Sheldon, of Philadelphia, told me) came to Whitehall from Western New York, and he, no doubt, became interested in the building of the church through his wife, Anna Mickley.

Conrad Meyer was of Lower Milford, where his ancestors were mentioned as belonging to the Great Swamp Church.

Jonathan Semmel was a descendant of Martin Semmel, who was a member of the Jordan Church, and was among the early Whitehall families.

On the occasion of the 50th anniversary of the founding of this church, Rev. Dr. J. D. Schindel, in his address, said, "Fifty years ago our fathers and grandfathers met and organized this church. They have all passed away, the work and the church remain. Fifty years from to-day the little children here will be in our places. We who remember the beginnings, not one of us will be here." To-day we meet without the kindly presence of Dr. Schindel, and to those who attend this church, I know it is with a feeling of sadness to all of us that he can not join in the greeting of the Lehigh County Historical Society. As a member of the Historical Society his absence and loss is keenly felt. We know what great interest he would have taken to-day, and while trying to compile this little sketch of the organizers of this church, I miss the knowledge that he could have given me of the people of whom I write, for he was the link between the past and present, a pastor who knew his people, who could mention the names of every member of each family. We all remember his kindly greeting in which he invariably remembered the member of the family who was absent from home or ill. He could have told me so much that I want to know concerning the people of whom I have given so imperfect a sketch. If we could have had a paper

from Dr. Schindel we should have a continuation of that most interesting sketch of the Egypt Church, which is given in the proceedings of the Lehigh County Historical Society. I feel that my paper is a very feeble effort to give you what otherwise should be a more interesting historical article.

These men and women have all passed away. They have left to us a legacy in our places of worship, a worthy desire for something uplifting. When you see a country place and a village church, you feel a confidence in the people of the neighborhood, for church-going people are generally good people. I know that the spire of this church has been an inspiration to many persons, and one who lived about a mile from here could see the spire from her bedroom window. She was a foreigner, who often felt lonely and sometimes forsaken. She said, "When I look across the country and see the church in the distance with its spire pointing heavenward, I feel a consoling influence of good." We all know, when we are away from home, the sight of a church in a rural district seems like a benediction. Let us try to follow in the footsteps of our forefathers.

Notable Events in the Social Life of Allentown in the 18th Century.

BY CHARLES R. ROBERTS.

Perhaps the first noteworthy event in the history of Allentown took place on Sunday, October 9, 1763, the day after the Indian massacres in Whitehall township, when the inhabitants came flocking to the new town in such numbers that the Lutheran minister, Rev. Jacob Joseph Roth, was obliged to stop preaching. Colonel James Burd, commander of the troops stationed at Fort Augusta (now Sunbury), had arrived in town on Friday evening, and in a letter written by him he states that on Saturday the town was crowded with men, women and children flying from the Indians, whom they said were within a few miles of the place, killing all before them and burning the houses. Thereupon he gathered the men of the town together and formed a company of twenty-five men for the defence of the town, but found only four guns in the town, one of which was his own, two out of order, and no ammunition. Colonel Burd was obliged by the Governor's instructions to him to leave Northampton on Sunday, and after his departure George Wolf was chosen Captain and Abraham Rinker, Lieutenant of the company. Captain Wolf was the bearer of a letter sent the next day by Rev. Roth to Governor Hamilton, asking for arms and ammunition.

Accounts of the early social life of Allentown are very meagre, as doubtless, the inhabitants in the first few decades had little time in the struggle for existence for social amenities. The first mention of guests entertained here is in the diary of James Allen, who spent some time at Trout Hall in the first part of November, 1770, with Mr. Lawrence, his brother, William Allen, and James Tilghman, Secretary of the Land office. They were hunting grouse "at Heller's, near the gap of ye mountain," now known as the Wind Gap, but "to their surprise did not get one grouse."

The writer of "A Summer Jaunt in 1773," does not speak very highly of Allentown. The account says that the party arrived at Allentown about nine o'clock and stopped at the sign of the King of Prussia, but that the odors that assailed their nostrils were so unpleasant that they could not remain in it, and, to quote the exact language, "had it not been for the kindness of

Mr. Backhouse [Richard Backhouse, later of Durham Iron Works], who invited the company to take breakfast with him, must have gone without, but we were strangers and he took us in, for which he has our blessing. Allentown is a pretty situation, but it seems to be a poor place."

June 25, 1773, was, no doubt, the occasion of a large gathering here, when the cornerstone of Zion Reformed Church was laid. This was a stone building, the successor of the log church, used jointly by the Reformed and Lutherans. It cost about 500 pounds sterling.

The summer of 1776, Mr. James Allen spent at Trout Hall, and he says, "The country was to me delightful. I, my neighbor, Mr. Benezet, Captain Symes (of the 52nd Foot), a prisoner, together with occasional visits, made the time agreeable enough." Mr. John Benezet, a merchant of Philadelphia, lived in a stone house, still standing in Catasauqua, which he had purchased in 1776 from George Taylor, a signer of the Declaration of Independence. He owned a fine plantation of over 300 acres along the west bank of the Lehigh, and spent his summers here. He sold the property in 1782 to David Deshler, of Allentown, who died there.

During October and November, Mr. Allen remained at Trout Hall, in his own words, "a calm spectator of the Civil War," but occasionally gave great offense to the violent whigs of Northampton by entertaining the regular officers, our prisoners, and was often threatened on that account.

In February, 1777, the town was filled with soldiers, the battalion of militia of this district assembling here, numbering 600 men. They remained two weeks and marched off on the 15th of February.

On September 17, 1777, James Hamilton, former Colonial Governor of the Province and uncle to Mr. Allen, arrived at Trout Hall, where he was sent by resolve of Congress. He was very happy that he was so well situated, and remained here the entire winter.

On November 2, 1777, John Hancock passed through here on his way from York to Boston. He was escorted by a troop of fifteen horsemen.

On November 21, 1777, Mr. Allen wrote in his diary that "Mr. John Adams, who passed through here a week ago, said that independence was now unalterably settled." He adds, "The General Hospital is still here and the Director General, Dr. Shippen, and his assistant, Dr. Bond, my old acquaintance, with my wife's cousin, T. Lawrence, make out a good society, and we endeavor to banish Politics."

On the 26th of December, 1777, Mr. Allen rode to Valley Forge and dined with General Washington at his headquarters,



who was very civil to him. He received permission for Mrs. Lawrence, his wife and children to go to Philadelphia, but not to return. Mrs. Lawrence, with his daughters, Nancy and Peggy, shortly after, went to Philadelphia, and on the 7th of January, 1778, Mr. Allen accompanied his wife and child, with Mrs. Duberry and her daughter, to the British lines about the city. After they had gone into the city, Mr. Allen waited at the lines until his three brothers and Mr. Lawrence came out, and all rode to Clermont and dined together, with Capt. Craig, of the American horse, who was so polite as to meet them on their way down and escort them near the city. Mr. Allen was inexpressibly happy at meeting his brothers, whom he had not seen since December 1, 1776, and wrote that he never passed a happier day, nor was more unhappy, than when they left him to return in the evening. He spent the night at Mrs. Lawrence's, and arrived here at Trout Hall "the day but one after."

On the 13th of February, 1778, Mr. Allen left Trout Hall for the last time, and went to Philadelphia with his sister, Mrs. John Penn. He wrote, February 27, 1778, "Here I feel an ease, security and freedom of speech, that has long been denied me; while on the other hand, I find my finances inadequate to the expenses of living in my usual style; and should prefer my old situation at Trout Hall, with security for my person and property." He died in September, of this year, 1778.

On January 2, 1779, a troop of Pulaski's cavalry passed through here on the way to Lebanon for winter quarters.

Mrs. Washington or Lady Washington, as she is called in the *Moravian Diary*, passed through here, with her escort, on June 16, 1779, when she left Bethlehem on her way to Virginia.

On October 6, 1780, Joseph Reed, President of the Supreme Executive Council; John Bayard, Speaker of the Assembly, and David Rittenhouse, State Treasurer, escorted by twenty Bucks County militia, on horseback, passed through here on the way to Reading.

After considerable research in the Congressional Library and elsewhere, I am now able to state that General George Washington passed through Allentown on July 25, 1782. An entry in Freeman's Journal, dated July 31, 1782, reads, "On Wednesday last his excellency General Washington left this city (Philadelphia) in order to join the main army on the banks of the Hudson."

From an entry in his expense account (the book is to be seen in the Congressional Library), it appears that his stopping place for the night of the 24th was at Pottsgrove (now Pottstown), thirty-six miles northwest of Philadelphia.

His next stop was Bethlehem, to reach which place he must have passed through Allentown. The *Moravian Diary* says on July 25, 1782, that General Washington arrived quite unexpect-

edly, accompanied by two aides and no escort. These aides were Col. Trumbull and Major Walker. On the 27th he arrived at Newburg.

It was about this time that a little incident took place that is worthy of mention. The wives of two citizens of Allentown, who were sisters, frequently went horseback riding together. Tradition has not handed down what habit they wore, only that they wore velvet shoes, and that a bystander noticing this, exclaimed, "Velveta shoe! Ma maint sie hetten fransela genug."

It might interest the ladies to hear what the names and prices of dress goods were in those days. In May, 1774, Aquila Tool (who, by the way, was a man, and not a woman), bought at Allentown, $\frac{1}{2}$ yd. of lawn, 5s.; $\frac{1}{4}$ yd. lawn, 3s.; tape, 4d.; sundries for his maid, 5s. 8d.; total, £0. 14s. od.

John Lehr bought a black cravat for £0. 4s. 8d.

Elizabeth Reitz bought an apron pattern for £0. 9s. 6d.; $\frac{1}{4}$ yd. lawn, 3s. od.; $2\frac{1}{2}$ yds. tape, 4d.; thread, 2d.; 1 paper pins, 1od.; bobbins, 6d.; 1 leghorn hat, £0. 4s. 6d.; needles, 2d.; total, £0. 19s. od.

Non so preties lace sold at 2d. per yard; turkey stripe at 6s.; shalloon at 2s. 9d.; cambric at 6s.; silk ribbon, 1s.; fustian, 2s. 8d.; buckram, 2s.; a black silk handkerchief at 6s.; calico at 4s.; swanskin at 4s.; blue ferreting at 4d.; plush at 11s.; brown holland at 2s.; a silk Romall at 5s. 6d.; a thimble, 2d.; blue damask, 4s. 4d.; ratinet, 3s. 9d. a yard; a Barcelona handkerchief, 6s.; Irish linen, 4s., and nankeen, 3s. per yard.

The Emaus Moravian Congregation.

(Translated and compiled from original sources.)

BY REV. ALLEN E. ABEL.

An early historian of the Emmaus Moravian congregation says: "It is a characteristic of true love to cordially share that which one possesses. If one has found a great treasure and carries in his heart at the same time a true love to his own loved ones and fellowmen, he will not only reveal this treasure, but also share it with them." This represents the Moravian Church, in the eighteenth century in the American Colonies, as longing to impart the treasure of the Gospel of Christ, in the forgiveness of sins to all men who were without the knowledge of salvation, or who did not have the means of grace.

The early settlers of this part of Lehigh County were as yet poorly or not at all supplied with spiritual guides when the Moravian brethren settled on the banks of the Lehigh, at Bethlehem, and began active missionary operations among neglected whites and heathen Indians.

Among the settlers of this section who had a more distinct part in the organizing of this congregation, sometimes called "the Fathers of Emmaus," were Sebastian Knauss and Jacob Ehrnhardt. As their experiences can almost be considered one with the congregation, we will briefly note that the former was a native of Wetteravia, and brought up in the Reformed Confession. Coming to America in 1723, and while learning his trade at the home of pious Henry Antes, he also began to profit spiritually, in so far as to question whether all was well with him.

With his wife, visiting Bethlehem in 1742, he was stirred anew and the work of the Holy Spirit became fruitful in his finding his Saviour. He became a member of the Moravian Church long before the organization of the Emmaus Moravian congregation.

So, also, Jacob Ehrnhardt, the co-worker of Knauss in the work, a native of Worms and brought up in the Lutheran faith, came to this country in the fall of 1739. His spiritual experience was that of a blind man groping in the dark. He searched within himself and without, heard now this preacher and now that one; he prayed, sought to leave the evil and do the good, but all was not sufficient to quiet the unrest of his heart.

This man confesses that he often prayed God that He would lead him to His people or to those who could show him the way to salvation.

In 1742 he got to hear of the Moravian brethren, and was soon convinced that they were the people of God. He invited them to visit him, and upon this, after a fortnight, several, among them David Nitschman, held a song service in his house (we presume in the neighborhood of Emmaus) and related many things that the Saviour, through his life, work, and sacrifice, had done. This visit was a lasting blessing to him and his family and he felt blessed whenever these visits were repeated. These souls, thus called and prepared, were to be the instruments in God's hands for the founding of this congregation.

Through the fishers sent to seek and to catch souls, as the historian of that day puts it, these souls were rescued out of their need and perplexity and were shown the treasure in Jesus Christ. Among the first fishers or apostles in the township of Salisbury are counted the brethren, Gottlieb Betzold and Leonard Schnell.

Especially was the latter an instrument in God's hand to lead many souls into the freedom of the grace of God. In the fall of 1741 did God especially bless the mission in Pennsylvania in the person of Count Zinzendorf, who made known his willingness to preach the good word of life to all hungry souls wherever it was desired. Immediately the brethren, Jacob Ehrnhardt and Sebastian Knauss, united in a request to Zinzendorf, to preach in the house of the former. This request was complied with and the Count soon thereafter preached in Ehrnhardt's house to a large company, but very briefly, on the words, "Straight is the gate and narrow is the way which leadeth unto life and few there be that find it," Matt. 7: 14.

Not long after the three brethren, Sebastian Knauss, Jacob Ehrnhardt and Andrew Schaus, petitioned Zinzendorf that the church at Bethlehem might take them under their spiritual oversight and that through the brethren the word of the Gospel might be preached unto them. The request was granted on the condition that everything should be instituted according to Lutheran usage. This was agreeable to them and they accepted the stipulation with gratitude. Some time in the fall of 1742, a log church was begun. The land, about 100 acres, for a church and cemetery was donated by Jacob Ehrnhardt and others, and as soon as the same was completed the brethren from Bethlehem supplied them with preachers. Of these Leonard Schnell preached the most frequently, with blessing to many of all sects and religious creeds, administering the sacraments according to the Lutheran usage, although Reformed and others participated. This church building was removed to another site in the rear of the present Moravian chapel in 1749. Thus were the people

of this settlement of Salisbury or Maguntschi (in Indian "the feeding place of the bears"), cared for in spiritual things until the year 1746, when they became solicitous for the spiritual welfare of their children, in order that these might also be trained in the knowledge and love of God. For this reason a schoolhouse was begun in 1746, and an aged brother from Moravia, Christopher Demuth by name, occupied the house till the next fall.

In September of that year a beginning was made with a so-called boarding school, the care of the children being given into the hands of Christopher Heynes, John Muenster, Anton Wagner, and their wives, who fulfilled their office with such faithfulness and energy that no change was made for three or four years. The historian relates that many in the school were judged ripe for reception into the church through baptism, while others the dear Lord took to himself. The institution was enlarged in 1750, when the school at Oley (near Reading) was transferred and united with the one at Salisbury. The two single brethren, Schwartz and Adam von Erd, accompanied the children from Oley. Some other single brethren, namely, Peter Braun, Marc Ralfs and Heppner Schon, were sent as their assistants. During this year the families of the Oerters, Horns and Christopher Franckens, were added to the working force of the institution.

These children, some of them of well-to-do Philadelphia families, "with an allowance of meat twice a week" (!) were abundantly cared for, spiritually and temporarily. The routine of the institution included morning and evening devotions, regular hours of study and recreation, also their lovefeasts in their season. On Sundays a brother held service in the church, which the children attended. This school was successfully carried on under the care and guidance of these brethren and sisters from 1750 to 1753, when in August the institution was removed on account of the fears of an outbreak of the Indians, for greater safety, to Bethlehem. The first interments on the Old Moravian Cemetery near the school and church building were two children of the school, George and Elizabeth Moz. In like manner as the year 1747 was characterized as a year of blessing for the children through the founding of the institution of the boarding school, so also it was propitious as a year of grace and blessing for the parents and adults. For many of those, who had shown themselves receptive to the work of the spirit and the guiding hand of the church at Bethlehem, not only held faithfully to the church services and the teachings of the cross of Christ, but also gave frequent intimations that they were willing to stand in closer relationship.

So it appeared to the bishops and elders of Bethlehem, time to gather this ripe grain into a sheaf, and they accordingly resolved to gather these souls into a congregation and to provide them with

the needful spiritual workers and oversight. For this purpose the adherents in Salzburg were called together in a lovefeast on July 23, 1747, at which the subject of organization was discussed with them, and it was definitely determined upon, that the following Sabbath should be the day for the completion of the organization.

Accordingly, on the next Sunday, July 30, 1747, there gathered in Bethlehem all the chosen ones, some living in Salzburg and some in Saucon, all being present but those prevented by sickness. They all attended morning service, Brother John Frederick Kammerhof presiding, basing his sermon on the daily text: "They shake the head at Him," citing these lines which the historian quotes:—

"Gottes Leiden und blutige Mueh,
Reimt sich nicht mit Philosophie."

After the sermon an enjoyable lovefeast took place in the chapel, during which different matters pertaining to the outward and inner arrangements of the organization were discussed. They were then introduced to the brethren and sisters who should be their leaders. Thus Brother Anton and Sister Elizabeth Wagner were to be their elder and elderess; John Munster and his wife, Rosina, deacon and deaconess, and Brother Christopher Heyne and his wife, Maria, were to be superintendents over the boarding school children. At 6 o'clock the whole congregation assembled, and the little band from Salzburg were set in the midst, the congregation encircling them while among others, this hymn was sung:

"Die unumschraenkete Hand des Herrn
Besorgt sie all in der Naeh und Fern;
Und zuweilen sammelt Er sich auch Haufen,
Die Er mit seinem Geist pflegt zu taufen.
Zu einem Leibe.

"Das werden Gemeinen des Herrn genennt
Worin das Feuer des Herren brennt:
Unser Gotteslaemmlein wohnt in der Mitten;
Gnade und Wahrheit fuellt solche Huetten
Und Fried und Freud."

