



3 1833 01850 7423

GC
974.801
L49L,
V.1
NO.15

THE
Palatine and Scotch-Irish Settlers
OF
LEBANON COUNTY.

PAPER READ BEFORE THE LEBANON COUNTY
HISTORICAL SOCIETY, AUGUST 17, 1900.

BY
GEORGE MAYS
PHILADELPHIA, PA.

Vol. I. No. 15

The Palatine and Scotch-Irish Settlers of Lebanon County.

WE can never grow tired of repeating the story of our forefathers; on the contrary, whenever we think of what they endured for Home and Faith, of the undying legacy transmitted to us through the generations that have passed, and then look back upon the down-trodden and oppressed of other lands and nations whose lives have never been cheered even by the hope, much less the realization, of such a redemption as ours, a thrill of gratitude fills our hearts anew and quickens our aspirations.

However much we may appreciate this glorious legacy, let us ever be mindful of that greater debt of gratitude which we owe to the God of Nations, under whose guidance and protection it was consummated; for without His aid this country might still be, if not a howling wilderness, a land where oppression and wrong continued to reign, and where the sons of men would seek in vain to escape the bondage and horrible clutches of Despotism.

To read the story of the shameful persecution of the Palatines, by the English Government which had brought them hither under contract, almost from the time of their arrival in New York in 1710 to the period of their flight from the Schoharie in 1723, is enough to make one's blood boil with indignation.

Driven from Livingston Manor, their first settlement, by

the treachery and dishonesty of their employers or masters (many of them were Redemptioners), they sought refuge in the "Promised Land" in the beautiful valley of the Schoharie, from whence they were again ejected, after having built a number of thriving villages and cleared and cultivated thousands of acres, with the hope that the English Government would not dare to ignore their right of possession—in fact with the positive assurance from the Queen that the purchase of the land from the Indians would be considered valid by the Home government. But the unscrupulous Governor and his satellites never intended to recognize those settlers in any other light than that of squatters, and so after waiting until the settlement had been considerably improved, he demanded that they would either have to lease or buy the land they claimed. The Palatines naturally refused to do either, and after appealing in vain to the Crown for protection, were once more compelled to give up their comfortable homes and seek shelter in a strange land.

Having learned of a beautiful country on the Swatara and Tulpehocken, probably first through the representations of Governor Keith, who had heard of their trouble with the English Government in the province of New York, and invited them to settle in Pennsylvania, they concluded to go there, but the Provincial authorities of New York had warned them not to leave the settlement without permission, and so they resolved to go secretly and in detachments. Accordingly, the first company, under the leadership of Hartman Vinedeckar, one of the most popular men in the colony, started in the spring of 1723 on its sorrowful pilgrimage through an almost trackless wilderness and constantly exposed to the danger of savages from without and hunger from within.

Cobb, in speaking of this expedition, says: "They ascended the Schoharie for several miles and then crossed the

mountains to the upper waters of the Susquehanna. Partly on land and partly on water they continued their journey until they reached the mouth of the Swatara. Turning into this stream they followed its upward course until in the region of the hills and vales and fertile meadow-lands, in which both the Swatara and Tulpehocken have their rise, they found at last the object of their journey and a place of permanent habitation."

Not, however, until the spring of 1728 did the second and last company leave the Schoharie. While they remained, and during their flight, they were under the leadership of Conrad Weiser, by far the ablest and most influential man among them, who was destined soon after to play such a prominent part in the history of the Provinces. After the departure of the first contingent the remaining colonists were carefully watched by the Provincial authorities, and under the pretext that they would abide by the wishes of the Governor to remove to the Mohawk, they secretly matured their plans to join their associates in Pennsylvania. When all was ready they turned their backs forever upon the country which had been so inviting and promising to their future hopes at the beginning.

Here they renewed their labors once more, and here they established a community which has ever since been steadily growing and flourishing such as few settlements in the county or State have grown and flourished.

