Germans in Pennsylvania.

For the past few months I have been very much interested in reading a number of German authors on the Germans in Pennsylvania, and I would like to impress upon you that to-night it is just 223 years since the first German settlers came up the Delaware towards Philadelphia.

In a short editorial in the Daily New Era of August 10th, this year, was mentioned the fact that the Germans of New Britain, Connecticut, had met in a mass convention on the sixth of August to celebrate the 223d anniversary of the founding of the German settlement at Germantown, under the leadership of Francis Daniel Pastorius, the poet, scholar, schoolmaster and historian. The editorial concluded with a pertinent remark that such a celebration seems to "remind the Germans nearer Germantown that certain obligations also rest upon them." A great deal has been written about the Germans in Pennsylvania, but there still remain a number of facts that could be presented from the side of the Germans. For a scholarly presentation of the early German emigration and settlements, I would refer to a work by Anton Eickhoff, entitled: 'Die Deutschen in Pennsylvanien, oder Anfang der Auswanderung nach America." While a student in Germany, prior to the union of the different kingdoms, I found the dialects different in every section. In Bielefeldt, Westphalia,

where I had the pleasure of learning my German and attending the gymnasium for a period of three years, I found that within a circle of ten miles the peasants spoke Platt Deutsch (low German), while the citizens in the town used high German. At Porta, Westphalia, and Hanover, a third dialect was used, somewhat a modification of the Berliner dialect.

Quakers and Mennonites.

Before 1683, the few Germans who sought their fortunes in America had broken off their association with the Fatherland, founded no settlements, and thus remained an accidental element in the foreign population. There came an end, however, to this indifference on the part of the Germans, and there began a movement which resulted in the migration to America of millions of Germans. It was the culmination of religious motives, of the desire for freedom of speech, and of the personal appearance in Germany of William Penn, a few years before his investiture of Pennsylvania. Three confessions only were acknowledged in the German Staat: Catholic, Lutheran and Reformed. The Mennonites were very numerous in the western part and in Switzerland. They had to be handled with great care. In 1647 Quakers were dispatched to Holland and Germany to make land propositions. They worked chiefly among the Mennonites, and won a number of followers, particularly in Luebeck, Emden, Hamburg, Crefeld in the Pfalz, in Freiderichstadt belonging to Denmark, and in Danzig under the Polnisch administration. Penn was very active in spreading Quaker teachings on the continent, traveling through Holland and Germany in 1671 and again in 1677.

Penn's Grant.

When Charles II. gave Penn the grant of "Pennsylvania" to cancel a debt, William Penn published a short account of the new province, which was immediately translated in Germany under the title: "Eine Nachricht wegen der Landschaft in Pennsylvanien in America," printed in Amsterdam in 1681 by Christopher Conraden, published in Frankford, A. M., in 1683. Then followed Penn's personal appearance to promote emigration. Francis Daniel Pastorius, as agent of the Frankfurter Land Association, became very enthusiastic over these publications, and informed his many friends, as he could no longer keep the secret, that they had purchased 15,000 acres of land in the far-off Western hemisphere. Some decided to depart immediately with their families and all their goods to Pennsylvania. This was the beginning of the Frankfurter Land Association, which acquired by purchase three parts of 5,000 acres each, in all over 25,000 acres of land. The members of this association at the beginning were Dr. Schuetz, Jacob von der Walle, Casper Merian, Wilhelm Uberfeldt, Daniel Behagel, all of Frankfurt, A. M., and George Stausz, Johann Laurentz and Abraham Hasevoet; later some changes were made, in which Pastorius took the place of Uberfeldt.

The Germantown Settlement.