After they had thus sung, Spangenberg spoke on the daily word: "For a pattern to them which should hereafter believe on Him," 1 Tim. 1: 16. Following the address the newly chosen brethren and sisters were ordained for the work in Salzburg by the laying on of hands by Bishops Spangenberg and Cammerhoff. Finally, Brother Sebastian and Sister Anna Knauss and Brother Jacob Ehrnhardt and Sister Barbara Ehrnhardt were set apart by the laying on of hands to the office of church wardens.

This act of organization was concluded with the celebration of the Holy Communion, administered to the following ten

members of the newly received Salzburg congregation by Rev. Cammerhoff: Sebastian Knauss, Anna Knauss, Jacob Ehrnhardt, Barbara Ehrnhardt, Samuel Eberhardt Kopp, Anna Kopp, Conrad Wezel, Philip Kratzer, Jacob Herrmann, Heinrich Guth.

The remaining charter members who were enrolled at the organization were: Joseph Graff, Susanna Graff, Peter Graff, Margareta Graff, Johannes Knauss, Maria C. Knauss, Jacob Loscher and wife, Johannes Koehler, Eva M. Koehler, Martin Bamberger, Elizabeth Bamberger, Johannes Landes and wife, Jacob Barstler, Catherine Albrecht, George Hartmann, Christina Hartmann, Tobias Weber, Margareta Weber, Peter Hoffmann and wife, Rudy Oberly and wife, Frederick Rauschenberger, Maria Rauschenberger, Catherine Guthin, Rosina Pffingstag, Rosina Mosz, Mrs. Philip Kratzer, Gertrude Cugin, Catherine Wezel.

Of the forty-four charter members of the congregation the following thirteen are recorded in the church register as having been buried on the old cemetery: Conrad Wezel, Anna C. Kopp, Samuel Kopp, Jacob Ehrnhardt, Rosa Mosz, Johannes Knauss, Catherine Wezel, Sebastian Knauss, Barbara Ehrnhardt, Maria Rauschenberger, Frederick Rauschenberger, Johann Philipp Kratzer, Anna Catherine Knauss. Anton Wagner, the first pastor in 1747 to 1750, and again in 1763 to 1766, as also Andreas Langgaard, pastor in 1773 to 1777, lie buried on the old "God's acre."

The total number of communicants, that at the beginning constituted the congregation at Salzburg, was forty-four persons. Another section visited by the brethren from Bethlehem was "Allemangel," so called on account of the poor returns from the soil, now Lynn township, where a work of grace, however, was carried on, and from time to time, believers from there were added to the church. These, as far as the serving of the Sacraments was concerned, were held as a filial of the newly organized work in Salzburg. A united communion was celebrated for the first time, July 23, 1749, and this relation continued with the Allemangel work until October 2, 1751, when the last communion was held.

The desire to have a strictly Christian communion, apart from the sinful influences of the world, is not entirely unknown among Christians, even to-day. That persons belonging to the Brethren's Church, or any particular branch thereof, may have for themselves and families living either in towns or on their plantations a Cure Animarum, and preservation from dangerous and hurtful worldly connections and their consequences, which care and preservation and other spiritual assistance they too well recognize, cannot be had in their present places of abode, living either mixed with other people of different sentiments and practises, or on plantations too remote from our churches and congregation houses, was the object of the church authorities, when on May 5,

1758, a congregation village (Gemein-Ort) closed to all but the members of the Salzburg Church was formed. Most laudatory and exemplary were the town regulations, some of which I take the liberty of citing here, namely:

"16. It necessarily follows that no one can have leave to reside in this village, but those who belong to the Brethren's Church, and such who earnestly desire to live a peaceful and quiet life in all godliness and honesty, whereby they for themselves and their own hearts may have benefit; mutually build up each other; have the word of God richly dwelling among them; train up their children for our Saviour; preserve their sons and daughters for Him; become a blessing and advantage to the province; a pleasure to the magistrates and an honor to our Saviour.

"A second reason for the building of this village is that its inhabitants in the emergencies and troubles of war (as has been the case since the year 1755) may be in a condition mutually to assist each other, as well as generally to render the difficulties incident to human life more supportable.

"17. Nothing shall be taught or preached in Emmaus but what is conformable to the Gospel of Christ. Has any one an opinion, peculiar to himself, such a person may be indulged therein, provided he seek not to propogate it.

"23. No dancing matches, tipping in taverns (except for the necessary entertainment of strangers and travelers), beer tapings, feasting at weddings, christenings, or burials, common sports and pastimes, gaming with cards, dice, etc. (nor the playing of the children in the streets), shall be so much as heard of among the inhabitants. They whose inclination is that way bent, cannot live in Emmaus.

"34. All fraud and overreaching of one's neighbor; likewise any premeditated mischief done to the wood, fences, fields, fruit trees, etc., belonging to the owner of the soil or any other, shall be deemed infamous; as generally all other gross heathenish sins, to wit: gluttony and drunkenness, cursing and swearing, lying and cheating, pilfering and stealing, quarreling and fighting, shall not be heard of in Emmaus; he that is guilty of such cannot be suffered to continue here."

The town regulations were subscribed by Sebastian Knauss, Andrew Giering, Bernhard Wunsch and Matthias Wesner.

The village was laid out by a survey in December of the year 1758. Two houses were built in 1759. Not until 1761 did the village, however, receive its new Moravian name, when at a lovefeast on April 3rd, conducted by Bishop Spangenberg, it was announced that the place hitherto called Maguntschi and Salzburg was now to be called by the Scriptural name of Emmaus. He read on this occasion an original hymn beginning:

"Als Jesus auferstanden war,
Reist von Jerusalem ein Paar."

The years 1775-1778 were hard years for the people of Emmaus, on account of their conscientious scruples against oaths. Thus, for example, on April 4, 1778, twelve members of the Emmaus congregation were imprisoned at Easton and kept on bread and water until the 29th, because they refused to take the oath of allegiance; in September thirteen others repeated the experience. Among them was Francis Boehler, their minister.

In 1766 the third church was built, a few rods east of the present structure, which was erected in the year 1834, while the Sunday School chapel was built in 1876, to which an addition was made in 1906. With the increasing of the population of the country it became increasingly difficult during the years 1833-35 to debar non-Moravians from the village, but it was some years before the town was formally thrown open to settlers.

While the old church edifices have crumbled before the mouldering hand of time and none of the original homes of the founders of Emmaus are standing, we are thankful that that spiritual building, the church of the living God, for which they prayed and labored, has been handed down to us as a precious inheritance, the candle of the Lord, in the hearts and hands of their children's children, who, as a large posterity to this day, cherish the works of the worthy founders of the Emmaus congregation.

Pennsylvania Germans in Public Life During the Colonial Period.

BY CHARLES R. ROBERTS.

A sentence in a recent magazine article that may be said to have inspired this paper, ran as follows: "The English were leaders and the Germans were followers in the early days."

While we must admit that, in the main, this statement is true, yet there are many examples of men of German blood who were leaders and men of prominence in Colonial times. The English certainly were in control of affairs, through the Proprietary party. But the advent of thousands of Germans, who, influenced by Sauer's paper, published in Germantown, affiliated politically with the Quakers, in opposition to the Proprietary party, brought into prominence a number of German citizens.

This alliance enabled the Friends to hold a controlling voice in the affairs, not only of this county, as a part of old Northampton, but in the province, being for years the ruling power in the Assembly.

Samuel Wharton, a prominent writer of that time, whose prejudices were evidently on the side of the Proprietary party, proposed that the children of the Germans should be obliged to learn in the English tongue, and that, while this was being accomplished, the Government should suspend their right of voting for members of the Assembly; and that, the sooner to incline them to become English, they should be compelled to make all bonds and other legal writings, in the English, and that no newspaper or almanac, in German, be allowed circulated among them, unless accompanied by its English translation.

However, the conditions under which a German, or any other person, for that matter, was permitted to vote, appear to me to have been so stringent, as to exclude a large number from the right of voting. An act regulating the election of members of the Assembly passed in 1705, provided "that no Inhabitant of this Province shall have the Right of electing, or being elected, unless he or they be natural born Subjects of England, or be naturalized in England, or in this Government, and unless such Person or Persons be of the age of twenty-one years, or upwards,

and be a Freeholder or Freeholders in this Province, and have Fifty Acres of Land or more well seated, and Twelve Acres thereof or more cleared and improved, or be otherwise worth Fifty Pounds, lawful Money of this Province, clear Estate, and have been resident therein for the Space of Two Years before such Election.”

The formation of Northampton County out of Bucks in 1752 was a political plan, originated by the Proprietary party, who hoped, by setting off the Germans in the new county, and thus depriving the Quakers of their support, to restore the control of old Bucks to the Government party. This, which may be said to have been the first political scheme in which our ancestors in this locality were interested, apparently did not at once succeed, as at the first election in Northampton County, held at Easton on October 1, 1752, William Craig was chosen Sheriff; Robert Gregg, Benjamin Shoemaker and Peter Trexler, County Commissioners, and James Burnside for Member of Assembly. Burnside was a Moravian, who resided near Bethlehem, and a native of Ireland. He was the Quaker candidate, and defeated his opponent, William Parsons, the founder of Easton, by upwards of 300 majority. The election was carried on with great heat and acrimony, each party accusing the other of fraud and foul play, and the candidates themselves—particularly Parsons—showing great excitement and anger. Parsons defeated Burnside in 1753, but in 1754, Burnside was again elected. He died in 1755, and was buried at Bethlehem.

In 1755, William Edmonds, also a Moravian, was elected by 621 votes to represent Northampton in the Assembly. He was again a candidate in 1756, but the Proprietary party elected William Allen, the founder of Allentown, who resided in Philadelphia, and had then a hunting lodge near the banks of the Jordan Creek, the site of which is now within the limits of this city. Residence in a county was not then a requisite for election to office, and Allen was chosen member for Cumberland County on the same day.

The following extract from a letter written by Rev. William Smith, later Provost of the University of Pennsylvania, addressed to Mr. Vernon, at Easton, dated October 15, 1756, shows the situation at that time. He says: “Mr. Vernon. It gave us all great Pleasure to find you return Mr. Allen as your Representative, but as he was engaged before for Cumberland he was obliged in Honour to stand for that county. I suppose Edmonds will endeavor with all his might to get in, but I hope the County will never disgrace itself by putting in any Moravian whose principle for ought we know may be Popish. They are against Defence and you know even refused to sell Powder to Protestants tho’ it is said they furnished the Indians with it. How true these Things are you know best, but it would be a Shame to send down

a Moravian at such a dangerous Time. You should chuse some Man of Weight who can serve you with the Government when you want any Thing in Philadelphia. We have therefore thot that no Person would be so fit as Mr. Plumsted. He is known in your County, has Lands in it, and is a very honest Man and can be of great use to the County. I hope you will support him with all your Interest, and get all your ffrds to join you. It happens luckily that Mr. Plumsted sets out to-morrow on Business for Cedar-Creek and will be at Easton. For Gods-Sake stir yourselves for without we get Men in the Assembly who will defend the Cöuntry we shall soon be ruined."

Plumsted was elected over Edmonds in a hot contest, but his election was contested by Daniel Brown, John Jones and Samuel Mechlin, on the ground "that one of the inspectors, notwithstanding his oath, destroyed several of the tickets which were in favor of William Edmonds, and were delivered to said inspector, and that one person was seen to deliver tickets repeatedly to the inspector, and thirdly, that a great number of tickets were folded up together, some, one in another, and some two in one, which were received by the inspectors as one ticket, &c.," and Plumsted never was seated, for, nearly a year after, the Assembly decided against him.

William Allen, in writing to a friend in England, in a letter dated at Philadelphia, November 5, 1756, which, I believe, has never appeared in print, throws light on the subject. He says in part: "Reverend Sir: I have been sollicitated for some years past to serve in the Back Country for an Assemblyman, but have declined it, imagining that I could not, among such a perverse people, be able to render my country service. However, this year, as I conceived our all was at stake, and that, as the Quakers had promised to give up their seats, there might be a probability of doing good, I gave the people of Cumberland county (the inhabitants of which are composed chiefly of Presbyterians) a conditional promise, to serve them, that is, that in case good men were returned or even a small number of them in the other counties, I would no longer decline acting, if I was chosen. Upon this, I was, by the unanimous vote of the county, not one freeholder dissenting, chosen one of their Representatives. All our elections being on the same day, I was without my knowledge, privily or procurement, chosen also for the County of Northampton. I was, when I perceived how the election had gone in other countys, at first of the mind not to serve for either, being assured that, with men of such bad disposition I could not be able to bring about anything that would be truly useful to the colony. However, at the earnest sollocitation of many good men, I was, at length, prevailed on to go into the house and made my election for the county of Cumberland: upon which the people of Northampton chose Mr. Plumstead, late Mayor of this city, a gentleman

zealous for the defense of his country, (who thereby had rendered himself obnoxious to the Quakers;) the vote for Plumstead being 463, and his antagonist, one Edmonds, a Moravian, having only 255, and two thirds of these unnaturalized Moravians and other Germans, who have no right to vote by our laws: yet, I say, our honest Assembly refused to admit Mr. Plumstead, though duly returned by the Sherrif, under pretense that there was a petition to them on account of an undue election, though this petition was signed only by three Moravians, and have hitherto kept him out of his seat, and, I presume, will continue to do so."

The next member of the Assembly from Northampton County was Ludwig Bitting, who was elected in 1758 and re-elected in 1759 and 1760. He was a resident of Upper Milford Township, and probably owed a great deal of his prominence to the fact that he was a son-in-law of Rev. John Philip Boehm, the pioneer Reformed preacher. In 1744, he settled on Hosensack Hill, in the present Lower Milford Township, Lehigh County.

Following him came John Moore, in 1761 and 1762. Then came John Tool, of Upper Saucon, in 1763. As early as 1737 he settled on a tract of 370 acres at the foot of the Lehigh Mountains, at the place now called Wittman's. His successor was George Taylor, who served from 1764 to 1769. He was followed by William Edmonds for the second time, serving from 1770 to 1774. Then a German came to the front in the person of Peter Kachlein in 1775, which year closes the Colonial period.

In looking over the names of the Justices of Northampton County under the Proprietary and Colonial Government from 1752 to 1775, we find that one-third were of German blood. That these men were of such character and ability as to be appointed to the office of Justice, marks them as leaders in their several communities. There appears to have been no law regulating the number of Justices in a county, but every section had its Justice, who, at the time when court was held, journeyed to Easton, where no less a number than three were empowered to hold the several courts. The courts of Northampton County were held in the different taverns at Easton, until the completion of the courthouse in 1766. In speaking of them a certain writer says: "Their sessions were extremely ceremonious and imposing. At the present day, no official, however exalted, would think of assuming such awful dignity as was then habitual with the Justices of the courts of Northampton County. On their passage to the place of holding court—preceded and followed by constables with badges and staves of office—these provincial Justices, in their severe gravity and cocked hats, were fearful and wonderful personages to behold. But when they mounted the bench, and the court officers commanded silence, *then* was the hour of their triumph; for the loyal courtiers of King George, as he sat upon his own throne at Windsor Castle, scarcely regarded their

sovereign with more awe and adoration, than the townspeople, and the litigants gave to those worshipful wearers of the county ermine, as they sat in solemn session, in the tavern court-room at Easton."

Be that as it may, let us turn our attention to those Justices who were of German blood, more particularly those who resided in the townships which now constitute our present Lehigh County. In 1752, appear the names of Lewis Klotz and Conrad Hess. Klotz was a resident of Macungie Township, whom we have mentioned in a previous paper. He was also a County Commissioner in 1754. In 1753, appears the name of Peter Trexler. He was one of the first County Commissioners in 1752, as we have mentioned. In 1753, he was appointed by the Council one of the Commissioners to lay out a road from Easton to Reading. He was also one of the six trustees of the school erected at Easton in 1755 by subscriptions from the locality and from a society formed in England, whose purpose was to promote the instruction of poor Germans in Pennsylvania, to which even the King, George the Second, had given £1000. Trexler was a man of great influence among the Germans of the county, and later, in the French and Indian War, commanded a company that was called into service by Benjamin Franklin.

George Rex, of Heidelberg Township, was appointed one of the Justices of Northampton County in 1757. He was the largest individual landowner in Heidelberg Township, owning 415 acres in 1764. He died in 1773. He was one of the most prominent men of the northern end of the county in Colonial times, and that he had considerable influence is proven by the fact that with Peter Trexler, he recommended that a fort be built on the other side of Drucker's mill, on the Blue Mountains, stating that there was a good spring there, and an eminence which commanded on all its sides a large extent of land.

In 1761, appear the names of Jacob Arndt and Henry Geiger. Arndt lived near Easton, but Geiger was a resident of Heidelberg Township. He was commissioned an Ensign in the Second Penna. Regiment, First Battalion, commanded by Lieut. Colonel Conrad Weiser, on December 20, 1755, and is recorded as a good officer. On the 20th of November, 1756, he was stationed at Teets, with eight men, as the records show. Teed's blockhouse was near Wind Gap and was an important point. Some superior officer wrote the query concerning this post, "If the detachment at Teet's can defend itself." No doubt it could, under this gallant officer. Geiger was commissioned Lieutenant on December 21, 1757, in Capt. Edward Ward's company, stationed west of the Susquehanna River. On February 5, 1758, he was in command of twelve men at a blockhouse situated between Forts Allen and Everett, twenty miles from Fort Allen and ten miles from Fort Everett, and was furnished by his commissary, Jacob Levan, Esq.,

with four months' provisions. Geiger was probably for many years one of the most important figures in the upper end of the county, and subsequently became a Colonel in the Revolutionary War.

In 1764, Christopher Waggoner, of Lower Saucon, became a Justice. In 1766, appears the name of Henry Kooker, or Kochen. He was a resident of Upper Saucon, where he was taxed in 1768 for fifty acres of land. He built a grist and saw mill on the site of Dillinger's mill. The name would indicate that he was of Holland Dutch origin.

Other German names which appear in 1774 in the list of Justices are Peter Kachlein, Jacob and Isaac Lerch, John Wetzel and Felix Lynn. Still other names of Germans who attained to office might increase the number of those whom we are trying to save from oblivion, among them Christian Rinker, County Commissioner in 1753, John Rinker, Sheriff in 1756 and 1758, and Jacob Rex, County Commissioner in 1758.