Notwithstanding the fact that the Palatines had been accustomed for hundreds of years to live in Dorfs or villages, upon their arrival on the Swatara they settled upon more or less isolated homesteads, and that, in spite of increased danger to life and property. Surrounded as they were by numerous dangers and difficulties entirely new to them, one would suppose that the custom of living in closer communion with each other would have obtained here even more than in their native country; but there can be no

doubt that the irresistible desire to own large tracts of land and to live more independently, weighed more in the balance than all the inconvenience and dangers surrounding them. It appears very evident, therefore, that this radical change in their social life was the beginning of the evolution through which they had to pass in order to be properly fitted for citizenship of the coming Republic, and that it was really a part of that mysterious plan by which Providence ultimately accomplished the social and political redemption of the human race in the New World.

Hitherto it has been the fashion among historians and others to call many of those early settlers Squatters, but we see no reason why the English Government, through which the most of the settlers were induced to come into the Province, and which was undoubtedly guilty of the same acts, only on a larger scale, should not be placed in the same category; and in depriving the Indians of many of their most valuable possessions, we furthermore doubt if those acts of the settlers were any more unlawful or unjust than that which characterized the famous "walking purchase"—a fraud upon the untutored sons of the forest which we venture to say the most unscrupulous land-shark to-day would blush to own.

Rupp, in his History of Lebanon and Berks, says, "The colony from Schoharie occupied the land on the Tulpehocken without permission from the Proprietaries," but the records state that they purchased the land from the Indians, which assuredly gave them the right to occupy the same, although we are aware of the fact that the first claim was held by the Crown.

When Charles the Second presented the munificent gift of forty thousand square miles of territory in America to Penn he gave away much more land than really belonged to him.

The Dutch, who occupied a narrow strip of land along the western banks of the Delaware River, had not wrested or bought the Tulpehocken region from the Indians, consequently their conquest by the English only gave the latter the land which the Dutch actually possessed at the time of the conquest, notwithstanding the pompous edict of the King; and when the Schoharie colonists bought the land from the Aborigines, they did precisely what Penn was obliged to do ten years later. If, therefore, the bona fide purchase in the case of Penn was valid it must have been equally so in the case of the settlers. If, however, the Indians sold the same land a second time, which we are told was often the case, the first purchase undoubtedly held good.

Although there can be no doubt that when the settlers first beheld those immense tracts of fertile land lying waste, in their impoverished condition, many of them were tempted to become squatters. But we must not forget that they were the real makers of the country, and as they assumed all the risks incident to the settlement, they undoubtedly possessed the strongest claim to the land they had cleared and cultivated.

At all events, whether they obtained possession of the country by fair means or foul, they were determined at the beginning that the Divine Right of Kings should not be established in the new world, and that the only authority which they would recognize was that which was founded upon equal rights to all. How well they succeeded in their determination, the story of the Revolution has clearly shown.

Previous to this settlement of the Tulpehocken region, however, Capt. John Conrad Weiser, father of Conrad Weiser, who had gone to England with a petition to the Crown concerning the ownership of the land claimed by

the Schoharie Colony, "learned much of the unrest of the Germans, and lost no time to inform them of the freedom and justice accorded their countrymen in Pennsylvania." The representations of Weiser no doubt gave emigration a greater impetus than ever, for we learn that in the next ten years colony after colony of Palatines found their way into the Province of Pennsylvania.

After the year 1717 the Palatines refused to land in New York, owing to the harsh treatment of their brethren in that Province, and invariably insisted upon being taken directly from Rotterdam to Philadelphia, which accounts for the great influx of Germans into the latter Province after that period. Many of those who arrived about that time found their way into the counties of Berks, Lancaster and Lebanon, so that the latter county already contained a number of Germans and Scotch-Irish settlers when the Schoharie colony made its appearance among them.

