and furniture in the Pennsylvania German districts were often of a very primitive character. The building was a rudely-constructed log cabin, with four windows, unplastered walls, a six-plate wood-stove, and no furniture. The desks were inclined planes of rough boards around the wall, at which the larger scholars found place to do their writing, while they sat on benches rudely manufactured from a log split through the middle, or slabs, with legs or rounds fitted into auger-holes. These benches, without support for the back, were placed around the stove, on which the smaller scholars were seated seven hours a day, with nothing to do but to stare at the unplastered wall or look at the old "Mary Ann Furnace" stove. The daily routine of school exercises consisted in "*ufsawga.*" This meant the reading and spelling of words, without regard to sense and expression. The exercises continued during all of the day, from 8 A.M. to 4 P.M., with an hour's recess at noon. There was ciphering and writing, but not in class. Each pupil constituted his own class, and when help was needed the slate was brought to the teacher, who looked over the "sums," while, at the same time, the "*ufsawga*" went on. The writers received no attention, except an occasional mending of the goose-quill pen.

The books in use were the Testament, the "English Reader," "Comly's Spelling-Book," and the "American Tudor Arithmetic." Geography, grammar, history, and kindred branches were not known. The teacher's knowledge of the branches taught was frequently very limited. Reading was a merely mechanical exercise, consisting of the pronunciation of a certain number of words. It was a practical solution of the problem of *maxima* and *minima*,—pronouncing the greatest number of words in the shortest time possible. The pupil that could do this was considered the best reader. The teacher's knowledge of arithmetic was very meagre. One of the first superintendents of Lehigh County reports that he found a teacher at his examinations who could add and subtract, but when requested to perform an operation involving multiplication and division he excused himself, saying, *Des multiplizeera un difideera hawb ich noch net gelernt* ("I have not learned yet to multiply and divide"). Among the tricks played on the teacher was that of locking him out on *Fösnacht* (Shrove Tuesday), and not permitting him to come in till he treated to cake and wine, the pupils "holding the fort" inside. Some of the shrewder teachers devised plans by which they could get possession of the house. In one instance the teacher tied chips in a paper, and colored some water so that it had the appearance of red wine. With the bottle of colored water resembling wine in one hand and the package of chips in the other, he approached the school-house, when the door was thrown widely open. After the teacher had entered the house and the deception was detected, it was too late to change the programme, as he now had possession, and, with birch in hand, soon commanded order, bringing the ringleaders to terms. Another climbing on the roof, placed a board on the chimney, or rather on the pipe protruding above the roof. The smoke had no means of escaping, and, very soon, doors and windows were cheerfully opened, admitting the teacher *nolens volens*.

Their Social Gatherings and Employment.—Their sociability has devised various methods for the Pennsylvania Germans performing their hardest work in a collective capacity, thus greatly lightening the burden, and making labor a pleasant employment rather than an irksome task. The farmer assists his neighbors, and they in turn assist him. In harvest-time as many as twenty to thirty persons of the same neighborhood were formerly frequently seen in one field. Thus when one farmer's grain was cut the harvesters went to the next, thus continuing till all the grain was harvested. The hard work was compensated by the many pleasures connected with it. The large party of workers collecting under a shade-tree to eat the nine-o'clock lunch or "the four-o'clock piece," relating anecdotes, cracking jokes, and engaging in pleasantries, men and women participating with equal enjoyment; the immense dinner, breakfast, and supper-tables, where a feast of good things was spread out, and a flow of lively sentiment kept up the laughter until the food, relished by the keen appetite, slowly but surely disappeared; the *ruh schtund* (rest-hour), from twelve to two, spent in rest, sleep, or story-telling under the shade-tree by some, while the women assist in washing dishes, and the mowers or cradlers grind their scythes, and in hay harvest (*dengel*) hammer them; the evening enjoyments, when there is *feier owet* (holi-evening), all sit on the piazza or recline on benches, enjoying rest after the weary labors of the day, verifying their proverb, "*Nuch der erwet is gut ruha*," were social events which those that engaged in them recall with a never-to-be-forgotten pleasure.

The corn-husking parties, when of an evening the young men and ladies, to the number of thirty or forty, assemble to assist a neighbor to house his crop, are most enjoyable affairs. When a red ear is found by a gentleman, it entitles him to the privilege of kissing a lady. There is a merriment such as even a New Orleans *Mardi Gras* hardly affords. Then comes supper, and the carnival that follows.

The quilting-party and the apple-butter party were institutions of former days. The former has almost passed away, and is a matter of history. The ladies of the neighborhood, young and old, were invited. The afternoon was spent in making the quilt, which was composed of a large number of patches sewed artistically, and other designs, representing birds and animals, being quilted thereon. After the supper was partaken of, the married ladies went home, while the single ones remained, and soon the young men of the neighborhood congregated, when the evening was spent in a lively manner, music and dancing constituting the amusement.