Comparative Calculations and Remarks on Internal Improvements by Roads, Canals and River Navigation; Illustrative of the Advantages to be Derived from the Improvement of the River Lehigh.

[You are, no doubt, aware that our Secretary, Mr. Roberts, is untiring in his search for something new; probably, I should say old, or better still new old, which he thinks will be of interest to the society. Sometime ago, in Philadelphia, he found a pamphlet of this character, and on the plea that he reads most of the papers at Historical Society meetings, and that he wants to give others a chance, he asked me to read the pamphlet. The pamphlet is entitled "Comparative Calculations and Remarks on Internal Improvements by Roads, Canals, and River Navigation; Illustrative of the Advantages to be Derived from the Improvement of the River Lehigh," and it was printed by William Brown in Philadelphia in 1821. The facts which led to the issuing of this pamphlet, I think, were about like this: Coal had been discovered in the mountains near Mauch Chunk. Certain far-seeing men perceived its value, provided a market could be supplied to buy it. The coal was in the mountains in the wilderness, and the market was Philadelphia, distant 80 miles by land and 120 by water. The means of communication—the Delaware and Lehigh Rivers or overland. The Lehigh River was not naturally navigable to boats of sufficient size to transport coal profitably. To get the coal to market was the problem, and the answer was, to improve the Lehigh. To this end an act of the legislature was procured in 1818 "to improve the navigation of the River Lehigh," and coal properties were leased. The next step was to get money. This was done by a "campaign of education" carried on by means of pamphlets. The result was the formation of two companies—The Lehigh Navigation Company, in August of 1818, and The Lehigh Coal Company, in October of the same year.

By reason of more extensive improvement being necessary and various haps and mishaps, the capital of these companies was exhausted and "to raise the wind" the companies agreed to amalgamate under certain conditions; *consolidate* is the favorite word now, I think.

A portion of the necessary capital having been raised, 365 tons of coal was sent to Philadelphia, overstocking the market.

A further increase of capital was required, and to meet the necessity the proposed consolidation of the two companies was effected under the name of the Lehigh Coal and Navigation Company in May, 1821, and stock subscriptions were solicited. To sell the stock, I have no doubt that the managers again resorted to the pamphlet as a means of publicity, and by the coincidence of the date of the pamphlet and that of the company's necessity, I suppose the one before us was published to aid in the work. It is interesting in many respects, particularly so in the side lights it throws on the natural and business conditions in this part of the State in 1821. It also shows us that there is nothing new under the sun, for the methods of the promoter of 1821 are the same as those of the promoter of to-day, save in the matter of headlines, gorgeous typography, illustrations and red ink. Permit me to read the pamphlet, from all of which I suppose you feel that investment in the "improvement of the River Lehigh" would be desirable.

Time has shown most convincingly that the unknown writer of this pamphlet was sound in his argument and his proposition has been proved.—RALPH R. METZGER.]

COMPARATIVE CALCULATIONS, &c.

At a time of general difficulty, when the mind is bent on the subject of political economy, the following calculations and remarks, tending to shew one source from which prosperity may be expected to arise, may not be unacceptable to the public.

As the correctness of the subjoined table, and the subsequent remarks and conclusions drawn from it, depend on the correctness of the data upon which the calculations are made, they are here given, that every one may have the opportunity of examining and judging for himself.

LAND CARRIAGE.

Feed for a team of four horses daily, (and hauling one and a half ton out and home ten miles) - - - -	\$o 8o
Daily wear and tear of the waggon and harness, - -	o 2o
Loss of horses 10 per cent. and interest of capital, - -	o 18
Shoeing horses, - - - - -	o 16
Wages of carter, per day, - - - - -	o 91
Total cost to haul one and a half ton ten miles, out and back, - - - - -	\$2 25

Which is \$1 5o a ton per day's work, or *fifteen cents* a ton per mile.

The expense on a canal and tow-path, according to Robert Fulton's account, in his letter to Gouverneur Morris, of 22d February, 1814, as representing the experience of Europe, is *one cent* a ton per mile.

The *common* lock is usually eighty feet long, and about seventeen feet wide, the width being restricted by the difficulty of constructing and hanging larger gates, so as to be safe and permanent; and by the length of time it would require to fill locks of larger dimensions, through the puddle gates, which must necessarily be small from being made either in the large gates, or in sluices through the sides of the lock. The maximum tonnage in such a lock would be about thirty tons, and the time of passing it ten minutes; whereas the *Lehigh* lock can be made of any length or width, without weakening the work, or sensibly increasing the time of passing, which will occupy from one and a half to three minutes, if the lock were 130 feet long and 25 feet wide, which would be large enough to admit a steam boat and a tow boat, of one hundred tons burthen, at once.

Rivers with slack water navigation and common locks, five hands to a boat of thirty tons burthen, make a trip 100 miles, and return (including three days in passing and repassing 108 locks) in ten days, is fifty days, at one dollar a day, is	\$50 00
Boat hire, or wear and tear per day, one dollar; and for ten days	10 00
Costing two dollars a ton, or <i>seven cents</i> a bushel for the thirty tons, or <i>two cents</i> per ton a mile,	<u>\$60 00</u>
Rivers with slack water navigation, and Lehigh locks and steam boats, five hands to steam and tow boat, at one dollar a day each, is	
	\$5 00
Fuel, twenty-five bushels coal daily, at six cents,	1 50
Interest, and wear and tear of boats daily,	<u>5 50</u>
Daily cost,	<u>\$12 00</u>

The boats will make a trip from Mauch Chunk to Philadelphia and back (120 miles) in five days, including eight hours in passing and repassing the locks. Five days, at a cost of twelve dollars a day, is sixty dollars, for a boat of one hundred tons of produce, is fifty cents a ton for 120 miles, being a *half cent* a mile per ton.

Lehigh river improved with a descending navigation only, from Mauch Chunk to Philadelphia. This navigation takes eleven locks and dams, and the remainder of the work, will be small wing dams and open sluices, of which about three-fourths are done.

Four hands to a set of arks, in length 80 or 90 feet, and width 18 feet, and sinking 18 inches, will carry 50 tons of coal, and make a trip in (average) 10 days. Hence 4 hands, 10 days, at one dollar per day, is 40 dollars, equal per ton, - - - - - \$0 80 and per bu. \$0 3

A TABLE,

Representing the cost of transporting A TON of produce, &c. from different parts of the State of Pennsylvania to Philadelphia, and returning, by Land, by Locking Rivers with common Locks, by Canal and Tow Path, by Rivers improved with Lehigh Locks for Steam Boats, and a downward navigation of the River Lehigh, exclusive of Tolls.

From Philadelphia to the following places, and back to Philadelphia.	DISTANCE				Land Carriage 15 cts. per mile	By River and Common Lock 2 Cents	By Canal and Tow Path, 1 Cent	Lehigh Lock & Steam Boat, half a Cent	River Lehigh and descend- ing Navigation 1 1-4th cents
	By Schuyl-kill and Middletown		By Lehigh						
	Land	Water	Land	Water					
	MILES		ES.	\$	\$	Cts.	Cts.	\$	Cts.
Easton, - - - - -	—	—	60	75	9	1.20	75	37½	
Reading, - - - - -	56	60	—	—	8.40	1.20	60		
Putz Furnace, the head of the Schuylkill Navi- gation and Coal Land- ing, - - - - -	90	100	—	—	13.50	2.00			
Mauch-Chunk, or Coal Landing on Lehigh, } Landing on Lehigh 12 } miles from Wilkesbarre } on Susquehanna River } Landing on Lehigh 21 } miles from Berwick on } Susquehanna River, } Middletown, by Leba- } non Canal, - - - - - }	—	—	80	120	12.00	2.40	1.20	60	1.33
Sunbury on Susquehanna River, - - - - -	140	180	—	196	21.	3.60	1.80	98	
Berwick, do. - - -	—	217	112	161	16.80	4.34	2.17	80	
Wilkesbarre, do. - -	—	244	117	157	—	4.88	2.44	79	
Muncy Creek, do. } here is Plaster of Paris } in abundance, - - - }	165	205	—	221	24.25	4.10	2.05	1.10½	
Mouth of Sinnamahon- ing and the Susque- hanna River, - - - }	—	280	—	296	—	5.60	2.80	1.48	
Pittsburg and Lake Erie,	—	500	—	516	—	1000	5.00	2.58	

From New York to Albany, sloops charge a freight of	2	50	a ton.
From Albany, by the Canal to Lake Erie (exclusive of Toll)	3	60	

Nett cost of freight of produce, from Lake Erie to New York,	6	10	per ton.
Freight from New York to Philadelphia	1	50	

Cost to Philadelphia, free from Toll	\$7	60	

It takes 6000 feet of lumber for one set of arks, at six dollars a thousand; and one carpenter 15 days in making the arks, at \$1 25 per day. Wear and tear of spikes and iron, and oars,

\$1 75.	\$56 50,	-	-	-	-	\$1 13		\$ 0 4
Cost, including total loss of lumber, is						<u> </u>		<u> </u>
					per ton	1 93	per bu.	0 7
6000 feet of lumber, from one set of arks,								
will sell at \$5 a thousand, is - - -						60		0 2
						<u> </u>		<u> </u>
Nett cost per ton,						\$1 33	or per bu.	cts. 5

From the table it is evident, that the advantage of water carriage over land carriage is as fifteen to one, and in navigation adapted to steam boats by Lehigh locks, as thirty to one. It also appears, that it costs to transport one ton 516 miles by water, but \$2 58; whereas 17 miles land carriage on one ton, amounts to \$2 55.

The value of lands in the interior of the state, will be found to depend on a communication by water with a market. For example,

The expenses on a ton from Lake Erie to New

York, will be (including a toll of one cent a mile on the canal, \$3 60)	-	-	-	-	-	-	-	\$9 70
Add freight from New York to Philadelphia,	-	-	-	-	-	-	-	1 50
								<u> </u>

Total cost of one ton from Lake Erie to Philadelphia,	-	-	-	-	-	-	-	\$11 20
								<u> </u>

Land carriage for 70 miles	-	-	-	-	-	-	-	10 50
Toll, one cent per mile	-	-	-	-	-	-	-	70
								<u> </u> is \$11 20
								<u> </u>

Hence it follows, that goods can be brought from Lake Erie to Philadelphia, via New York, on the canal, at the same expense that they can be hauled 70 miles on a turnpike; and consequently the market at Philadelphia would be supplied with breadstuffs from New York; or rather, the trading interest, together with its attendant population, would be transported to New York, where the produce of the country could be *afforded* cheap, and enable the farmers and country merchants to pay for the imported goods they stand in need of.

The expense of land carriage would, at the present prices of grain, consume the whole value of wheat, and bring the owner in debt, to take it a greater distance than 180 miles; for 36 bushels make a ton, and at 75 cents per bushel, would be worth but 27 dollars, which is the bare expense of the team for that distance,

exclusive of toll. Rye, in the same manner, would be eaten up by expenses, in a transportation of 120 miles, the price of it being fifty cents.

Lands then, at a greater distance than 120 miles, can have no benefit from the Philadelphia market, unless by water communication. But *with* this advantage, articles, which are now limited in their consumption to the immediate vicinity of their growth, could be transported to great distances with profit. Potatoes would cost, including one cent per mile toll, but \$7 74 per ton, which, allowing 36 bushels to the ton, is only twenty-one and a half cents per bushel, if brought from Pittsburg, a distance estimated by water at 516 miles.

Coal also, is an article of too much weight in proportion to its value, to bear a transportation by land, the nearest mines being 80 miles from market. The immense mines of it in this state, are therefore of no value at present; but make the water communication, and they at once become a source of employment and wealth, not only to the proprietors, but to the city and state, as besides supplying the Atlantic cities with a fuel, cheap, and abundant; the coal is peculiarly fitted for exportation, from its requiring only one-tenth of the bulk and one-fifth of the weight, to produce the same heat with wood. The Lehigh coal mines alone, upon the completion of the navigation of that river, will be equal in value to a large portion of the state, as may be seen by the following.

It will require 620 hands, and 170 yoke of oxen, to quarry, haul, build the boats, and do all the necessary work to take to Philadelphia 2,000,000 bushels of coal annually, which at the present price of 30 cents per bushel, would produce 600,000 dollars. 800,000 bushels of wheat, at 75 cents, will produce the same sum, 600,000 dollars. But at 15 bushels to the acre, the average crop, this would require 53,333 acres of land; and supposing the farms to be divided into 120 acres each, and one-third annually in crop, it would be 160,000 acres, and at three hands to a farm, would require 4000 hands, and at least as many cattle and horses—whereas to produce an equal amount from coal will require the labour of only 620 men, and 170 yoke of cattle. Would not the coal mines, with a navigation to market, be worth intrinsically at least as much money as the 160,000 acres of land in cultivation? But what would they each cost? Twenty dollars per acre for cultivated land, 80 to 100 miles from Philadelphia, that will raise wheat, must be considered a fair average price; this would amount to 3,200,000 dollars. Whereas the cost of the lands, river improvements, and all else necessary to the Lehigh establishment, will not exceed 500,000 dollars.

The owners of property in the city and country, will naturally enquire which is the best route and plan of improvement to effect a general water communication. This will appear from the table.

But the individuals disposed to invest money in such an undertaking, would enquire into the prospects of profit to be derived from each.

The following will shew the sources of profit on the Lehigh.

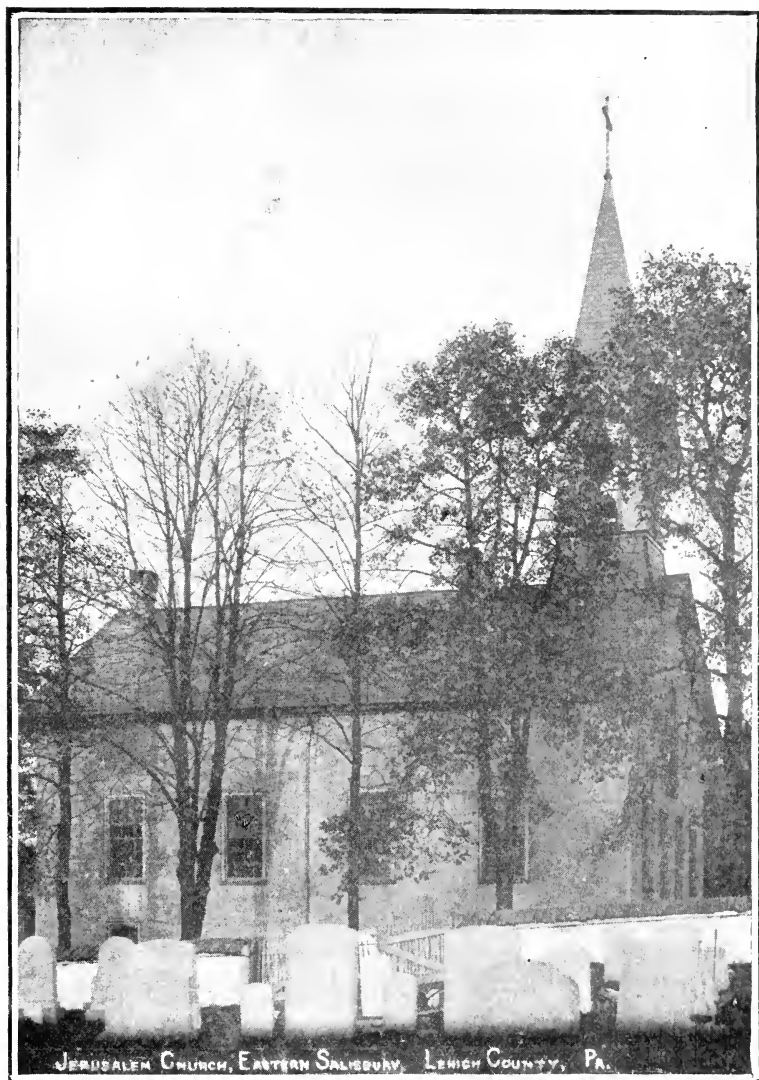
The company own all the coal mines that are known and convenient to the river, which undoubtedly contain a supply for the market for ages: and experience has shewn that a profit of 10 cents a bushel may be calculated upon from it, at the lowest price that it can be expected to be sold at. With respect to the demand, it has been estimated that Philadelphia and New York consume together, annually, cords of wood,	600,000
And the Eastern towns, to Boston inclusive,	300,000
	<hr/>
Making together, - - - - - cords,	900,000
	<hr/>

which would, at 10 bushels to the cord, amount to 9,000,000 of bushels, and supposing only one-fourth of this to be substituted by coal for a number of years, would be 2,500,000 bushels, which at 10 cents profit, would be - - - - - \$250,000

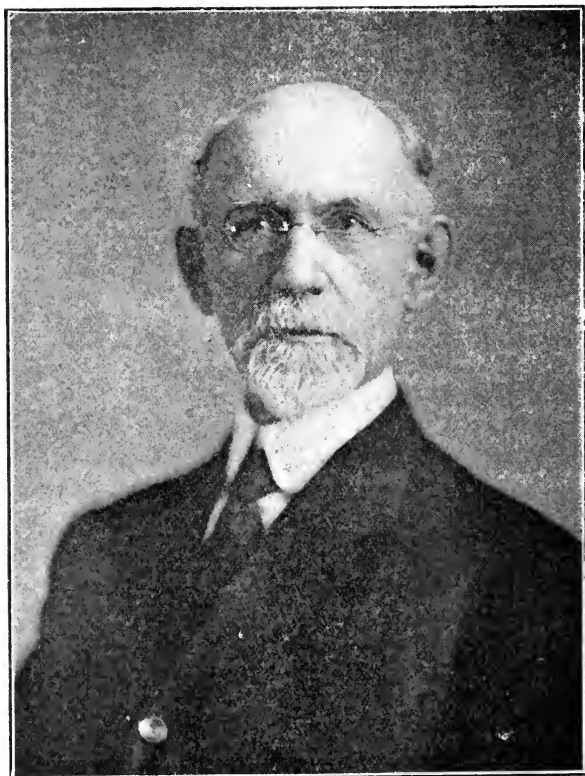
50 millions of feet of lumber were ascertained to have passed the Trenton Bridge, in 1816. When Lehigh is improved, the lumber, from the large forests abounding on that river, could be sent to market in every month, except winter, and would probably supply half the market, say 25 millions, at \$1 per 1000, toll is - 25,000

The water power of the river, which is estimated to drive 200 rolling mills, or be equal to the work of 6000 horses, or 30,000 men, will certainly be brought into use in the manufacture of iron (of which there is an inexhaustible supply of ore on the Lehigh) and other articles, would either sell for a large sum, or produce a handsome annual income.