It appears that Governor Keith seemed very anxious to get the Palatines to settle in his Province, and we are told, that when the tide of emigration began to turn in his favor the Palatines, upon their arrival at Philadelphia, received the utmost kindness from the Quakers; but when the influx suddenly assumed such immense proportions the Government became alarmed and induced the authorities to adopt measures restricting the indiscriminate settlement of the Province. It was not very long, however, before the Quakers discovered that the Germans, rough and uncouth as they were, were men of character, honest in their intentions, and as a rule willing to pay for the land they wished to occupy, and accordingly gave them the privilege to select their places of residence, which goes to prove that they must have been regarded as a very desirable acquisition to the new settlement after all.

Although we have no record to show that the Schoharie

colony received any assistance directly from those who had preceded them in the region of the Tulpehocken, it is fair to presume that there must have been some communication between them which no doubt greatly influenced them in their future course.

Their bitter experience in the Province of New York had made them suspicious of everybody in the new settlements. Indeed, so embittered had they become against all land agents, that it is hardly probable the representations of either Weiser or the Governor were alone sufficient to decide them in this contemplated removal from the Schoharie. It is, therefore, not at all unlikely that the news of such desirable lands on the Swatara and Tulpehocken was in some way or other transmitted through some of the "sects" already established in the extreme eastern section of the Province, who not only spoke their language, but had belonged to the same community at home, and in whose reports they would naturally have more confidence than in those from any other source. Perhaps, however, the most dominant cause of this influx of Germans into the counties of Lebanon and Berks at that period was that founded upon the fact that Penn, in acquiring the Province, never resorted to force, but invariably bought the land from the Indians and frequently had to buy it over again whenever any difficulty arose between the Indians and settlers or agents. Inasmuch, therefore, as such a strong bond of friendship existed between the Proprietor and the Indians, it is reasonable to suppose that the better class of settlers preferred the Province of Pennsylvania, knowing that a title from Penn would give them greater security than one from the most of the other Proprietaries.

In the Province of New York, for instance, the land had been parcelled out generally to favorites of the Crown, and not infrequently after settlers had selected a tract and com-

menced to improve it, some land-shark would come along and claim it on the ground that it was included in the grant originally deeded to him by the English Government.

Cobb, in his interesting "Story of the Palatines," says, "For forty years, in Pennsylvania nomenclature, all Germans were called Palatines," but as the majority of those Palatines were either Lutheran or Reformed, the natural inference is that the great bulk of the first settlers of Lebanon county were of that faith. At all events the different "sects" which settled in the county paid very little if any attention to the civil affairs of the settlement, neither did they take an active part in the final struggle for independence, and consequently do not merit the same consideration as the Lutherans and Reformed in connection with the settlement and subsequent development of the county. The Mennonites, one of the sects alluded to, long before and after the Revolution, were far more numerous in the county than at present, but, owing to their bigotry and utter indifference to the general interests of the community, were unable to resist the mighty forces at work in the new government, in consequence of which, many of them were gradually forced further west, while those who remained wisely concluded to accept the situation. It is stated that some of the Mennonites who came to this country as early as 1683, and settled at Germantown, had preceded the Palatines from Schoharie in the settlement of the Swatara, but in the absence of any historical data to verify the statement, we can hardly think it probable that they, owing to their religious scruples and close affiliation with the Quakers at Philadelphia, under whose protection they could enjoy greater security, would assume the risk of coming into closer contact with the Indians, who would be sure at some time or other to forcibly resist any attempt to encroach upon their domain. On the other hand, the colony from

Schoharie, having suffered such bitter persecution at the hands of the English, in their determination to secure a home and final settlement, would not hesitate to expose themselves to the wrath of the Indians upon whose lands they were about to enter. It is, therefore, quite reasonable to suppose that the Palatines, with the aid of the Scotch-Irish south and west of them, had already interposed a safe barrier between the Indians and the Mennonites when the latter ventured so far from their stronghold at Germantown for the purpose of forming new settlements in Berks and Lebanon counties, or rather Lebanon township, it being still a part of Lancaster county and did not become a separate corporation until 1813. In fact the records show conclusively that the southern and western region of the Swatara already contained a number of Scotch-Irish and Palatine settlers at the time (1724) the Mennonites and Dunkers settled at Millbach.