The apple-butter party is still in vogue where apples are plentiful. The Pennsylvania Germans are noted for their apple-butter, which is different from any other, and pronounced by competent judges the most palatable article made. It is not a New England sauce, to be eaten with spoons, nor a Shaker apple-butter, with its pumpkins used in connection with the apples and cider. It is a marmalade, made of sweet cider and *schnitz*. *Schnitz* are a Pennsylvania German product, for which there is no English name. At the apple-butter party the *schnitz* are made. The young folks are seated around a large tub, peeling the apples and cutting them into slices (*schnitz*), which are thrown into the tub until bushels of them are made. These are poured by the bucketful into the cider, boiling in a kettle which frequently holds a barrel. As the cider concentrates by boiling, and a fresh supply of apples is continually added, the apple-butter thickens. It becomes a brown, smooth mass, which is seasoned with allspice, cinnamon, cloves, and other spices, and then put in crocks. The kettle is scraped with pieces of bread, which, with the fresh apple-butter on, are eaten, and constitute one of the pleasures of the party. This apple-butter is used as a substitute for molasses, and when spread on bread with *schmierkaes*, another Pennsylvania German product, is unequaled, even by the best of jellies. After the apple-butter is boiled, the young people spend the evening in a manner similar to that of the quilting-party. These gatherings, when not held in connection with quiltings or apple-butter boilings, are sometimes called *en gruscht*.

It is specially worthy of mention, in this connection, that Pennsylvania Germans, the Schimmel family, are the inventors of the butters manufactured now on a large scale from different fruits in their extensive establishments in Philadelphia and Chicago. They commenced the business, which has assumed so large proportions, on a small scale, with a single kettle, less than twenty years ago.

H. L. Fischer, Esq., in his Pennsylvania German poems, describes the apple-butter party most truthfully. One of his stanzas runs thus:

"Un wan latwerg zu kocha war,
Dan war'n parti g'macht;
Erscht hen m'r all die aepel g'schaelt,
Un dan, e ding un's anner g'schpielt
Bis lang nooch mitter-nacht;
Un turnabout d'r latwerg g'riert,
Bis kich un kessel war ferschmiert.
Un wan d'r latwerg fertig war,
Un all die g'werze d'rin,
Un heffa foll, un—abgehowa,
Ich muss den latwerg heit nuch lowa,
Don sin m'r mit de maed hame gonga."

The Battalions were, in *ante-bellum* days, a notorious institution. The militia had their drills (*exaziera*) in early spring. Corn-stalks, hoe-handles, and broomsticks served as guns, with which the drills were performed. The battalion, in May, was the consummation of these preparatory exercises. Cavalry and infantry were in the field, generals, majors, colonels, and captains, with cocked hats and plumes, with epaulettes on their shoulders, fully equipped and uniformed, were in command. "*Atten—shone, company!*" was the command, given in thunder-tones, while brave lieutenants repeated the words in Pennsylvania German, "*Gebt ach't, buwa, now hörcht, bösst uff.*" More imposing sight was never beheld, nor impressive command given, than on the old-fashioned *böddälya* day. At the age of eighteen the young man was compelled to become a soldier, the very age at which also girls were at liberty to marry. To the battalion they went; then, if not already acquainted, they were introduced, not in the formal way of polite society, but in blunt Pennsylvania German, somewhat like the following: *Des is der John. Des is die Betz. Kum her. Huck dich önna zu mir. Ich gleich dich. Ich dich auch.* All was hilarity and fun. They danced all night, and went home with the girls in the morning.

The holiday observances of the Pennsylvania Germans are also worthy of mention. Christmas is one of their chief holidays. The Christmas-tree is found in almost every house, and the churches, even those in the rural districts, are profusely and tastefully decorated with evergreens. Children are told of the *Krischt-kindli*, which is not a meaningless Santa Claus, or Kriss-kingle. It is the Christian Christ-child. Their *Krischt-kindli* is not the fantastic St. Nicholas, nor the horror and consternation creating Belsnickel, but the kindly dispenser of good gifts. The *Krischt-kindli* does not terrify (*fergelschtera*) the little ones, but gently knocking at the door, or modestly stepping within, scatters chestnuts, dried cherries, and other fruits (candy was scarcely known in olden times), lays down a gift, perhaps a pair of gloves, or some other article of wearing apparel, at the feet of each child, and then, after speaking words of encouragement or imparting wholesome advice, withdraws, as it came, like an angel of mercy in the habiliments of a human being. The inquiry, when children meet one another or their older friends, on Christmas morning is not, "Where is my Christmas present?" but, "*Wo is mei Krischt-kindli?*" It is not merely a present, but it is a Christ-child gift. The gift of God, in the Christ-child Jesus, is to be illustrated, reduplicated, by giving in the Christ-child spirit.

On *New-Year's* eve the custom formerly prevailed of shooting out the old year and shooting in the new. This practice is now, however, fast becoming obsolete. Meaningless as this custom may appear, its abuse only rendered it unpopular. In that elder day, when brass bands and other instrumentalities for serenading were not as common as now, the new-year shooting salutation also had its significance, and possibly its benefits. It was a means of manifesting good will and expressing greetings, which now is supplanted by less offensive methods. The shooting, however, was not the exclusive exercise. Beautiful verses of hymns and

Scripture were committed by the members of the company, and these were repeated singly or in concert, or sung under the windows of those to whom, at the midnight hour, through snow and storm, they wended their way. If shooting was not agreeable to the persons visited, it was not indulged in, as permission was always asked for before the first shot was fired. Those to whom these salutations were conveyed recognized their indebtedness to the kind purveyors by inviting them into the house, and handed around refreshments. On New-Year's day, when persons meet, they wish each other not "A happy new year," but, "*En glickselig nei yohr*,"—that is, a blessed, happy new year. Members of the family vie with each other, as well as with strangers, to be first in making this wish.