The first emigrants from Crefeld in the Pfalz were principally of the Mennonite persuasion. The names of the thirteen foremost families were Dirck, Abraham and Herman Op den Graeff, Lenert Arets, Tuenes Kunders, Reinert Tisen, Wilhelm Streopers, Jan Lensen, Peter Keurlis, Jan Simens, Johann Bleikers, Abraham Tuenes and Jan

Luecken, nearly all related to each other. Among them were laborers, farmers, linen weavers and drovers. They purchased from William Penn about 18,000 acres of land. Benjamin Furly, Penn's agent in Rotterdam, arranged with a merchant in London for the transportation of the Crefelders in the ship "Concord," at a cost of £5 for adults and half price for children under twelve years. They sailed from Gravesend July 23, 1683. The trip was long but satisfactory. October 6 they reached Philadelphia, in good condition, with a few more passengers than when they started. Pastorius had already preceded the Crefelders, and reached Philadelphia August 20, of the same year.

In the beginning of October, 1683, under the leadership of Pastorius, they began to erect buildings about six miles from Philadelphia. This they called "Die Deutsche Stadt" (Germantown). Pastorius says: "Und mag, weder genung, beschrieben, noch von denen vermoeglichern Nachkoemmlingen geglaubt werden, in was Mangel und Armuth, aubey mit welch einer christlichen Vergnueglichkeit und unermuedetem Fleisz, diese Germantownship begunnen sei" (there can not be enough said, nor believed, by the rich posterity, in what want and poverty, and at the same time with what a Christian spirit and indefatigable diligence, this Germantownship has been begun).

Early Industries.

In the year 1691 Germantown was organized as a town. The Germans held the offices of chief burgess, councillors and justices until about 1707; Pastorius was the first bailiff. They had their own seal, consisting of a three-leaf clover, with a bunch of grapes in one petal, a flax blossom in

another, and a spool of thread in the third. On the seal was the motto: "Vinum, Linum, et Textrinum," which went to prove that they wished to support the town by the production of wine, the raising of flax and weaving, with the help of God and their own honor. The town became famous for its industries. The first paper mill upon the continent was established at Germany by William Rittinghausen in the year 1690, and afterward successfully carried on by his son, Nicholas. Should an inquiry have been made at that time whether the German pioneers brewed lager beer in their settlement, the answer would have been "yes." From the minutes of the town councils of Germantown we learn that as early as 1696 Peter Keurlis (one of the first settlers) brewed a considerable quantity of beer to be used at the annual market festival (Kirchmis),and a judicious ordinance passed by the town council at that time prohibited the saloonkeepers (den Wirthen) from selling to any one person more than one quart of beer twice daily. That was a moderate beginning.

Persecutions in the Palatinate.

The settlers from Germany had scarcely been shown the way to Pennsylvania when religious disturbances began in Pfalz and in Germany proper. Towns were burned to ashes, among which were Heidelberg,Speier,Worms, Kreusnach, Mannheim; the country afforded them no protection and foreigners no sympathy. Yet in 1742 the Rev. Heinrich Melchior Muhlenberg announced to his astonishment that the persecuted religious sects in Germany had gained an advantage. He wrote to Halle, Germany, "that there was no religious sect in the world that would not be cared for in America; what would not be allowed

in Europe would be allowed in America." (See Hallische Nachrichten, page 17.) The printer, Christopher Saur, also announced in his paper that Pennsylvania was a country of such magnificence that no man had ever heard of its equal, and that all who sought a new home free from religious persecutions or restrictions of government should come to the colonists in Eastern Pennsylvania.

Redemptioners.

The early German settlers usually paid their fares and purchased the land on which they settled; but as emigration increased, the "Deutschen Handel" began and contracts were made to land in this country the emigrants who were too poor to pay their fares. These persons, called redemptioners, were placed in servitude and sold to "the highest bidder" in the following way: The list of emigrants, with the accredited amount of expense to each, was sent to the merchants before the sale. Before the ship cast anchor, it was examined by the port physician for contagious and infectious diseases. Then the passengers were marched in procession to the Provincial House, where they paid their respects, after which they were returned to the ship. Notice was published in the paper that so many Germans were to be sold for their passage and expenses. The ship was the market place. The buyer picked out the emigrant that pleased him, brought him before the salesman, paid his fare and other expenses, then took him before a Magistrate to sign an agreement of service in proportion to the amount paid for his release. The young, single persons were, as a rule, chosen first; old persons were not so much in demand. Where they had

good health, however, the expenses of the parents were often added to those of the children,who would consequently have to serve so much longer, and, therefore, brought better prices.