A large proportion of the Susquehanna trade may likewise be calculated upon to add to the profits of the river; but the coal, independent of every other source, is a sufficient guarantee for an income commensurate with the most extravagant views of capitalists.



JERUSALEM CHURCH, EASTERN SALISBURY, LEHIGH COUNTY, PA.
ERECTED 1847.



REV. C. J. COOPER, D. D.
(1907-)

History of Jerusalem Church, Eastern Salisbury.

BY REV. C. J. COOPER, D. D.

The Lutheran and Reformed congregations of Jerusalem Church, also known as "Die Morgenland Kirche," of Eastern Salisbury, no doubt, to distinguish it from the Jerusalem Church, of Western Salisbury, were privileged, by the grace of God, to celebrate their Sesqui-Centennial, July 24-25, 1909.

It is right and proper that some account should be given of the history of these congregations. While we are happy to find that a good beginning was made in 1759 to make a proper record of the origin of these congregations, it is a matter of great regret that so little was recorded during the first century of their existence. Only since 1848 have the records been kept with some degree of regularity and completeness. It will, therefore, not be possible to give a full and satisfactory history, because the necessary records are wanting. This fact should, however, teach the present generation the very important lesson to see that, from this time forth, the records of all departments of the congregations should be carefully made and faithfully preserved.

THE EARLY SETTLEMENT.

On March 18, 1732, Thomas and Richard Penn, the Proprietaries of Pennsylvania, issued a warrant to the Surveyor General to lay out a tract of 5,000 acres in this part of the State to Thomas Penn and heirs. Thomas Penn assigned this warrant to Joseph Turner, and Joseph Turner assigned the same to William Allen, of Philadelphia, September 10, 1735. Other warrants were issued to Thomas Greame for 2,000 acres, James Bingham for 2,000 acres, Casper Wister for 1,500 acres, James Hamilton for 1,000 acres, Patrick Greame for 1,000 acres; and in the same year 3,000 acres in 500-acre parcels were granted on the Lehigh River.

Soon after 1735, these tracts were opened for settlement, and many of the earlier settlers in the lower counties of Bucks and Philadelphia, as well as the newer immigrants, began to occupy these hills and valleys. C. A. Groman, Esq., a native of these

parts, and an eminent attorney of our county, has with much labor and expense searched the original records of the State and Counties of Bucks, Northampton and Lehigh, for the purpose of tracing the titles to the different properties, and it is his expressed opinion that most of the early settlers in these parts were squatters. In the spring of 1736, William Allen confirmed 200 acres to Solomon Jennings, which in 1757, passed into the hands of the Geissing family, in whose hands they remained for generations, until within recent years they passed into other hands, and are now owned by the New Jersey Zinc Company. Twenty years after these parts were thrown open to settlers, Northampton County was formed out of Bucks County, by Act of Assembly, March 11, 1752, when James Hamilton was Lieutenant Governor, Thomas and Richard Penn, Proprietaries, and George II, King of England.

In the fall of the same year, October 3, 1752, "The petition of divers persons, inhabitants of a tract of land, eight miles long by three miles broad, bounded on one side by the West branch of the Delaware River (Lehigh River) and on the other side by the respective townships of Upper Saucon, Upper Milford, Macungie and Whitehall, praying that the same may be laid out in a township to be called Salisbury, was allowed" by the Court at Easton. Adam Plank was appointed the first constable for the township, and on September 16, 1755, Peter Bogert was chosen to this office. March 25, 1758, Bernhard Straup and Jacob Ehrenhart were appointed Overseers of the Poor by the Court.

In 1756, Bethlehem was a town of 510 inhabitants. In those days the roads were few. In 1745, a road was granted from Macungie to the Lehigh at Bethlehem and laid out, but for 15 years it was no more than a bridle path, and it was after 1760 before it became in any sense a wagon road.

The name of Salisbury has had different spellings, and among our German people it has been and is yet called Salzburg. Some claim it is of English origin, while General W. W. Davis, in his history of Bucks County, claims that its proper spelling is Salzburg, so called after a place in South Austria. The more generally accepted spelling is Salisbury, and because the original warrants for land were given to Englishmen principally, it is supposed that the township derived its name from the Salisbury in England. In the petition of 1752 for a township the name is given "Salisburg."

This petition for a township was handed to the Court at Easton. We looked there to find the original document, as it would be a matter of great interest to know who the signers were in 1752, but we failed to find it. The record of the Court granting the petition is preserved, but not the petition itself.

RELIGIOUS CONDITIONS.

According to Rev. William Smith, D. D., the first Provost of the University of Pennsylvania, the Church Membership in Pennsylvania in 1759, was estimated as follows:—

Presbyterians, 55,000; Quakers, 50,000; Lutherans, 40,000; Reformed, 30,000; Mennonites, 30,000; Episcopalians, 25,000; Catholics, 10,000; Moravians and Dunkards, 5,000.

Both the Lutheran and the Reformed congregations in Eastern Pennsylvania were then already organized into a Synod and a Coetus, and were actively engaged in caring for the tens of thousands of their adherents, scattered far and wide throughout this and other provinces, most of whom driven by religious and political necessities from their homes beyond the sea, had but recently come to America, and here in Pennsylvania sought and found a place of refuge and of peace. The great majority of them were poor people. Those who had possessions in the old country, in many cases, had to give them up or sacrifice them, or if they were fortunate enough to bring them with them were swindled out of them in securing passage, or, robbed after they reached this land. They sought for themselves the hills and valleys where water and timber were found in abundance. Though preceded by the English, Scotch and Welsh in coming to America in large numbers, Mr. Eckley B. Coxe, late of Jeddo, told the writer while traveling on a railroad train, the story how the Pennsylvania Germans came into possession of the rich and fertile valley lying between the South, or Lehigh Mountain and the Blue Ridge. He said, when the English and Scotch Irish came and saw the immense forests and contemplated the enormous task of clearing this valley, they despaired of the task and moved on to other and lighter soil. Then later on the Germans came along and prospected in this same valley, and with good common sense judged that where these mighty trees of the forest grew there must also be good virgin soil, and being brought up to labor diligently with their hands, as well as with their brains, they were not too lazy, nor too stupid to go to work and clear the land, and now they held it and their children would continue to hold it for all time to come. These Germans brought with them their Bibles, large substantial folios, with lids of wood and bound in hogskins, their catechisms, hymn books, Stark's Gebetbuch and Arndt's Wahres Christenthum, and these they treasured, used and applied. After securing for themselves a shelter, a home, they invariably longed for and also secured for themselves and their children a church and a school. In some instances the Lutherans would provide their own church, and the Reformed did the same; in other localities the Lutherans and Reformed would unite in building their church and provide a school for their children. The harvest in those days was great, but the

laborers were few—and the people had to do the best they could. There were no colleges and seminaries to provide a ministry—the mother churches in Europe did what they could to send men and means to carry on the planting of the church in this land; but these were far from being adequate. Unprincipled men, time and men servers, took advantage of the situation and passed themselves off as preachers, and the people in their desire to hear the Gospel, and to make use of the sacraments, were willing to put up with such who claimed to be ministers of the Gospel, though they had no credentials testifying as to their character and profession. In this way the people were often imposed upon, and paid, in many instances, dearly for their experience.

At this time, 1759, the only other churches in this vicinity were the Blue Church; Lower Saucon Reformed; Jordan Church; Easton; Jerusalem, Western Salisbury; Macungie or Lehigh Church; Egypt; Zionsville and Old Williams Township. The Moravians at Bethlehem and Emaus, also had organizations.

Why, since there were Lutheran and Reformed congregations in Jerusalem Church, Western Salisbury, not more than a few miles distant, organized in 1741, these congregations in the Eastern part of the same township should be organized 18 years later, remains unanswered. We know that in other cases, difficulties arose, parties were formed, and separations took place, but whether this was the case here, we have no evidence. We have in the archives of these congregations the original record begun in 1759. This is well preserved and is kept for safe keeping in the fireproof safe of Mr. James W. Larash. The record is in the handwriting of Rev. Daniel Schumacher, and begins "In the Name of God, Amen." "The Christian Evangelical Lutherans and Reformed, both adhering to the Protestant religion, have together erected a church in Salzburg township in Northampton County, in the year of the Lord 1759. This church was built after the Indians had again ceased to burn and to kill in this neighborhood, and by poor people only, who were, however, assisted by their brethren with small contributions."

"The first preacher on the part of the Reformed Congregation, at the dedication of this new church, was the Rev. Rudolph Kidwiler, popularly known as the Swiss preacher. A Lutheran minister had also been selected for the dedication, but it was not possible for him to be present. The second preacher on the part of the Lutheran congregation was the Rev. Daniel Schumacher. His text at the dedication of this new church was from the Prophet Haggai, Chap. 2: vs. 7, 8 [9]. 'The glory of this latter house shall be greater than of the former, and in this place will I give peace.' Held 1759, Sixth Sunday after Trinity, in the afternoon at 2 o'clock."

"The first elders and deacons were Christian Kaub and Matthis Gurth; Conrad Jacobi and John George Weber."

“The deacons who were elected at the beginning of this new church, have the right for themselves and also for those elders and deacons who shall succeed them, to sit side by side in their pew, and the offerings that shall be gathered at the service held by either preacher, shall be carefully preserved by both congregations and elders and applied to the church. [Signed]

CHRISTIAN KAUB, Lutheran deacon
 *GEORGE WEBER
 CHRISTIAN LIESZ
 CONRAD JACOBI, Reformed deacon.”

The Rev. Daniel Schumacher, after preaching three years in Nova Scotia, was obliged to leave there because the people were too poor to support him. He came to New York, and from there the Rev. John A. Weygand recommended the theological student, Schumacher, to the Ministerium for ordination. For some reason Schumacher was never received into the Ministerium. It is known that he served a number of congregations in Berks and Lehigh Counties from 1754-1774. From 1755-58, he was pastor of Trinity Church, Reading, and also served other congregations in that vicinity. He labored in Egypt, and at one time had as many as sixteen congregations. His remains are buried in the graveyard of the Weisenburg Church, Lehigh County. The Schumachers and Shoemakers, of Lehigh County, are his descendants. In the Theological Seminary, at Mt. Airy, Philadelphia, his private baptismal records, containing several thousand baptisms, are found. He wrote a very legible hand. His records in this congregation dated from July 22, 1759, the day of dedication, with one or two interruptions to 1768.

Baptisms were generally administered by him in church on the occasion of his visits on Sunday. When performed elsewhere he indicates the place. The first baptism recorded is that of George David, a son of David and Martha Hamman, born July 11, 1759; baptized July 22, 1759. The sponsors were George Spohn and his wife, Maria. The names of families that appear in this old record, besides those mentioned, are Kaub (may this not be the original spelling of the name, now so numerous in this vicinity, Cope?), Hertzog, Eberhard, Weber, Miller, Emich, Schoener, Giesz, Claus, Boehm, Wagner, Hartman, Duerr, Smetzer, Brasser, Lazarus, Kotz, Stahl, Gorges, Nagel, Theyle, Mertz, Rentzheimer, Rasmus, Gernet, Lehr, Stuber, Appel, Rubb, Schneider, Kaiper, Grumbach, Ziesloff, Schwencker.

In 1769, Rev. Lizze baptized two children. The last baptism in this book was on May 21, 1786, when Rev. Carl Christoph Goetz, preacher at Jordan, baptized John George, son of John

*“Because George Weber separated from our church Christian Liesz, whose name comes next, was elected in his place a Lutheran deacon.”

William Kaup (or Cope) and wife, Maria (nee Rentzheimer), born January 12th. The sponsors were George Kaup and Christina Rentzheimer.

There is only one list of communicants found in this record, dated April 23, 1791. The names of those who presented themselves are:

MALE.

1. Elder Henry Rentzheimer.
2. Michael Stahl.
3. Christian Gernet,
4. Peter Stoehr.
5. John Gernet.
6. Conrad Rau.
7. George Gernet.
8. George Ueberroth.
9. George Duer.
10. George Kaup.
11. Frederick Kaup.
12. Peter Nagel.

FEMALE.

1. Catharine Rentsheimer.
2. Elizabeth Gernet.
3. Elizabeth Stoehr.
4. Elizabeth Gernet.
5. Margaret Rau.
6. Margaret Gernet.
7. Barbara Dur.
8. Maria Teyler.
9. Agnes Ueberroth.
10. Susanna Kaup.
11. Catharine Moren.
12. Maria Frone Arassmuss.
13. Maria Margaret Teyle.
14. Hannah Nagel.

Of this list of communicants, it will be of interest to learn that "Elder Henry Rentzheimer," whose name appears first on the list, was a clock maker, and quite recently we saw one of his clocks, containing chimes, in the home of Mrs. Elmer Reiss, near Friedensville, made by Henry Rentzheimer in 1789, for John Ehschelman, the great-great grandfather of Mrs. Reiss.

In connection with the name Gernet it will also be of interest to state that Mrs. Elmer Reiss has in her possession a nest of handsome pewter dishes, that have come into her hands from the Gernet family, with whom she is related. Mrs. Reiss also has several chests made in the 18th century.

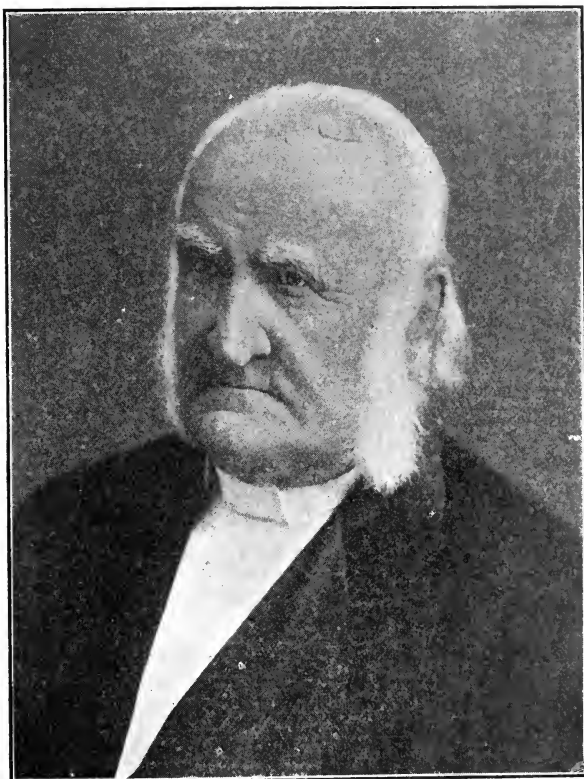
In the rear of the book is the following record:

"ALPHA OMEGA."

"A list of articles that have been bequeathed and contributed in the Evangelical Lutheran Church, as follows:—

"Anno 1759, Elizabeth Ottern gave a white table cloth for the Lutheran congregation. Anno 1760, Martin Schneider gave a pewter cup for use in the Holy Sacrament of the Altar, for the Lutheran congregation, and also a white cloth."

From 1791 to 1848, a period of 57 years, there is no record of any kind to be found. Nor have we thus far come across any account why there is this break of over half a century. We know that this was the period of rationalism and indifferentism, during which many pastors and, therefore, also many congregations, became lax in matters of religion.



REV. JOSHUA YEAGER.
(1843-1883.)

Another fact may have had its influence. In 1793, a congregation was organized and a church building erected in Upper Saucon, where Friedensville is now located, called Frieden's Church. Tradition has it that the old church, erected in 1759, became dilapidated, and the people were too poor to erect a new one and thus were led to throw in their resources and membership with this new enterprise, and that the regular services ceased in Jerusalem, but that burials were continued in the burial ground. Rev. John Conrad Yeager and his son, Rev. Joshua Yeager, served Frieden's congregation, in connection with a number of others, for 93 years. It is very probable that this section, contiguous to Frieden's congregation, was under the pastoral care of the Yeagers during this interim of 57 years. In the Memoirs of Rev. Joshua Yeager, by A. R. Horne, D. D., we find the statement that "he also served Jerusalem Church in Salisbury from 1843 to 1883."

Under Rev Joshua Yeager's ministry, new life and activity manifested themselves, so that in the spring of the year 1847, on Ascension Day, May 13, the cornerstone of the present church was laid, and the same was dedicated on Saturday and Sunday, October 9th and 10th. Services were held on both days in the forenoon and afternoon. The Building Committee consisted of two Davids and two Solomons, viz., David Giesz and David Moritz, Solomon Diehl and Solomon Boehm. These facts we gathered from the *Friedensbote* and *Republikaner* of 1847, in which papers were inserted the advertisements of the cornerstone laying and of the dedication, over the signatures of the above Building Committee. It may be of interest to read these advertisements as they appeared in the papers in German and here translated into English.

ECKSTEINLEGUNG.

Dounerstag, den 13ten Mai (Himmelfahrtstag) soll der Eckstein zur Erbauung der neuen gemeinschaftlichen Kirche im oestlichen Theil von Salzburg Township, Lecha County, gelegt werden, wobei mehre fremde Prediger gegenwaertig sein werden. Die Bethlehemer Musikbande wird ebenfalls zugegen sein. Die Nachbarn und das Publikum sind hoefflichst eingeladen beizuwohnen.

Es wird nicht erlaubt starkes Getraenk daselbst zu verkaufen.

David Moritz	} Baumeister.
David Giesz	
Solomon Boehm	
Solomon Diehl	

Translated :

CORNERSTONE LAYING.

On Thursday, May 13th (Ascension Day), the cornerstone for the erection of the new Union Church, in the Eastern part of Salisbury Township, Lehigh County, will be laid, when a number of ministers from other parts will be present. The Bethlehem Band will also be present. The neighbors and the public in general are cordially invited to be present.

The selling of strong drink on this occasion is forbidden.

DAVID MORITZ,	} Building Committee.
DAVID GIESS,	
SOLOMON BOEHM,	
SOLOMON DIEHL,	

KIRCHWEIHE.

Am Samstag und Sonntag den 9ten und 10ten October, soll, so der Herr will, die neuerbaute gemeinschaftliche Kirche in Salzburg Township, Lecha Co., dem Dienste des Drieinigen Gottes feierlichst geweiht werden, bei welcher Gelegenheit, an beiden Tagen, Morgens und Nachmittags Gottesdienst sein wird.