Fŏsnŏcht, Shrove-Tuesday, is another day of very general observance, not as a holiday, but for baking and eating *kichlen*, fat cakes. This is a custom which the Pennsylvania Germans have, with our common Christianity, inherited from the ancient church, as it enters upon its forty days of fasting in the Lenten season. It would be as uncommon for any household not to have the *Fŏsnŏcht kichlen* on this day as for the New Englander not to have his turkey on Thanksgiving-day.

Good-Friday and *Ascension-day* are high religious holidays,—holydays in the true sense. These days, commemorative of the solemn events of the crucifixion and ascension of the Saviour, are always observed with appropriate religious services in the churches. On Ascension-day they abstain almost superstitiously from all kinds of work. It is believed by many of the more ignorant that lightning will strike the house or barn if any sewing is done on this day in the family.

Easter also is observed by the Pennsylvania Germans, in common with the Christian world, as a religious festival. In many of the churches the Lord's Supper is celebrated on this day, and young members are received in connection with the church. The joyfully solemn services of the Easter festival are heightened and made more impressive by the decorations of pulpit and altar with the symbols of the resurrection, the flowers of early spring. Easter-eggs, symbolical of the lifelessness and inertion of the grave, until the germ of life within causes the shell to break, are eaten in every house. These eggs are frequently highly colored, and have beautiful designs engraved upon them. They are given as presents or exchanged. Not only children, but old people also indulge in the custom.

The 1st of April is regarded as a day for innocent pleasantry. It is not the *All-Fools' day* of the English, because the Pennsylvania German has a certain instinctive abhorrence for calling any one a fool, or making a fool of him. *In der Ŏpril schicka* is the term he employs, as less rude or objectionable than April fool.

Whit-Monday, Pingscht-Mondaeg, is, in many of the German sections of the State, the great holiday for social enjoyment. From long distances they come, young and old, by thousands, to spend the day in town. It is the gala-day of the year.

Harvest Thanksgiving Services are a peculiarly Pennsylvania German institution. They are observed with special interest. After the oat harvest is housed, some time in August usually, a day is appointed, not on Sunday, when all the people are called on to assemble in their places of worship for the purpose of returning thanks to the Almighty for his goodness. Every farmer leaves his work, however important, and unites with the congregation in praising the Lord. Persons who are not found in the house of God on any other occasion of the year are in attendance at the *aernd kerch*, and ministers sometimes embrace the opportunity of reminding indifferent members of their neglected duties.

On *funeral* occasions, as already observed, there are large gatherings of relatives, friends, and neighbors of the deceased. A short service is held at the house, after which the funeral procession moves to the church, where the burial takes place, and a sermon is preached. A custom prevails in many neighborhoods to invite the friends back to the house of the deceased to partake of refreshments. Very extensive preparations are sometimes made for this purpose, and from fifty to two hundred persons dine there. This custom is happily being more and more discountenanced, and, with other objectionable practices, may, before many years, be classified with the things of the past, even as the still more reprehensible custom, which was countenanced a hundred years ago, of dispensing liquor at funerals is now only a matter of history. Such, however, was the practice then. Every person who attended a funeral in the days of yore had an opportunity of being regaled with a drink of whiskey, a chunk of cheese, and a piece of bread, so that frequently waiters were stationed by the road-side, where the funeral procession passed on its way to church, where the customary refreshments were again served.

Catching Elbedriches was a sport which, like the boys pelting the frogs with stones, though fun to the initiated, was, if not death, at least anything but agreeable to the unsophisticated youth. A number of boys, who understood the trick, persuaded a verdant youth to accompany them to a lonely field or wood on a cold winter's night. With the pretense that they were going (around) by the side of a hill to chase the mythical bird,—for elbedriches were supposed to be a bird,—they placed the uninitiated youth at a fence corner, holding a bag widely open for the birds to run in. There he stood trembling and his hands freezing. Neither bird nor companions put in an appearance. At length, almost perishing from the cold, he concluded to go home, where he found his companions gathered around the hot stove, enjoying the fun at his expense.

Beliefs and Superstitions.—The Pennsylvania Germans, in common with all nationalities, had their *beliefs* (*gluuwa*) *and superstitions* in the olden days. The signs (*zeecha*) of the almanac were closely consulted for certain purposes. The waning (*abnemmend*) moon (*alt licht*) was favorable for certain purposes and very unfavorable for others. No crops were put out nor garden vegetables planted at this time, while the increasing moon (*zunemmend*) was favorable. In the sign of the Lion cider was drawn off for vinegar, but no meat was put away for curing in this sign, as it was liable then to be infested with vermin, to become lively like the lion. The Balance was a good sign for bees to swarm, as the hive would then become heavy with honey. When hens were set, it was done in the sign of the Virgin, as then they were sure to hatch and the young ones become hardy. An odd number of eggs had to be placed in the nest, as in that case all would hatch. When a house was roofed, it had to be done when the horns of the moon pointed downward (*im unnergehenda*), as then the shingles would remain tightly on the roof; if done in the *iwwergehenda*, when the horns were turned upward, the shingles were certain to turn the edges upward. It was contended that a board placed on the ground would turn the edges downward or upward in accordance with the sign. When a cup with coffee-grounds in was inverted and then placed upright again, the number of dark lines made by the grounds indicated the number of visitors to be expected that day. The charred wick of a tallow candle forced out beyond the flame indicated, by the way in which it pointed, the direction from which a beau might be expected. When the cat washed itself it denoted visitors. The first young man entering by the doorway over which a chicken-bone was placed by a young lady was to be her future husband. Finding a horseshoe was a sign of good luck, so was a four-leaved clover leaf, but a leaf of five leaflets was unlucky. When a barn-swallow was killed the cows gave bloody milk. When flowers or the thyme growing on graves was smelled, that person's sense of smell would be lost. When a child was stepped over by any one, its growth was retarded if not stopped thereby. When the hair was trimmed on the first Friday of new moon, its growth became beautiful and luxuriant. When the finger-nails were trimmed on Friday, it was a preventive of toothache; when trimmed on Sunday, the person who did it would feel ashamed that day. When an article of clothing was put on reversed, it denoted good luck, but if turned right afterwards, it was unlucky. Sneezing was a sign of good luck and good health, and hence the expression "*G'sundheit*" was used when any one sneezed. The crowing of a hen and the crying of a dog were regarded as very unfavorable signs, portending a death in the family. When a young corn-stalk or garden vegetable turned white, it was a similar omen. In boiling soap, a sassafras stick had to be used in stirring it.