Some of the announcements of the newspapers in reference to purchasable help read as follows:

"German Arrivals.

"Philadelphia, Nov. 9, 1764.

"To-day the ship Boston, Capt. Matthaeus Carr, arrived here from Rotterdam, with about 100 Germans, among whom are all kinds of mechanics, day-laborers, and young people, both male and female, also boys and girls. All persons desiring to see or to purchase any of the same, should call on David Rundel, Front Street, Philadelphia."

Here is another:

"Germans.

"There are fifty or sixty Germans who arrived recently from Germany stopping at the Widow Kreider's, at the Golden Swan. Among them are two school-teachers, mechanics, farmers, also children, both boys and girls. They desire to bind themselves over for the amount due on their fares and expenses."—(See Penna. Staatsbote, Jan. 18, 1774.)

"To be Sold.

"A likely servant woman, having three and one-half years to serve; she is a good spinner."—(See Penna. Gazette, 1742.)

"To be Sold.

"A Dutch apprentice lad, who has five years, three months to serve; he has been brought up in the tailoring business, can work well."—(See Penna. Staatsbote, Dec. 14, 1773.)

Pastorius was earnest in his oppo-

sition to slavery, and at a time when in Massachusetts they were selling Indians and white people of other creeds, to be sent to Barbados, he wrote the following famous protest of 1688, in German:

"Allermassen ungebuehrlich,
Ist der Handel dieser Zeit,
Das ein Mensch so unnatuerlich,
Andre drueckt mit Diensbarkeit,
Ob er wohl ein Sklav moecht sein,
Ohne Zweifel wird er sagen;
Ach bewahr'mich Gott; Nein, Nein!"

(Translation.)

Since unbecoming
Is the traffic of these times,
For a person so unnatural and so rude
To press others into servitude.
As if he wished to be a slave,
Undoubtedly he would say, though,
Protect me, God! Alas, No! No!

On the 18th day of April, 1688, Gerhard Hendricks, Dick Op den Graeff, Francis Daniel Pastorius and Abraham Op den Graeff sent to the Friends Quarterly meeting the first protest ever made on this continent against the holding of slaves.

Not Uneducated.

He who imagines that the German settlers were an uneducated peasantry is very much in error. In the year 1738, the older Saur (who was also a pharmacist) founded in Germantown a printing and publishing establishment (Verlagsbuchhandlung), where over 150 books were printed. Other German printing establishments existed before the Revolutionary War, in Philadelphia, Ephrata and Lancaster, but Christopher Saur was the first in America to print with the German text. He was not the first to print German books; Benjamin Franklin had that honor, but he used Roman characters (antiqua schrift).

Christopher Saur, the elder (his son and grandson had the same prenomen), was born in Laasphe, in Wittgensteinschen, in the year 1693. He is

said to have graduated from a university in Marburg, after which he spent five years in the medical dispensary in Halle, where he obtained the medical education of which he made practical use throughout the rest of his life. In 1724, with his wife and three-year-old son, he came to Pennsylvania. Probably induced by his friendship for Conrad Beisel, the preacher and musician, who in 1725 had established at Ephrata the sect of Seventh Day Baptists, popularly, but incorrectly, known as the Dunkards or Amish, he moved to Ephrata, where he remained for six years, after which he returned to Germantown in 1731. Being a man of means, he purchased a large tract of land, upon which he erected a mansion of size sufficient that by the aid of a movable partition it might be used by him as a place of worship on Sunday and as a hospital for the sick, when so needed. Saur was so actively interested in pharmacy that, on hearing that a vessel containing passengers had arrived from Germany, he and his neighbors often obtained vehicles and hastened to the landing place, where they took those who were ill to his house and there he treated them medically, nursed and supported them until they were convalescent. He was a man of great ingenuity, capable of doing much for the colonies. Although he was a pharmacist by trade, not a printer, he obtained an outfit for printing from friends in Halle, and set it up in his house in Germantown in 1738. Here he printed for the first time "The High German American Calendar," which appeared annually until the year 1778. The next year, 1739, he received a very important order from his Ephrata friend, Beisel, to print German Church Song Books for the Brotherhood at Ephrata Cloister, the