Alle Christliche gesinnite Leute in unserer ganzen Umgegend, sind freundschaftlichs eingeladen, diesem unserm Kirchweih-Fest, welches durch Musick u Gesang noch erhoeht werden soll, beizuwohnen, und die Gemeine mit ihrer Gegenwart zu erfreuen.

Alle sogenannte "Marketendern" wird, jedoch zu gleicher Zeit angezeigt, dasz es ihnen durchaus nicht gestattet werden wird, geistige Getraenke irgend einer Art an der Kirche oder in der Naeh derselben, zu verkaufen. Gegen solche, die etwa keine Ruecksicht auf dieses Verbot nehmen wollen, und sich doch unterstehn, starke Getraenke zu verkaufen, wird mit Ernst und Strenge nach den Gesetzen verfahren werden.

David Giesz	} Bau- meister.
David Moritz	
Solomon Diehl	
Solomon Boehm	

Translated :

CHURCH DEDICATION.

On Saturday and Sunday, October 9th and 10th, Providence permitting, the newly erected Union Church, in Salzburg Township, Lehigh County, will be most solemnly dedicated to the service of the Triune God, when there will be divine services on both days, forenoon and afternoon. All the good Christian people in our whole neighborhood are most cordially invited to attend and to rejoice our congregations with their presence on this our feast of dedication, that will be further enhanced through singing and music.



REV. PROF. W. WACKERNAGEL, D. D.
(1882-1886. 1901-1902.)

The so-called "subtlers" are, however, notified at this time, that they are positively forbidden to sell any spirituous liquors of any kind at or near the church. Those who will pay no attention to this order and will yet undertake to sell strong drink, will be prosecuted with rigor and severity according to the law.

DAVID GIESS,	} Building Committee.
DAVID MORITZ,	
SOLOMON DIEHL,	
SOLOMON BOEHM,	

Through the kindness of Mrs. Mary A. Brobst, the widow of Rev. S. K. Brobst, the founder of *Der Jugend-Freund*, who kindly consulted the first numbers of the paper, founded in 1847, we are able to give the names of those who officiated on the occasion of the dedication of the present church. On Saturday, October 9th, Rev. Joseph S. Dubbs, a Reformed minister, preached, and a Rev. Oberholzer. Of what denomination he was a minister is not stated. The Oberholzer name is prominent among the Mennonites, and it is possible that he belonged to that denomination. On Sunday, Revs. Leonard and Joshua Yeager officiated. Rev. Leonard was a Moravian minister. The act of dedication was performed on Sunday forenoon by Rev. Joshua Yeager, the Lutheran pastor. The *Jugend-Freund* states that "in general good order was observed and many people were present."

In the secular papers of that day, that we consulted, we failed to find any account of this occasion. Those were the days of the Mexican War and all available space was taken up with the exciting accounts of the battles fought and the victories won.

CHURCH RECORDS.

Nor have we been able to find any account as to the cost of the building. The records that have come into our hands, contain the baptisms and communicants. The title page of the record, begun in 1848, is as follows:

"Kircherbuch der Deutsch Reformirten Gemeinde in Salzburg Township, Lehigh Co., Pa."

The first entry says: "The following persons went to the table of the Lord on the occasion of the first communion on the part of the Reformed, October 22, 1848: George Doney, David Eschbach, Samuel Rinker, Louis Siegfried, Solomon Diehl, William Kram, John Diehl, Marie Trunbauer, Sarah Eschbach, Catharine Erich, Barbara Diehl, Catharine Glecknern, Letische Diehl, Jane Moritz, Susana Olb, Levina Jacoby, Marie Billiard (17).

Confirmed were Jacob Doney, George Kram, Franz Rinker, Robert Moyer, John Billiard, Anna Marie Doney, Anna Julina Kram, Julie Ann Weber, Katharine Olb, Elizabeth Giess.

Then follow the communicants of April 6, 1849 (14), and one confirmation, *viz.*, Ruben F Hoffart.

The list of November 25, 1849, follows, containing 13 names. On the next page is found the list of November 23, 1850, containing 11 names. Then the record of communicants ceases. Sixteen blank pages follow, when there is a "Record of all children who, through Holy Baptism, entered the covenant with the holy Triune God by a Reformed minister." Fifty-seven baptisms are entered between May 14, 1848, and March 12, 1865. Then follow "the burials performed by Max Stern, Reformed preacher," three in all; the first one, November 30, 1848; the last one, September 14, 1849. Then begins a record of baptisms from March 13, 1864, to 1874, containing 85 baptisms. This ends the record in this book, when it is opened from the front part. When the book is turned around another record begins from the back part of the book. After several blank pages, we find written at the top, evidently in the handwriting of Rev. Joshua Yeager: "Auf den 24ten April 1848 sind folgende Personen hier zum h Abendmahl gegangen:" On April 24, 1848, the following persons went to the communion at this place: No names follow, but in the next page this heading is found, also in Rev. Yeager's handwriting: "Folgende Personen haben sich zum erstenmahl in der neuen Jerusalem's Kirche in Salzburg Township Lecha County beim heiligen Abendmal eingefunden, den 24 April 1848 (Ostermontag) naemlich."

Translated: The following persons were present at the first communion in the new Jerusalem Church, in Salzburg Township, Lehigh County, April 24, 1848 (Easter Monday):

William Zoellner and wife Susannah, David Moritz and wife Anna, Michael Stuber, Christian Deily and wife Susannah, Christian Kaufer and wife Catharine, George Bauer and wife Maria, Michael Mosser, William Stuber, Helena Moritz, Elizabeth Lein, Louisa Ueberroth, Juliana Boehm, Elizabeth Deily, Frederick Stuber, Jacob Trumbauer, George Berger and wife Caroline, Emalinda Deily, Maria Stuber, Maria Yost, Maria Reichenbach. 26 in all. Then follow the spring and fall communions of the Lutheran and Reformed congregations regularly to October 22, 1871, when the last Lutheran list contained 60 names. From 1872 on, each congregation kept separate record books. The Lutheran record contains the communion lists to June, 1900, and one more list which, however, has no date; likely this list was that of the fall of 1900. Between this last list and May, 1902, there is no record of communicants. The baptisms in the Lutheran record began with March, 1872, and end with August 24, 1884. We failed to find any Lutheran baptism record from August 24, 1884, to March 16, 1902, when the present record was begun. The Reformed record has been kept with greater regularity and completeness since 1872, as there was no change of pastorates for 35 years.



REV. W. F. SCHOENER.
(1886-1901.)

Taking the records as far as we have them since 1848, we have made a calculation to show the average communicants during these six decades and found the following: The average Lutheran communicants from 1848 to 1858 was 37; from 1858 to '68, 50; from 1868-'78, 44; from 1878-'88, 46; from 1888-'98, 55; from 1898-1908, 62. The first communicants on the Lutheran side numbered 26, and the last one held this spring numbered 83, an increase of 219 per cent. since 1848. The Reformed communicants averaged from 1848-'58, 15; from 1858-'68, 24; from 1868-'78, 24; from 1878-'88, 37; from 1888-'98, 49; from 1898-1908, 46. The first communion on the Reformed side numbered 16; the last one this spring, 58, an increase of 262 per cent., showing that the Reformed communicants increased since 1848, .043 per cent. more than the Lutherans.

We have the record of 25 confirmation classes since 1848, on the Lutheran side, aggregating 424 persons. The largest class was in 1871, when there were 27 confirmed; the smallest was in 1897, when there were only 6. The average size of the class was not quite 17.

On the Reformed side we have the record of 27 confirmations, aggregating 250. The largest class was in 1892, when there were 17; the smallest was in 1849, numbering one person. The average size of the class was a little more than 9.

Situated as Jerusalem Church is, halfway between two prosperous and growing centers of population, Allentown and the Bethlehems, these towns have constantly drawn on its membership, so that the congregations here have not been able to increase very materially. During the last 40 years new congregations, Lutheran and Reformed, have been organized at South Bethlehem, Fountain Hill, South Allentown and Allentown, all of which have drawn on this congregation for their membership. Generally, the active and energetic members are the ones who are attracted to the centres of industry, and thus not only quantities, but also qualities are removed from the country church, depleting it in both measures.

A better day, however, seems to be dawning on Eastern Salisbury. Much of the land has been cut up into building lots, new homes are being erected from year to year, and in time this will also bring more people into our church.

The congregations should be wise in laying their plans for the future, so as to draw the new material that is coming to this neighborhood, and not permit other denominations to come in and occupy the most advantageous sites, and thus draw not only the new, but also some of the older element to their side. Churches, like fishermen, must go where the fish are and not expect the fish to come where they are if they would catch them.



REV. E. H. EBERTS.
(1902-1903.)



REV. H. A. KUNKLE.
(1903-1907.)

PASTORS—LUTHERAN.

Rev. Joshua Yeager served the Lutheran congregation from 1843 to 1883, a period of 40 years. On Good Friday, 1882, Rev. Prof. William Wackernagel, D. D., became the assistant to Rev. Yeager in this congregation and continued in that capacity until the death of Rev. Yeager, January 1, 1885. Dr. Wackernagel was elected pastor, and in connection with this congregation and his professorship in Muhlenberg College, also served St. Thomas, at Altona, until 1886.

Rev. W. F. Schoener, the pastor of St. Peter's, South Bethlehem, served it for fifteen years until the time of his death, July 2, 1901. It was during the pastorate of Rev. Schoener that the congregation, in the summer of 1894, adopted a new constitution, the constitution of St. Peter's Lutheran congregation, South Bethlehem, being the model. It was also during this year that "Rules and Regulations for the government of Jerusalem Church, Salisbury, Lehigh County, Pa.," were jointly adopted by the Lutheran and Reformed congregations. Whether the congregations ever had another constitution or rules and regulations for their joint affairs is not known. It was also during his pastorate that he and Rev. N. Z. Snyder, the Reformed pastor, worked hand in hand to bring the Sunday School into closer relations with the congregations, and adopted May 11, 1890, the "Rules and Regulations of the Sunday School Association of Jerusalem Church," under which it has been working up to the present time.

After the death of Rev. Schoener, Dr. Wackernagel again served the congregation temporarily until the spring of 1902, when Rev. E. H. Eberts was elected to the charge formed by the Allentown Conference, consisting of Jerusalem, St. Stephen's, N. Bethlehem, and St. John's in Williams Township. This pastorate was of short duration; for, in the following year, Rev. Eberts was called to the Schoenersville and Rittersville parish and resigned July 1, 1903. The Allentown Conference, in rearranging the parishes, united Jerusalem with St. Stephen's, N. Bethlehem, and Frieden's, Friedensville. This newly formed parish called Rev. H. A. Kunkle, who was installed November 8, 1903. Rev. Kunkle remained until March 1, 1907, when he followed a call to Elizabethville, Dauphin County. It was during this pastorate that the services were increased, instead of every four weeks to every two weeks, the German and English languages alternating; the salary was increased from \$100 to \$150; the church book was introduced, and the vesper service sung responsively; the Church Council began to hold quarterly meetings and to keep regular minutes of their proceedings. A new organ was also procured and dedicated; contributions of goods and money were gathered for the Orphans' Home, at Germantown; College

Day was instituted, to be observed in June. From March 1, 1907, to September 1, 1907, the congregation was in the care of the President of Conference, Rev. A. Stump, and was supplied by different pastors. In August, an election was held for Rev. C. J. Cooper, D. D., in the three congregations, and the result was that he took charge of the parish, September 1, 1907. During the present pastorate the Luther League was strengthened by adding several new features, *viz.*, an Executive Committee was constituted, and a Social Committee introduced. In January, 1909, a Ladies' Aid Society was organized. Through the Luther League additional church books and also Reformed hymn books were placed in the pews, and the congregation has arranged to have four communions during the year, two in German and two in English. It has also decided that the preparatory services shall be held in connection with the communion. Last Easter and two weeks later the German and English communions were held, and it was found that there were as many communicants at the one as at the other, and that, on the whole, there were more communicants in the aggregate than formerly. The congregation also decided to concentrate their efforts, in behalf of the benevolence fund, by using the Easter and Harvest Festival seasons for the purpose of gathering in the benevolent contributions, not only from those who attend the services, but from *all* the members by means of a special envelope and a printed circular on which are indicated the different objects of the church for which our members are asked to contribute their means. The Easter time reminds us of what our Lord has done for our souls and the Harvest season of what He has done for our bodies. These great mercies of our God should make us grateful and willing to give unto Him according to our means.

REFORMED PASTORS.

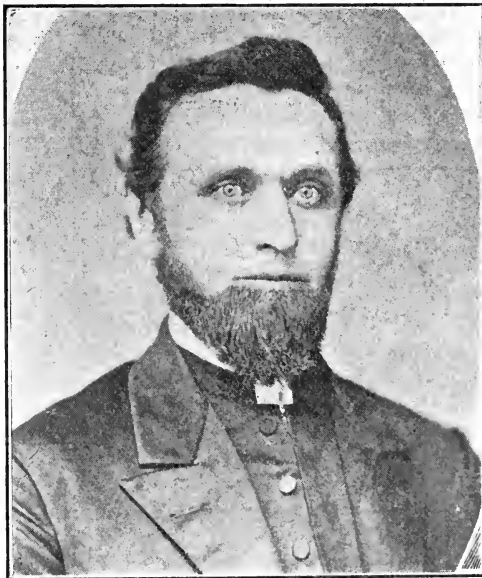
When Rev. N. Z. Snyder, D. D., the Reformed pastor of Jerusalem Church, was permitted by the grace of God, to celebrate the 30th anniversary of his pastorate, August 31, 1902, and was showered with congratulations and good wishes, he prepared and published September 1, 1902, in *The Globe*, of South Bethlehem, a sketch of the Reformed congregation, and we are happy to draw on this sketch for an account of this congregation. The Rev. Rudolph Kidweiler, referred to in the old record, was pastor at Long Swamp, Berks County, from 1754-1762. In 1848, Rev. Maximilian Stern became the regular pastor and served to 1852. Rev. A. J. G. Dubbs preached his introductory sermon May 23, 1852, and served until 1855, according to Dr. Snyder's sketch; Rev. Simon K. Gross, from 1855 to 1857; then May 31, 1857, Rev. A. J. G. Dubbs again preached his introductory sermon and served the congregation until 1864. Dr. Snyder, in his sketch, remarks:



REV. MAXAMILIAN STERN, D. D.

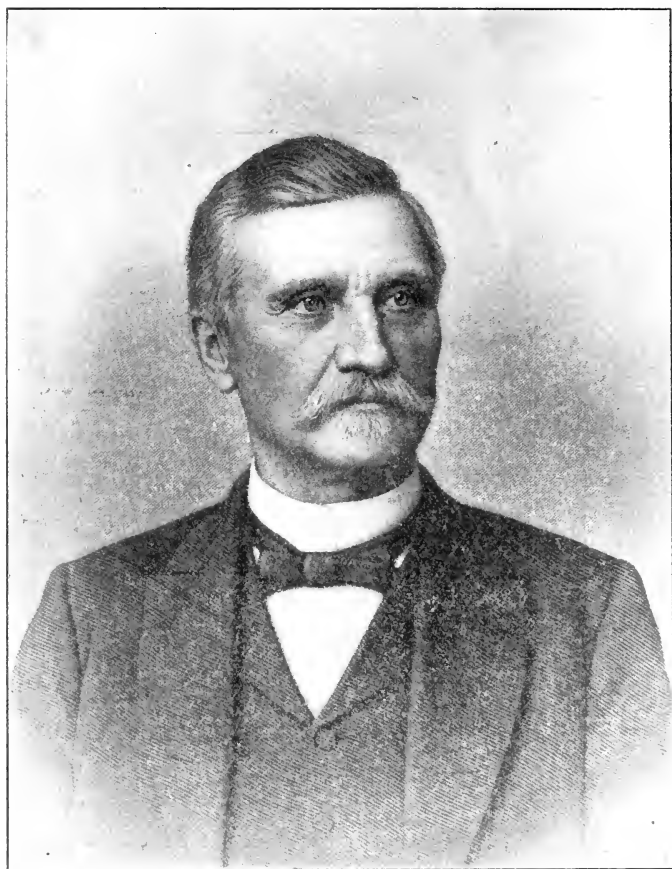
(1848-1852.)

(Cut by courtesy of Rev. Jos. H. Dubbs, D. D., from his
"Historic Manual of the Reformed Church.")



REV. S. K. GROSS.

(1855-1857.)



REV. A. J. G. DUBBS.
(1852-1855. 1857-1864.)

"Of all this, however, there is no record book to be found, unless it should some day be discovered with the musty rubbish in somebody's garret." In 1866, Rev. D. F. Brendle was pastor, who procured a record book for the Reformed congregation. He served until 1872, when Rev. Dr. Snyder was elected pastor, who served the congregation faithfully for 35 years. In 1897, Dr. Snyder doubled the services, and at great sacrifice maintained also the English services for the benefit of the younger people. In his sketch of 1902, Dr. Snyder says: "A Missionary and Aid Society was also organized some years ago, in which a number of members and friends are very much interested. The church has been twice renovated and beautified. There are two Sunday Schools maintained in the neighborhood, which are almost wholly composed of members of these two congregations. The one meets in the morning in a chapel nearby, owned by the school, and the other meets in the church in the afternoon before the regular services. This school is more directly under the supervision of the congregations, and has been presided over during the greater part of the present pastorate by Elder J. W. Larash, who spared no efforts to teach the children the way of the Lord. Others have been doing the same and their work is appreciated by the pastors."

"Rev. James R. Brown, a most efficient minister of the Reformed Church, was brought up in this congregation and confirmed by myself." As this is the only record we have that, during these 150 years, a minister has come out of these congregations, we desire to express our gratification that at least one minister has come out of the Reformed congregation, when both congregations were served so long and so well by a long list of ministers. At the same time we take a special pleasure in recording the fact that Rev. James R. Brown is a graduate of Muhlenberg College of the class of 1887, and while we rejoice with Dr. Snyder, our old schoolmate in the celebrated Bucks County Normal and Classical Institute, that he can point to Bro. Brown and say, as St. Paul said of Timothy, "Who is my beloved son, and faithful in the Lord," we also take pride in saying that we helped to make him what he is. In this connection, it is, however, just to state that Rev. William Cope, a minister of the Moravian Church, and Rev. Jeremiah H. Ritter, of Centre Square, were partly raised in the Lutheran congregation.

