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A CLOSER LOOK AT THE COLLECTIONS

(See Cover)

The cover photograph, a close-up of an ivory fan from the Marguerite Quigley bequest, illustrates the fact that many of the museum's objects warrant a closer look. These notes attempt, if not a careful study, at least a glimpse of the object collections of the Lycoming County Historical Museum. By that glimpse, an idea of the scope and nature of the museum may be obtained.

Throughout the sixty-two years of the Society's operation, materials have been collected which can serve to illustrate the history of our county.

One of the most comprehensive collections maintained at the museum is composed of artifacts and relics of the American Indian. Here, the delicately chipped projectile points of the earliest human migrants initiate the 10,000 year history of man in Lycoming County. Successive Indian occupants left behind rich resources for study. Stone axes, chisels, and other tools; spear-points, bola stones and other weapons; skeletal materials, fragments of clothing and ornamentation, hint at the development of local Indian Culture. All of these materials—some 5,000 significant pieces—are carefully studied by the curators in order to develop the scheme of Indian exhibits, to organize collections for educational purposes, and to further knowledge of the native peoples of area history.

By far, the greatest volume of the museum collections relates to the exploration, settlement, and development of the county by our own ancestors. The long rifles, powderhorns, and knives of the first explorers and Indian-fighters lead to the ax and plow of the early settlers. Those days in which a civilization was shaped from the wilderness are illustrated by implements of farming and the myriad objects of the home. Here are the shovel plows and hay forks; the stoneware crocks and wooden dough trays. Leisure time grew, the settlers' skills progressed, so the collections reflect the careful work of early craftsmen. Finely shaped furniture, colorful woven coverlets, and intri-

cate designs in metal and glass speak of a day in which the object of a man's work was beautiful as well as functional.

As communities grew, transportation and communication lines brought people closer together, industrialization began. The roots of area industry, in the gristmill, in the blacksmith shop, are to be seen in current museum exhibits. Future exhibits will utilize the industrial collections of the museum, showing the effects of steam power and later gasoline power in accomplishing greater production. Local history, as a record of man's activities, includes all aspects of life. The museum collections, serving to illustrate those aspects, must include materials of great variety. For ease of study and maintenance, the collections are organized into departments, each department under the care of a curator. Departments include Natural History, Archaeology, Culture History, Science and Industry, and Archives. The history museum does not collect antiques as such. Although many of its objects are old, valuable, and esthetically interesting, their prime importance to the museum is that of historic significance, i.e. their relationship to the human history of the county. Materials typical of everyday life are more desirable than those of exceptional bearing. A tin washpan, symbolic of a life of toil, characterizing the many, may be more significant to the museum than an exceptional piece of furniture or a fine painting, relating to a select and wealthy few.

Although the museum is always enlarging its collections, it must acquire new materials with great selectivity. Limited storage space and the purpose of reflecting the human history of our county, make it impossible for the museum to accept extraneous material. A museum is only as good as its collections; the new Lycoming County Historical museum is off to a fine beginning.

John W. Strawbridge III
Exhibits Consultant

LETTER FROM THE PRESIDENT

Since the opening of our new museum on November 22, 1968 there has been a marked increase in the public's interest in the activities of our society, particularly in the museum.

Casual week-day visitors from 10 A.M. to 4 P.M., on Tuesday through Friday have not been numerous, being limited to a dozen or more per day. However, our Sunday afternoon openings from 2 to 5 P.M. have been much more popular. As might be expected, we had a big crowd, over 1,000, on our first Sunday. Attendance then tapered off to about 50 to 75 people each weekend, until after the Fred Waring Benefit Show, when the number of Sunday visitors picked up to from 120 to 250, through January and into early February. It is indeed a pleasure to see a great many family groups enjoy this activity. As our exhibits are filled out and new galleries are opened, such as the story of Indians in the Susquehanna Valley more and more of interest will be provided—particularly for the younger generation.

In this last segment of our public, we have served a goodly number of prearranged week-day tours of Brownie, Cub and lower elementary school age youngsters with their adult advisors. In January alone, we handled 15 such groups, totaling 403 boys, girls and adults.

Guiding of these tours effectively, is a job which will have to be done by a pool of active and interested volunteers. They will be instructed in how to arouse the interest and enthusiasm of these boys and girls for our heritage of individual enterprise and pride in our local and national history. Most of these tours are scheduled after 3 P.M., where non-school groups are involved. Anyone wishing to volunteer as a tour guide or as a host or hostess on Sunday afternoons, please call the Museum Office, 326-3326.