Various cures were in vogue, prominent among them the word-cures, powwowing (*braucha*). *Baes-ding* (felons) were cured by incantations pronounced over the inflamed finger by a "word doctor." Convulsions, pain, bleedings, etc., were stopped in the same way. Guns might be bewitched that they could not be fired off, and dogs that they did not bark. But when a gun was loaded with a silver bullet, or two pins stuck so that they formed a cross, or when the dog was named *Wösser*, the charm had no effect, or was counteracted. Children were frequently believed to be liver-grown (*awgewäckse*), and were cured by passing them through under a brier grown fast at both ends. When a horse became lame, it was cured by tying a bag-string around the lame foot; but the string had to be stolen from a flour-bag, and the horse left in the stable while the cure was in progress. The skin of a snake, which the animal had shed, picked up with the teeth and carried in the mouth, will prevent toothache as many years as the person takes steps backward while holding the skin between his teeth. It is always safest to take a hundred steps, as not many persons get toothache after that age of life. Looking up the chimney when a person comes to a new home will prevent home-sickness. If he is already affected with that disease, it can be cured by making him eat the scrapings of the four corners of the table on a piece of buttered bread. Warts are cured by rubbing them with a piece of fat meat (*schpeck*) out of doors, when the new moon is seen the first time, and looking at it over the left shoulder, while the words are repeated, "*Wös ich sehn nemmt zu, wös ich reib nemmt öb.*" Sassafras-tea is drunk in spring to purify the blood, and boneset- (*dörchwäx*) tea as an appetizer. March snow, melted, is good for weak eyes, and the water of it is often preserved for years. When an aching tooth is stirred with a nail taken out of a coffin, it will stop the aching. Such a nail carried in the pocket will cure rheumatism. A cured eel-skin tied around the wrist or ankle is both cure and preventive of rheumatism. A lock of hair of a person who had never seen his father was a cure for whooping-cough, if worn next the skin.

Different signs are employed for prognostications. The snowfalls of a winter are indicated by the number of days from the first snowfall to full-moon. Whether the months will be dry or wet can be foretold by setting twelve fresh onions, partly hollowed out and filled with salt, in the garret, and giving them the names of the months. Those in which the salt is melted at the expiration of twelve days are the wet months, while the others are the dry ones. When the spleen of the slaughtered pigs is thick in front, the first half of the winter will be cold, and *vice versa*.

Their Distinguished Men.—One-half of the distinguished Governors of the State were Pennsylvania Germans. The first Governor that ever took a decided stand in favor of public schools was a Pennsylvania German, John Andrew Shulze. In 1828 he

said, in his message, "The mighty works and consequent great expenditures undertaken by the State cannot induce me to forbear again calling your attention to the subject of public education. To devise means for the establishment of a fund and the adoption of a plan by which the blessings of the more necessary branches of education should be conferred on every family within our borders, would be every way worthy the Legislature of Pennsylvania. The establishment of such principles would not only have the happiest effects in cultivating the minds, but invigorating the physical constitution of the young. What nobler incentive can present itself to the mind of a republican legislator than a hope that his labors shall be rewarded by insuring to his country a race of human beings healthy and of vigorous constitution, and of minds more generally improved than fall to the lot of any considerable portion of the human family?"

His biographer says of Schulze, "None of his predecessors had come to that high office with so much culture and grace as he." Under him stupendous plans for the improvement of the commonwealth were adopted and put in execution.

George Wolf, another Pennsylvania German Governor, was born in Allen township, Northampton Co., almost on the banks of the Lehigh River. He came to the gubernatorial chair when the outlook was most gloomy and the credit of the State was at a low ebb. He, by a bold stroke and an expensive policy, carried out the great system of improvements which have been so beneficial to the State. The most substantial of these was the establishment of a system of public instruction. James Buchanan, in a speech delivered at West Chester in 1829, said, "If ever the passion of envy could be excused in a man ambitious of true glory, he might almost be justified in envying the fame of that favored individual, whoever he may be, whom Providence intends to make the instrument in establishing common schools throughout this commonwealth. His task will be arduous. He will have many difficulties to encounter and many prejudices to overcome; but his fame will exceed that even of the great Clinton, in the same proportion that mind is superior to matter. While the one has erected a frail memorial which, like everything human, must decay and perish, the other will raise a monument which shall flourish in immortal youth, and endure whilst the human soul shall continue to exist. Ages unborn and nations yet behind shall bless his memory." That honor was accorded to George Wolf, once a Pennsylvania German boy.