With the exception of the large body of Reformed under the Rev. Michael Weiss—over 400 in number—who settled at Skippack, in 1727, and those who occupied Germantown, the Schoharie colony was the largest that settled at one time in the eastern section of the Province.

From 1725 to 1755 numerous Palatine Colonies continued to arrive in the Schuylkill Valley, but many of them first settled in some of the adjoining counties, and did not become citizens of Lebanon county until a number of years later. According to tradition, Alexander Schaeffer, the founder of Schaefferstown, was a member of the Schoharie colony, but, from some cause or other, became dissatisfied with the situation on the Tulpehocken, and with several others of the colony, worked his way farther south to a place called "Schwoben Berg," near Horst's mill, where he settled for the time being. His wife, who had been in the valley directly east of the mountain, had become so infatu-

ated with the beautiful level country, directly east of the mountain that she induced her husband to move there, and thus Schaefferstown was founded.

Another tradition, no doubt equally reliable, says that one of the Schoharie people, during a certain Indian raid, carried his little daughter all the way from the Tulpéhocken to a fort just below Schaefferstown, and for fear of further trouble with the Indians, remained and settled there. This little girl, we are told, was the maternal ancestor of Charles M. Zerbe, of Lebanon; and, I have no doubt others gradually left the colony under similar circumstances and settled in different sections of the county.

While it is a source of no little gratification to those of the present residents of the county, such as the Beckers, Kléins, Houcks, Schaeffers, Keeners, Millers, Schumachers, Zimmermans, Zerbes and others, to know that they can thus trace their ancestry directly to that noble band of modern Israelites, who came here as early as 1723, the largest percentage of the present German descendants of the county no doubt belong to an ancestry that came directly from the Palatinate long after the eastern portion of the Province was no longer menaced by the Indians, and the wilderness on the sure road of redemption.

The region of Fredericksburg, Myerstown, Schaefferstown and Kleinfeltersville was settled almost exclusively by Palatines, while a part of Millcreek was taken up by a colony of Dunkers. This Dunker colony originally belonged to the settlement at Germantown, and deserves especial notice from the fact that Conrad Beissel, originally a Lutheran Palatine, was one of them. But, becoming dissatisfied with some of their religious tenets, he organized a new sect called the Seventh Day Baptists, who took up their permanent residence on the banks of the Cocalico in Lancaster county where only a few years ago several of his followers were still living.

Wherever the Palatines settled they showed the same earnestness and readiness to adapt themselves to their surroundings. Their untiring industry and indomitable perseverance stopped at no obstacle however great, provided its removal gave any promise of future reward; and their "staying" qualities were really the great secret of their success as tillers of the soil.

It frequently happened that some of the settlers, the Scotch-Irish in particular, would become discouraged with the difficulties attendant upon the clearing and cultivation of the land; and so would dispose of the same to their German neighbors, who very seldom failed in making the purchase profitable.

We are satisfied that Lebanon county owes much to the sturdy character and unflinching patriotism of the Palatines, and has especial reason to feel proud of the Schoharie colony, which enjoyed the distinction of including among its numbers one who had the courage even at that early period to give public expression to his convictions, and who really struck the first blows in the struggle for Independence.

When Bradford, the printer, adopted that little Palatine orphan, John Peter Zenger, to learn the trade, he little knew what a promising bud of liberty he had taken under his protection. As soon as he had grown to manhood and had solved the mysteries of his trade, he espoused the cause of his people, and as early as 1733 established a newspaper of his own, the "New York Weekly Journal," in which he persistently assailed the Royal Governor and the arbitrary decisions of his Court. He became so pronounced in his denunciations of the injustice towards his people that he was arrested and thrown into prison and tried for "seditious libel." But through the eloquence of his counsel,

Andrew Hamilton, then the most eminent lawyer at the Pennsylvania Bar, he was speedily acquitted—the first vindication of the Liberty of the Press in America.