Thanks to the members of the local chapter of the Pennsylvania Guild of Craftsmen, our Craft Center is seeing a lot of activity, particularly on Sunday afternoons. This is under the competent leadership of President Max Ameigh and Secretary Marie Winton. Our most enthusiastic demonstrators are

Marie Winton and Dorothy Kunkle, who have delighted hundreds of children with their skill and explanation of spinning and weaving.

Eight of the craftsmen have placed an attractive variety of woven, printed, carved wood and ceramic objects on consignment in our gift shop. We are also well stocked with some excellent pamphlets and leaflets from the Historical and Museum Commission, as well as Historical Society publications. Our biggest selling item has been Tom Taber's "Muncy Valley Life Line". This is your gift shop, so keep it in mind when you are in our neighborhood. A recent attraction is our "Roesen" note paper and jigsaw puzzles. You may refer any questions or suggestions on the Museum Gift Shop to the volunteer manager, Mrs. Donald Carson.

By the time this issue of the Journal goes to press, we hope that you will have had an opportunity to enjoy, or make plans to visit some of the special events that are currently in progress, such as:

The History Fair, and some special art exhibits are reported in the next two articles. Our most concentrated cultural effort will be the extensive 1969 Festival of Arts gallery shows and meeting room lectures in April.

Speaking of events, you will be pleased to know that the Fred Waring concert netted \$6,000, to go toward the operating expenses of the museum. A total gross of \$17,000 was taken in. Expenses were:—\$9,000 to pay the Fred Waring Organization; \$1,100 to the Capitol Theater; \$900 went into labor for unloading and loading the show, printing expenses, paid advertising and mailing costs.

Most of the Waring Show profits have been put into short term government securities at the best possible interest rate. This money is a substantial part of our projected budget of \$30,000 for 1969. The Fred Waring proceeds combined with three other items on the plus side of our budget, account for three-fifths of our projected income. These other items are particularly important to you because they are dependent on the good will and cooperation of our members.

The first of these flexible income items is an estimated \$500 profit from the Museum Gift Shop, mentioned in connection with our Craft Center. Your patronage and that of your friends could easily double this contribution to our operating expenses.

The second income item estimated at \$5,000 which has been approved by the Board of Governors, should eventually be our largest single source of revenue. This source is from paid admissions to the museum under the following ground rules:

1. Adults are charged 50¢ individually and 35¢ in a group of 10 or more.
2. Children, under 12 years of age, pay 25¢ as individuals, or 15¢ in a tour group.
3. No charge is made for Society Members. They may bring up to 6 guests without charge. Also, there are no admission fees for school children who are accompanied by a teacher.
4. One day a week, Thursday, is free to all, with the restriction that children under 14 must be with an adult. This last limitation, of course, also applies on days when a charge is made for admittance.

The third income item involves dues. Your Board of Governors, at their February meeting, gave careful study to the dues charged by six other historical societies in Pennsylvania which are similar to ours in that they have 500 to 1,000 members, issue a publication, have regular programs, and support a headquarters or museum facility

of some kind. Our \$200,000 Building Fund grant from the Legislature is the largest that has ever been awarded by the State for a new museum. Unquestionably we have been given by far the greatest opportunity to serve our area through an up-to-date museum with associated cultural and educational activities. Your Board feels sincerely that, since these dues are less than those now charged by the majority of these other six societies, we are fully justified in charging \$5 for an individual and \$8 for a couple or family membership.

It was not suggested that any change be made in the other membership dues; namely, \$25.00 for Sustaining; \$150.00 for Life; \$1.00 for Junior; and \$50.00 minimum for Business memberships.

In accordance with our By-Laws any change in the dues must be approved by a two-thirds vote at a membership meeting. It is further provided that ten days written notice of a proposed change in the By-Laws must be sent to the membership not less than ten days before such a meeting. We are pleased to report that the increase in dues was passed unanimously at the March membership meeting.

We should not overlook the fact that all bequests to the Society are placed in the Lycoming County Historical Society Trust Fund where only the income is used through the years for the betterment of our community. Anyone wishing to obtain a suitable bequest form should apply to our legal council, Mr. William E. Nichols, Jr., or your personal attorney.

HISTORY FAIR

The Susquehannock Chapter of the Pennsylvania Federation of Junior Historians, at the Montoursville Area High School, had a very successful History Fair on Sunday, February 9th, at the Museum. Over a dozen displays were entered in three classifications. These were: audio-visual, three dimensional, and flat presentations.

The grand prize was awarded to the team of Miss Valarie Laudig and Miss Margie Lemb. These two young women made all their own arrangements with the owner of

the Halls Station Bailiff House, a Wallis Home, to take interior pictures and get the necessary information for a tape recorded narrative to go with them. This was a well executed, attractive and meaningful presentation. We predict it will go far in the final state competition at Harrisburg.