Simon Snyder, the third Governor of Pennsylvania, whose name has been a household word for over half a century in every German family, and for whom one of the counties of the State was named, was a representative Pennsylvania German. He was Governor during most thrilling times,—the war of 1812-15. He devoted all his energies to prosecuting the war, and held out every inducement to facilitate volunteering and to aid in the equipment and support of the troops.

Joseph Hiester, another Pennsylvania German Governor, like many of the German boys, was put to the plow so young that when it struck a stump or caught under a root he was thrown on his back. When, in 1775, the great Washington was in need of men and means, Hiester aroused his fellow-townsmen of Reading to come to the rescue. When a public meeting had been called, he laid forty dollars on a drumhead as bounty money and promised to furnish a company with blankets and funds for their equipment, which promise he fulfilled faithfully. He raised a company and marched them to the assistance of Washington, and with them endured indescribable privations and sufferings. He was Governor from 1820 to 1823.

Joseph Ritner, a Pennsylvania German farmer's boy, and in his youth a common farm laborer (*knecht*), with less education than any other Governor, nevertheless proved himself the possessor of so much good common sense and reason, as Pennsylvania Germans usually do, that his administration was quite an eventful one. Perhaps much of his success was due, like that of many of the Germans, to the fact that he consulted his good wife when difficulties arose. At least it is said that when the family had learned of his election to the gubernatorial chair the daughters asked Mrs. Ritner, "*Sin mer now all Governeera?*" And she gave them the laconic and yet expressive answer, "*Nee, ihr nörra, yuscht der dud un ich.*" In his administration the public school law was put into force. He always regarded the consummation of the adoption of the common-school system as the crowning glory of his administration.

Perhaps the best representative of Pennsylvania German character that ever occupied the gubernatorial chair was Francis Rawn Shunk. He was not only a German by extraction and birth, but preserved his German feelings, manner of thought, language, and habits to his dying day. Like the other German Governors, he was a poor, hard-working farmer-boy. He worked by the day (*im dawglaw*) in his youth like many a German boy; he, however, employed his leisure hours in study. His faithful mother's influence, advice, and consolation, when, after a weary day's labor, he laid his aching head on her lap, was powerfully effective in forming him to be the great man he was. There never was a better exponent of the Pennsylvania German character so noted for honesty, sincerity, and purity, whether in private life or in the Governor's chair, than Francis R. Shunk; cheerfulness and joyousness, combined with a deep seriousness and religious feeling such as his German Bible which he read daily commended, characterized his life.

Governor John W. Geary, though not regularly classed with the German Governors, was also of German extraction, and so was David Rittenhouse Porter on his mother's side.

The last one in the line of German Governors was John F. Hartranft, who, like the others, true to the character of his people, came from comparatively humble circumstances to the office of chief executive of the State.

Not only as Governors of the State but in other positions of prominence and usefulness, both in this and in different States of the Union, have the Pennsylvania Germans distinguished themselves. Among them may be named Godlove (Gottlieb) S. Orth, one of the prominent men of the country, at one time Governor of Indiana, and minister to Austria. An illustration that the Pennsylvania German is still living in all its freshness and vigor in Europe, as it did centuries ago, is furnished in the fact that when Mr. Orth was introduced to the Emperor of Austria, he conversed with the emperor in the vernacular of Pennsylvania. The emperor, although speaking thirteen languages, did not speak English. As the conversation, at Mr. Orth's request, was conducted in German, the emperor asked him, "Tell me in what part of Germany were you born?" "Not in Germany," Mr. Orth replied, "but in Pennsylvania, in the United States." "But," said the emperor, "you speak the pleasing accent of the Rhine."

From the beginning of the Thirty Years' war, in 1618, to the end of Queen Anne's, in 1713, their capital city, Heidelberg, leveled with the ground three times, every decade an army of soldiers sweeping like a whirlwind over the Palatinate, leaving confusion and death in its train, crops destroyed and houses burned, men, women, and children driven into forests, where they were left to suffer and to die, leaving their native home, and seeking new homes in a foreign land, robbed on the high seas, and sold as slaves upon their arrival in America, harassed here and distressed by unmerciful savages, oppressed, down-trodden, persecuted by their English neighbors, this people has preserved its identity, character, and language that they are till this day, as—

"Selbst schon in jenen grauen Jahren, da Tacitus geschrieben,
Gesondert, ungemischt und nur sich selber gleich."

The first Bible published in America was published in German by Christopher Sauer, thirty-nine years before an English Bible was published. The first paper-mill erected in America was erected by Rittenhouse in 1690.

Henry Melchior Muhlenberg, who came to this country in 1742 as a Lutheran minister, and who himself was a distinguished divine, extensively known in America and Europe, was also the sire of a numerous family of descendants, many of whom became prominent as theologians, statesmen, and scientists. Gen. Peter A. Muhlenberg, the Revolutionary patriot minister, who divested himself of his clerical robe in the pulpit, and took up his sword in defense of his country, his congregation joining him, F. A. Muhlenberg, Speaker of the National House of Representatives in 1789, Rev. Dr. W. A. Muhlenberg, the distinguished author of the well-known hymn, "I would not live alway," and Muhlenberg, the scientist and botanist, whose name is associated with a number of specimens, all were descendants of the Pennsylvania German patriarch.