Perhaps, however, the most striking proof of the earnestness and self-sacrifice of the Palatines, in defence of civil and religious freedom, is found in their record at the battle of Oriskany, the most stubborn conflict of the Revolution, where that portion of the American army commanded by General Herkimer, himself a Palatine, was composed chiefly of Palatines. Although defeated, the timely appearance of Herkimer's troops completely shattered the plans of the British campaign, and led to the surrender of Burgoyne to General Gates a few months later, and which last event undoubtedly made the final victory over England a practical certainty.

But to the citizens of Lebanon and Berks, no doubt, the most interesting and important fact connected with the Schoharie colony is that which brought into public notice that unique character and master-spirit of Colonial times, Conrad Weiser, who, during his sojourn at Schoharie labored hard and earnestly to have his people established in that country, but having failed in the effort, at last found his way into the Province of Pennsylvania. He had no sooner settled on the Tulpehocken than he was recognized by the proprietaries as a leader of men. Having lived among the Indians for several years, his knowledge of their language and habits enabled him to act as interpreter and peacemaker on many occasions when war between the settlers and Indians seemed inevitable. Indeed so valuable had his services become to the Government that he was frequently called hundreds of miles into the interior of not only his own but the adjoining provinces to restore peace and harmony to the new settlements, and many of the most important treaties with

the Indians were largely the result of his diplomacy. No particular colony and no single individual connected with the early history of Lebanon county deserves greater honor than that persecuted band of Palatines and their noble leader, Conrad Weiser.

We regret to be obliged to say, however, that this public benefactor lies buried near Womelsdorf without an appropriate mark to recognize his great worth as a patriot and citizen.

In corroboration of what we have said concerning the character and influence of the Palatine who settled within our borders after 1717, we would refer you to the testimony of Benjamin Franklin before a committee of the British House of Commons in which he described them as "a people who brought with them the greatest of all wealth—industry and integrity—and characters that had been superpoised and developed by years of suffering and persecution."

History is full of the noble deeds of the Scotch-Irish Colonists of Pennsylvania, who, however, were not Irish at all, but Scots to the core, who had been driven from their homes to the north of Ireland by the terrible persecutions of the Presbyterians or Covenanters, between the years 1660 and 1680. They landed on our shores with the scars of the terrible slaughter of their kin by that monster Claverhouse and the Stuarts still fresh and sore in their memories, and with the blood-bought determination to secure for themselves and their families in the wilds of America that freedom of conscience so long denied them in their native country. They have always been regarded by many as having been utterly devoid of brotherly affection notwithstanding their ardent professions of religion, but when we come to think of their terrible trials and sufferings at home on account of their religious belief, we can hardly consider

them the cruel and blood-thirsty people that some historians have painted them. "Man's inhumanity to man" had no doubt hardened their hearts and made them more or less indifferent to the rights of the Aborigines, who, however, in return for the olive branch would murder their innocent wives and children, and frequently without the slightest provocation.

When, therefore, the excitable and belligerent Scotch-Irish were brought in contact with the calm and peaceful Quakers, it made the contrast all the greater, and no doubt frequently magnified their crudeness into vices of which they were really innocent. But with all their shortcomings, they deserve our everlasting gratitude for their great work in the cause of freedom. Of all the thousands of Scotch-Irish who flocked to our shores and assisted in the settlement of the country, it is said there was not a single Tory among them.

Imbued with the idea that a "heavenly" title to the land was all that was necessary to accomplish that which had brought them hither, they scattered through the Provinces, in many instances penetrating into the interior, regardless of the instructions and warnings of the Proprietors and their agents concerning the ownership of the land, and the dangers to be incurred by coming in contact with the Indians. They were firm believers in Squatter sovereignty, contending that the land was rightfully theirs as they were ready to clear and cultivate it, whereas the lazy savages would not improve it, and therefore could have no right to it.