The first prize for a flat exhibit went to Miss Patty L. Schrader. It was a well thought-out historic map. The second prize in this classification went to the team of Miss Kathy Gray and Miss Eileen Hoffman.

First prize in the three-dimensional competition went to Miss Mellessa L. Billman and Diane L. Person for a very effective model of rafting on Loyalsock Creek during the lumbering era. Second prize, for a three-dimensional display, went to Miss Phillis A. Britnell.

The judges, Messrs. Bressler, Turnbaugh and Carson were hard-pressed to select winners from the very fine entries which were presented. The exhibit attracted so much attention that Sunday afternoon that it was

left intact for the remainder of the week. School children who came in to view the Currier and Ives exhibits seemed to be greatly impressed by the work of their contemporaries.

We hope that the History Fair is the first of a series of activities which will attract the school-age population of our area. We wish to stimulate their interest in the fascinating events and interesting people who go to make up the fine traditions of our past.

ART EXHIBITS

The Currier and Ives exhibit was opened on the evening of Monday, February 3rd with a special invitation tea, hosted by the P.T.A. of the Williamsport School System. This fine collection of 22 original colored prints was brought here by School Art Director June Baskin, through the John D. Konkle Insurance Company. The collection is owned by The Travelers Insurance Companies of Hartford, Conn. It was supplemented by a Currier and Ives portrait of William Packer from the Society's collection. He was the engineer who built, then operated our canal and later became Governor of Pennsylvania. A handsome hunting scene print by the same lithographer was also loaned by Miss Elinor Evenden, Head Nurse for the Williamsport School System. The 2,357 students, who saw the exhibit, and also visited the rest of our museum galleries, were given special classroom instruction in the art of making lithographs as well as on the prints in this collection. This type of printing was further demonstrated by a small display of lithograph stones belonging to the museum. P.T.A. volunteers, under the leadership of Mrs. Jacobson, hosted the various school groups who came in on a regular scheduled basis, by school bus and on foot.

As this issue of the Journal goes to press, the museum is again playing host, through the month of March, to an even finer exhibit of original prints, from the collections of Mrs. Helen Farr Sloan and Mr. and Mrs. Andrew King Grugan. This is also sponsored by the Art Department of the Williamsport School System under the super-

vision of Dr. Baskin. This exhibit represents more than 450 years of cultural history in the work of 35 famous artists. These original etchings, engravings and lithographs include the work of such men as van Dyck, Rembrandt, Hogarth, Goya, Whistler, Audubon, Renoir, Matisse, Bellows, Picasso, Spy and Sloan. Mrs. Helen Farr Sloan is the widow of the last mentioned artist. She provided her own professional touch by conducting a gallery lecture for one group of 95 school children. We feel sure that the several thousand students who were privileged to see these pictures, benefited greatly by the experience. They not only saw the works of art, but were getting specific instruction and guidance in the classroom, in order to appreciate them, before and after viewing this gallery. We estimate over 500 members of the general public have had the unique opportunity of seeing this exhibit and learning something about it through the very fine exhibit notes and catalogue provided by the Title III Center, in Lock Haven, Pa. This agency was instrumental in hanging the exhibit and taking care of expenses for it.

Another in the continuing series of special exhibits is the J. Wesley Little show, opening May 1st. Water color, oils, and preliminary studies by the late artist are being assembled from local collections by his daughter, Miss Jean Little, one of the Society's most dedicated volunteers. The paintings will be on view at the museum through June 15th.

WOMAN M. D. AIDED FOLKS BEYOND THE CALL OF DUTY

Editor's Note: The late Dr. Ella Ritter, about whom Mr. Gardner herewith writes, was a prominent physician here for over half a century. She was a member of the Lycoming County Medical Society for 53 years. A native of Jackson Twp. and an 1893 graduate of the Woman's Medical College of Philadelphia, she once maintained both her office and residence at 1211 W. Fourth St. She died September 30, 1948, at the age of 82.

BY DELBERT R. GARDNER

Instructor in English - Lycoming College

Dr. Ella Ritter, of Williamsport, looked like a figure out of the past when I knew her in the early 1930's.

Her grayish-brown hair was done up in a bun and covered with a hair net; her tiny figure was concealed in a dark long-sleeved dress which buttoned up the front and hung down to the tops of her high buttoned shoes; and she drove to her appointments in an old Model T Ford which she cranked herself. Although in her sixties, she had boundless vitality and was as quick on her feet as she was skillful with her hands.