Rev. Michael Schlatter, the patriarch of the Reformed Church in America, through whose exertion a society was formed in England, in 1752, for the diffusion of knowledge among the Germans in America, should also be named in this connection. Conrad Weiser, the noted Indian interpreter, whose name and fame are intimately associated with the history of this State, David Rittenhouse, the astronomer and philosopher, second only to Franklin in his scientific researches and discoveries, Hartman, the discoverer of anthracite coal and its uses, Barbara Fritschie, the heroine of Fredericktown, Lorenz Ibach, who makes the calculations for the almanacs of North and South America, Dr. Henry Harbach, the poet of the home and heart, Zinzendorf, the Indian missionary, Baron Stiegel, the first man who smelted iron ore in this part of the country, Mary Clemmer, the distinguished writer, and such men as Herman, Helfrich, Schindel, Dubbs, Neitz, Waage, Demme, and Weiser, who by their oratory stirred and by their lore instructed the masses, were all Pennsylvania Germans.

Influences Exerted—Changes and Improvements Made by Them.—The Pennsylvania German has only of late begun to make his influence felt. For more than a century he was engaged in toil and labor, so that but little was heard or known of him beyond the limited circle of his immediate surroundings. He had no hankering for office, he did not seek for renown, nor attempt to press himself into prominence, preferring in his modest way to attend to his own business, and thus remained in comparative obscurity. His character was as little understood as his language.

Within the past few decades, however, his worth has become very generally recognized. He has learned the language of the land, and converses very fluently therein. Instead of being a disadvantage to him, it has been found that his German is an advantage. That the saying that, as many languages as a man knows by so many times he multiplies himself, is applicable also to him. His practical knowledge of an additional language besides the English has given him many advantages. His knowledge of the Pennsylvania German enables him to understand the High German when he reads it or hears it spoken.

In the Eastern Pennsylvania counties, and even beyond the Susquehanna, the preaching of the gospel is very largely in German. In more than half of the churches in this part of the State the services are exclusively German. Of the remaining half, at least half are alternately English and German. The German used in the sanctuary is a proper, grammatical High German. The Pennsylvania Germans, though they may never have been taught to read the German

of the books, have not the least difficulty in understanding it, besides they can learn to read the German almost without effort. The Pennsylvania German affords them an easy access to the rich treasures of German lore, of which those who do not understand German can only acquire a knowledge by severe study. The chief difficulty of the Pennsylvania Germans in learning English is in the articulation of those few sounds which do not occur in German. These are chiefly *th*, *w*, *ch*, and a few others. Many of them have, however, by faithful, persevering practice, entirely overcome these difficulties, and pronounce the English so well that even the most practiced ear cannot detect any imperfections. The ability to articulate German sounds not found in English is a great help to those whose mother-tongue is Pennsylvania German, in acquiring other languages, and constitutes a full offset to the labor required in overcoming difficult English sounds. *Ch*, as pronounced in German, *z*, *ü*, and other sounds not found in English, are more difficult for the English tongue to acquire than *th*, *w*, and *ch* are to the German. Let any Englishman try to say *acht un achtzig*, and he will fail eighty-eight times in the attempt. But these and *ü* are sounds which are found in Greek, French, and other ancient and modern languages. That it is much easier for a German to learn the pronunciation of those languages than for an Englishman is hence very evident, and constitutes among others one of the advantages that a German has in acquiring foreign languages.

The towns and cities of Eastern Pennsylvania all have German newspapers, and the circulation of these is constantly increasing. The German weeklies of Allentown alone have a combined circulation of thirty thousand. This is far in excess of the proportionate increase of population during the past thirty years. There now are six or seven churches in Allentown in which German is preached exclusively, and fully as many more whose German is on an equality with the English. Thirty years ago there were in this city only three or four churches in which German was preached. A similar pertinacity of the Pennsylvania German is found throughout the German districts of the State.

In many sections of the State the original English and Scotch-Irish population has given way almost entirely to the Germans. In Berks, Lancaster, Lebanon, Northampton, and other counties where, at the beginning of the present century, large and prosperous settlements of English-speaking people were found, the Pennsylvania Germans have supplanted them so completely that if it were not for the inscriptions on the tombstones these English names would be entirely unknown.

The Pennsylvania Germans have made an impression on the customs and habits of those with whom they have come in contact, and have, which is usually regarded most difficult, even introduced their forms of expression and idioms into the English of their neighbors. Thus the expression *right away*, so frequently heard, as "I will come *right away*," is a Pennsylvania Germanism, from *gravdes wegs*. *Mondays, Tuesdays*, is from the German *Mondawgs, Dinschdawgs*. The German ethical dative *mer, for me*, is another example, as "my flowers all died *for me* last winter,"—*mei blumma sin mer öl dod gönga*, etc. *Once*, so frequently heard, is a similar Pennsylvania Germanism, as "come here *once*," "let me see *once*,"—*kum mol här, las mich emol schaa*. The word *dumb* is frequently used in its Pennsylvania German sense, as "he is a *dumb* fellow,"—*er is en dummer kerl*. The English word "dumb" means "not able to speak," but in German the word means "ignorant," and hence the expression "dumb fellow" is intended to mean an "ignorant fellow," "a stupid fellow."

