

REPORT ON THE TRUE CHARACTER, TIME AND PLACE OF THE FIRST REGULAR SETTLEMENT IN LANCASTER COUNTY.

To the President and Members of the
Lancaster County Historical So-
ciety:

Your Committee, after having given
a great deal of attention to the subject
referred to them, have decided to
make report upon the same under four
different heads:

1. The European Historical Back-
Ground—or the long train of causes
which drove out of their ancient
homes, large numbers of pious Swiss
into an asylum among the Germans,
and later forced them, together with
many like conscientious Germans,
across the seas to a new home in
Pennsylvania, largely in Lancaster
county.

2. Who These Pioneers of Lancas-
ter County Settlement Were; and
Where They Came From.

3. When They Began the Settle-
ment of Lancaster County; and,

4. With Exactness, Where They
First Settled in This County.

PART ONE.

**The European Historical Background.
The Causes Which Forced the
Swiss Into America.**

Switzerland has passed through
centuries of bloodshed, civil convulsion,
war and religious persecution. Be-
fore Christ, Caesar fought the Helve-
tian War partly on its soil. The ob-

jects were conquest and empire. The Romans held it four centuries; then the Alemanni, in the German invasion, took possession; and, in turn, the Franks overthrew the Alemanni and the Burgundians. The Franks started a new civilization under Christianity (Lippincott Gaz.). Persecutions against the Christians first reached Northern Italy and the borders of Switzerland and Germany about the year 600 A. D. Up to this time the fiercest persecution in other parts of Europe was that by the heathen Longabards upon the Christians for their refusal to honor idols (Martyrs' Mirror, Elkhart Edition of 1886, p. 210). But the Roman Church now began the same, and punished Bishop Adrian as a criminal in 606 for refusing to baptize infants (do.). About 850 there was a butchery of non-conformant Christians by the Franks (do., p. 223). At the opening of the tenth century persecutions were still raging in different parts of Europe on the question of baptism, of which the learned Giselbert writes (do., p. 245). But most of the religious persecutions during this century were those inflicted by Pagans upon Christians generally, all along the Mediterranean coast (do.). In 926 King Worm of Denmark persecuted the non-resisting Christians in and surrounding Denmark (do. p. 246). By 950 the current which the Danish King started reached Slavonia, whose ungodly, tyrant King persecuted defenceless Christians there; and by the end of the century, religious war was in progress by the Vandals against the non-combatant Christians of Hamburg, Brandenburg and other parts of Germany. And indeed in Altenburg, Switzerland, he directed his fury against all Christians, but chiefly

against Romanists. Then, in 991, the Pagan Danish hordes again poured into Germany and vexed the Christians during forty years there (do., p. 249).

In the eleventh century the questions of infant baptism and transubstantiation gave rise to furious persecution by the main Christian Church upon the separatists who refused to adhere to either of those doctrines. Many of these separatists were convicted of heresy and executed (do., p. 255). The Berengarians of The Netherlands and Germany suffered in this persecution (do., p. 250). By the middle of this century the Holy Roman (German) Empire controlled Switzerland (Lippincott).

In the middle of the twelfth century at Utrecht and other places they were burning the Berengarians alive (do., p. 281). About 1159 those who opposed the doctrines of the Holy Church, which we have mentioned, began to have strong and able supporters in deposed Roman Bishops and others. One of these was Peter Waldo, of Lyons, who separated in 1169 (do., p. 265). His adherents were first numerous in the province of Albi (do., p. 266). They were called Lyonites Albigenes and, finally, nearly all Waldenses. They spread into every province and were objects of persecution during four centuries and more. The Roman Church began to call them Anabaptists (do., p. 267), and by that name their descendants in faith were called down to 1710, at least, as we shall show later. Their doctrine was essentially the same as that of the pioneers who in 1710 first settled Lancaster county. Their creed contained the following principles among others: Opposition

to infant baptism, to transubstantiation, to war, to participation in government, to oaths, etc (do., pp. 265-277). They early reached Northern Italy and the border of Switzerland (do., p. 279).

About 1212 persecutions began to rage in Holland (do., p. 298), and at that time 108 Waldenses were burned in Strasburg, Germany (do.). Thus it raged throughout the thirteenth century.

First Mention of Lancaster County Names.

In the first half of the fourteenth century Germany and Austria were the theatre or field of slaughter, and here Lancaster county names first appear. In 1340 Conrad Hager was killed, and also an Eckart or Eckhard; in 1360 a John de Landuno (whether Landis or not we do not know) of Ghent (do., p. 319), and in 1369 John de Rupe (Scissa). Cassel says, page 378, that in the fourteenth century the Kaiser of Bavaria suppressed the opposition of the Roman Church against Protestantism. There seems to have been some cessation of the persecutions in parts of Germany and in Switzerland until the middle of the fifteenth century. But in 1452, says Ezra Eby in his history of the Eby family, page five, the whole valley of Luzerne, Switzerland, was laid under an interdict against the Waldenses by the Church of Rome. In the fifteenth century, also, religious persecution swept Bohemia; and the Spanish Inquisition plied its butcheries (*Martyrs' Mirror*, p. 336). In 1847 came Pope Innocent's measures to exterminate the Waldenses (Eby, p. 5), and ten years later came the murder of Jerome Savonarola (*Martyrs' Mirror*, p. 338).

The Birth of Menno Simon.

Now came the sixteenth century, and with it, in 1505, the birth of Menno Simon (Rupp, p. 84). But Menno Simon in his account of his conversion fixes the date of his birth 1496. In 1521, under Emperor Charles V., came the Papal decree against the Lutherans and Zwinglians, and against all who were not of the Roman Church, including Anabaptists (M. Mirror, p. 397). This deluged Holland in blood and also renewed war in Switzerland. Then followed the Zurich decree in 1525, by both the Roman Church and the Zwinglians, then called the Reformed Church, against the Anabaptists (do., p. 399), and in the war following this decree Zwingli was killed at Keppel, Switzerland, in 1531. In 1524 Menno Simon connected himself with the Roman Church, but quickly embraced the Waldensean doctrine and regularly began to preach it in 1537 (Rupp, p. 84). Dr. Ernst Müller, of Langnau, Switzerland, in his "Geschichte der Bernischen Tauffer," page 195, says that Anabaptist or Mennonite congregations existed in the Palatinate as early as 1527. Then came the decree of 1530 by the Zwinglians in Zurich against the Mennonites (M. Mirror, p. 422). Among those beheaded was George Steinmetz at Partzen, Germany, in 1530 (do., p. 423). Then came the famous edict of Charles V., in 1535, against the Mennonites and all other Anabaptists (do., p. 426). And in 1543 a decree directly against Menno Simon and his adherents (do., p. 449). Persecution was renewed about 1560 in Holland (do., p. 465). In 1556 Philip II., King of Spain, renewed the decree of Charles V. against Anabaptists (do., p. 530). In 1561 Menno Simon died, January 31 (Rupp, p. 85).

This century ends with the theatre of persecution having again been moved mainly to Holland and Germany.

Persecutions in Zurich.

The seventeenth century began by Count Witgenstein, Lord of Hamburg, a Calvinist, in 1601, trying to wipe Romanists, Lutherans and Anabaptists all out of his domain (M. Mirror, 1044). The decree of Groningen, Switzerland, against the Anabaptists was issued the same year (do., p. 1043). Now persecutions in Zurich, Switzerland, were many and severe. They beheaded Hans Landis in 1614 (do., p. 1045). Then came the general decree of 1615 in Zurich against Anabaptists (do., p. 1046), and persecutions and butcheries ran throughout Zurich during a few years, and then till 1635 the Church had peace (do., p. 1049). The last-named year the Reformed Church began issuing decrees against the Anabaptists, including Mennonites, etc., and imprisoned many of them (do., p. 1050). In this persecution the Müllers, Meileys and Landises and others suffered (do., pp. 1051-52); the Schnerders and the Hesses (do., pp. 1055-56); the Gochenauers, Baumgartners and the Hubers (do., p. 1064). Up to 1644 the persecutions spread from Zurich to Berne, to Schaffhausen, and throughout Switzerland; but from 1646 to 1653 there was some respite (do., p. 1063). In 1648 Switzerland became free from Germany by the peace of Westphalia, and this somewhat also changed religious affairs (Lippincott). Zurich now entered on her last persecution against the Mennonites in 1653 in the edict of Neuberg (do., p. 1063), and then about 1660 the stage changed to Berne (Dr. Müller, p. 197). The Walloons, however, befriended the outcast Mennonites (do.). In September, 1660, came the decree

of banishment against the Mennonites in Berne, by the civil authorities, who were Reformed churchmen (do., p. 191). Some of the banished went to Holland, where the religious caldron (which 150 to 100 years before was boiling against those then of their faith) had cooled, and where the Mennonite Church had grown mightily (do.). Holland now interceded for them (do., p. 193). In 1671 a new fierce decree was issued against the Mennonites of Berne, and about seven hundred of them went into the Palatinate (do., p. 195); and many others of them were imprisoned in Berne. From 1671 onward (says C. Henry Smith, *p. 134*, in his late excellent book on the Mennonites of America), the Reformed Church of Switzerland was as bitter against the Mennonites as the Magistrates. Then the Palatinate, especially about Strasburg, filled up with them. In 1694 there was another Swiss edict against the Mennonites, says Ernst Müller (page 256).