I remember a winter afternoon when I stood in her office, which smelled faintly of medicine and old leather upholstery. I fought back the tears as I blurted out my story: Mother was very ill, and there was scarcely any food in the house.

"Now, hold on, boy, don't get so excited!" Her grip on my shoulder was reassuring as she bent over me. "My office hours are just about over anyway. We'll go take a look at your mother."

When she saw the state of disarray in our house, the doctor put us all to work—my two brothers, my sister, and me—cleaning the floors, washing the dishes, and making the beds.

After she had examined my mother, she opened her worn, black medicine case and mixed several potions with water, giving us specific directions in their use. She also prescribed a special diet, writing it on a piece of tablet paper which she told us to paste on the kitchen wall.

Your mother needs plenty of fresh fruit and lots of rest."

"But Doctor," I asked, "where will we get—"

"Never mind that," she said firmly. "Just do as you're told."

Later that day, a grocery boy delivered a huge box of groceries without explanation. We didn't ask any questions for fear he would take them back. In an equally mysterious fashion the rent was paid.

Dr. Ritter visited the house countless times that winter. Far too often she didn't get paid for the visit, but she never mentioned money and never sent us a bill. And we were never afraid to call her when we needed her, no matter how much we owed her.

Those were the depression years, and probably no one ever knew the full extent of her charity in Williamsport and the surrounding area.

Dr. Ritter had an excellent background, including several years of study abroad, and she possessed a high order of skill in surgery.

At the city hospital she was feared and respected as only the truly dedicated can be. No nurse or patient would think of disobeying her—not just because she was a strict disciplinarian but also because they knew her basic concern was always the good of the patient.

Kind as she was, Dr. Ritter expected bravery in her patients, and consequently she usually found it. "This is going to hurt," she would say, looking at the patient, with her stern brown eyes, "but, you can stand it."

The patient knew that she had no doubt of his courage. It did hurt, but we found to our surprise that she was right—we could stand it. And we somehow felt better because of it.

Perhaps that was her greatest gift. I remember Dr. Ella Ritter as a healer, as a humanitarian, and, above all, as one who lent dignity to the human race.

UNHEALTHY SPRING BEDS

BY: WILLIAM HENRY SIVITER

From: Williamsport Saturday Evening Review - Saturday, June 30, 1894

"Abner, what on earth shall we do?" exclaimed Mrs. Sparrowgrass, as she ran to where her husband lay in the shade of an apple tree, lazily smoking his pipe.

"What's up?"

"Why, we haven't another spring bed in the place, and three more boarders have just come—Mrs. Skidds and her two children, to stay three weeks."

"Go and fix up some straw ticks for them, and I'll make it all right." Mrs. Sparrowgrass went away to obey orders, and Mr. Sparrowgrass sauntered up to the porch, where his new arrivals were trying to cool off.

"Good morning, ma'am," he said. "Mrs. Skidds, my wife says your name is. I'm Mr. Sparrowgrass, the owner of the place. Is there anything I can do for you?"

"You might get my trunk up from the station, Mr. Sparrowgrass."

"The boy's gone after it, ma'am. I suppose you've come to the country to get some good air for the children?"

"Yes, and to rest myself, as well. I haven't been as strong as I could wish. I wake up tired every morning."

"Yes, I see," replied the old farmer. "Sleep on springs, I reckon?"

"Of course."

"Well, I used to, but I don't any more."

"Don't you like them?"

"Oh, they're comfortable, but unhealthy."

"Indeed? How's that?"

"Don't know how it is, but it is. Tell you how I found out. We'd never had any steel springs but one day Melinda—that's my wife—was suddenly took with a desire to have some steel springs for the bed, and I let her get them. Well, after we'd been usin' them awhile I couldn't get any rest. Always slept like a top before. Now I'd wake up in the night sort of nervous like, and in the morning I'd feel as if I'd been hoein' corn all night. But I never laid it to the springs, 'till one night my wife's sister came over, and the house was full and no place to sleep her. So she sleeps with my wife on the spring bed, and I lies on the sofa. In the morning I felt refreshed. No tiredness, no nervousness. Then I says to myself, I see it all now. It's them pesky springs that was the matter. They just naturally draw all the electricity outen a person. So I don't sleep on springs any more. We'll give you a bed without springs to sleep on, and see if you don't say what I've told you is true."

A few days following, a postscript to a letter from Mrs. Skidds to her husband in the city, read as follows:

"Dear George:—I sleep so soundly here and on the hardest kind of beds. I am satisfied that spring beds are unhealthfull, and that the steel springs extract all the electricity from a person. I have made a study of the matter, and am sure it is so. Have all the springs taken from our beds right away, for I shall never sleep on springs again.