The idiom *it is all*, so universally heard in English sections of country where German influences prevail, is another example. The German says, *es is ölles öll*, "it is all all," and means "there is nothing left," but the expression anglicized is nonsensical, and yet "the money is all," "the paper is all," "the ink is all," etc., are heard almost constantly. The adverb "so," as frequently used in English communities in which Pennsylvania German influences prevail, is another illustration of how their idiom has insinuated itself into the English. "I can get along *so*," *ich könn so fört kumma*; "this will not go so," *des geht so net*, and similar expressions, are very common. The adverb *then*, as frequently heard, is also a Germanism. "Well then, you may go," *well dönn mawgst du geha*; "can you read then too?" *könscht du dönn aw lehsa?*

While these influences may be of a doubtful character, there are others which the Pennsylvania Germans have brought to bear on their neighbors that are of unquestionable benefit. Thus, for illustration, have they taught others, by precept and example, industry and economy. Laziness is discarded by these people to such an extent that no one is tolerated among them who will not work. Even the intellectual laborer is sometimes not in the best repute among them, unless he is willing, at times, to "lay his hand to the plow," which, indeed, is to his advantage physically. Book agents, drummers, and even profesional men find it greatly to their advantage, when they attempt to transact business among the Pennsylvania Germans, to give a specimen of their ability to work, should they come to the country in the busy season.

The farmer's wife and daughters exhibit specimens of their industry at the annual fair. One of the interesting features of the Allentown and Lehighton fairs is the needle-work, jellies, preserves, butters, canned fruits, wines, bread, cakes, pies, and various other articles displayed, which are the handiwork of the German ladies of Lehigh and Carbon. Similar exhibits are found at the fairs of other Eastern Pennsylvania counties. Nor are these mere external show.

In the homes of these women may be found similar exhibits. Their garrets and otherwise unoccupied rooms are filled with large rolls of home-made rag-carpets, bags of *schnitz* and other dried fruits, crocks of apple-butter,—enough to supply several years' consumption,—clothing and underclothing of the most substantial kind, bed-quilts, sheeting, pillow-cases, stockings, gloves, and, in olden times, home-spun and home-made fabrics of all descriptions to last the family for years. In the cellar, pickles, sour-crout, pickled cabbage, mince-meat, and other articles of diet are stored away in abundance. Besides this, the house, from cellar to attic, is kept scrupulously clean. No dirt nor dust are allowed to accumulate on window-panes, stairways, floors, or furniture. The house is washed out several times a week, and swept and dusted daily. The beds are not infested with vermin, nor the clothes permitted to become moth-eaten. The Pennsylvania German women are not only seen on their knees in their devotions, but when scrubbing, sweeping, and dusting, which constitutes also part of their worship, an article of their faith being that "cleanliness is next to godliness," or, better, that "labor is worship," or, better still, "in the sweat of thy face shalt thou eat thy bread."

It would be folly to suppose that these examples of industry could remain without effect on those who come in contact with them. Their English neighbors will either imitate the example thus set them, or in shame sell them their property and remove to another locality. The young lady who is not German, if she marry one of these young men and comes to his home, where she forms the acquaintance of his mother and sisters, takes the lesson to heart and soon learns to imitate their example. The influences thus shed abroad by these people have converted the hills and valleys of Eastern Pennsylvania into one vast hive swarming with industry and economy.

Among the many improvements made by the German population of Pennsylvania, in late years, that of erecting school and church edifices deserves mention. In the city of Allentown, perhaps the most intensely German city in the State, have been erected no less than five or six of the finest and most substantial school buildings that can be seen anywhere outside of the largest cities. It is, indeed, a question whether any city of equal size in this country has better school buildings and accommodations than German Allentown. Nowhere in the United States are so many educational institutions found on the same area of territory as in Eastern Pennsylvania. Lafayette College at Easton, Lehigh University and the Moravian Female Seminary at Bethlehem, Muhlenberg College and the Female College at Allentown, the Keystone Normal School at Kutztown, Franklin and Marshall College at Lancaster, the Millersville Normal School, Lebanon Valley College at Annville, Pennsylvania College at Gettysburg, Dickinson College at Carlisle, the West Chester Normal School, the Bloomsburg Normal School, the Cumberland Valley Normal School at Shippensburg, Lewisburg University, and Palatinate College at Myerstown are all located either in German counties or receive their patronage largely from the German districts. Many of these institutions were built by the money of Pennsylvania Germans.

The many beautiful and costly church edifices which have been built in the rural districts of German Pennsylvania, as well as in the towns and cities, in the last twenty-five years, are an abundant proof of the liberality and progressiveness of this people. Nowhere in the whole country, it has been repeatedly observed with great surprise by visitors from other sections of the United States, are so many church buildings found of equal size, so well built and furnished, and better attended services. These churches are mostly built of brick or stone, have high and well-proportioned steeples, are carpeted, and have improved furniture and large pipe-organs.

The manufacturing interests and public improvements in this territory are scarcely exceeded by those of any other territory of equal size. The iron industries, from the mining of the ore to the manufacturing of almost any article into which iron is capable of being manufactured, are simply immense. Lehigh, Berks, and other German counties are literally honey-combed with ore beds. The number of furnaces from Easton to Harrisburg is counted by the score, while the rolling-mills and other iron manufactories are equally numerous. These, however, constitute but one branch of the industries found in this territory. The manufacture of hats, shoes, tobacco, silk, furniture, clothing, paper, cotton goods, etc., is extensively carried on, and gives employment to the surplus population not engaged in agricultural pursuits, as well as affording development for their inventive genius.