Those who settled in Lebanon county were originally a part of the Donegal colony. They settled chiefly in the town of Lebanon and along the southern and western borders of the county, where they remained for several generations, and the reason why so few of their descendants are

left in that locality is because of the inability of their ancestors to compete with the German settlers alongside of them. However, during the period of their stay they contributed much to the growth of the county, being among the foremost in the establishment of churches and schools. At the same time they acted as border defenders, and in that way enabled their German neighbors to follow their agricultural pursuits more successfully. Their restlessness and love of conquest generally carried them far beyond the German settlements. There is also no doubt that their frequently bloody conflicts with the Indians, who seemed determined not to tolerate them, together with a controlling influence in the Assembly, acquired later on, proved the entering wedge which changed the peace policy of the Quakers to one of open hostility on the part of both Germans and Scotch-Irish, and which finally led to the abolition of the Proprietorship—the first great step toward Independence.

For a number of years after their first arrival in the Province their aggressiveness was kept more or less in abeyance, only manifesting itself when necessary against the attacks of the hostile Indians; but when the French and Indian war reached the frontiers, they were among the first to offer their services to the Government, and every school-boy knows how valiantly they fought during the long and sanguinary struggle that followed.

We admit that their work as pioneers did not always reflect credit upon themselves or their creed, but before we are ready to condemn them for the massacre of the apparently peaceable Conestogas, or their attempted murder of the Moravian Indians under the protection of the Quakers at Philadelphia, by the "Paxton Boys" in 1763, we should remember that those acts were not the culmination of a deliberate and cowardly scheme to get rid of the Indians

simply because they were savages, but rather the outgrowth of a long-cherished suspicion that the latter were really acting as secret agents of the hostile tribes, and would not hesitate to do all in their power to aid in the destruction of the Scotch-Irish, whom they hated worse than all the other settlers combined. We are furthermore of the opinion that if the Quakers had adopted a more stringent policy toward the treacherous and merciless savages in their later dealings with them, the Scotch-Irish would never have resorted to such severe measures as they did, and the crimes we have alluded to were but the natural sequence of a policy that afforded too many ~~privileges to the~~ Indians and not enough protection to the settlers.

Penn was forever proclaiming his great love for the treacherous savages, who in return would embrace every opportunity to threaten and destroy the settlers, instead of showing a willingness or readiness to respond to the civilizing influences so lavishly bestowed upon them. They are, and always have been, instinctively bad, and too indolent as a rule to take advantage of the assistance offered them, and the policy of love and kindness so ardently advocated by Penn could never be expected to win them to civilization and Christianity. In our own times, General Sheridan, who understood their wily nature better perhaps than any one else, after his long experience in trying to convert them to civilization, declared that "the only good Indian was a dead Indian."

As already remarked, the Scotch-Irish were born fighters and appeared to enjoy nothing better than to be always in the advance in the pioneer movements of the settlers, which almost makes it appear as if Providence, in shaping the destinies of those pioneers, had selected the Scotch-Irish on account of their known aggressiveness, to pave the way, by first ridding the country about to be settled of the sav-

age tribes who occupied it, and in this way made the common object of the settlers' mission more secure and permanent.

But while we cannot deny that the Scotch-Irish constituted the ruling factor in the construction of the civil and religious government of many of the colonies, we claim for the Palatines and Germans generally a superior excellence as tillers of the soil. It frequently occurred that the former proved an utter failure where the latter grew rich. Schimmel, in his recent History of Pennsylvania, says, "They were good judges of land; they worked hard and practiced severe economy. They cleared the land that had the heaviest timber, for they knew it would produce the heaviest crops, and they often grew rich where others had become poor." We acknowledge that they were often obliged to "practice severe economy" for the simple reason that nearly all of them were poor when they came to this country. However, these Palatines were not the paupers that the historian has labored so hard to establish. Their impoverished condition was due solely to the overwhelming ambition and capacity of that reprobate, Louis IV. and his brutal army, who had devastated their rich and beautiful country and destroyed their comfortable homes, compelling them to seek refuge elsewhere. Therefore, instead of loading them and their descendants with obloquy, their sufferings and privations, apart from their work as pioneers, are alone sufficient to entitle them forever to the highest esteem of all civilized and enlightened people.