Mennonites Appeal to Holland.

In 1708 the Berne Mennonites were compelled to support hostages (do., p. 255), and were also doomed to banishment. June 22, 1709, the leading Mennonites wrote a pitiable letter to Holland about their sad condition and hardship under the Swiss Government and gave a long list of brutalities (do.). And this was the condition when the emigration to the Pequea in our own county began in 1710. Through these centuries the non-resistant Protestant Christians lived their miserable lives in Switzerland and Central Europe until at last the outlet to America was opened as the only avenue of escape in the dawn of the eighteenth century.

Who These Pioneers of Lancaster County Were and Where They Came From.

These ancient Godly fathers who first took up their abode at Pequea, the earliest settlement within the confines of our present county, were, as we have shown, representatives of that great mass of non-resisting Christians, in Central Europe, early called Waldenses, then generally Anabaptists and Baptists—members of a later special branch of Anabaptists, numerous at first in Holland and later in Switzerland, called Mennonites—persecuted, imprisoned and exiled by the Government and the established churches.

At the very beginning of the settlement in Lancaster county their names were: Jacob Miller, Martin Meily, Martin Kundig, Hans or John Herr, Christian Herr, John Rudolph Bunderly, Wendall Bowman, John Funk, and Christopher Franciscus and their families. The warrants are all dated 1710 (Rupp, p. 79). Martin Kundig took three tracts, aggregating 1,854 acres; Martin Meily, 264 acres; Christian Herr, John Herr, Wendall Bowman, John Bunderly and Christopher Franciscus each 530 acres, and Jacob Müller, 1,008 acres—all in one body or tract of about ten square miles of land. Martin and Michael Oberholtzer also were in the agreement with Penn's Commissioners in 1710 to take land, but they do not appear as participants in the tract at the beginning (do., p. 76). We have now answered "who the pioneer settlers of this county were." They were greatly reinforced within a year by Swiss brethren, who took up lands adjoining them.

We must now answer particularly where they came from, and in what parts of Europe did their families anciently take their origin and rise.

Hans and Christian Herr.

As to Hans and Christian Herr, while we have knowledge of the location of the family in very ancient times, for about two centuries they elude us. Anciently, however, the family was Swabian, and about the end of the fifteenth century they dwelt in the Canton of Zurich. E. B. Vien says of the Herr family, page 1 of the recent Herr Genealogy, that it is very ancient; possessed vast estates in Swabia, and that the father of the race was called the Swabish Knight Hugo—the Herr or Lord of Bilried. Swabia anciently comprised nearly the whole of Northern Switzerland and part of Germany east of the Rhine, also formerly called Alemannia (Prof. Roddy).

As early as 1009, says Vien, the ancient Herr family was well known to all. In 1440 Hansley Herr was one of the brave garrison of Greifensee, Canton of Zurich, of sixty men, in the "Old Zurich War," who, under Wildhans von Breitenlandenberg, defended the castle, and after the fall of the castle he was beheaded May 27, 1444, says the Swiss archivist, Mr. Jacob Schneebeli, of Obfelden, Switzerland, in a letter to Mr. Robert Oswald, for your committee, dated December 9, 1909; and, says the letter, Hansley Herr was of Hegnau, Switzerland, near Uster. He also states that the names of Christian and Hans Heer, or Herr, are found in 1450 in the Canton of Glarus, Switzerland; and that an early branch of the Herr family was settled in the upper part of the Canton of Zurich (Southeast),

called *Zuricher Oberland*; and that the famous Swiss author, J. C. Herr, was from Durnten, Switzerland. This letter further says, "from the ancient to the present time, the family of Herrs has furnished the Canton of Glarus (where, we think, the ancestors of Christian and Hans Herr lived) with many prominent statesmen and scholars."

Your committee find no record of the Herrs after 1450 until 1632, but under that date we find a David ter Herr as one of those who signed the Mennonite confession of Dordrecht for the Amsterdam district (M. Mirror, p. 41). He may have been a representative of the Dutch branch of the Herr family. Hans Herr was born September 17, 1639, says the biographer of the Herr family, near Zurich. That would have made him seventy-one years old when, in 1710, he reached the Pequea. He died in 1725, says the same authority, in Pequea.

It is strange that the name Herr is not mentioned during the one hundred years or more of the Swiss persecution, as other familiar names are mentioned; but there is no doubt that the Herr home, at least, from the year 1400 onward, was in and about Zurich, and from there some of them migrated westward to Berne, and at a still later date into the Palatinate. This last statement is proved by the fact that in 1731 the names of Christian Herr and Hans Herr appear as members of the Mennonite congregation in Thirnheim, in the upper Palatinate, whence they came, says Müller, from Switzerland in early years Müller, p. 209). Your committee are firmly of the belief, as we shall show later, that Hans and Christian Herr came directly from the "Em-

menthal" in Switzerland, near Berne, to Pequea, though their ancestors lived in the Cantons of Zurich and Glarus.

Martin Meily Came From Zurich.

Martin Meily, or his ancestors, also came from the Canton of Zurich, says Mr. Schneebeli. He also says that anciently the Meilys were originally from Hedingen, in the Canton of Zurich; and that there are doctors and professors of that name there now. Your committee find that in 1542 a Claes Meiless, from Holland, was executed, but this name seems quite distinct from that of Meily (M. Mirror, p. 448). In 1564 there was a Peter Von der Meülin in Ghent, who was martyred (do., p. 640). He may have been of the Dutch branch of the Meilins. In 1638 and 1639 we have the Meilys of the Knownow district of the Canton of Zurich, and there Hans Meily, Sr., a very old man, was imprisoned and tortured, and his sons, Hans and Martin, were imprisoned and their children put out among strangers (do., pp. 1051-52). This Martin Meyli, son of the aged Hans Meyli, was the chronicler of the Mennonite persecutions, who, with Jeremiah Mangelt, furnished considerable of the materials from which Thielem von Bracht wrote the Martyrs' Mirror in 1660; and he was evidently a scholarly man. Rupp says he was a minister above mediocrity (Rupp, p. 72). His tracts are found at least from 1639 to 1658 on Mennonite persecutions (M. Mirror, pp. 1051-61). One of the desolate children just referred to of the younger Hans Meyli, a nephew of Martin, the historian, was the Martin Meyli who came to Pequea in 1710. It could not have been the Martin who suffered in Zurich in 1639 (also a son of Hans Meily, Sr.).

because the Martin who came here was still living in 1731 (Rupp, p. 75), and some time later; and if he was the same Martin, who, as a middle-aged man, suffered in Switzerland in 1639, he would have been a good deal over one hundred years old at his death. Rupp says Martin Mylin's aged father, Hans, came over in 1710, but there is no proof of this that we know (Rupp, p. 74). He was not mentioned in the warrants of 1710.

Further throwing light on the ancient home of the Mylins, we may cite that in 1639 Barbara and Elizabeth Mylin are mentioned as living near Zurich, where they were persecuted (M. Mirror, p. 1053). From 1639 to 1731 we have no knowledge of the home of the Mylins except what Mr. Schneebeli tells us, that the main branch of the family always lived in the Canton of Zurich, and, we believe, as we shall show later, that Martin Mylin had moved westward to the Emmenthal, near Berne, and migrated directly from there to Pequea; but we find that a branch of the family moved into the Palatinate likely after 1671, because Ernst Müller finds, in 1731, a Samuel Meyli as a member of the Mennonite congregation at Haelmstad, in the upper Palatinate (page 209); and a Michael Meili in the Mennonite congregation of Thirnheim, also in the upper Palatinate (do.), whence, he says, they came in earlier years from Switzerland.

Martin Meylin's wife was born 1672, and died April 2, 1742, and her son, Martin, was born in 1714, and died aged nineteen years, December 26, 1742; and they are both buried in the old Tschantz graveyard, formerly on the Musser, but now on the Mary McAllister, farm, on the original Jacob Müller tract (Rupp, p. 84).