Rev. T. C. Brown, the present pastor, took charge of the Reformed congregation in 1908, and is serving it in connection with Apple's Church and Grace Mission in South Bethlehem.

RENOVATIONS OF PRESENT CHURCH.

In 1884, a thorough renovation of the church was undertaken. David Moritz, Sr., James W. Larash, Henry Deifer and Francis Buchecker were appointed the Building Committee, and Francis

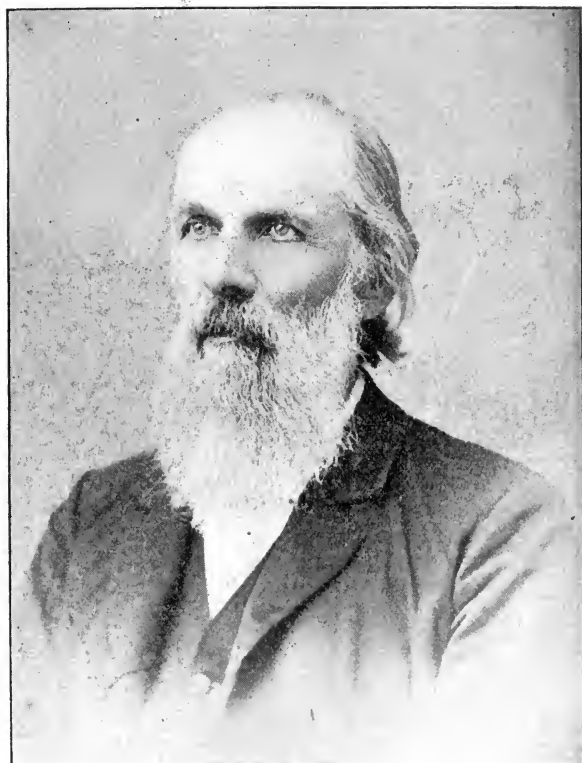
Buchecker, Jr., was chosen Reformed treasurer, and Alfred Moritz, the Lutheran treasurer. John J. Mohn, Wilson R. Deily, Alfred Moritz and George P. Scholl were appointed a committee to collect funds. The following ladies were also appointed a committee to collect funds: Mrs. John J. Mohn, Mrs. Francis Buchecker, Jr., Mrs. Wal. F. Ueberroth, Miss W. A. Rau. The outside of the church was covered with a colored cement wash and a cornice was added. On the inside the ceiling was arched and covered with paper and the walls frescoed. The pulpit, altar, reading desk, baptismal font and pews, the property of St. Michael's Lutheran Church, Allentown, were purchased and renovated and installed, and in other respects the inside was improved and beautified. The whole cost at this time was \$1,446.81. The church was rededicated Sunday, September 7, 1884. Dr. Wackernagel preached in German in the morning; Rev. A. J. G. Dubbs in the afternoon in German, and Rev. C. E. Sandt in English, when St. Michael's choir, of Allentown, was also present and rendered several anthems. In the evening Rev. C. J. Cooper, then pastor of St. Peter's, South Bethlehem, preached in German. Rev. W. Wackernagel, pastor *pro tem*, and Rev. N. Z. Snyder were the Lutheran and Reformed pastors, and assisted in conducting the services. Rev. C. E. Sandt was also present in the evening. The collections for the day amounted to \$43.69.

The second renovation was undertaken in the spring of 1898. A committee was appointed to canvass the congregation for funds to repair or to build a new church. The committee consisted of Revs. W. F. Schoener, N. Z. Snyder, Percival Hausman, Thomas Scholl, George Scholl and John Mohn. Four weeks later this committee reported that the sentiment of the people was against a new church, and that \$252 had been subscribed for repairs that were estimated to cost from \$250 to \$300. The committee was empowered to proceed with the repairs. The congregations decided to place a steeple on the church, and to move the choir to the side of the chancel. As more funds were needed to make these improvements, a committee of four ladies was appointed for this purpose, *viz.*, Mrs. Matilda Scholl, Mrs. Edwin Buchecker, Mrs. Eusyllas Larash and Mrs. Walter Ueberroth.

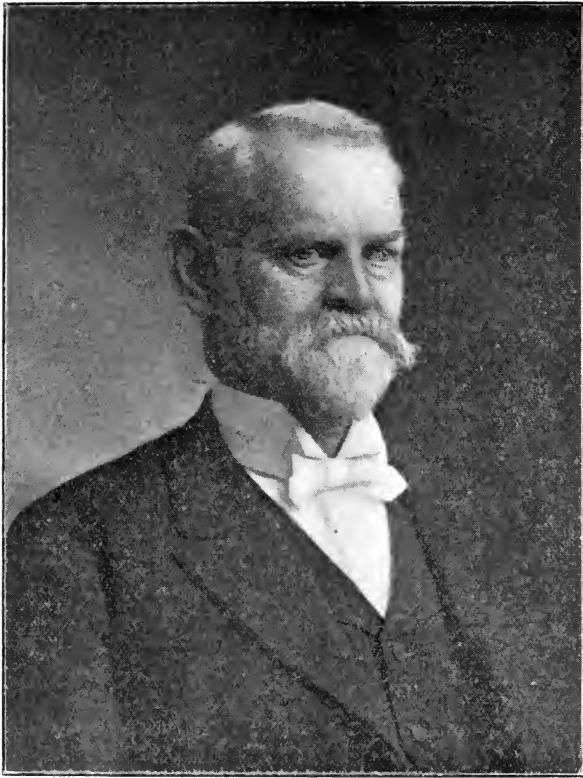
The cost of repairs and improvements were \$854.33. The church was reopened with appropriate services, August 28th. The Lutheran pastor was prevented from being present on account of sickness. Dr. Wackernagel and Rev. James F. Lambert officiated, on the Lutheran side; but who assisted Dr. Snyder we have been unable to ascertain from any of the records.

ORGANISTS.

In looking over the records, as far as they were accessible to us, we find the following persons have served the congregations since 1848 in the capacity either of chorister or organist:



REV. D. F. BRENDLE, D. D.
(1866-1872.)



REV. N. Z. SNYDER, D. D.
(1872-1907.)

In 1853, August F. Halbach served in this capacity; in 1854, John F. Halbach; in 1855, Edwin A. Mininger; 1866, Benjamin Wagner, who served until 1868, when we find the name of Adaman G. Schmidt, who now resides in Philadelphia; in 1873, William Wieand; in 1874, Thomas O. Cope; from 1880 until 1906, J. Fred Pflueger. Mr. Pflueger being also organist at the Lower Saucon Church when the writer was pastor there from 1871 to 1881, we take pleasure in bearing testimony to his skill and efficiency as organist and choir master.

Since January, 1906, Mr. Milton J. Weiser has served very acceptably. For many years the melodeon and small organ served the congregation in leading the music, but since Mr. Weiser has been organist a new and superior instrument has been installed at a cost of \$264. This instrument was dedicated January 27, 1907, when the pastors, Revs. H. A. Kunkle and N. Z. Snyder, D. D., were assisted by Revs. J. Stump, W. D. C. Keiter and C. A. Kerschner.

GOD'S ACRE AND CEMETERY.

Over 700 bodies of men, women and children, who at one time or other were identified with Jerusalem Church, lie buried in the church burying ground and the Morgenland Cemetery adjoining. Of these, 24 are soldiers, whose graves are annually decorated by the Grand Army of the Republic and the Sons of Veterans with flowers and the flag of their country.

Many of the old graves have no tombstones and the names of their occupants are unknown. The oldest graves on whose tombstones the names can be deciphered are: Christian Giess, born in Nassau, Europe, 1720; died May, 1803. William Moritz, born May 12, 1720; died May 25, 1797. Eva Moritz, born September 29, 1727; died April 26, 1791. John Moritz, born April 15, 1760, died June 29, 1847. Helena Catharine (nee Ebert), wife of John Moritz, born March 16, 1766; died January 29, 1862. John William Stuber, born August 19, 1768; died October 6, 1853, 85 years, 1 month and 17 days. Jacob Jacoby, born August 28, 1789; died March 7, 1867, 77 years, 6 months and 8 days. Elizabeth Jacoby, born September 15, 1788; died December 15, 1857, 68 years and 3 months. There is one stone marked "Oct. 7, 1769, ist Jacob Sam, 1 year, 3 mos."

In the year 1885, the "Morgenland Cemetery Association" was formed, composed of members of the Reformed and Lutheran congregations of Jerusalem Church, for the purpose of purchasing ground contiguous to the church burying ground, cutting it up into lots and selling the same. The congregations consented to the removal of the wall separating the two burying grounds, so as to throw the two practically into one. Each part is, however, under a separate management. By thus enlarging and beautifying the grounds, Jerusalem Church has an attractive spot where their dead can rest in peace until the Resurrection Day.

THE SUNDAY SCHOOL.

There is no doubt that soon after the new church was built in 1847, steps were also taken to organize a Sunday School. Unfortunately, no records of those early days have been preserved. The German language was used exclusively in the beginning, and the school was open only during the summer months. The names of the Superintendents that are still remembered by persons living to-day, who attended the school in the early days, are Joseph Herbst, George Doney, Frederick Springer and Adaman Smith, in '68 and '69, now of Philadelphia. The earliest record that has been preserved dates from the year 1874. It contains a "Constitution of Jerusalem Sunday School" with 23 articles. It states that "the object of Sunday School shall be to study the Scriptures, qualify the young of the church for membership, and to endeavor to instill and strengthen in them love for the Church."

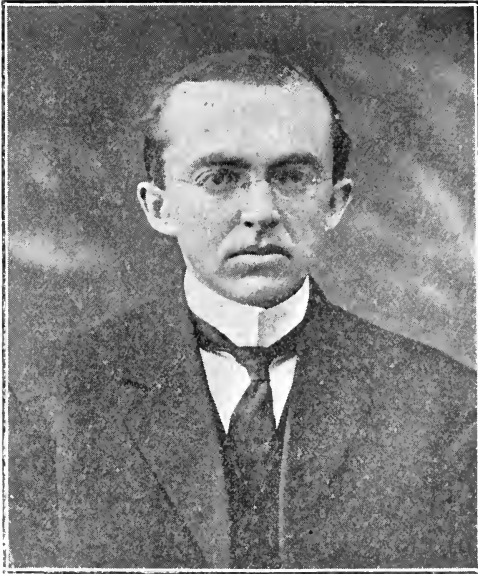
In addition to the usual officers of the school, it also provides for deacons. The list of officers contains the following names for the year 1874-5: Superintendent, James Larash; Assistant Supt., J. A. Abbott; Secretary, C. H. Mohr; Treasurer, George Moyer; Librarian, George Moyer; Organist, Thomas Cope; Deacons, George Springer, Jacob Vogel, David Sterner, W. Ueberroth.

The male teachers were J. A. Abbott, Thomas Cope, George Springer, Eugene Stahlnecker, Jacob Vogel, Sylvester Mohn, William Rummell, Adaman Rinder, William Bauer; the female teachers, Eliza Moyer, Amanda Keck, Mary Larash, Amanda Moyer, Mariah Groff, Sarah Licht, Mary Moyer, Ida Clifton, Sarah Stahlnecker, Mary Stuber, Sarah Barner, Mary Sterner, Emma Markle, Emma Kressler, Eliza Bauer, Catherine Koons, Lizzie Stout.

The proceedings of the business meetings are given from November 25, 1874, to August 20, 1877, also the accounts of the receipts and expenditures to January 2, 1878.

For some reason or other, at a regular meeting held March 14, 1875, "It was regular moved and second to have the Old Constitution thrown overboard and to have a new constitution." A new constitution was adopted, which is also given in this book, but this is not as full and complete as the former. The next record that has been preserved dates from January, 1886. What has become of the records from January, 1878, to January, 1886, we know not, unless, as the present secretary, Mr. Edgar Butz, thinks, they were burned on the rubbish pile some years ago.

April 8, 1890, a meeting was held by the Church Council of the Lutheran congregation, the Consistory of the Reformed congregation and the members of both congregations, over which Rev. W. F. Schoener presided and Rev. N. Z. Snyder acted as secretary, to take into consideration the Sunday School work in



REV. T. C. BROWN.
(1908-)

the bosom of the congregations. At this meeting the sentiment was strongly in favor of the Sunday School being under the supervision of the Council and Consistory. It was believed that the Sunday School would be more efficient if its sessions were held in the afternoon before the regular services. An association was formed consisting of the pastors, Church Council, Consistory, officers and teachers of the school. The officers and teachers of Markel's Sunday School, of which C. A. Groman, Esq., was then superintendent, were also invited to unite. A committee of said Sunday School was present April 20, 1890, and reported that their Sunday School had resolved to continue as heretofore. The pastors were instructed to draw up a constitution, which was adopted later on. This constitution united the Sunday School closely with the congregations. The pastors and members of the Church Council and Consistory are members of the Sunday School. The object of the association is "to provide for the religious education of the young by means of the Word of God, the catechisms of the churches, Bible History, and such other books and papers as the association shall direct; to sustain by labor and gifts of love the various benevolent operations of the churches, such as Home and Foreign Missions, Orphans' Homes and Education." Since then the Sunday School has been operating under this constitution, and has done good and efficient work. Too much credit can not well be given to the faithful few who have always cheerfully given their time and labor to this work. It has often been found difficult to secure superintendents and teachers. We take pleasure on this occasion to mention that on April 21, 1901, the association passed a vote of thanks to Mr. James W. Larash, the retired superintendent, for his faithful and continuous services for the past twenty-five years. Mr. Larash was succeeded by Mr. Charles Herman, whose fidelity also won for him a vote of thanks in October, 1905. He was succeeded by Mr. A. Paulus, who in turn was succeeded in 1906 by Mr. Trittenbech. In 1907, Mr. E. T. C. Ueberroth, who had faithfully served as secretary for many years, became the superintendent. In 1908, he was succeeded by Mr. T. H. Knappenberger, and in 1909, Mr. Edmund Springer was elected to this position. The Sunday School has lately been graded according to the age and capacity of the scholars, and by a rearrangement of the services by the pastors, it is now possible for them to be more regularly in attendance at the opening of the school and to assist in the teaching.

The Sunday School has, on different occasions, appropriated moneys out of its treasury for the congregations. In 1893, they purchased an English Pulpit Bible. In 1898, they assisted in making improvements in the church and paid \$10 towards the bell. In 1903, they contributed \$50 towards the debt of the church, and in 1906, a similar amount to pay for the new organ. They have also, for a number of years, contributed from \$5 to \$10 towards the janitor's salary.

In benevolence they have contributed from year to year towards the cause of Home and Foreign Missions, and in 1906, gave \$10.34 to the San Francisco sufferers.

The Sunday School has regularly celebrated the festivals of the church, such as Christmas and Easter, with appropriate services, and by giving suitable presents to the children. The anniversary of the school has also been observed and the annual picnic is never forgotten.

MISSIONARY AND AID SOCIETIES AND LUTHER LEAGUE.

As we are in the days of organizations of all kinds, the congregations have likewise felt the need of organizing the activities of their members in such a way as to enlist and secure their co-operation in the ever increasing work of the pastors and of the church at large. On September 29, 1895, 14 years ago, Rev. N. Z. Snyder invited the members and friends to remain after service to consider the advisability of organizing a Missionary Society. It was unanimously resolved to proceed with the organization. Eighteen persons gave their names and among them are found several Lutheran names. These, we suppose, were the "friends" who were invited to meet with the members of the Reformed congregation. In the rules and regulations adopted, the purpose of the organization is stated to be "to enlighten the members in regard to the important work of Christian Missions, and to promote the cause, as far as possible, through the regularly constituted channels of the church." The society met from time to time as determined, from month to month, or upon the call of the president. An Executive Committee was constituted, that arranged a program for the meeting. Voluntary dues and offerings were collected at the meetings from the members. Rev. Snyder was requested to give lectures on his tour to Europe and other exercises were arranged, calculated to interest the members in the objects they had espoused. On October 25, 1896, the secretary, in his first annual report, stated that the society was organized with 18 members, which number increased during the year to 60. After deducting the removals and deaths, there were left at the close of the first year 42 good standing members. The amount received during the year was \$17.50, which was increased by general collections to \$24.65. Nothing having been paid out, this amount remained in the hands of the treasurer. At a meeting on December 20, 1896, it was moved and carried to change the name to "Missionary and Aid Society." In 1897, March 7, the society appropriated \$25 for Home and Foreign Missions. In 1898, the society bought one dozen small hymnals, appropriated \$3 to the Ladies' Aid Society, of Denver, Col., and \$10 to Foreign Missions. At the annual meeting, November 12, 1899, the roll of membership was revised and the members were requested to pledge themselves to a definite amount per month.

This was changed again to voluntary contributions, March 31, 1901. The contribution to Home and Foreign Missions was \$20, January 6, 1901. Lady delegates were sent to the Woman's Home and Foreign Missionary Society of the Classis from time to time, and also paid annually a pledge of \$5 to the society. In 1902, the society paid a balance of \$12.05, due on the English hymn books for the use of the congregation, and \$2 to the Palatinate Mission, in Philadelphia, and made up the balance of the congregation's apportionment to Classis for Foreign Missions. The last meeting recorded was that of January 14, 1906. Then the minutes cease until February 7, 1909, when a meeting of the Consistory and some of the Reformed members was called for the purpose of starting up and reorganizing the Missionary and Aid Society. In May 2, 1909, a new feature was introduced, *viz.*, to elect an organist and an assistant, and the dues were fixed at 5 cents a month. The enrollment in July numbered 34 members.

LUTHER LEAGUE.

March 18, 1906, Rev. H. A. Kunkle, the pastor of the Lutheran congregation, called a meeting for the purpose of organizing a Luther League. In the following month a constitution was adopted and by-laws were added subsequently. The object of this society is the improvement of its members, morally, socially, intellectually, and spiritually, and to render the church such aid as may be in its power. The membership is composed of active, associate and honorary members. Active members shall consist of all young people who are members of Jerusalem Church, whether Lutheran or Reformed. Associate members are persons of good moral character who are entitled to the privileges of the League, except the right to vote and hold office; while honorary members are such persons who have rendered the League any valuable services and are elected by the League.