These external evidences of progress and improvement are but the index of an internal growth which is constantly going on. While it is true that, as is sometimes asserted in disparagement of the Pennsylvania Germans, none of their number has ever occupied the bench as judge of the Supreme Court, it is equally true that almost every other position of prominence, from Governor of the State to President of the United States, has been filled by representatives of this people; and not only this, but that for all the learned professions, as well as the different positions of trust and responsibility, they have furnished not only creditable but distinguished representatives during the present century.

While Judge Jeremiah Black, Hon. Simon Cameron, and President James Buchanan may not be ranked among the full-blooded Pennsylvania Germans, these distinguished individuals have always claimed to have sprung from this people from their mother's side, or to have German blood coursing in their veins. On the other hand, such men as Dr. Gross, the eminent surgeon, Dr. Krauth, one of the

first theologians of the country, the Drs. Schmucker through three generations, and a dozen other prominent theologians, are Pennsylvania Germans "to the manor born." Many of the rising men on the bench, at the bar, in the pulpit, in the practice of medicine, in science, and the professorial chair at this day, are Pennsylvania Germans, who are proud of their nationality and the language of their mothers. It is worthy of mention, in this connection, that whereas this people twenty-five years ago had not a single representative on the bench, they now have no less than a dozen who are an honor to any nationality. The presiding judges of Northampton, Lehigh, Carbon, Berks, Schuylkill, Lebanon, Union, Montgomery, Centre, Somerset, Clearfield, Clinton, and other judicial districts of the State may be named in this connection.

In closing this subject, which has already exceeded its limits as marked out originally, it is but proper to add that a people, as the Pennsylvania Germans, so little known beyond their immediate surroundings, so often misunderstood and misrepresented, and yet a people who have acted so prominent a part in the history of our country, and constitute so important a factor among our population, a people who are by no means becoming extinct, either in language or influence, are worthy of a more extended notice: an entire volume should be devoted to this subject.

CHAPTER VII.

CIVIL HISTORY OF LEHIGH COUNTY.

Its Township Divisions, Courts, Seat of Justice, and Public Buildings—Care of the Poor.

THE three original counties of the province of Pennsylvania, established by the proprietary government in 1682, were Philadelphia, Bucks, and Chester. The territory now included in Lehigh County was a portion of the vast county of Bucks, and it so remained until the erection of Northampton, in 1752. It was then an integral portion of that county until the increase of its population led to the setting off of Lehigh, in 1812.

For purposes of civil government the region which is now Lehigh County, with some additional territory, was in 1734 organized as a township. Settlements had been made in what was afterwards Macungie and Milford as early as 1729, and roads had been laid out from these settlements to Goshenhoppen (in what is now Montgomery County), and to other points, in 1730 and the early succeeding years. The people living here petitioned the court of Bucks County for the laying off a township on June 13, 1734. A survey of the territory was ordered, which was duly made, and the report returned on September 13th, and the township was soon after established. It had been proposed that it should be called "Bulla," but for some reason the name of Milford was substituted. On the 10th of January, 1737, a petition was presented praying for the division of this great township, which was granted, and a decree issued which created the township of Upper Milford, with an area of twenty-one thousand one hundred and twenty-five acres, which was included in Lehigh County upon its organization.

In January, 1742, a petition was presented to the court of Bucks County for the organization of another township. Return of a survey was made on January 28th, which was accepted, and a decree of the court brought into existence the township of Macungie, with an area of twenty-nine thousand two hundred acres.

The next in order, and but a very short time later, was the laying out of the territory on the lower part of the river Lehigh. In the spring of 1742 the settlers along the south bank of the river, "on and near Saucon," petitioned the court of Bucks County for the laying off a township to be called Saucon. A survey was made in April, and confirmed by the court at the March term in 1743. No record is found of the division of this township; but that it occurred in the latter part of the same year is evident from the fact that constables were appointed for Upper and Lower Saucon. Upper Saucon became, on the organization of Lehigh County, a portion of its territory.

On May 11, 1751, a petition was presented to the Assembly of Pennsylvania praying that a portion of the county of Bucks be set off as a new county. This project became the subject of considerable debate in the Assembly, and of contention outside of that body. The act erecting Northampton County was, however, finally signed by Governor James Hamilton, March 11, 1752. The territory thus set off embraced the townships of Upper Milford, Macungie, and Upper Saucon, afterwards in Lehigh County. On the 16th of June, in the same year, a petition was presented to the first court of Northampton County, asking that "the back parts of Heidelberg"[1] and Macungie be formed into a separate township. This petition was granted, a survey was made, and a township set off which was given the name of Heidelberg, formerly applied to a division or district of Macungie.

Weissenberg and Whitehall townships were established in 1753, as appears by a record of the Northampton court, under date of March 20th, which simply states that they were "made and allowed." Salisbury was "laid off by bounds" on June 9th of the same year.

Lynn township was organized and its boundaries established by the Northampton court at its June session in 1753. The territory which it comprised had previously been called "adjacents to Heidelberg."

[1] The back district of Macungie had been known as Heidelberg district, and was not until this time recognized as a township.