Zurich Full of Müllers.

As to Jacob Müller, Mr. Schneebeli says a branch of the Millers came in the early times from Zurich; but the Millers were early distributed in Berne and in Germany and elsewhere. However, he says the whole Canton of Zurich is full of Müllers. Among the dead in the battle of Kappel in Affaltern, Canton of Zurich, where Zwingli was killed on October 11, 1531, were found nine Müllers, from Wipkengen, Zollikon, Kussnach, Thalvil, Affaltern, Lzattiken, Hetlingen, Wetzekon and Gollikon, all in Switzerland. Mr. Schneebeli says that the Müllers have always held prominent offices, did valiant and distinguished services for the state at home and abroad, and produced many able statesmen, such as Müller, of Friedberg, of St. Galleu, and the historian Müller, of Schaffhausen. He says, also, that the President of Switzerland in 1909 was a Müller.

A Hans Müller Imprisoned.

Your committee find that in 1635, in Zurich, a Hans Müller, among others, was imprisoned a long while for his religious belief (M. Mirror, p. 1050). In 1639 he was again mentioned as being from Groeningen, Bailiwick in Zuricher Oberland, and he was likely a young man then, as he is spoken of as having little children. He was again undergoing persecution (do., p. 1053). In 1640 Ulrich Müller is mentioned as being of Kiburg, in the Canton of Zurich, and was taken to Zurich prison (do., p. 1059).

In 1672 a Swiss preacher traveling in Germany between Brehm and Bingen found a Michael Müller and a

Hans Müller among the Swiss Mennonites in that section of Germany (Müller, pp. 200-204).

In 1731 a Hans Müller and a Heinrich Müller are found as members of the congregation of Streigenberg, in the Palatinate, above Manheim, where they came from Switzerland in earlier years; and a Müller also is found in a Swiss Mennonite congregation there near Sintzheim, above Manheim. But the Pequea Jacob Müller your committee believe, as they will state in full hereafter, did not come into the Palatinate to live, but came directly from Switzerland to Pequea and settled. He seems to have been fifty-seven years old when he came to Pequea. Rupp says he was born in 1663, and died April 20, 1739, and is buried in the Tschantz graveyard, on the Dr. Musser farm (Rupp, p. 83), now owned by Mary McAllister, in West Lampeter township, on the Pequea creek, near Neff's Mill.

Your committee made an examination of the old Tchantz or Musser graveyard to find the graves of Jacob Miller and others, and found the following, with the following inscriptions arranged in the order indicated in the subjoined plan:

1742

HIR LICHTE BEGRABEN
DAS YINGEN MARTIN
MAILEN SEIN SOHN
MIT NAHMEN MARTIN
MAILEN. SEIN ALTE
WAR 4 JAHR, 4 WAGEN.
STARB IN DEM
YAHР 1732.

(TRANSLATION.)

1742

HERE LIES BURIED
THE YOUNG MARTIN
MAILEN'S SON
BY THE NAME MARTIN
MEILEN. HE WAS
AGED 4 YEARS, 4 WEEKS.
DIED IN THE
YEAR 1732.

HIR LICH

TE BE

GRA BEN

BARBARA MEI-

LIN. DAS ALTE

MARTIN MAILIN

SEIN EHE WEIB. MIT

IHM IN DER EHE

GELEBT 24 YAHR.

SE IS GESTORBEN

ON DIESES WELT

IN DEM 2D APRILL

1742. HIR GANSES

ALTE WAR 70 YAHR.

(TRANSLATION.)

HERE LI

ES BUR

IE D

BARBARA MEI-

LIN. SHE WAS OLD

MARTIN MAILIN'S

WEDDED WIFE. WITH

HIM IN MARRIAGE SHE

LIVED 24 YEARS.

SHE DIED (DEPARTED)

OUT OF THIS WORLD

ON THE 2D OF APRILL

1742. HER FULL

AGE WAS 70 YEARS.

HIR LICHTE
 BEGRABEN SAMUEL MILLER
 DAS ALTE JACOB MIL-
 LER SOHN. SEIN EHE FRAU
 WAR MAGDALENA NAMEN.
 ER HAT MIT IHR IN DER
 EHE GELEBT 46 YAHR UND
 18 DAG. ER IST GESTORBEN
 DEM 4 NOVEMBER 1739.
 SEIN GANSES ALTER
 WAR 78 YAHR 9 MONAT
 UND 14 DAG 1743

(TRANSLATION.)

HERE LIES
 BURIED SAMUEL MILLER
 OLD JACOB MILLER'S SON.
 ALSO HIS WEDDED WIFE
 WHO WAS NAMED MAGDALENA
 HE LIVED WITH HER IN
 MATRIMONY 46 YEARS AND
 18 DAYS. ~~SHE~~ DIED
 THE 4TH NOVEMBER 1739.
 HER FULL AGE
 WAS 78 YEARS 9 MONTHS
 AND 14 DAYS 1743.

1742

HIR LICHT BEGRA-
BEN DER ALTE
JACOB MILLER GE-
BURTIG IN TEUTSCH-
LAND GEWESEN. ER
IST GESTORBEN DEM
20 APRIL 1739. SEIN
GANZES ALTE WAR
76 YAHR, 1 MONAT.

(TRANSLATION.)

1742

HERE LIES BUR-
IED THE OLD
JACOB MILLER, WHO
WAS NATIVE OF
DEUCHLAND. HE
DIED ON THE
20 APRILL 1739. SEIN
FULL AGE WAS
76 YEARS & 1 MONTH.
& 3 weeks.

STARB
HANS MEILIN.
SEIN ALTE
WAR 19 YAHR.
DECEMBER 26
1733

(TRANSLATION.)

DIED
HANS MEILIN.
HIS FULL AGE
WAS 19 YEARS.
DECEMBER 26
1733

These inscriptions are on fine large sandstone tombstones in the above graveyard. They are six inches thick, eighteen inches wide and about two and a-half feet high. There is also a foot-stone, on which appears simply "1742, Was Gott That Das est Wohl." (What God does is well.)

The date 1742 or 3 at the top of all these stones seems to be the date when they were erected. This was the same year Martin Mailin's wife died. The three head-stones and one foot-stone are in a row, and mark four of a probable five graves—Jacob Miller's wife and his son Samuel lying in the two southernmost graves and per-

haps Martin Mailin lying in an unmarked space north of Barbara Meilen on the subjoined plan. Barbara Mailin's stone is broken off.

Plan of the Graves.

The plan of the graves is as follows:

NORTH.

BARBARA MYLIN.

HANS MYLIN,
19 YEARS.

YOUNG
MARTIN MYLIN;
SON MARTIN.

JACOB MILLER.

MAGDALENA MILLER,
AND SAMUEL.

SOUTH.

Origin of the Kendigs.

As to Martin Kendig, Mr. Schneebeli says the Kendigs came in early times from Zurich, and appeared also in early days in Zuricher Oberland. A certain Hans Kundig, who was among the dead at Keppel in 1531, was from Egg, in the Canton of Zurich. Mr. Schneebeli says there are Kendigs also in Wetzikon, Bubikon and Pfaffikon, all in the Canton of Zurich. The highest offices in the County of Pfaffikon were held by Kendigs and its Congressman, who died in 1908, was a Kendig. Your committee can not find any Kendig among the list of those named as suffering martyrdom

in Berne or Switzerland during the whole 150 years of that dreadful time; and Martin Kundig's signature to a letter dated 1710, which we shall mention shortly, was the first modern knowledge we have of him.

A certain Hans Kendig was found in 1731 as a member of the Mennonite congregation on Buechelhof, in the Palatinate, above Manheim; and also the Switzer Heinrich Kundig was found the same year in the Mennonite congregation of Bakschaft in the upper Palatinate, six miles from Ebingen (Müller, p. 209).

The Oberholtzers From Switzerland.

As to Martin Oberholtzer, Mr. Schneebeli says the Oberholtzers came in early times from Zurich; but he says not very much is known about Oberholtzer in early days. They originated in a small village called Oberholtz, near Wald, in Zuricher Oberland. There were no especially famous persons by that name in early times, he says. Your committee find nothing about Oberholtzer in the records of martyrs nor from any other source until 1731, when the names of Martin and Jacob Oberholtzer appear as members of the Mennonite congregation on the Hershehoff, in the upper Palatinate, whence they came from Switzerland in earlier days (Müller, p. 209).

Little Light on Wendall Bowman.