Your own Maud."

THE LIFE AND TIMES OF WILLIAM HEPBURN

(Taken from Lycoming Gazette of July 3, 1821)

Before attempting to discuss the life and times of Judge William Hepburn it will be interesting as well as instructive to trace the ancestry from which he sprang.

Meginness in "The Hepburn Family" informs us that the Hepburn family was of Scotch origin, the house having been founded as early as 1200. About 1488 there was created the rank or title of Earl of Bothwell and Patrick Hepburn, third Lord Hailes was made the first Earl of Bothwell. It was one of the descendants of Patrick, namely James Hepburn, fourth Earl of Bothwell who was directly concerned in the intrigue involving Mary Stuart, sometimes known as Mary Queen of Scots, to distinguish her from Mary daughter of Henry VIII, King of England. This ancestor was born the second most richly endowed and powerful nobleman in Scotland. In a day when plots and counterplots were the order of the day (and when morals were at a low ebb) it is not surprising that James should have, by his position, played an important part in events. Having gained great favor at court through the protection which he organized for Queen Mary after the murder of her Secretary, Rizzio, by a band of conspirators, he became a court favorite. His rise in royal esteem was climaxed by his marriage to Queen Mary which marriage was to cause a great sensation in Scotland.

It was not only in the intrigues of state in which the Hepburn family was to play prominent parts, but we find them occupying important places in the religious upheavals of the time. To be at odds with the state religion was almost equivalent to the sacrifice of one's life. Yet Rev. John Hepburn, of Keith, was a stout Covenanter. Little is known of his family except that he had several sons. One of his sons was named James, known in history as the "Scotch Patriot," and he became the father of Samuel who in turn was the father of William.

Bothwell Castle, near Glasgow, is the presumed birthplace of Samuel Hepburn. Little is known of his parentage and early life but it seems safe to assume that he re-

ceived a good education and was well received by the highest circles of Scotch society. There is seemingly no knowledge of his trade or occupation though one might reasonably believe that he followed the mercantile business.

Meginness is in doubt as to the name of the girl to whom Samuel was married, using only her given name, Janet. However James Hepburn Wilkins, in his paper on "The Hepburn Family", gives her family name as Sinclair. Perhaps, then, it is safe to assume that the mother of William Hepburn was Janet Sinclair Hepburn. The family bible of Samuel Hepburn, presumably now in the keeping of the above mentioned Mr. Wilkins gives the date for marriage as January 15, 1747. Owing to the bitter feeling existing between the Catholics and the Presbyterians of that period the young couple were forced to leave Scotland. Firm in their faith of the Covenanters, Samuel and Janet left their native land to seek homes in a country which granted greater religious freedom. Donegal, Ireland was to them a haven of safety and there they established a home. Here too their five children were born, in the following order: James, November 27, 1747; Janet, August 5, 1749; William, April 7, 1753; Samuel, October 21, 1755; and John, September 14, 1757.

In evidence of the high esteem in which Samuel Hepburn was held I quote a sentence from "The Hepburn Family", "It was entirely through his letters that his friend, Dr. Priestly, that strange combination of scientist and theologian, was induced to settle in Northumberland." This reference is to the coming of Dr. Priestly to Northumberland, Pennsylvania.

At a time when most men of his age might yearn for the peace and quietude of their fireplaces, Samuel seems to have submitted to wanderlust. This was not unnatural for the wanderlust was a part of his heritage. Had not one of his ancestors engaged himself to Gustavus Adolphus of Sweden, the hero of Protestantism, in the Thirty Years War and participated in the

Swedish wars? Do not the historians of the wars of Gustavus extol one of the brave Hepburns, Sir John, as the most famous of cavaliers? Was it not the same Sir John who entered the service of Louis XII of France, to be made a *Marechal-de-Camp*, second only to a lieutenant-general? This was the brave ancestor and soldier of fortune who was killed at Saverne and for whose death Cardinal Richelieu expressed great grief. His successor in the command of the regiment, Sir James Hepburn, was killed at Damvillers, and it was to his family that twenty thousand pounds was paid. Probably this was the ransom of Matternich which had been promised by Richelieu.

So it seems a matter for small wonder that the favorable reports of the superior advantages to settlers in a land far across the seas should arouse an intense desire for more worlds to conquer to a man nearing his seventy-fifth birthday. To many of us seventy-five years should mark the conclusion of life, but not so with Samuel Hepburn. Probably through an unwillingness to tear up the roots which had grown so deep, he first sent his two sons, James and William to this new world—the British Colonies in North America. To them he entrusted the task of searching out opportunities and reporting on the possibilities in this vast continent. The abiding faith of a father in his sons is well illustrated in this extraordinary trust for while James was nearly twenty-six, William was but a youth of twenty.