To carry out the objects of the League, standing committees are constituted, Membership, Sanctuary, Program and Social. The officers and the chairman of each standing committee constitute the Executive Committee, which meets monthly in advance of the meeting of the League, and then reports to the League its recommendations. The whole League meets monthly in the church, except during July and August, when a suitable program is rendered and the business is transacted. During the past year the subjects of the program have been the "Festivals of the Church Year." During the coming year the League has concluded to take up the study of the Common Service as treated in questions and answers in a book called "The Explanation of the Common Service." The League has contributed out of its funds towards the organ purchased; Lutheran and Reformed hymn books for the pews; to the cause of Missions, both Lutheran and Reformed, and to the joint treasury for the janitor's salary, and to the Sunday School for books needed.

It is a member of the Allentown Central and sends delegates to its meetings. For the cultivation of sociability among its members it also holds a monthly social meeting, except during Lent, at the homes of its members, when a program, consisting of recitations and music, vocal and instrumental, is rendered. It closed the past year by giving a public entertainment in the Fairview School House, which was so well received that the request was made that it be repeated, which was granted.

LUTHERAN LADIES' AID.

Last year the Lutheran pastor felt the need of calling in the assistance of the women of the congregation for the purpose of assisting him and the Church Council in various directions. A meeting of the women was called for Wednesday, January 20, 1909, at the home of Mrs. Harry Scholl, after the Church Council had approved of the object. A number responded to the invitation, extended by mail to all the female members of the congregation. They approved of the cause and a constitution was adopted, officers and committees elected and appointed. The congregation is divided into three districts. In each district three committees are appointed—one on membership, whose duty is not only to propose new members, but to inform the pastor of any new people moving within the district, of any sick and poor.

A committee on literature is also appointed in each district, whose duty it is to assist the pastor in distributing circulars, securing subscriptions to periodicals and canvassing for good books.

A third committee in each district is a collecting committee to assist in collecting funds for the benevolent work of the church—at Easter and Harvest season—the Orphans' Homes, etc.

There are monthly meetings held by the officers and members of the different committees and quarterly meetings by the whole society. The dues are 25 cents per quarter.

In closing this sketch, which at best is but a mere chronicle of such facts as we could gather here and there, permit me to say that we have taken great pleasure in making this contribution to the very enjoyable occasion that has brought us together. We wish also to take this opportunity to thank one and all who have in any way helped to make this event one long to be remembered by all who have been permitted to share in the same. We thank the brethren in the ministry who have come from far and near to add to our joy. We thank the choir and those who assisted them for the labor they have taken to enhance the pleasure of this day. We thank the committees of arrangements, decorations and the lunch for the good things they set before us. We thank the members of both congregations for the distribution of the souvenir postal card invitations, and the press for its generous space accorded this event.

To God alone be all the praise and glory.

History of Solomon's Reformed Church, Macungie.

BY JAMES J. HAUSER.

Prior to 1841, the members of the Reformed and Lutheran faiths, residing at Macungie (Millerstown), worshipped at the Lehigh, Salisbury and Old Zionsville Churches. In that year, Solomon Wescoe, John Shiffert and others conceived the idea that a house of worship should be nearer at home for the members at this place. Solomon Wescoe donated one-half acre of land, on Church Street, which derived its name from this fact.

The work of building began immediately. The church was a plain, substantial stone building for the use of the Reformed and Lutheran congregations. This church was altered in 1870, entirely remodeled in 1881, and rebuilt in 1893. The church yard was used for burial purposes, and in 1869 an acre of land was purchased of Elias Lichtenwalner for five hundred dollars, which was cut up into family burial plots and in which the deceased members of the congregations now sleep their last sleep. It was a union church from the time it was built until 1893, when the Reformed congregation bought the Lutherans' share. The latter erected Grace Lutheran Church, on Main Street, the same year. The fiftieth anniversary was very fittingly celebrated.

The pastors who served the Lutheran congregation from 1841 to 1893, were Rev. Benjamin German, 1841 to 1848; Rev. William German, 1848 to 1851; Rev. Jeremiah Schindel, 1851 to 1856; Rev. Joshua Yeager, 1856 to 1867; Rev. A. D. Croll, 1867 to 1868; Rev. William Rath, 1868 to 1889; Rev. Myron Rath, 1889 to 1893, the time of separation.

The Reformed pastors were the following: Rev. Samuel Hess, 1843 to 1845. Prior to 1843 the congregation was served by different pastors. Rev. Henry Bassler, 1845 to 1848; Rev. John S. Kessler, D. D., 1848 to 1850; Rev. J. B. Poerner, 1850 to 1852; Rev. Daniel Zellers, 1853 to 1857; Rev. A. J. G. Dubbs, 1857 to 1876; Rev. Thomas Reber, 1876 to 1892; Rev. C. W. Schaffer, 1892 to 1897; Rev. Thomas W. Dickert, 1897 to 1902; Rev. Simon Sipple, 1902 to 1908. The congregation had no regular pastor for some time, as Rev. Sipple resigned April 30, 1908, to accept a call at Doylestown, Pa., but was regularly served by Rev. J. F.

DeLong, of Bethlehem. Rev. John Schaffer was elected in the fall of 1908. The church was called Solomon's Church in honor of Solomon Wescoe, its principal donor and supporter until his death. He lies buried in the graveyard of the church. The church has the largest Sunday School in the town, numbering 350 pupils.

During the pastorate of Rev. Henry Bassler prayer meetings and Bible study were introduced and revivals took place, and a number of the members withdrew from the congregation and joined other congregations. Ministers of different denominations preached at different times in the church, and at one time it seemed if the church would be disrupted. Rev. Henry Bassler resigned and went elsewhere, and the breach was healed and everything went along well until Rev. A. D. Croll became pastor of the Lutheran congregation, when another and more serious disruption took place. Revs. Bassler and Croll were both able and forcible speakers and men of stainless character, and had many followers.

In 1867, during the pastorate of Rev. A. D. Croll (Lutheran) an eruption took place. The reverend gentleman having changed his ecclesiastical relations from one to the other synod of the Lutheran Church, or what is called going over from the old to what is called the New Lutheran Church, drawing on members of both congregations, Reformed and Lutheran.

This eruption brought on a lawsuit in which the reverend gentleman was allowed to preach to the end of the year, notwithstanding the doors had been barred against his entrance. This action created a great deal of dissatisfaction on the part of many members of the congregation. The church doors had been locked against him, but his adherents broke them open and took possession of the church. Rev. Croll claimed and maintained that he could not be turned out until the year to which he had been elected, was up. This point was decided in his favor by the Court, and he was allowed to preach to the end of his term. Then Rev. Croll and his followers withdrew and built St. Matthew's Lutheran Church.

On Whitsuntide, 1902, the sixtieth anniversary was very appropriately celebrated. The regular pastor, Rev. Thomas W. Dickert, was assisted by Revs. J. H. Dubbs, D. D., T. J. Hacker, A. R. Bartholomew, D. D., and Rev. J. F. Neibuhr, of the Baptist Church, of Macungie. The congregation began to build a parsonage in 1902, which was completed in 1903 and occupied by Rev. Simon Sipple. The membership numbers at present 356. The church sustains a Missionary Society, Christian Endeavor Society, Sewing Society, Mission Band, besides the Sunday School. The congregation was served in connection with the Emaus and Salisbury charges until Rev. C. W. Schaffer's pastorate, when it became a separate charge and has been for some time self-sustaining. It contributed for congregational purposes in 1907 and 1908, \$2,300; for benevolent purposes, \$862; and during Rev. Simon

Sipple's five years' pastorate, a grand total of \$12,452 had been contributed by the congregation, which speaks well for the members of the church. The officers of the church at present are as follows: Elders, Dr. H. M. Schell, G. F. Kerchner, F. J. Wieder, J. L. Christman, Charles M. Mohr, Elder Emeritus. Deacons, W. N. Decker, Addison Christman, S. R. Moyer, J. F. Weider, J. M. Roedler, W. J. Kern. Organist, A. G. Romig. Janitress, Mrs. Augustus Weaver. Trustees, William H. Miller, Alexander Ritter, Benjamin Moyer, Levi R. Griesemer, Daniel Griesemer, William Kerchner. Superintendent of Sunday School, W. N. Decker. Assistant Superintendent of the Sunday School, H. L. Hertzog. Superintendent of Primary Department, Mrs. L. R. Griesemer. Assistant Superintendent Primary Department, Mrs. Nelson Knauss. Regular services are held every Sunday morning at 10 o'clock in the German language, and in the evening at 7 o'clock in the English language. Sunday School at 9 A. M.

A short sketch of the different ministers that served the congregation since 1841 will undoubtedly be appreciated by the people of Macungie.

REFORMED PASTORS.

The first one on the Reformed side is the late Father Samuel Hess, of Hellertown, Pa. He was born on Christmas Day, 1804, in Northampton County, Pa. His parents were both members of the Reformed Church, who reared their children in the nurture and admonition of the Lord. Early in life the subject of this sketch was thoroughly instructed in the doctrines of the holy religion as set forth in the Heidelberg Catechism by the Rev. Thomas Pomp. He began a course of study under the Rev. J. C. Becker, D. D., in 1823, continued the same for four years, and soon after was licensed and ordained to preach the word of God, 1827. He began his ministerial duties at the Blue Church, and where he also laid down his shepherd's crook after forty-one years of faithful service. During the first years of his ministry he also served in the capacity of school teacher. During his ministry he gathered and organized five congregations, viz.: Apple's, Applebachville, Keller's, Macungie (Millerstown) and Blue Church; and also may be regarded as the founder of Christ Union Church. On account of failing health he resigned in 1868 from active work in the ministry. He was fearless, bold, manly and outspoken, and struck many a heavy blow against error. A warm friend, a good counsellor, a sympathetic pastor, an earnest advocate of truth, an unrelenting enemy to all hypocrisy, falsehood and deceit. He married Elizabeth D. Owen, who died in 1838 without issue. He married, in 1840, Miss Lucetta Klein, with whom he had two sons, namely, Hon. J. S. Hess and Milton Hess, both living at Hellertown, Pa. He died of acute gastro-enteritis at

Hellertown, Pa., November 23, 1875, aged 70 years, 10 months and 28 days. Revs. A. J. G. Dubbs, W. R. Hofford and N. S. Strassburger officiated at the house, and at the church Revs. T. O. Stem and Dr. B. Bausman preached the sermons.

Rev. Henry S. Bassler was born August 11, 1804, in Upper Milford Township, Lehigh County, the son of Henry Bassler and his wife, Veronica (nee Schantz), studied theology under Rev. Jacob W. Dechant, licensed to preach in 1829, served in the ministry over 50 years, and died February 17, 1883, in Dauphin County, Pa., aged 78 years, 6 months and 6 days.

Rev. John S. Kessler, D. D., was born August 19, 1797, in Schiers, Canton de Grisson, Switzerland. He studied at the Canton School of Chur, completed his theological studies at the University of Basle, 1821, and was ordained as a minister, at the age of 22 years, at Devos, Canton Claris, where he labored for 19 years, when he moved with his family to Virginia, and served congregations in the Shenandoah Valley, at Woodstock, where he served four years, when he went to Reading, Pa., where he was associated with Rev. J. C. Bucher, as assistant pastor of the First Reformed Church, 1845, where he stayed for two years, when he received a call to Baltimore, Maryland, 1847, where he worked faithfully for seven years. In 1854 he came to Allentown, Pa., and aided his son, Rev. Christian Rudolf Kessler, who had established a seminary at that place. His son dying in 1855, he was retained by the trustees as one of the regular teachers; and in this connection he continued until his death, in 1864, aged 67 years. He was one of the committee to prepare a German hymn book. He received the degree of Doctor of Divinity from Franklin and Marshall College. He was a profound theologian and was one of the most eminent divines of the Reformed Church of his time.

Daniel Zeller was born in Tulpehocken Township, Berks County, Pa., May 13, 1792, the son of Francis and Elizabeth Zeller and was baptized by Rev. Daniel Wagner. In his youth he worked on his father's farm, but had no inclination for farm life; was instructed, confirmed and admitted to full membership in the Reformed Church, at Lebanon, Pa., by the sainted Hiester. Early evincing a desire for entering the ministry, he commenced his preparatory and theological studies under the Rev. Samuel Heffenstein, D. D., in Philadelphia, in 1811. Examined and licensed to preach at the annual meeting of the Synod of the German Reformed Church, held at Easton, Pa., April 25, 1815. He took charge as supply of the congregations at Upper Saucon, Upper Milford, Trexlertown and Salisbury, Lehigh County, which constituted the charge of Rev. J. William Dechant, who had obtained a leave of absence to make a missionary tour to Ohio. Mr. Zeller remained a candidate for three years, when he was examined again and ordained September 8, 1818, at Carlisle, Pa. As Rev. J. William Dechant never took charge of his congre-

gations again, Rev. Zeller became the regular pastor and remained so until May, 1857, when he was compelled to resign on account of infirmities. These were the only congregations he served, except Solomon's Reformed Church, Macungie (Millerstown). Married August 21, 1816, to Mrs. Maria Schweitzer, who died October 27, 1855. They had two children—daughters who survived their parents and ministered to their wants. He died in Allentown on Easter Sunday, April 12, 1868, aged 75 years, 10 months and 15 days. He was buried in the Union Cemetery. Rev. Zeller baptized 3,881, confirmed 2,139, married 1,110 couples and buried 1,073.

Rev. A. J. G. Dubbs, D. D., was a son of Rev. Dr. Dubbs, and was born June 8, 1826, in Berks County, Pa. He moved with his family to the Allentown charge, where his boyhood days were spent. In 1840 he entered Lafayette College, Easton, to prepare for a life of business. After engaging in business for some time, his health failed, and he decided to return to school, entering Marshall College, Mercersburg, Pa., where he remained until 1849, when he took charge of a select school for young men. He decided to enter the ministry, and in 1851 was examined and licensed by the East Pennsylvania Classis and received a call to preach in English in the Reformed Church, at Allentown, serving for one year, when he became pastor of the South Whitehall charge. In 1857 he was called to the charge composed of the Trexlertown, Millerstown (now Macungie), Upper Milford and Friedensville congregations, which he served faithfully and successfully for fourteen years, when the charge was divided and he became the pastor of the first three-named congregations, which he served until 1876, when he became pastor of Salem's Reformed Church, Allentown, Pa., where he labored diligently for sixteen years, with a membership of twelve hundred members. His health failing, he retired from active service. Died at Allentown, Pa., November 7, 1897, aged 71 years and 6 months. He was married October 18, 1853, to Maria Schreiber, who died January 23, 1894. Dr. Dubbs had also served as trustee of the Keystone State Normal School, Kutztown, for a number of years.

Rev. Simon Sipple was born in 1875 in Somerset County, Pennsylvania, of German parentage. He was brought up upon a farm, attended the ungraded schools and local Normal School and worked in a hardwood furniture factory. At the age of 18 years he entered Mercersburg Academy, at Mercersburg, where he graduated in 1896. Spent four years at Franklin and Marshall College, at Lancaster, Pa., graduating in 1900. He entered the Theological Seminary of the Reformed Church, at Lancaster, and graduated in 1903. Became pastor of the Macungie congregation as its regular pastor, May 30, 1903, having served it before as a supply during his senior year. Married the same year to Miss Lillian A. Schultz, of Reading. He served the charge for five

years, when he accepted a call to Doylestown, Pa, 1908, where he is now stationed. During the last two years of his stay at Macungie, he was teacher of Bible History at Phoebe Deaconess Home, a charitable institution of the Reformed Church, at Allentown.

Rev. J. J. Schaffer has been pastor since the fall of 1908.

LUTHERAN PASTORS.

Rev. Joshua Yeager, son of Rev. John Conrad Yeager, studied for the ministry under his father, was licensed to preach in 1827, and became assistant to his father on his whole charge until 1831, when the father resigned his country charges, his son, Joshua, becoming his successor. After his father's death, he became his successor of his charge at Allentown, St. Paul's, which he served for 21 years. He became pastor of the Lutheran congregation of Solomon's Church, Macungie, in 1856 and served until 1867, when he resigned.

Rev. Jeremiah Schindel, a son of Rev. John Peter Schindel, was born May 15, 1807, at Lebanon, Pa. Learned the printer's trade. Had as his associates, Hon. Simon Cameron, John and William Bigler, afterwards governors of California and Pennsylvania, respectively. Studied theology under his father and Rev. Dr. Lochman. Married, 1828, Miss Elizabeth A. Masser, of Sunbury, Pa. Licensed to preach in 1830; served congregations at Danville, Bloomsburg, Catawissa, Roaring Creek, Mifflinsburg, Berwick, Briar Creek and Conyngham. In 1837 was called to Lehigh County, where he served congregations at Jordan, Heidelberg, Union, Weisenberg, Ziegel's, Lowhill and Trexlertown, and for a time at Fogelsville, Tripoli, Frieden's, Macungie, Longswamp, and organized congregations at Morganland, Cedarville, Mickley's and St. Paul's, Catasauqua. From 1859 to 1861 he served as State Senator. Resigned as pastor and served as chaplain of the 110th Pennsylvania Regiment of Volunteers, serving under Generals Banks and Shields in the Shenandoah Valley. Returned home in 1864 and accepted a call from Lyken's Valley, Dauphin County, which he served until 1870, and returned to Allentown, where he died July 2, 1870, aged 63 years, 1 month and 17 days.

First Steam Whistle in the Lehigh Valley.

(Extract from a newspaper of Feb. 27, 1872.)

“The first steam whistle that ever sent its unearthly echoes through the hills that skirt the Lehigh Valley, was made and operated at the Allentown Iron Works, nearly thirty years ago by William E. Reeves, a machinist, who was running one of the stationary engines at that place. The secret of its preparation was confided only to Mr. Lewis, Superintendent of the Works, and one or two others.

One evening about 8 o'clock, the whistle was attached to the boiler, a full head of steam turned on, and the people for miles around were startled by shrieks, the like of which few had ever heard before, and some, looking upwards with superstitious fear, thought the first notes of Gabriel's trumpet were sounding in their ears. The general effect is described in the following protest, written shortly after the panic had subsided:

THE STEAM WHISTLE.

Some nights ago I heard a sound
Which raised me from my heel-tap,
I said as I regained the ground,
“Old Nick is in the steeltrap.”
Upon a sober second thought
I feared that Schnurman's animals*
Were loose again, or still uncaught—
Perhaps a horde of cannibals,
Had forwarded from Oregon
A war-whoop telegraphical,
It echoed 'round in horrid tone
And sounded epitaphical.
The Mingo folks who heard the sound,
With proper circumspection,
Turn'd out in order to put down
A negro insurrection;†
But when they found no mob to quell—
For that was not the matter—
The darkies all felt deathly pale
And home the heroes scatter.