As to Wendall Bowman, your committee have not been able to find anything, but we find that in 1641 Hans Rudolph Bowman is mentioned as a minister at Hargerberg, and as being taken to Zurich prison (M. Mirror, p. 1059). From that time onward we find nothing about the Bowmans except in 1672 Mary Bowman was one of the

Switzers found living between Brehm and Bingen by a Swiss minister traveling in that section of country (Müller, pp. 200-204). Also, your committee find a Melchoir Bowman (Bau- man), a member of the Swiss Mennonite congregation at Hasselbach, above Manheim, in 1731 (Müller, p. 209). But we conclude, as we shall state below, that the Bowmans came from near Zurich originally.

John Funk Not Among Martyrs.

As to John Funk, his name does not appear in the list of the martyrs, neither does Mr. Schneebeli tell us anything about him nor does the name "Funk" appear in the list of those seventy-five Swisser families found in the Palatinate by Leichte between Brehm and Bingen in 1671 (Müller, p. 200); nor in the list of the fifty-four Swissers who in 1709 were put into a ship near Berne and sent down the Rhine across the Palatinate to Holland (do., p. 277). Nothing has been found by your committee as to the Funks until Hans, or John, Funk appears in the Pequea settlement in 1710. The early Funk name eludes investigation. However, in the Mennonite congregation of Streigenberg, three miles from Ebingen, in 1731, Hans Funk appears as one of those Swiss who earlier came from Berne or Zurich; also, a Samuel Funk, and another Hans Funk in Reichen, a deacon (Müller, p. 209), whence they came in early times from the canton of Zurich. From this we conclude that the ancient Funk home was in Zurich.

Bundely Early History Obscure.

As to John Rudolph Bundely, we find no records among the martyrs of a Bundely, nor anything else in Switzerland history about them. Neither

does Mr. Schneebeli report anything to us. But in 1731, in the congregation of Herschoff, in the upper Palatinate, Christian Bunkeli is mentioned as one of those who some years earlier migrated from Switzerland (Müller, p. 209). This may be the same as Binkley to-day.

As to Christopher Franciscus, we can not locate the place from which he came at all, and we know nothing about him or his movements until he appears at Pequea in 1710.

Pioneers From Emmenthal.

We conclude, therefore, there is the strongest evidence that the elder Kendig, Oberholtzer, Meili and Müller, the grandfathers or fathers of Martin Kendig, Martin Oberholtzer, Martin Meili and Jacob Müller, lived in the canton of Zurich, the ancient home of their race, and that the elder Herrs, grandfathers or fathers of Christian and Hans Herr, lived in the canton of Glarus, southeast of Zurich, and in the banishment of 1653, and later, those grandfathers, or fathers, of the entire six pioneers just mentioned fled westward to the Emmenthal, near Berne, from which place the said Martin Kendig, Martin Oberholtzer, Martin Meili, Jacob Müller, Hans Herr and Christian Herr, together with, perhaps, John Funk, Wendall Bowman and Christopher Franciscus, whose ancestral home was likely in the neighborhood of Berne—the whole Pequea party, except, perhaps, Bundely—after making bargains with Penn in London, came directly to Philadelphia and thence to Pequea.

The place where those Swiss who went to the Palatinate settled when they came there was above Manneim, that is, the upper Palatinate nearest Switzerland, where, in 1672, 458 families were found, while in the

lower Palatinate there were only 160 families (Müller, pp. 208 and 211), and in those of the lower Palatinate there were hardly any Lancaster county names. One thing more brings us to the opinion that our pioneers come from the Emmenthal, and that is that the order to survey the land to them at Pequea, granted October 10, 1710 (Rupp, pp. 76-78), called them "Swissers lately arrived in this Province." Besides this, as we shall show later, Müller quotes a letter showing that they came directly from the Emmenthal to Amsterdam, and thence by way of London to Pennsylvania.

PART THREE.

When They Began to Settle Lancaster County.

Your committee will now report the result of their research upon the correct date when the first settlement within our county was begun. This, beyond all doubt, was in the autumn of 1710, and not in 1709. We will proceed to summon our proofs of this fact—our grounds for this assertion.

While there is a record of a deed for a 300-acre tract of land in Sadsbury township, on the west bank of Octoraro, one mile south of Christiana, executed by William Penn himself in 1691, it is certain no one lived on the tract until 1708, and not even at that date, nor in 1710, was there any settlement or community there, though there was one on the east side of the creek in Chester county (Harris, 399.)

According to Evans and Ellis, page 936, a tract of 1,000 acres was surveyed in 1704 in Little Britain township for John Wilmer; but no one resided on it even as late as 1715.

An Addition to the Skippack Settlement.

1. We are also aware a company of Swiss or German-Swiss settlers came to Pennsylvania in 1709. But they were an addition to the Skippack settlement, and did not come to Pequea. June 26, 1709, Penn, in London, writing to James Logan in Philadelphia, makes these statements: "Herewith come the Palatines, whom use with tenderness and love, and fix them so that they may send over an agreeable character; for they are a sober people, divers Mennonites—and will neither swear nor fight. See that Guy has used them well" (2 Penn. and Log. Cor., p. 354). Guy was the master of the ship, and he seems to have been more than once selected by Penn to send messages to the Province (2 Penn. and Log. Cor., p. 393). Many persons may hastily conclude that this, of course, was the Pequea colony. But it was not. Professor Smith in his late excellent book says, page 146, that these reached America and located at Skippack. Dr. J. G. DeHoop Scheffer, of the Amsterdam College, says (Vol. 2, Pa. Mag. of Hist., etc., pp. 117 and 120), this company of 1709 came from Worms and Frankenthal. But the Pequea colony was distinctly Swiss. In Pennypacker's "Settlement of Germantown" it is said (p. 126) that the bulk of Jacob Telner's 5,000 acres was taken up on the Skippack in a tract many years known as Telner township; and also (p. 142) that in 1709 Jacob, John and Martin Kolb, Mennonite weavers from the Palatine, and Andrew Strayer came to Skippack. Mr. Pennypacker also states that (p. 169) Gottschalk, in his account of the growth of Germantown, says: "In 1709 some brethren and sis-

ters came to us from the Palatinate, so that by 1712 our community at Germantown, extending to Skippack, had ninety-nine members;" also see "Beeber's township and the Dutch Patroons" by Pennypacker, pages 5, 10 and 13, reprinted from Pa. Mag. of Hist. and Biog., 1907. Jacob Telner, we have now shown, was interested in Skippack. August 6, 1709, he wrote from London that "eight families had gone to Pennsylvania and that six other Mennonite families were waiting in London to go too" (Smith, p. 145). Dr. Scheffer, speaking of the Skippack Mennonite settlement, says that a party of eight or nine families, in April, 1709, reached Rotterdam from Worms and got assistance from private sources and reached the Skippack settlement. He then adds: "At all events, I think they are the ones referred to by Jacob Telner, a Netherlander Mennonite dwelling in London, who wrote to Amsterdam on August 6 that eight families had left London for Pennsylvania. The Quakers helped them with money. Now, Telner was writing about the same company of which Penn wrote. Oscar Kuhns, of Wesleyan University, at Middletown, Conn., in his book also says (p. 26) that the Mennonites who came in 1709 made settlements in Bucks county, etc., but does not mention any settlement in Lancaster county—that year.

Not the Pequea Colony.

We may add another word on this point which furnishes the strongest proof that the 1709 company which Guy brought over in his ship was not the Pequea colony, and that is, there was not one of the Lancaster county names among them. Nor were the six remaining Mennonite families (whom

Jacob Telner says in his letter of August 6, 1709, were waiting in London for aid to go to America) the persons who first founded Pequea in 1710, as we shall show presently when we discuss the exodus from the Palatinate to England in 1709. We cannot tell whether they secured the aid in the fall of 1709 to embark or not, but we know that the Amsterdam committee on foreign needs did not help them; and it seems certain they were not able to leave England in 1709 at all, and if they did they went to Skippack, to Telner's land, too. He surely exerted every effort to get them to his lands at Skippack (Smith, p. 145, and 2 Pa. Mag., p. 122).

Pequea Party Men of Means.