While on this subject we consider it our duty to enter an indignant protest against such a declaration as that published by Fisher in "The Making of Pennsylvania," where he says, "it is to be feared that too many of the Germans followed the rule of selling everything, giving to the pigs what was left, and what the pigs would not eat taking for

themselves." Such a beastly habit may be correctly ascribed to the lowest dregs of humanity, such as the Poles and Huns who are infesting our country to-day, but when applied to the Germans, and placed on record as a matter of history, it is simply and grossly slandering a people who are, and always have been, the peer of any nation on the face of the globe. We admit that there were times in their early struggles when food was scarce and poor in quality, but we deny most emphatically that they ever lived like hogs because of their avariciousness, on the contrary, as soon as they became more prosperous their creature comforts increased, and we can truthfully say to-day that their well-filled larders and tables often groaning with every variety of food, suffer nothing in comparison with the proverbial diet of pork and beans still indiginous to some sections.

When we examine the past history of the Palatines or Germans and Scotch-Irish we can readily account for the greater economy and ingenuity of the former, and the less thrifty and indifferent methods of the latter. Neither of these people have at any time received sufficient encouragement at home to correctly stimulate their agricultural instincts, or any other laudable ambitions for that matter. In the case of the Germans, their country being more densely populated, they were early trained to appreciate the amount of labor necessary to produce the largest yield, and, owing to their congested population and limited space, were naturally compelled more and more to utilize the fruit of their labor, hence their closer habits and greater ingenuity. The Scotch-Irish, on the other hand, have always occupied a country, a great deal of which is still unimproved, and being decidedly a pastoral people, by reason of their occupation and less crowded condition, could lead a life of greater ease and less responsibility. The latter in roaming over his native heath, depended largely upon what

the earth would bring forth with the smallest amount of labor, while the former, trained and inured from childhood to manual labor of every description, was of necessity compelled to utilize every inch of ground as well as to husband all his agricultural resources. When, therefore, those Germans and Scotch-Irish came to this country the former at once fell into their accustomed habits of digging and delving, while the latter, true to their bucolic instincts gladly yielded to the allurements of the chase, and consequently spent much of their time that should have been employed in clearing and tilling the land in hunting and fishing.

Soon after the different settlements of the county were fairly under way the Scotch-Irish and Palatines began the erection of churches and school-houses, the latter generally in connection with the former. Their churches at first were but a rude construction of logs, but as soon as the people became more numerous and prosperous, they built them of stone, many of which are really models of masonry, and, after almost a century and a half, show very little sign of decay.

In this connection it will no doubt be interesting and refreshing to the Lutherans and Reformed of Lebanon county to know that that beautiful Bond of Christian Fellowship, instituted and nurtured in the cradle of the Reformation, which happily the doctrinal differences of Luther and Calvin could never wholly dissolve, and which so frequently manifested itself in the erection of Union churches throughout the Palatine settlements, is just as strong among the Palatines of the "Valley of the Hudson, the Mohawk and the Schoharie,"—as that which still exists in our own community—an heirloom which we hope will continue to be thus appreciated to the end of time.

The Scotch-Irish and the more liberal Germans, in their efforts to establish schools, were seriously handicapped from

the beginning by certain factions, composed chiefly of Mennonites, who bitterly opposed, and either killed or crippled every effort made in that direction. As soon as the latter had grown sufficiently strong to assert themselves in the civil affairs of the colony, they brought all their influence to bear against the introduction of English schools, in fact, against schools of any sort. While it is true they had succeeded in making converts among the Lutherans and Reformed, in declaring that the educational movement would strike at the very foundation of their religions, and sooner or later, wean their children altogether from the mother tongue, the majority had already been more or less convinced by their leaders, Muhlenburg and Schlatter, of the final supremacy of the English language in North America, and therefore felt satisfied that their religion would remain undisturbed, and their children be all the better equipped to cope with the growing changes of the new government.