To them there was no appeal in the cities of those days. For them the vast unexplored and almost uninhabited places spelled opportunity. Perhaps the fact that many of their ancestors had been mighty land holders encouraged them in their views. But whatever the reason the fact remains that for many of their ancestors the acquisition of large areas of land, which could be had, almost for the asking, was their goal. We do not know why, but we do know that they sought their land and in the beautiful and fertile valley of the Susquehanna River.

The glowing reports of his two sons must have aroused the adventurous spirit in Samuel Hepburn. With a spirit which could have been dominated only by intense optimism, Samuel decided to emigrate to

America and brought with him his two younger sons Samuel Jr. and John. This left the wife Janet and the daughter Janet still in Ireland. It did not take Samuel long to realize that here was the land of opportunity. While the historians of the family are rather vague on this point, it seems safe to assume that John returned to Ireland for a two-fold purpose. He was to conclude affairs in Donegal, and then to accompany his mother and sister to the new world.

The anticipated happy reunion in this country was not to be consummated. Disaster, in the form of a severe storm, turned the supposed happy reunion into an unhappy parting. The ship on which they sailed, by a remarkable coincidence, named the "Faithful Steward", was wrecked off the coast of New Jersey. Despite an attempt at rescue of the passengers, the boat was swamped and Mrs. Hepburn and her daughter Janet were drowned. John, who was by nature an athlete and reputedly a strong swimmer, managed to reach the mainland. Meginness quotes the tradition that the ladies might have been saved but for the additional weight of gold which they had belted around their persons.

It may be true that a portion of the above might possibly be at slight variance with some of the traditions of the various branches of the families but they do agree that the mother and daughter lost their lives by shipwreck. Stark tragedy had struck and left an indelible effect upon the aged husband and father. After having lived but three years short of a century, he died in Northumberland, Pennsylvania, January 11, 1795.

But our concern is with those who lived after. What did they find in this land? What conditions did they face? What difficulties were they expected to surmount? For them there was no well organized government, no police power to make safe the lives of citizens and aliens, no well constructed highway, no bridges to span the rivers and creeks. Dissension over the government of England was already making itself felt, for it was but a short time after the arrival of the Hepburns that the American Revolution burst from a smoldering spark into a continental conflagration.

Hostile bands of marauding Indians preyed upon the unprotected settlers and on several occasions William, with others, marched to the rescue of the whites.

The exact year in which William decided to leave his brother James at Northumberland and settle in this locality is not known. It must have been shortly after his arrival in this country, for there is mention made of his having been employed by an Andrew Culbertson who settled in this valley about 1773. A rather interesting fact lies in the statement that the later to be distinguished State Senator and President Judge began his career in a humble manner. This Culbertson, who settled on the present site of the borough of Duboistown, early saw the necessity of building a saw and grist mill for the purpose of supplying the settlers with lumber and flour. Desirous of using the water of Mosquito Creek to drive his mill, we find that he employed William Hepburn, along with several other men, to dig a mill race about two feet wide, two feet deep, and nearly a mile long from a dam in the creek to the site of the mill. Not for long was he to engage in such labor, for the Indians, having become troublesome, caused William to lay down his spade and take up his musket. Within a short time he became a member of the county militia enrolled for the defense of the frontier.

In 1778, Meginness tells us, he had command of a company of militia, with headquarters at Fort Muncy. On the 10th of June of that year occurred a bloody massacre at what is now the site of Calvary Methodist Church. This was to be followed by the great event in the pioneer history of this valley known as the "Big Runaway". We need not wonder that the intrepid Captain Hepburn was forced to appeal for aid, for at the time he had a force of only 73 men with which to guard a frontier of forty miles.

Let us turn our attention to affairs of greater joy. It is probable that Hepburn made his headquarters about the mouth of the Loyalsock. Among his neighbors was a family named Covenhoven. They had arrived from New Jersey about twelve years

before William came. The Covenhoven family having a daughter of marriageable age, and William being an attractive and handsome young man, it was but natural that Crecy Covenhoven and William Hepburn should plight their troth. For her more than just a passing word must be written for her sturdiness made her a mother of ten children. Not for long was she to enjoy the happiness of newly married life for she, too, was forced to flee during the "Big Runaway". About two months later her first child, a daughter, Janet was born, probably at Northumberland, although the exact place is not known. Within a year, or as soon as it was safe William and his young family were among the first to return to the Loyalsock. It is probable that before the close of the war he settled on "Deer Park" tract where he built a log house and outbuildings. The "Deer Park" tract just referred to was a part of the land which William and his brother James had received in a trade with one John Hollingsworth. The other part of the tract was known as "Mount Joy", and when the land was later divided by the brothers William received "Deer Park" while James took "Mount Joy" as his portion. The "Deer Park" tract was between what are now Campbell and Susquehanna Streets, while "Mount Joy" was between Campbell and Hepburn Streets.