Another fact which proves that this company of 1709, who came over with Captain Guy, were not the Pequea settlement is this: The Pequea party were men of some means. By 1712 Martin Kendig had his nearly 2,000 acres paid for (Pa. Archives, Ser. 2, Vol. 19, p. 529). They were able to buy 10,000 acres of land at £500, which was a great deal of money in those times (Rupp, p. 77). They had gone to England, and made a contract with Penn. They had every indication of being men of some means when they were here. They had money to build boring mills (do., p. 74), and substantial houses (do., p. 78). They made agreements with Penn on a large scale before leaving London (3 C. R., p. 374), and were men who "contributed very much to the enlargement of the British Empire and to raising and improving sundry commodities for the markets of Europe" (4 St. L., p. 147). But those who are mentioned by Telner and by Penn, as, we have stated above, coming to Pennsylvania in

1709, were miserably poor, destitute of clothing, and had to beg money to pay their passage.

An Answer to Historian Rupp.

2. We must now answer Rupp, who says the Pequea settlement was made in 1709 (Rupp, p. 74). We shall begin by observing that Rupp is not certain about the date, because he says at one place (p. 74) that from public documents and private papers in the possession of certain persons he may confidently state that "the Mennonites commenced a settlement in ~~1709~~ or 1710 at the place where the Herrs and Mylins reside, near Willow Street." But on the next page he says they came in 1709. Rupp also states that those who came to Lancaster county came pursuant to a particular agreement with Penn as to land. We have shown above that those miserably poor Mennonites who came to Pennsylvania in 1709 could not have been the ones who were able to buy ten square miles of land for 500 pounds Sterling, as the Pequea party did, because the 1709 party had to beg means to pay their passage, etc.

But Rupp's main reliance is upon a passage from Bishop Benjamin Eby's *Geschichten der Mennoniten*, p. 151, which he cites, translated as follows: "Several families from the Palatinate, descendants of the distressed Swiss, emigrated to America and settled in Lancaster county in the year 1709" (Rupp, 74). Bishop Benjamin Eby was the grandfather of Ezra E. Eby, who wrote the "Eby Family," and he tells us that Benjamin was born in 1785, and moved to Berlin, Ontario, in 1807, and did his writing subsequent to that date (p. 25).

Your committee communicated with the descendants of Benjamin Eby and

secured these facts from Berlin, Ontario, and were about to rely on it when they learned that Mr. D. H. Landis, of Windom, Lancaster county, had a reprint of the Benjamin Eby Geschichten, etc. This proved to be true, and Mr. Landis kindly lent us the use of this very rare book. In it, p. 150, is verbatim the passage that Rupp quotes from the original. The reprint is by John Barr, 1853; and in it there is a preface by Benjamin Eby, dated Berlin, Ontario, August 30, 1841, which, presumably, was the date of the original book. It is a 16-mo. book, leather covered, and contains 238 pages. The section quoted is from the chapter on "Information About the Mennonites in the United States." The title of the reprint is, "Kurzgesaszte Kirchen Geschichte und Glauhorslehre der Taufgesinniten Ghesten oder Mennoniten—Zersasgt und Herausgeben von Benjamin Eby Mennoniten Prediger, Printed at Lancaster, Penna., by John Barr, 1853." The original of this book is very rare. It is not in the Historical Society Library of Pennsylvania, nor in any other library that we know of; nor does Mr. Pennypacker know where it can be found.

Now, as we have shown that this book was written in 1841, over 130 years after the first settlement was made, the simple statement as it is made, in Eby's Geschichte, without anything to prove the assertion, being set forth that the first settlement was made in 1709, means nothing as to accuracy. Eby simply makes the assertion, as one would about an event a century after it happened. He was not attempting to be technically correct, and, the fact is, he was wrong, by a year. The true date was 1710, as we shall amply prove.

3. Another event in 1709 tends greatly to deceive those who do not make a thorough investigation of the question. In 1708 and 1709 new unrest arose in the Palatine, Löher says, because the population was too dense there and the poor could not make a living there (Löher, p. 53); and about the same time glowing invitations came from England to the Palatines to go to the English colonies in America, where, it was represented to them, great fortune and happiness awaited them. The result was that something like 14,000 of them flock-
ed into England from May to July or August, 1709. Now, it might naturally be supposed that several thousands of these came to America, but such is not the fact. None of the several writers on the subject of this exodus from the Palatinate to England in 1709 contend that any of these thou-
sands came to Pennsylvania except eight or nine families mentioned by Telner, of whom we have spoken. It is true Col. Hunter took 3,200 of them in ten ships to New York (Diffenderffer on the Exodus, p. 63) about the end of 1709 (Kuhns, p. 49), and that they did come from New York to Pennsylvania, but only in 1725 (3 C. R., p. 323), and settle on Tulpehocken Creek. About 650 were sent to North Carolina, where they arrived under Christopher De Graffenreid, in De-
cember, 1709 (do., p. 62), and were killed by the Indians about a year later. But no others of them came to America; and practically none of them at all to Pennsylvania. This is very astounding, since America was their object. And we might naturally ex-
pect several hundred would arrive in Philadelphia. Mr. Diffenderffer (p. 85) accounts for their disposal after

they reached England, and he does not assert that they came to Pennsylvania in 1709. And (p. 155) he cites an author who gives the nationality of the 14,000 and more that it is asserted came into England, and none of them were Swiss at all, while it is known the Pequea colony were all Swiss. Ernest Müller tells us (p. 371) that the company that went with Graffenreid to North Carolina were not Mennonites. And likewise, we shall shortly show, neither were practically any of the 14,000 that rushed into England Mennonites, while the Pequea colony were Mennonites. And Jacob Telner, writing August 6, 1709, about this exodus to England, says that "There are among this vast multitude only six families of our brethren and fellow believers—I mean German Mennonites, who ought to go to Pennsylvania" (2 Pa. Mag., p. 122 Supra.). We know that even in August they had no way to get out of England to America, and likely did not get out until 1710, if then. But we call attention to the fact that he calls them German Mennonites, and not Swiss, which ours were. Besides this, we now proceed to report that, even if those six did come to Pennsylvania in 1709, they were not the Pequea colony because their names are entirely different from our colony.

The Palatinate Refugees.

Mr. Diffenderffer tells us that Rev. Tribekko, one of the Lutheran ministers, made a list of these refugees to England, and from Mr. Robert Bair, of York, we found that a copy of the list was to be seen in New York. Therefore, your committee sent one of its members to New York to see the list, which was seen in the library of the New York Genealogical and

Biographical Society, 226 West Fifty-eighth street. The list we found was a copy of the entire list that was taken, the original of which is in the British Museum. It is not the whole list of those who came to England from the Palatinate, but only of those who arrived in St. Cathrin's from the beginning of the arrivals, May 6, 1709, to June 11th, taken by John Tribbeko, Chaplain of His late Royal Highness, Prince George of Denmark, and George Andrew Ruperti, minister of the German Lutheran Church in Savoye. It also includes those taken in Debtford, June 15th, and at Warmouth, May 27th, taken by the same gentlemen. The whole list taken is 6,520 names, and is made up of 2,257 Reformed churchmen, 1,784 Lutherans, 2,421 Catholics, 44 Baptists and 14 Mennonites. Of these Mennonites, six are adults and the rest children. The Mennonites are John Christian, John Musbaum and Ulrich Hatteman, and their wives and children. It may be that there were two or three Mennonite men in the other half of the Exodus of which no list was made. But surely these Mennonites are not the Pequea pioneers, and it is not likely the other three or four were, either. We remember that Telner said there were only six besides the eight who went to Skippack, in the whole "Exodus of 1709." Therefore, our Pequea settlement was not an offspring of the great outrush from the Palatinate in 1709. This list of 6,520 has since been published, together with the ages of the men and of all the children, the number of children, the church affiliation, and the number of wives, single women and single men, etc., in Vol. 40 of the New York Genealogical and Biographical Record —January, April, July and October

numbers of 1909, and Vol. 41, January number, 1910.

We may add that in this list of 6,520 there are several of the names that are common about Germantown and Skippack, showing that any of the 44 Baptists or others who did go to Pennsylvania from London in 1709 to Skippack may have come out of this horde of refugees.

None Came Here in 1709.

4. In Rupp's 30,000 names, page 7, he says that a large number of those who came to Pequea came to London in 1708 and then to Pennsylvania and lived in Germantown some time and in 1712 bought a large tract in Pequea. By this he must mean those who took up the second tract, in Pequea Creek, the 3,380-acre tract surveyed by Amos Stettle, in Strasburg township, and by him subdivided. That purchase grew out of a 5,000-acre tract based upon a bargain (Recorder's office—U., 108, and Rupp's Lancaster County, p. 77) with Penn. In his list in the same book (Appendix III., p. 436), Rupp mentions thirty-four persons, who, he says, came to Lancaster county, or, as he puts it, to the Pequea Valley settlement, in 1709. He has no list for 1710 nor 1711—his next one being 1712. Of these we report that none of them came here in 1709, nor did any others. But we agree that of the list he gives John Rudolph Bundely, Martin Kundig, Jacob Muller, Martin Oberholzer, Wendall Bowman, Martin Mylin, Christopher Franciscus and Hans Herr came in 1710.