title being, "Zionitscher Weyrauchs-Huegel, oder Myrrhen Berg." When he enlarged the printing establishment, he conceived the idea of printing a Bible for the Germans in America, as well as in Pennsylvania. This book, of 1,272 pages, was published in the summer of 1743, in Luther's translation. The preface says it is "the first edition of this book in the German script published in the Western Hemisphere." Later editions appeared in 1763 and 1776. Besides these, Saur printed the New Testament and Psalms in a number of editions. In 1742 he published for the Mennonites and Dunkards religious song books, also in 1762 for the Schwenkfelders, in 1752 for the German Reformed, and in 1770 for the Lutherans. In 1739 appeared the first secular and religious newspaper in America, of which we shall speak later

The Saur Printing House.

The Saurs, father and son, probably contributed more to the spiritual and intellectual upbuilding of the Germans than any other two men in America. The history of their unselfish labors is most entertaining reading. Saur, the elder, invented portable or six-plate box stoves, even before Franklin's iron fireplaces were made. He also made tall, eight-day, "grandfather" clocks. But, although he was a typemaker, paper and inkmaker, printer, bookbinder, stovemaker, clockmaker and voluminous writer, yet it can be said that none of these was his profession, but pharmacy, or medicine. Christopher Saur, the son, educated at Christopher Dock's famous Mennonite school, became bishop of the Dunkard Church in 1753. In 1752 the son, in addition to his clerical duties, took active part in the printing business, and prepara-

tion of medicines. In 1758 his father was summoned to a court-martial by General Forbes, for attempting to denounce the expedition to Fort Duquesne. The old man promptly met the General at an inn, "The Stag," on Lancaster street, Philadelphia, and in three minutes proved to him that he was not an enemy of the King, because war was an enemy of the Saviour. In the same year Saur, the elder, died (in 1758), and Bishop Saur and his son, the third Christopher, represented the family. For refusing to take the oath to the American cause, during the Revolution, when their religion taught "swear not at all," Bishop Saur and his son, suspected by the Continental army of being spies, had all their printing and publishing establishment, private houses, paper mill confiscated, and the old Bishop was left a penniless man. It was only through the intervention of General Muhlenberg that his life was spared. His own pathetic account of this injustice and persecution can be found in his own handwriting in a manuscript in the possession of Mrs. Mary Knauer, daughter of Samuel Saur, of Charlestown, Chester county, Pennsylvania. It has recently been published in a pamphlet containing the address made at the presentation of a tablet in memory of Christopher Saur, father and son, to the Church of the Brethren in Germantown, January 1, 1889.

Printing at Ephrata and Elsewhere.

In the meantime printing had begun in other towns. In Ephrata, the Kloister press did printing on a large scale. It began in 1745. In 1747 they published "Das Gesang der Einsamen und Verlassene Turteltaube" (the song of the lonely and lost turtledove), in which appeared the mystic musings on spiritual love. For the

Mennonites they printed "Das blutige Schauplatz, oder Martyrsspiegel," a folio of 1,514 pages, the largest book produced in America during the century.

The First German Newspapers.

The first German newspaper had been started in Germantown by Saur, the elder, under the voluminous title: "Der Hoch-Deutsch Pennsylvanische Geschicht-Schreiber, oder Sammlung wichtiger Nachrichten aus der Natur- und-Kirchen-Reich." This paper continued in existence, though the name changed in 1745 and 1762. In 1743, Joseph Crell started a German newspaper in Philadelphia, but was unsuccessful. He was succeeded in 1746 by Gotthard Armbruester, who had associated with him his younger brother, Anton, and John Boehm in 1749. These last two were employed at different times by Benjamin Franklin in his German business department. In 1755 Franklin and Boehm published a German newspaper called "Philadelphia Zeitung," which in 1760 came into the hands of Peter Miller and Ludwig Weisz. Of still greater importance as a printer, however, was Herrnhuter Heinrich Miller, who settled in Philadelphia in 1760. As far back as 1743, in company with Graff Zinzendorff, he had visited America. He was a printer of reputation in Germany (Marienburg) and in London. From 1760 on, for about twenty years, he was recognized as the most prominent printer and publisher in Philadelphia. In 1762 he established the "Philadelphia Staatsboten." When he moved to Bethlehem he turned his printing business over to Melchoir Steiner and Carl Cist. In 1786 Cist founded the "Columbia Magazine" and in 1781 Steiner printed the "Philadelphia Weekly Correspondence," which became, in