William Hepburn was of a somewhat different type than his brother James. James seemed rather intent on building up large real estate holding and the acquisition of so called worldly goods. William, although a partner of his brother James in his far flung land transactions seemed more interested in civil life and public affairs. The year 1787 finds him as overseer of Loyalsock Township, while in 1789 he received two commissions, each for seven years, from Thomas Mifflin, President of the Supreme Executive Council under the Constitution of 1776. One empowered him to transact business which would go before the Court of Common Pleas, and the other before the Orphans' Court.

(To be Continued)

BLOOMING GROVE

Conclusion of a series of selections printed from "Blooming Grove", the historical work of Joseph H. McMinn printed at Williamsport in 1901.

HARDSHIPS

What crushing toil consumed the following summer, and indeed many succeeding years, the people of today cannot understand nor comprehend. To cut down those great forest trees, with logging, and hauling and burning, and grubbing of timber, that would now be worth a fortune, but then its prompt destruction was imperative, that they might scratch up the ground between the stumps and scatter a little rye or barley (for they knew nothing of corn) and so grow some grain for their families that they might not perish from the earth. The second winter was not much more comfortable than the first, though previous experience taught them to prepare for what they might expect. But from that time on, their industry and frugality began to yield their reward. For many years the winters were tedious and tiresome, until the spinning wheel and loom became fixtures in each family, for use in bad weather and winter evenings. In early days the streams would freeze to the bottom, the snow would fall to a depth of several feet, when hunger and thirst would drive the wild beasts ravening for food, to capture or terrify their domestic animals, or even themselves. The panthers would scream from the tree tops, the wolves would howl around their cabins at night, and in day time carry off the sheep and frighten the children from the fields. It is not many years since a party of young people returning home from an "apple cut," were startled by an ominous bark which drove them into the top of a fallen tree, where they remained until daylight, with the wolves snapping and snarling below them. The bears would catch the young pigs and upset the bee scaps for the honey. The foxes, owls, hawks, crows, minks, weasels and skunks would ravage their poultry yards, until, beset by pests and enemies from the wood and from the clouds, they were driven to the use of fire arms, which they had so religiously opposed, or be destroyed by the native denizens of the forests.

Then too, the use of a gun became indispensable in furnishing their supply of meat for many years, and the game being plentiful they found it easy to keep the larder well filled. It is related that at one time Joseph Gross had a nice piece of wheat almost ready for the sickle, when five deer got into it and thrashed around until it was ruined. Having no gun, and these animals being naturally without fear, even of a ten rail fence, he could not drive them out until the destruction was complete.

Throughout their many hardships and excessive toil, these poor, weary people wavered not in their allegiance to the Divine Master, nor their vows to one another. They met frequently for public worship in their cabins or barns, or in the groves, and were constantly ministered unto by their spiritual leader and counsellor. Their devotion to their church privileges could be illustrated in many ways, but a few instances will show the spirit of the religious zeal which prevailed. One of the old Dunkers who lived below Warrensville, would take his son, Isaac, upon his back and carry him to and from the church, four miles away. Jacob Heim, who lived on the Loyalsock, habitually walked, when an old man, the seven miles to and from his home to church. As late as the autumn of 1898, when religious meetings were held at the old church at night, the room was crowded by perhaps two hundred persons, mostly of responsible age, and when the hour of departure arrived, the "hunters' moon" shed its brilliant rays upon a highway blockaded by vehicles extending a long distance each way, which had come from a radius of seven or more miles to testify that the love of assembling themselves together for the glory of God, and praise for His showers of blessing had not abated in this community.

DEPRIVATIONS

One of the most serious deprivations among the early settlers, everywhere, was the scarcity of salt. The custom of curing

meat and fish by drying and smoking alone not serving them well in the warm seasons, besides the need for seasoning food. The history of the manufacture of salt on Wallis Run has been lost, but it is probable that the settlers in this entire region obtained their supply from this source. There were two wells walled up, twenty feet deep, from which an unusually sweet brine was pumped. The late Edwin Woolever found, by actual test, that the brine yielded one tablespoonful of salt from eight quarts of water. His grandfather, Benjamin Pidcoe, drove team for the salt works people about the year 1800, and his home was in the Blooming Grove country. It may have been the salt industry which took Doctor Holler within a mile of the springs when he first settled. But the salt works, the potash works, of later date, and the maple sugar groves are long since gone.