Hans Groff, Hans Mylin, Sr., Hans Mayer, Hans Prubacker, Henry Barr, Peter Lehman, Heinrich Funk, Michael Shenk, Abraham Herr, Isaac Kauffman and Melchoir Erisman.

whom he also mentions as coming in 1709, are found in the list of Lancaster county Germans naturalized February 14, 1730 (4 St. L., p. 147). The introduction to the naturalization act states that the whole list naturalized, including these last named and also Jacob Müller, Martin Meylin, Christopher Franciscus and John Rudolph Bundely, mentioned in the first list, and several others, making the whole list 109 persons, "transported themselves into Pennsylvania between the years 1700 and 1718," etc. But it does not assert that any of them came to Pequea before the year 1710 (do.). And thus we report that there is no evidence that the list of eleven we have just mentioned, beginning with Hans Groff and ending with Melchoir Erisman (though they appear among others in the naturalization of 1730), came to Pequea in ~~1709~~ or 1710. We believe they did not arrive here much before 1718. However, they may have been in the province, at Philadelphia, earlier.

The remaining fifteen of Rupp's list of Pequea residents, as he says of 1709, viz.: Hans Meyli, Jr., Samuel Guilden, John Rudolph, Van der Werff, Daniel Herman, John George Trellinger, Hans Haigy, Christian Hershey, Melchoir Erisman, Benedict Witmer, John Landis, Aldrich Henerich, Emanuel Herr, Michael Müller and Christopher Schlegel, do not appear in the naturalization of 1730, nor in that of 1733, and only two of them (Hans Haigy and Benedict Witmer) in that of 1737. We find no evidence that they were at Pequea at all; but in 1718 some of them appear in the Conestoga assessment.

No Familiar Lancaster County Names.

In the naturalization of Germans at Philadelphia, September 29, 1709 (2 St. L., p. 299), not one familiar early Lancaster county name appears. The introduction to that act recites that they came from Germany twenty-five years earlier, which was in 1684. It would be interesting to know how many of the 109 Lancaster county Germans naturalized in 1730, who came to Pennsylvania, as the act says, between 1700 and 1718, did come before 1710. There were, surely, very few. John Rudolph Bundely may have been one of them, as he is recognized in the warrant for the 10,000 acres, as a leader, acting for the others. Wendall Bowman and John Funk also may have come before 1710, and lived some time in Philadelphia. But the journey of the other six pioneers we shall very definitely establish presently as being in 1710.

5. An attempt which began in Switzerland in 1709 to banish and export a company of fifty-four Mennonites to Pennsylvania, but which failed early in 1710, tends to mislead those who do not investigate the matter fully into a belief that that company reached Pequea in 1709, or very early in 1710. We will now show that that company never got out of Europe.

Mennonites Forced to Leave.

In the Bernese Täufer Geschichten, etc., written by the great Swiss historian, Ernst Müller, which we have cited before, he quotes (p. 255) a letter written in Switzerland, January 22, 1709, as a petition by many non-resistant brethren. In it appears the statement that they are all in mourning because of the cruel way the Government treats them; that in 1708 the Government of Berne compelled them

to support hostages and to contribute money to expel themselves; and also compelled everybody to report any Anabaptism known in one's own family and anywhere, thus making children spies on their parents and vice versa, etc.; that the Government sent out spies with swords to find all Anabaptists, and take away all their property; that in 1709 the edict was renewed that had been issued fifteen years before, that all male persons must go to the Court at Signau and take an oath and promise that if any of them should see a Mennonite it was their duty to bring him to the Court to purge himself of the charge; and if they were Mennonites they had to leave the country; that heavy fines were put on them, etc. October 26, 1709, J. Beets, in Hoorn (Holland), wrote the Dutch Ambassador Runkel, at Berne, to do what he could to alleviate this trouble. Müller then shows us (pp. 273 to 277) that Benedict Brackbill, Hans Burchi (Hershey) and Melchor Zahler (Zeller) were three among a lot of fifty-four who in 1708 and 1709 so suffered.

Anabaptists Put in Prison.

All these three (Müller, p. 277) after the attempted deportation to Pennsylvania turned out a failure gave testimony before the Holland authorities on the facts. Zahler says: "I was imprisoned first in 1706, and also in 1709, and they took from me 15,000 gulden and led me away to go to America without any money with the following fifty-three companions," whom he names. Then comes a letter from the Dutch Ambassador Runkel at Berne, dated January 22, 1710, to J. Beets in Hoorn, in which he says the Berne authori-

ties are very cruel to the Mennonites, and have a company of fifty-four ready to send to Pennsylvania (Müller, p. 257), and that since one, named Willading, is Mayor of Berne, the tortures are very cruel. Runkel feels very sorrowful for them, but cannot get the Berne Government to yield. Says Müller (p. 258), there was in Berne a Mr. Spezieria Ritter and his associates, who were to take these Mennonites to America; and he was to use the money raised from their confiscated property to pay the exorbitant expense. He was to take them to North Carolina (though they were told they were to be sent to Pennsylvania) according to an arrangement he made with the Bernese Government in 1709, which agreement was renewed in 1710. Everything was ready for the departure, March 18, 1710, but something occurred to prevent it. Then they were put into a walled prison or place near Basle (do., p. 259), near the Rhine. Louis Michelle now came to assist Ritter (do., p. 200). Holland expected they would arrive about March 28. St. Saphorin, a friend of these distressed people, on March 29, 1710, wrote to the English Ambassador at The Hague, Lord Townsend, to get his aid. He said that some wealthy Bernese had purchased from the Queen of England 70,000 acres of land in Pennsylvania to found colonies there under her mild government, and that more than fifty-four families of Berne belonging to a religion according to their taste (Mennonites) are on their way there (do., p. 66), and that there are fifty Anabaptists more in prison in Berne because they will not take up arms, etc., who will be given their liberty by the Berne Government if they go to America and do not return

(do.). April 6 the ship containing what was left of the fifty-four families reached Nimewegen, a Holland town on the Rhine (do., p. 270). There were only twenty-eight of them, as all the others were so sick when the ship reached Manheim they had to be put off. As soon as they touched Holland soil they knew they were in a free country and the twenty-eight were allowed to leave the ship, and did leave it, and spent three days in worship with the Dutch Mennonite minister, Hendrick Laurens (do., p. 271), and then struck back into the Palatinate, where the Swiss Government had put some of their wives and children among strangers. And thus they did not, at this time, reach Pequea, or even Pennsylvania. Before they departed from Holland the three chief men among them, Brackbill, Hershey and Zeller, gave full testimony of how they were treated in Berne, and a list of the fifty-four who were put on the ship near Berne. Among them are several Lancaster county early names, and some of these whom Rupp says reached Pequea in 1709, which, as we have just shown, was impossible. We have now gone over the evidence, which proves that the Pequea colony could not have been planted in 1709.

Evidence to Sustain Date of 1710.

We will next report the evidences we have found showing that our Pequea company did actually begin their settlement in 1710.

1. Albert Cook Myers says that when James Logan came home from England—where he had gone about the end of the year 1709 (2 Log. Cor., p. 419), returning early in 1712 (Ser. 2, Pa. Arch., Vol. 19, p. 503)—he complained that in his absence the Pequea

settlers had appeared and secured the land on Pequea, at the point they did, to the prejudice of the proprietor's rights. Mr. Myers has searched where the reference may be found, but has not found it.

2. When Governor Gookin held his treaty with the Indians at Conestoga, June 18, 1711, he gave them one particular belt of wampum (made a treaty with them) to require them to be friends with the Palatines settled at Pequea (2 C. R., p. 533), and they replied that the Palatines are safe, etc. Now, on June 8, 1710, Colonel French and Henry Worley with several attendants held a treaty at Conestoga with the Indians there, and while eight belts of wampum were delivered by the Indians to them—that is, a treaty made on eight heads—there is not a word reported about amity with Palatines at Pequea, a very important subject if any whites were there, and vastly more important than in 1711, because the settlement would have been in its very infancy (2 C. R., p. 511). Thus, it is fair to conclude, there were no Palatines on Pequea June 8, 1710, and of course none there at any time in 1709.