peared, published by F. Bailey. Also "Der Gans Neue Verbesserte Nord Americanischer Calendar," published in 1779, in Lancaster, by Francis Bailey. Its special historical interest arises from the fact that the winged allegorical figure of Fame, seen in the upper part, holds in one of her hands a medallion of Washington, while in the other she has a horn, from which a blast is blown, with the legend "Des Landes Vater." This is the first recorded instance where the designation of "Father of his Country" was given to Washington. Albrecht & Co. published "Die Unpartheische Lancaster Zeitung," which in 1798 took the monstrous title of "Der Deutsche Porcupine." In Reading, about 1789, edited by Johnson, Barton & Jungman, appeared the paper called "Die neue unparteischen Readinger Zeitung," which had a short life. In 1796 appeared "Der Reading Adler;" through its great popularity this paper acquired the nickname of "der Bible von Berks county."

When General Howe, after the battle of Brandywine, took possession of Philadelphia, the printers, Miller, Steiner and Cist, hastily left the city and did not return until after the departure of the British; on the contrary, the Saurs, father and son, holding their peculiar scruples about war, remained in the city and continued their printing.

German Taught in the University.

In 1773 Pastor Kunze founded in Philadelphia a German Seminary, with a preparatory department, but the outbreak of the war nipped it in the bud. In 1780, when Kunze was called to the curatorium (guardianship) of the University of Pennsylvania, he advocated that the German students in the classics should receive their instruc-

tion in German, and for this purpose such an instructor be appointed. Minister Kunze himself was the first to hold the position of Professor of German in the University. When he was called to New York in 1784, Rev. Helmuth became his successor. The report which he sent to Halle, Germany concerning the advancement of German education in Philadelphia was very sanguine. In reference to the celebration held September 20, 1784, he said: "To-day we celebrated our actus-oratorius among our Germans, the first of its kind held in America. We were honored by the presence of the entire Assembly, the city magistrates, the entire faculty, and the German Association of the city. The German Association furnished the music, interspersed between the addresses, which were in prose and poetry." He further reported that his division contained sixty German students, and was larger than the English department. According to the records of the University, the number of German students in the following year, 1786, was only 54; and in 1787 only 6. What caused this sudden falling off? In 1782 Helmuth had written to Dr. Freylinghausen, in Halle, Germany: "I think that Philadelphia has become more like a German city than an English one." Twenty years later he was forced to add: "If only the Germans had remained Germans." The absorption of the Germans by the English had already begun. Throughout the State, however, they retained a stronger hold, for Germantown, Lancaster, Reading, York, Bethlehem and Allentown kept the German element.

Franklin College Chartered.

The cause of this sudden falling off of German students was probably due

to the chartering, in 1786, of the "Deutsche Hohe und Freie Schule," which took the name of Franklin College. It was located in Lancaster, and Helmuth became one of its ardent supporters. The following studies were named in the charter: "High German, English, Latin, Greek and other learned languages, Theology,and other profitable and learned Sciences and Fine Arts." Benjamin Franklin, at that time President of the Supreme Council of Pennsylvania, laid the corner-stone. The State gave the building and a donation of 10,000 acres of land. Prof. A. L. Schloezer published in the German Staatsanzeiger the charter and also the address delivered by Rev. Helmuth,in which he made use of the expression that the "Germans were retrograding." These few words seem to have thrown cold water on Franklin College. It was hard to convince the people of the necessity of supporting a classical institution. The State abandoned the "Hohe Schule," as the Germans were not willing to put their hands deep enough in their pockets to secure its continuance. Thus, for a number of years, Franklin College declined, until, in 1821, it had practically no students. The professors of the institution were principally ministers, as Henry E. Muhlenberg, Wilhelm Haendel, F. V. Melsheimer, J. Ch. W. Reichenbach and Henry Hutchins. In the meantime the building was used for school purposes, and the charter and land donation of the college were continued, until, as you are aware, in 1853, Franklin and Marshall colleges were united.