*In those days Mr. Henry Schnurman was in the dry goods and grocery business, and advertised largely. His heading was, “The animals are loose,” followed by pictures of wild animals. An unsophisticated countryman on one occasion called in to make a small purchase, and claimed the right to see the show gratis which non-plussed him entirely.

†A few negro families were at that time living in Mingo, now First Ward, and as they were in the habit of fighting and making a good deal of noise amongst themselves, it was supposed the howl came from that quarter.

It seems the folks of Hanover
 Had read of General Putman
 Who waged against the wolves a war
 For slaughtering his mutton;
 So when they heard the fearful sound—
 There truly was alarm int—
 They took their trusty rifles down
 To hoot the howling varm int.
 The neighboring Furnace-men, 'twould seem,
 Are rather heavy sleepers,
 And so they made a steam machine
 To waken up the "keepers."
 It's right enough that they should know
 When to begin their labors
 Bit then it's wrong in doing so
 To frighten all the neighbors.
 And then the noisy nondescript
 Disturbs the rites of Morpheus—
 Its patent surely don't conflict
 With any right of Orpheus.
 'Tis hoped when Iron Works shall need
 Another such improvement (!)
 The public may be notified
 Of the intended movement,
 For, to be awaken'd up at night
 By such a yelling demon,
 Might make a man a Millerite
 And fright to death the women."

In Memoriam.

During the past year, what the poet has so aptly called the "fatal asterisk of death" has been set against the names of five members of the Lehigh County Historical Society. The first of these was Amandes A. Kern, who passed away at his home in Slatington at five o'clock in the evening of March 27, 1908. Mr. Kern was aged 57 years and 4 months. His business was that of a butcher. He left a widow and four children, namely, Mrs. Samuel Steckel, Miss Cora Kern, George Kern and Harrison Kern. Mr. Kern was a member of the Odd Fellows and of St. John's Reformed congregation at Frieden's Church. The funeral was held on the following Tuesday, April 1st, and the services were conducted by Rev. A. Piscator and Rev. N. F. Peters. Mr. Kern was elected a member of this society on January 13, 1906.

REV. DR. J. D. SCHINDEL.

Rev. Jacob Daniel Schindel, D. D., for forty-one years a clergyman of the Lutheran Church, filling pastorates nigh to Allentown, died on the morning of June 27, 1908, at quarter of seven o'clock at his home, No. 818 Hamilton Street, Allentown. He had been failing for six years, and three months ago a growth formed on his vocal chords, affecting the glands and interfering seriously with his speech. His whole throat became affected and began closing. On Monday evening preceding his death, to prevent suffocation, an operation was performed. The relief, however, was only temporary. Dr. Schindel sank into unconsciousness and lingered thus, painlessly, until the final summons.

Dr. Schindel was of German descent on both the paternal and maternal side. His great-great-grandfather, John Peter Schindel, came to Pennsylvania in the year 1751, from Erlenbach, Grafschaft Erbach, Odenwald, which now forms part of Hessa, and settled at Lebanon. Dr. Schindel's grandfather, who was also a clergyman, and who also bore the name of John Peter Schindel, moved from Lebanon to Sunbury, in 1812, where he labored until 1853. He was the pioneer missionary in Northumberland, Union and now Snyder Counties, and his work reached even as far south as Harrisburg and as far north as

Williamsport. He was the first President of the East Pennsylvania Synod. The parents of the mother of the deceased also resided at Sunbury. They were Henry Masser and wife, Mary Barbara, nee Baldy.

The deceased was the son of Rev. Jeremiah Schindel, who served many pastorates in Lehigh County, and of his wife, Elizabeth Masser. One of the charges served by the latter was the Jordan Lutheran congregation, where the subject of this sketch was born on January 11, 1841. In his father's family there were besides the deceased five sisters, Mrs. Mary Eisenhard, Mrs. Martha Snyder and Mrs. Emma Beary, all of Allentown, and Mrs. Susan Snyder and Mrs. Sarah Weiler, both of whom are deceased. There were also three other sons in the family, *viz.*, Captain Jeremiah P. Schindel, deceased; Edward M. Schindel, of Sunbury, and Martin Luther Schindel, who died in infancy.

The deceased received his elementary education in schools at Jordan Lutheran Church and at Guthsville. From 1859 to 1860, he attended the Allentown Seminary, where he was a pupil of Rev. Dr. W. R. Hofford, his later colleague. In the fall of 1860, he entered the Missionary Institute, at Selinsgrove, now Susquehanna University. Here he spent two years, after which he entered the Junior Class of Pennsylvania College, at Gettysburg, where he was graduated in 1864. Dr. Schindel was the second honor man of his class, but his Latin salutatory could not be delivered, as there was no commencement that year on account of the Civil War.

In the year 1863, the deceased enlisted in a company composed of students of the Seminary and College at Gettysburg, which company was assigned as Company A, Twenty-sixth Regiment, P. V. M. He was mustered out in the same year and was assigned to Major John S. Schultze, Assistant Adjutant-General, and kept the book "Special and General Orders."

In the fall of 1864, he entered the Theological Seminary, at Philadelphia, and from which he graduated in 1867. In the spring of 1865, he entered the service of the Sanitary Commission of the United States and was stationed at Baltimore, Annapolis and Washington. Returning to the seminary in fall he continued his course.

In 1867, he was ordained to the gospel ministry in the Evangelical Lutheran Ministerium of Pennsylvania, meeting in Lebanon. Before his ordination he received a call to the parish consisting of St. Paul's, Catasauqua, and Mickley's. He had also received calls as assistant to Dr. F. W. Geissenhainer, of St. Paul's Lutheran Church, New York, and to Selinsgrove, but accepted the first.

In St. Paul's Church, of Catasauqua, he served twenty-one years and it was during his pastorate that the present church building was erected at Catasauqua. At Mickley's he has con-

tinued his pastorate until his death, having associated with him in the last nine years his son, Rev. Jeremiah J. Schindel.

On July 2, 1868, he was married to Miss Ella C. Schmoyer, of Allentown, a daughter of the deceased parents, Aaron Schmoyer and wife, Sarah E., nee Breinig. He is survived by the widow and Mrs. R. J. Butz and Rev. J. J. Schindel, their only children. There are also two grandchildren, Mabel and Mary Schindel.

In the spring of 1889, having resigned the congregation at Catasauqua, he took charge at Egypt and Laury's in connection with Mickley's and Coplay, and served this field until the Sunday after Ascension Day, 1908, when he resigned Egypt, Laury's and Cementon, which latter was organized by him in 1900.

Dr. Schindel was a member of the Board of Trustees of Muhlenberg College from 1874 to 1907, and was secretary of the same from 1874 to 1885. Muhlenberg gave him his degree in 1899. He also served as Director of the Theological Seminary at Mount Airy for a number of years. From 1878 to 1881, he was English Secretary of the Ministerium of Pennsylvania.

Dr. Schindel was an active member of the Lehigh County Historical Society and just before his death he finished reading the proof of the history of the Egypt Church, which appeared in print in the society's proceedings. He became a charter member, January 13, 1906.

During his ministry of 41 years, Dr. Schindel received by the rite of confirmation 2,752, officiated at 2,258 funerals, performed 1,452 marriages, baptized 4,847 children and 25 adults.

His only son, Rev. J. J. Schindel, who was for the last nine years his associate pastor, is now serving St. John's, Mickley's, and St. John's, Coplay. Rev. E. O. Leopold accepted a call to the Egypt Church, St. John's, Laury's, and St. Paul's, Cementon.

Dr. Schindel's last sermon was preached at Laury's, May 10, 1908, on St. John 16: 16: "Yet a little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the father." How appropriate!

His last funeral sermon was preached at the funeral of Bernhard Keiser, at Fullerton, May 4, 1908, when he preached on I Cor. 13: 13, "And now abideth faith, hope and charity, these three, but the greatest of these is charity."

The funeral was held in St. John's Lutheran Church, Allentown, Thursday, July 2, at 2 o'clock, in charge of Revs. Drs. Fry, Steimle, Stump, Horn, and Spieker.

Rev. Dr. Edward T. Horn preached in English, on II Cor. 4: 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Rev. Dr. G. F. Spieker preached in German, on Ephesians 2: 8: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast."

DAVID MCKENNA.

On Christmas evening, December 25, 1908, David McKenna, of Slatington, Vice-President of the Lehigh County Historical Society, passed away peacefully at his home, following a brief illness.

Mr. McKenna was a typical representative of his Scotch nationality. He was born near Newton Stewart, Wigtonshire, Scotland, June 10, 1838, and was a son of David and Agnes McKenna. His father died in Scotland in 1841, when he was three and one-half years old. The widow and her son came to America in 1843, and settled in Wyandotte County, Ohio, amongst friends who had emigrated from Scotland and located there some few years before and there they made their home for thirteen years. Mr. McKenna was sent to the schools of his native parish at the time that the Bible was the only textbook. After settling in this country, he entered the public schools of Ohio and also studied at different times under private teachers. He was reared in the famous "Northwestern Territory," as that part of Ohio was then called, and early in life developed traits of industry and enterprise.

Mr. McKenna and his mother came to Pennsylvania in 1856, and located at Slatington, when there were only a few houses in the village. His mother resided with him until her death in 1879, aged ninety-four years. He secured employment with the Lehigh Slate Company, the first chartered organization of its kind in Pennsylvania, and of which Robert McDowell was Superintendent and Treasurer. For a year he was employed in various capacities and early in 1857 he was appointed station agent for the Lehigh Valley Railroad Company. He was also telegraph operator, mail carrier and express agent. He devoted eight years to the service of the railroad. He quit the employment to become Assistant Superintendent of the Lehigh Slate Company and filled that position until the death of his father-in-law, Robert McDowell, in 1878, when he was elected Superintendent and served until 1880. At this time he engaged in business for himself and was instrumental in the development of a number of slate quarries, the more prominent ones among them being the McDowell, later the Girard, the Brooklyn and the Meadow Brook. In company with other enterprising business men he purchased the farm known as the Kern farm slate property, on which six large quarries have been opened and are now among the most profitable quarries in the Lehigh slate region.

Mr. McKenna warmly espoused the cause of anti-slavery, and as a young man he took an active interest in the campaign of Solomon P. Chase for the Governorship of Ohio in 1855. After moving to Pennsylvania, he became a warm enthusiast of Republican principles, which made its first Presidential nomination in

that year. Up to his death he was an energetic and loyal adherent of that party. For many years he was a member of the County Executive Committee and served a number of times as chairman of county conventions, was a delegate to the State convention at Lancaster, which nominated General John F. Hartranft for Governor, and was a delegate to the Harrisburg convention, which nominated Henry M. Hoyt. He was appointed notary public by Governor Hartranft and was nominated for State Assembly and afterwards for State Senator, but failed of election both times. Mr. McKenna served on the School Board for 25 years and as its President for fifteen years. He was nominated for chief burgess one year, but declined to accept. He was also a member of the Slatington Board of Trade. He was an active and prominent Mason and took a lively interest in the fraternity, belonging to Slatington Lodge, No. 440, F. and A. M., having served as Worshipful Master for two terms; a member of Allen Council, No. 23, R. and S. M., Allen Commandery, No. 20, Knights Templar, of Allentown, and Rajah Temple, A. A. O. N. M. S., of Reading. He was also a member of the Scotch-Irish Society of America and was deeply interested in its history. In the Presbyterian Church, of Slatington, he served as elder and as Superintendent of the Sunday School for over twenty-five years, represented the Presbytery of Lehigh in the general assembly of the Presbyterian Church at Omaha in 1887, and was a delegate to the Synod of Pennsylvania, held at Wheeling in 1890. He joined the Lehigh County Historical Society, January 13, 1906.

In 1865, Mr. McKenna was united in marriage to Rebecca Augusta McDowell, a daughter of Robert and Sarah E. McDowell. The children born to them were Sarah A., Helen A., Phoebe B., and Stella A. The eldest daughter became the wife of Franklin Prince, of Philadelphia, in 1890. Mr. Prince died in 1893 and his widow married Rev. J. W. Brockway, of Erie, in 1901. Helen A., died in 1870, and Phoebe B., died in 1890. The youngest daughter is the wife of James Craig and resides at Slatington. Two grandchildren also survive, Marguerite McKenna Prince and David McKenna Brockway.

HON. HARRY G. STILES.

Mayor Harry G. Stiles died in office on Sunday morning, November 8, 1908, having sustained a stroke of apoplexy on the previous afternoon. He was the third mayor of the city of Allentown to die during his term of office, the others having been Dr. T. C. Yeager, on January 14, 1874, and Dr. Alfred J. Yost, on April 16, 1907. Mr. Stiles was the second son of Hon. John David and Mary A. (Gibbons) Stiles and was born in this city, December 16, 1856. He was graduated from the Allentown High School on June 30, 1874, studied at Muhlenberg College for

two years, and was graduated from the law school of Harvard University in 1873. Studying law with his father, he was admitted to the Bar of Lehigh County on April 14, 1887, and was later associated with his father in the firm of John D. Stiles & Son. Mr. Stiles was nominated as a Presidential Elector in 1884. In 1889, he was elected District Attorney, and in 1894, was elected to the State Senate, being re-elected in 1898. He was chosen Mayor of Allentown in February, 1908. Mr. Stiles was a member of St John's Reformed Church; Greenleaf Lodge, No. 561, F. and A. M.; Lecha Wonk Tribe, No. 201, I. O. R. M.; Allentown Castle, No. 55, K. G. E., Greenleaf Lodge, No. 257, K. of P.; Clinton Chamber, No. 44, K. of F., of Minesite; Rescue Hook and Ladder Co., No. 8, and of the Lehigh County Bar Association. He was survived by his wife, three brothers and one sister. Mr. Stiles was elected a member of the Historical Society, May 11, 1907.

CHARLES D. DESHLER.

Charles Dunham Deshler died at his late home, 106 College Avenue, New Brunswick, N. J., Monday morning, May 10, 1909, at 9 o'clock. He had been failing very rapidly since the beginning of March. As he was born at Easton, Pa., on March 1, 1819, he was a little over ninety years old, and his death was due simply to a wearing out of the machine, a result of old age.

When Mr. Deshler first came to New Brunswick he went into the drug business as an apprentice with Mr. MacDonald, at Peace and Church Streets, that city. He applied himself to the business and eventually became the sole proprietor. But the drug business did not suit him, and he retired from it in 1859.

He then began to take more seriously to those literary labors which eventually occupied a great part of his time. Going to Jersey City, he did some editorial work for the *Jersey City Standard*. He then went to Newark and worked on the *Newark Advertiser*. He also spent a short time in the oil regions of Pennsylvania.

Mr. Deshler returned to New Brunswick in 1868, and had lived there ever since that time. He engaged in literary work, of a critical nature principally, for the Harpers, having charge of the Editor's Round Table and reading manuscript for the home. He wrote and compiled "Chaucer, With Selections," and "Afternoons With the Poets." He was at one time a lay judge of the Middlesex County Court and was the first county superintendent of the Middlesex schools. He was instrumental in founding the Middlesex Gas Company, the Middlesex Savings Bank and other institutions, and did a large share of the work of organizing the Middlesex County school system.

Shortly before his last term of office expired Grover Cleveland

appointed Mr. Deshler postmaster of New Brunswick, and he held that office till the conclusion of his four-year term.

Mr. Deshler was always literary in his tastes, and his library is one of the finest collections of books to be found anywhere in that neighborhood.

They are largely historical in character, and are of great interest, particularly to persons living in that section.

Mr. Deshler had not lived a very active life for many years, but he had always taken a great interest in everything that concerned the community. His death was deeply regretted by all, as he was always public spirited and patriotic, and had the highest of ideals in both public and private life.

Mr. Deshler leaves seven children, three daughters and four sons—Miss Kate, Miss Mary, Miss Edith, Edward B., James, Charles and Frederick. He also left many grandchildren and great-grandchildren. His wife, who was Miss Mary Holcombe, of New Brunswick, died in 1893.

Mr. Deshler was elected a member of the Lehigh County Historical Society, May 9, 1908.

MEMBERS ELECTED SINCE AUGUST 1, 1908.

William J. Heller	Easton, Pa.
C. L. Freeman	Allentown, Pa.
Hon. John O. Sheatz	Harrisburg, Pa.
Mrs. Margaret S. Hunsicker	Norristown, Pa.
Alfred L. Reichenbach	Allentown, Pa.
Rev. Frank P. Laros	Alburtis, Pa.
Mrs. Lyman H. Howe	Wilkes-Barre, Pa.
Rev. George M. Smith	New Tripoli, Pa.
Rev. John Baer Stoudt	Emaus, Pa.
R. F. Stine	Allentown, Pa.
F. A. R. Baldwin	Allentown, Pa.
Howard Weiss	Siegfried, Pa.
Henry J. Detwiller	Allentown, Pa.
Dr. H. H. Herbst	Allentown, Pa.
Charles D. Weirbach	Allentown, Pa.
Thomas W. Saeger	Allentown, Pa.
Mrs. Thomas W. Saeger	Allentown, Pa.
Mrs. Charles M. Saeger	Allentown, Pa.
Mrs. Horace Luckenbach	Bethlehem, Pa.
Prof. Edwin M. Fogel, Ph. D.	Philadelphia, Pa.
Miss Irene B. Martin	Allentown, Pa.
Rev. Augustus Steimle	Allentown, Pa.
David J. Nagle	Allentown, Pa.
Rev. Myron O. Rath	Allentown, Pa.
Tilghman Neumeyer	Emaus, Pa.
Mrs. Ralph R. Metzger	Allentown, Pa.
Mrs. Ella C. Stine	Allentown, Pa.
Joseph P. Shimer	Allentown, Pa.
Elmer J. Faust	Allentown, Pa.
Frank D. Biery	Allentown, Pa.
Ambrose A. Kunkle	Allentown, Pa.
Charles W. Eisenhard	Allentown, Pa.
Mrs. Emma A. Ettinger	Allentown, Pa.
Miss A. Violet Kline	Allentown, Pa.
Rev. J. S. Renninger	Allentown, Pa.
Rev. George M. Scheidy	Allentown, Pa.
Nils A. Oleson	Allentown, Pa.

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