When we come to consider that the early Mennonites and Dunkers at Germantown, with Christopher Sauer at their head, had established schools, a printing press from which was issued the first German Bible printed in this country, and the first German newspaper,* as early as 1730. we are utterly unable to account for the opposition of their broad-brimmed but narrow-minded brethren of Lebanon county to education, and especially to the Common School system established in 1834.

Familiar as they were, more or less, with the advantages to be derived from intellectual training, it seems almost incredible that the mental torpor of those people could continue to resist all efforts to introduce general education among them for almost a century.

*Since the above was written I have learned that Julius L. Sachse has found a copy of a German newspaper published by Franklin, in connection with his English paper, which antedates Sauer's paper: so that Franklin's paper was really the first German newspaper published in the province of Pennsylvania. For want of sufficient patronage however, the project was soon abandoned.

As early as 1755 a strong effort was made under the leadership of Provost Smith, Franklin, Chief Justice Allen and other prominent men, to establish English schools in the eastern section of the Province, but it met with such violent opposition that it was soon abandoned; and as this opposition came chiefly from the Mennonites, numerically the strongest sect in the Province, we are forced to the conclusion that it was due to them more than to any other cause that the educational interests of Lebanon county were kept so long in abeyance.

We are furthermore convinced that if the friends of education had succeeded in their early attempts to establish English schools throughout the county, or if the Mennonites had been half as liberal in matters of education as their religious allies, the Quakers, the Pennsylvania German dialect would today be a thing of the past. That such would be the case is amply shown in the history of New York where no such local prejudices predominated, but where the first settlers were Dutch to the core, yet how few of their descendants to-day are able to converse in the language of their forefathers.

That much of the success of the German farmer was due to the fact that the Scotch-Irish did most of the fighting during the long and cruel conflict with the French and Indians, while the former stayed at home and quietly cultivated the land, is acknowledged by all. The same difficulties again presented themselves in the war of the Revolution; so that it was comparatively easy for the Germans to slowly but surely supplant the Scotch-Irish in the ownership of the land.

Although it must be admitted that long and constant intermingling of the two finally led to the adoption of the German's superior methods of farming, and in this way the Scotch-Irish in course of time became equally noted for their beautiful farms. Indeed, their success in that direc-

tion has been such that they have been able to contribute as much as any other class in securing for some parts of Lebanon and Lancaster counties the title of the Garden Spot of the State.

Much might be said concerning the simple lives as well as domestic habits of these German settlers and their immediate descendants, but we will have to content ourselves with a brief allusion to the home, or rather the kitchen, really the living room of the farmer of that period, for the benefit of those who have never had the pleasure of seeing one of those time-honored institutions in the height of its glory. All around the walls of the capacious room were carefully arranged the cooking utensils in daily use, and the ambitious housewives constantly vied with each other in their efforts to keep the copper, brass or Britannia ware—there was little tin ware used then—polished to the highest degree, not only on Saturday for Sunday's exhibition, but every day of the week more or less of this particular work had to be done. You can readily imagine what an amount of labor was involved in this daily process of cleaning and polishing, but it was the custom then, and certainly presented a delightful picture when finished.

At its appropriate place stood the long deal table, generally without a cover, with benches running along its full length; and whenever that table was loaded with its usual variety of steaming viands, and surrounded by a group of hungry people, it was really a sight to behold. As a boy we had frequent occasion to be present at one of those meals, and can assure you that no festive gathering in which we have since participated has proved half so satisfactory to the inner man as did the indulgence in those feasts—feasts "fit for the Gods." A keener appetite than now may possibly have added much to the enjoyment, but, for all that, to the good wives and daughters who presided over those feasts be all the honor and glory.