3. The letter of Jacob Taylor to James Logan, dated Philadelphia, 20th of the 5th month, 1711, in which he says, "Many people are desirous to go backwards to settle (land), six or seven families of Palatines are settled at Pequea, and more desiring to go there next winter" (Taylor Papers, No. 2,796), convinces us that there was no settlement at Pequea more than a few months before Taylor wrote, otherwise he would have referred to it in prior letters. He also speaks as if they have just located. Then, too, the colony would not have stood at six or seven families a year and a-half, there

having existed, as he says in another part of the letter, "a great want of commissions to sell the proprietor's lands and many people desiring to go back to settle." This, in our judgment, stamps the date of the settlement 1710, and not 1709.

4. Evidence fixing 1710 as the date of the settlement is also found in the warrants themselves for land on Pequea, the orders to survey it and other papers relating to it. The warrant for the 10,000 acres is dated October 8, 1710 (Sec. Ser. Pa. Arch., Vol. 19, p. 529), and it is not likely these Swiss went on the land long before it was warranted to them. Besides this, the order to Jacob Taylor to survey the 10,000 acres, dated October 10, 1710, for the Colony at Pequea calls them "Swissers lately arrived in this Province." This surely means that these pioneers had just arrived in Pennsylvania. The phrase is not the equivalent of "late of Switzerland" which might mean that it was ten years since they left their country, but it is stated that they have "lately arrived." This proves to us that 1710 was the date of the settlement.

5. But the best evidence of all of 1710 being the true date of the first regular settlement in this county at Pequea is now to follow:

An Interesting Letter.

Ernst Müller says (p. 365) that among the immigrant Palatines to America there were a large number of expelled Bernese. At this time there emigrated not only the Bernese, who in the latter half of the previous century went into the Palatinate, but to America went also many out of the Emmenthal direct. They were two months on this journey, and experienced all the hardships and dangers

of first settlers. Müller continues (p. 366): Bernese Mennonites are particularly mentioned with the Palatines who had gone to England to go to North America, and whom the Rotterdamers had assisted, in a letter of Frederick Toren and John von Gent in Rotterdam to Jacob Forsterman in Amsterdam of the 31st of March, 1710. These are most likely the same six Mennonites who, on the 27th of June, 1710, wrote from London to their brethren in faith in Amsterdam, says Müller. This letter is No. 2253, Amsterdam Archives, and is as follows (Müller, p. 366):

"Worthy and Beloved Friends:

"Besides wishing them all temporal and eternal welfare we have wanted to inform you how that we have safely received that financial aid which the dear friends out of their great kindness of heart have given toward our journey; and this kind contribution came very opportunely to us, because the journey cost more than we had imagined. God bless the worthy friends in time and eternity; and whatever may be of good for the body and wholesome for the soul may the merciful God give them and continually be and remain their rewarder. But of our journey we report that we were detained almost ten weeks, before we were put on board ship; but then we actually entered into the ship on the 24th, were well lodged and well cared for, and we have been informed we will set sail from here next Saturday or Sunday for Gravesend, and wait there for the Russian convoy. God be with us, and bring us to land in America as happily as here in England. Herewith we commend you to the merciful God; and, should we not see another in this life, may God permit

us to see one another in eternity. Wherewith we commend them all to the merciful God (together with courteous greeting from us all) and remain your true friends.

"London, the 27th of June, 1710."

"MARTIN OBERHOLTZER,

"MARTIN KUNDIG,

"CHRISTIAN HERR,

"JACOB MÜLLER,

"MARTIN MEILI,

"HANS HERR.

The Case Proven.

This, we think, proves the case and settles the matter. The same men appeared in Philadelphia in September, 1710, and at Pequea the October following. Your committee can not trace them back any earlier than March 31, in Amsterdam, but we believe that they came directly from Switzerland to Amsterdam. This letter, too, is about their first trip to America, for they speak of the hope of a happy entry into America as an entirely new anticipated experience. We also believe there were several more Mennonites with them, but we can not say positively. They all arrived in Pequea and took up land except Martin Oberholtzer. He seems to have remained in Philadelphia. And in his stead Bundely, Bowman, Funk and Franciscus were added to the party and took land in October.

Came Over on the "Mary Hope."

Your committee are strongly persuaded that these six pioneers came from London in the Mary Hope, a small ship having ninety-four passengers on board, one of whom was the famous Quaker preacher, Thomas Chalkley, with John Annis, master, and left London early Friday, June 29, 1710, in the morning, and later the same day left Gravesend for America

and reached the Delaware in September.

We base our belief on Chalkley's Journal, page 74, where he says: "I took my passage in the Mary Hope, John Annis master, bound for Philadelphia; and on the 29th of the 4th month (June), 1710, at Gravesend, we set sail and overtook the Russian fleet at Harwich and joined them and sailed with them as far as Shetland, northward of the isle of Orkney. We were two weeks with the fleet, and then left them and sailed to the westward for America. In this time we had rough seas, which made divers of us sea sick. After we left Shetland we were seven weeks and four days at sea before we saw the land of America. We had sweet and solemn meetings on first and fifth days; had one meeting with the Germans, or Palatines, on the ship's decks and a person who understood both languages interpreted for me. The people were tender and wrought upon, behaved sober and were well satisfied." He also says the ship was small and was well loaded, with ninety-four on board; that all were brought well and safe to Philadelphia in September, 1710; and that the Palatines were wonderfully pleased with the country, mightily admiring the pleasantness and fertility of it.

It is not known that in the fall of 1710 any other Palatines than these who signed the London letter came to Philadelphia. Chalkley's ship left Gravesend, and was under convoy of the Russian fleet, just as the Mennonite letter says they expected to do; it had Mennonites on board; it left Gravesend (which is fifteen miles from London) on Friday, June 29, almost the day the Palatines wrote they expected to leave. They expected to

go Saturday, the 30th, but to catch the Russian fleet they had to sail a day earlier. We find that the 29th of June, 1710, was Friday, because in 2 Col. Rec., p. 533, June 18, 1711, was said to be Tuesday, and the 25th was thus, Tuesday, and the 25th of June, 1710, therefore, Monday, which made the 29th on Friday.

Your committee attempted to verify their belief that the writers of the London letter came on the Mary Hope with Mr. Chalkley, and to prove who else were with them, by employing the firm of B. F. Stevens & Brown, 4 Trafalgar Square, London, to find, if possible, any record of the passenger list of that vessel, and through the kind and valuable assistance of Congressman Griest they received a report mailed in London, January 5, 1910, that none of the passenger lists as early as 1710 are now to be found, nor any other record of those early ships, because the Custom House in London was several times burned during the last century, and that there are no records at Gravesend that they could thus far find. In the Calendars of Treasury Papers at the Public Record Office they found papers concerning the arrival in London of the Palatine Exodus of 1709, with the list of some thousands of names, but the name Jacob Müller is the only one appearing there.

PART FOUR.

The Exact Place Where the First Settlement in Lancaster County Was Located.

We shall now proceed to report finally on the particular place where the first land in Lancaster county was taken up—where the Pequea colony

located themselves. We first observe that the settlement was not located where, in the 10,000-acre warrant and order of survey, it was directed to be located. Those instruments pointed out the place to be "on the northwest side of a hill, near the head of Pequea Creek, about twenty miles northeast from Conestoga" (Rupp, p. 76). It is likely the party went to the place indicated, which would be in Salisbury township, on the north slope of the Gap mountains, and followed down the stream until they came to a spot which suited them. That spot, as we shall show, stretches from West Willow to Jackson street, near the Centre Square in Strasburg borough, and is, roughly speaking, five miles long by two miles wide—ten square miles, or 6,400 acres. That was all of the 10,000 acres they cared to take up in 1710. They paid for it 500 pounds sterling, or \$2,433. To-day it contains seventy-five farms, worth on an average \$8,000 each, or \$600,000 and about 400 homes, worth at least \$1,000 each, or \$400,000 an aggregate of \$1,000,000. It stretches entirely across West Lampeter township.

Reading from west to east the tracts taken, their sizes and ownership, all of which are shown on the accompanying map, are as follows: Martin Kendig, 530 acres; Martin Mylin, 264 acres; Christian Herr, 530 acres; Martin Kendig, 264 acres; John (Hans) Herr, 530 acres; Wendall Bowman, 530 acres; John Rudolph Bundely, 530 acres (northeast); Christopher Franciscus, 530 acres; Jacob Miller, 1,008 acres; John Funk, 530 acres; and Martin Kendig, 1,060 acres.

How the Tract Is Bounded.