The Muhlenbergs.

In speaking of the part the Germans of Pennsylvania took in the Revolution, we must not lose track of a few

persons who had great influence among the Germans. Among these was the whole Muhlenberg family—John Gabriel Peter Muhlenberg, the fighting preacher; his brother, Frederic A., twice elected Speaker of the House of the First and Third Congresses (798),and the head of the German Alliance for ten years; and the younger brother, Gotthilf Henry Ernest, minister of the Lutheran Church here in Lancaster, and an enthusiastic student of botany (often called the "American Linnaeus"). In conjunction with Prof. B. J. Schipper, of Franklin Academy, he published an English-German and German-English dictionary, with a German grammar and principles of pronunciation for both languages, in two volumes, printed in Lancaster by William Hamilton, in 1812, a copy of which I have in my library.

Baker Ludwig.

Another splendid figure was Christopher Ludwig, who settled in Philadelphia, as a baker, in 1754. He became very much interested in the cause of Independence, was made a member of many Revolutionary committees, and, from the place where he had his bakery, he was nicknamed the "Governor of Laetitia Court." At a meeting held in Philadelphia, in 1776, a proposition to collect money for the purchase of arms threw the members into a tiresome debate. While they were dillydallying over the question, Ludwig stepped forward and remarked: "Mr. President, I am only a poor ginger-bread baker, but put my name down for £200." That settled the dispute. At the close of the Congress, May 3, 1777, the same Christopher Ludwig was made General Overseer-Baker for the Army, and as

such proved himself more honorable than his predecessors. They delivered for 100 pounds of flour 100 pounds of bread, and more was not expected of Ludwig. He, however, expressed himself thus: "I do not desire to become rich through the war, and, as 100 pounds of flour will bake 135 pounds of bread, I propose to deliver the goods." The cunning bakers that preceded him did not estimate the weight of the water taken up by the flour, and the inspectors were either too ignorant or too careless to uncover the fraud. Washington often invited Ludwig to his table and was wont to call him his "conscientious friend."

Henry Wilhelm Stiegel.

Prior to the Revolution the disturbances which traffic and trade had suffered through the tyrranizing manner of the British Ministry brought about an untimely end to all industry. A very eccentric character at that time was Heinrich Wilhelm Stiegel, who came to America in 1757, and the following year purchased in Lancaster county a one-third interest of 714 acres of land, the other two-thirds being taken by Karl and Alexander Stedman. Upon this land Stiegel founded Manheim, and in the neighborhood started iron foundries and glass works. He was the first to manufacture flint glass in America. Besides these industries, he established the Elizabeth Forge, in the northern part of Lancaster county, and Charming Forge, in Berks county, about five miles from Womelsdorf. For quite a while he succeeded well. His glass works in Manheim are supposed to have brought him an annual revenue of £5,000. Therefore, he could live like a lord. His residence in Manheim was most extravagant and ele-

gant. Just beyond Manheim he also had a country residence, which he called a "Schloss," but his countrymen called it "Stiegel's Folly." It is said that when he had any visitors he would have them saluted by the firing of a cannon and received by a band of musicians of his own hirelings. Stiegel was one of the founders of the German Society of Philadelphia. Like many other Germans, he unfortunately went beyond his means, and, not being able to satisfy his creditors, had to sell a large part of his land to the Colemans. It is rumored that Coleman employed him in his iron foundries.

German Soldiers in the Revolution.