The tract, exactly speaking, is bounded on the west by the Lancas-

ter and West Willow road; on the north by the road from William Mellinger's coal yard eastward to and then one-half mile beyond the "Big Springs;" then northward 245 perches on a road leading from the "Big Springs" turnpike toward the Philadelphia pike to a point in John Meck's farm; thence eastward to and along the Rockville School road to B. R. Kreider's buildings near East Lampeter township line, a little over one and a half miles; thence southward 385 perches to a point near Pequea Creek, then eastward 386 perches into Strasburg township to a point one-half mile north of the center of Strasburg borough in a road called Jackson street, leading through the borough; from thence down said road 660 perches, or slightly over two miles to a point about one mile south of the southern limit of Strasburg borough to another road near S. S. Hess's buildings; thence west 386 perches along the last-named road to a point; thence north 220 perches to a road leading from Brackbill's toward Leesburg; thence westward along said road a little over one mile to Pequea creek and on across the creek into West Lampeter township and westward through the same about two miles to a point one-half mile south and one-fourth of a mile east of Hildebrand's Willow Street Hotel; thence north one-half mile to the old J. Milton Huber farm buildings; thence west along the main road from Neff's Mill to Run Valley to the property of John Rush, in West Willow, nearly a mile; and thence north on the West Willow road 420 perches, or nearly one and one-third miles, to the place of the beginning.

Laid Out in Parallelograms.

These tracts were laid out in parallelograms, the meridian or longitudinal lines running twelve degrees west of north and twelve degrees east of south, and the latitudinal lines running twelve degrees north of due east and twelve degrees south of due west. The arrangement and nearly cardinal location of these tracts have determined the roads of the whole neighborhood, for they were, in most instances, run on the dividing lines between these large tracts of land, and they thus were about twelve degrees off from due north and south, and from due east and west.

The Martin Kendig Tract.

The westernmost tract, that of Martin Kendig, 530 acres, comprises all the land from William Mellinger's coal yards east to "Mylin's Corner," and of this width southward to John Rush's home as the southwest corner and Hildebrand's Hotel on the southeast corner—that is, all the land from West Willow to Willow Street. On it now are from north to south a part of Tobias Landis' and of the Francis Kendig's farms, and the whole of the John B. Kendig, J. G. Harnish and S. G. Harnish farms; also the smaller A. H. Huber, J. Milton Huber, M. C. Eshleman, A. W. Harnish and J. G. Rush tracts, the village of West Willow, Middle Willow and west half of Willow Street.

The Martin Mylin Tract.

The Martin Mylin farm, 264 acres, next on the east, contains from north to south the Frances Kendig, Clayton Mylin,* Aldus C. Mylin and D. W. Kreider farms and part of the B. M.

*On the accompanying map Emlin Mylin's farm is marked on the Mylin tract. This is an error, and the name should be "Clayton Mylin."

Herr farm and the east half of Willow Street.

The Christian Herr Tract.

The Christian Herr tract, next, to the east, of 530 acres, contains, going from north to south, the D. H. Huber forty-eight-acre tract, the Henry Huber, Jacob Harnish, David Huber, John Musselman and B. Ezra Herr farms and the Mennonite church property. It contains the old Christian Herr house, built in 1719, and still standing, and the old Musselman house, also standing, with a lately-discovered date stone, dated 1734.

The second Martin Kendig tract, next east, of 264 acres, together with that part of the old John (Hans) Herr tract west of the Beaver Valley pike from north to south contains the Lizzie Herr (Big Springs place), Mrs. S. Millo Herr, J. Aldus Herr. C. R. Herr and J. R. Herr farms.

The remaining part of the John (Hans) Herr tract of 530 acres, next to the eastward, from north to south, contains the small lots of Edward Diffenbaugh, Lizzie Rohrer, A. M. Landis, Edward Galen and Lizzie Herr; and the Lizzie and S. Herr, Rev. Frank Herr, C. R. Herr, J. R. Herr, A. Brackbill, C. R. Herr (thirty acres) and A. Schlabach farms.

The Wendall Bowman Tract.

The Wendall Bowman, or next tract to the east, of 530 acres, from north to south contains the Eli Bachman, J. B. Houser, E. D. Lefever, the west half of Lampeter Square, the Hebron Herr, L. Herr, Aaron Witmer, Frank Witmer, J. B. Herr and Christian Herr farms and extends to the road from the Rotary Plant to Lampeter Square.

The Bundely Tract.

The next tract, the John Rudolph Bundely tract, lies east and west in-

stead of north and south, touching the Bowman tract on the north, extending north and east of it. It is 165 perches from north to south and 515 perches from east to west, containing 530 acres. From west to east the farms now laid out upon it are: A. Killian, C. Houser, J. B. Houser, J. L. Houser, Amos Weaver, J. K. Weaver, B. Harnish, C. Harnish and F. G. Weaver, Bundeley sold this tract in 1711 to Hans Webber. This tract and the Franciscus tract are set forth in the old records as having been originally in Strasburg township, but by a change in the township lines are now in West Lampeter township (Lanc. Recorder's Office, Book B., p. 564-574).

The Franciscus Tract.

The next tract adjoining the Bundeley tract on the south and the Bowman tract on the east is the Christopher Franciscus tract of 530 acres, and it is 220 perches from north to south and 396 perches from Lefever, J. Fritz, Daniel Book, Martha Wenger, J. H. Hess, John Gontner, J. L. Brubaker and C. Wilt, going from west to east.

The Jacob Miller Tract.

Next south of the Franciscus tract and east of the Bowman tract is the large Jacob Müller tract of 1,008 acres, being 440 perches from north to south and 386 perches from east to west. In the northwest corner of it lies the eastern half of Lampeter Square. The Pequea Creek runs through it from the northeast corner to near the southwest corner, putting about half of it in West Lampeter township and half in Strasburg township. The farms now on it in West Lampeter township from the north to south are: Catharine Lefever, Peter Herr, C. N. Herr, H. Shaub, M. B. Weaver, J. Sheaffer, Mrs.

Miller, A. Bowman, Jacob Klaus, Christian Huber, J. Witmer, Emanuel Neff, Mary McAllister, A. B. Eshleman, J. H. Shaub, Frank Herr and A. Haverstick. On the Mary McAllister farm is the old Tschantz graveyard, where old Jacob Miller, Barbara Mylin, wife of Martin Mylin, her son, Hans Mylin, and, we think, Martin Mylin, himself, are buried (Rupp, pp. 83-84).

On the Strasburg half of this Miller tract from north to south the farms are: Mrs. Bowman, Lizzie Bryan, A. Brackbill, J. L. Groff, Lizzie Esben-shade, Jacob Rohrer, D. S. Hertzler and Henry Keener.

The John Funk Tract.

The next tract to the east is that of John Funk, of 530 acres, which contains from north to south the John Kendig, E. Groff, James Caskey, part of Israel Rohrer, part of H. W. Rohrer, Mrs. E. Miller, most of the J. S. Harnish, most of the John Keener and the John S. Brackbill farms and the Strasburg Mennonite Church property.

And the last or easternmost tract, that of Martin Kendig, of 1,060 acres from north to south, contains the Barbara Bowman, John Kreider, Israel Rohrer, H. N. Rohrer, E. E. Herr and A. Krantz farms; all of Strasburg borough, west of Jackson street, in the borough; and the Susan Brackbill, Abram Kreider, John H. Brackbill, Andrew Harnish, Rev. Elias Groff and S. S. Hess farms. The eastern limit of this Kendig tract is the main road running north and south, first west of the square of Strasburg, called Jackson street. It included "Old" Strasburg—what is now the Third ward.

"The Great Conestoga Road."

It remains only to remark that the "Great Conestoga Road," the first

highway from Philadelphia to the Susquehanna, lies across this tract, beginning at the eastern side, extending westward through what is now the main street of Strasburg, running east and west, then extending northwestwardly across the Pequea, and passing through Lampeter Square to the Big Springs, and thence proceeding westward it forms the northern boundary of the tract.

According to the old draft of the tract in the office of the Secretary of the Interior at Harrisburg, the road lay in 1711 where the dotted line indicates on the map. But when the road was laid out by law in 1734 (see Quarter Sessions Office, Docket 1, of Lancaster county), the courses and distances mention the "Big Springs" as one of the points, and the other courses and distances place it where we first described it. Your committee believe that the road when it was first used crossed this tract somewhat to the south of where it now is, and that it ran by the old Christian Herr house, built in 1719, as that house was most likely on the old road at the beginning.

This ends our report, which we know has become long and tiresome; but it is believed that it contains much matter of permanent local historical value.

All of which is respectfully submitted, February 4, 1910.

H. FRANK ESHLEMAN,

Chairman;

A. K. HOSTETTER,

CHAS. STEIGERWALT,

Committee.

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