In the war the Germans were active. Those who could not serve in the army rendered financial aid. In Miller's "Staatsboten Zeitung" appeared requests for the Germans to stand up for independence, for they all knew how bitter the servitude was in Germany. As war became imminent, German military associations were formed in Philadelphia, were drilled and held meetings in the Lutheran school house. The Germans furnished a very large contingent, not only of soldiers, but of officers. On May 25, 1776, Congress approved the formation of an entire German Regiment, to which Pennsylvania and Maryland furnished each four companies. By July 17th, Pennsylvania had completed a regiment, commanded first by Col. Nicholas Housacker. In this regiment the grandfather of our Secretary, Mr. F. R. Diffenderffer, served as an enlisted volunteer under Captain David Wilbert, of Philadelphia. He was in many engagements. At the cannonading of Trenton, in 1777, when the Americans were

repulsed (he related it while blind in his ninety-first year to his grandson), he said that "I ran like a Hollander while the bullets whistled about my ears, and rattled like hail stones against the fence." He was taken prisoner in a skirmish at Monmouth, in 1777, and badly treated by the British, later exchanged and re-entered the army. The regiment was afterwards commanded by Baron von Arendt, and later by Col. Ludwig Weltner. December 1, 1776, this regiment joined Washington's army at Bristol, took part in the engagement at Trenton, and joined, in May, 1777, the brigade of Gen. Peter Muhlenberg. Later it was dispatched to protect the colonies on the Susquehanna from the Indians. Many Germans of Lancaster county served in the first Continental Regiment, commanded by Col. Philip de Haas. A very interesting circumstance arose in Reading. The younger element among the German population had organized three companies called "Citizen Guards" (Buergergarden). This made the gray-bearded old German settlers restless, so the old men raised a company of their own, called the Fourth Company. It consisted, says the German "Staatsbote," of about eighty High Germans from forty years upwards, many of them having been in service in Germany. The captain, who was ninety-seven years old, had been forty years in service in Germany, and had fought in seventeen European battles. The drummer boy was eighty-four, and others in proportion.

When the British took possession of Philadelphia, in spite of all protests, they confiscated all the material which the German Association had accumulated for the erection of a large German association hall, and used it to

build horse stables. The German clergy, who had taken a stand against the invaders, as Rev. F. A. Muhlenberg, Ernest H. Muhlenberg and Johan Friedrich Schmidt, decided it best to leave the city; several who had expressed themselves very decidedly were cast into prison. The unarmed religious sects, Mennonites, Dunkards, and Herrnhuten (a sect of Bohemian brethren founded by Count Zinzendorf), were put in a very precarious condition, for their religion forbade them not only taking active part, but contributing financial aid.

Not Pennsylvania "Dutch."

The descendants of the German settlers who colonized the interior (disdainfully and incorrectly called "Pennsylvania Dutch") had so many peculiarities that they were often taken for an odd species of American. Indeed, as early as 1789, Dr. Benjamin Rush had given in the "Columbia Magazine" a good character sketch of the Pennsylvania German. Yet they had excellent qualities. The system of farming which they followed, their magnificent barns, warm stables, unpretentious houses, with well-kept vegetable gardens; their well-fertilized and carefully-cultivated fields, luxuriant meadows and excellent live stock, these all show their simple and moderate way of living. Dr. Benjamin Rush also says that the Pennsylvania German not only taught his children to work, but led them to enjoy work, the wife and children helping, if necessary, behind the plow or in the harvest field.

Early Manners and Customs.

The gaiety of the Rheinische temperament has remained characteristic of the Pennsylvania Germans. It has

shown itself in their disposition to jest, in their teasing and joviality. The Harvest Home is for the "Buwe und Maed" a day of fun-making. The husking of the corn (welch-korn Baschte) gave in olden times much pleasure both to old and to young, as is told by H. L. Fisher, in the Pennsylvania-German dialect:

"Am Welchkorn-Baschte war's die Rule,
So bei die junge Leut,
Hat ein'n rothen Kolwe g'funne,
Dann hat'r a'h'n Schmuzer (Kusz) g'wunne
Vom Maedel bei d'r seit;
Die rothe Kolwe hen m'r g'schparrt,
Vor Soome (Samen)—'s war so'n gute Art."

(Translation.)

At husking of the corn it was the rule,
Among the younger set,
Had one found a red ear of corn in the shock
He had won a kiss from one of the flock,
The red ear was saved by the farmer's hand,
For seed, as it was such an excellent brand.

When they made cider, the same merriment prevailed:

"Un wann die Geig noch gange isch,
War'n ganse Nacht ken Ruhe,
D'r Seider hat uns ufgewacht,
Die Geig die hat uns danze g'macht,
In Schtiffel oder Schuh;
Wann Schuh und Schtiffel war v'rranzt,
Dann hen m'r in die Schtruemp gedanzt."

(Translation.)

And when the fiddle was sounding shrill,
No rest the live long night,
The cider woke us up again,
We danced till broad daylight,
In our boots and in our shoes.
When shoes and boots had lost their sole
We danced in our socks till it made a hole.

Perhaps some of us have seen the fun when they made apple-butter (latwerge). Butchering was another holiday, with its "metzelsuppe," of

panhaas, knackworst and lewerworst; Christmas another. with its "pelznickel." For the women, quilting parties were a favorite diversion. Of these the poet writes:

"Es war so'n druckne Paertie, g'macht
Von Weiber von d'r nachbarshaft—
Ken Mannskerl war dabei."

Marriages and baptisms were also celebrated. The tables were filled with "gerooschte welschhohner, gaens und hinkel," roasted "rueckmessel," "schunkefleisch" and saur kraut, "krumbeere," "schnitz und knepp," "aepfel schnitz und knoedel," savory pies, and everything else that belongs to a Pennsylvania-German bill of fare. Cider and wine were added to the feast. When all were satisfied, games and dances were enjoyed. The most popular games were "blinde kuh" or "blinde meisel" (blind man's buff) and "plumpsack," a game somewhat like our "drop the handkerchief."

"Dreht euch nicht um, der 'Plumpsack'
geht 'rum—"

With permission of our Secretary, Mr. Frank R. Diffenderffer, I would quote the verse on his early school days in that log school house:

"Do bin ich ganga in die schul,
Wo ich noch war ganz kle;
Dort war der Meister in seim stuhl;
Dort war sei Whip, un' dort sei Ruhl—
Ich kans noch alles seh."*

The Pennsylvania Dialect.

As the southeastern counties of Pennsylvania contained such a large number of Germans, their descendants retained the language of the Fatherland, but as time rolled on this language assumed a peculiar coloring, and eventually became a dialect. "Pennsylvania German" has been the subject of derision. As early as 1788 Schoepf had designated it a "miser-

*From "Harbaugh's Harfe."

able hodge-podge of English and German;" on the other hand, philologists, like Haldeman and Ellis, did not question that it was an example of legitimate dialect-formations. No doubt Pfaelzische dialect has been the foundation of the Pennsylvania German. It has, however, been slightly modified by the Swiss and Wirtemberger, who had settled near the colonists in Pennsylvania. Association with the English-speaking people led a large number of English words to be interchanged with German words. As a physician, with a number of Germans as my patrons, I cannot help but remark in passing that foreigners who come to Lancaster speaking High German, even the southern dialect, soon find it impossible to carry on a conversation in their native tongue without intermingling the English with the German, making the language a partial expression of the Pennsylvania German. As an example, I had an educated High German in my office recently. Asking me whether I could speak German, he began telling me his ailments, as follows: "Ich habe so viel pain in mein elbow, Ich habe plenty turpentine darauf gerubbed, aber es nimmt den pain nicht weg." I could relate many similar instances, tending to show that High German has had its day, except in large cities, where importation, exportation and business transactions of various kinds are pursued.

Ten or more years ago I was one of a few who organized the "Lancaster Deutsche Casino," the object of which was to have the German-speaking people meet together and speak nothing but German, in order to better themselves in the conversational use of the language, a fine of one cent being levied for the use of an English word. The "Casino" is still in existence, but,

I am sorry to say, not as a casino for the betterment of expression of the German language, but more for its sociability and "club" qualities. In conclusion, let me urge all who have a liking for High German, or a kinship with the German people, to do what they can to preserve the purity of the German tongue.

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