The next serious difficulty was that of getting grain ground. Sawn mills, and other domestic contrivances soon failed to supply the demand from the many hungry children, when it became necessary to load a grist of grain upon a horse and travel many miles to mill, await the turn in grinding, before the return. In those days the grist mills were the centers from which news was disseminated throughout the country, and the waiting time was spent in games of sport, gossip, news discussion and drinking whiskey. While many of the early settlers had to travel as much as fifty miles to mill, (mostly by canoe) these people had to go but ten miles, as Martin's mill, near the mouth of Lycoming creek was then in operation, which was resorted to until the grist mill was built at Warrensville, or the state mill at Montoursville. In many families not prosperous, it was the regular thing for mother and daughter to carry the grist of grain to Warrensville to be ground, and the flour, middlings and bran home again balanced on their heads. In those days the thoughtful housewife would secret a little wheat flour for a cake or loaf of white bread when "company" came, and feed the family on shorts or rye.

Among the earliest and most serious problems was that of footwear. Bare feet might do in summer and moccasins in winter, to some extent, but leather goods were indis-

pensable. Fortunately a tannery had been established on the Loyalsock, by the Wyc-koffs, at a very early day, in Williamsport about 1802, by Thomas Updegraff, and in Warrensville later. It was the custom of the day for the settler to peel his white oak bark, load it up with his hides and drive to the tannery. There he took his own horse and ground his bark, and left his hides to be tanned for the half. It required a full year; after which he took another load of bark and some hides, and after starting the process anew, took his leather home. During the winter, either himself or the traveling shoemaker (at fifty cents per day and board) would make up one pair of cowhide shoes for the men, and one pair of calfskin shoes, each, for the women and children. Boots were unknown until 1830. This supply had to last them an entire year, so that it was a common thing to see people when walking a long distance, carrying their shoes in the hand and going barefoot, to save the shoes; although sometimes they might say the shoes hurt their feet.

Many German emigrants were shod in wooden shoes, (sabots) or wooden soles and leather uppers. Most people made their own lasts, carefully providing for protuberances from chilblains or stone bruises. But the disciple of St. Crispin usually carried two or three pairs of lasts, a hammer, awl, a few waxends and some maple shoe pegs, and was a welcome visitor, with his jokes, songs and stories. George Harmon and Philip Layman are still remembered for their annual visits among the people.

The first blacksmith was named Philip Sweeley, then Peter Parmer who sold out to John Klump. Besides shoeing horses and oxen, ironing off wagons, sleds, etc., the blacksmith made the fire-place cranes, tram-mel hooks, door hinges, sails, etc.

The wagon wheels, of those days, were end sections of a log, less than two feet in diameter, with a hole through the middle for the axles. They used tar, from pine roots, instead of grease, to lubricate them.

HELPMEEETS

If there was any difference in the severity of the labor, the heavy end fell to the women, who were marvels of endurance and

force. They assisted in the field work, many being expert in handling the sickle and the mattock. They worked the flax from the seed to the pulling, the break, hackle, spin-wheel and loom to the "fine twined linen." Then with the needle made up the garments, and found time to work finely embroidered markers. Also from the sheep, which they raised, they sheared the wool, carded, spun and wove the thread, and with the dyes of the forest, brought out their colors, and arrayed themselves and their children on special days, in the handsomest of linsey-woolsey or other home-spun. They were genuine helpmeets in every particular, and in due time left to their children the substantial fruits of their tireless energy and frugality. They lived to see the second and third generation around them and saw the introduction of the labor saving devices of a new dispensation.

REFLECTIONS

What a romance in real life is this brief recital. It seems like the freak of a weird imagination, but it is only a faint glimmer of the actual occurrences. To go into exact detail would be to utter a strange language, and refer to things long since crowded out of remembrance by the new order of things now prevailing. To stand today upon one of the fertile slopes of this Blooming Grove valley, and view the scene of prosperity and comfort spread out on every hand; to see the large, comfortable, well furnished houses, and great barns shining in their coat of paint, containing all styles of modern appliances for saving brutish labor and promoting speed; to see the great orchards laden with the choicest fruit, the fields, without stumps or stones, covered with waving grain; the smooth pasture, with flocks and herds—horses in abundance, but no oxen—all enjoying peace and contentment. All this suggests the magic wand of some kind fairy who has come from its German home in the Schwartzwald to reward the faithful children for their patient suffering in by-gone years.

Instead of walking to and from Philadelphia as the men and women always did for many years, covering the distance in four to fourteen days, or when visiting friends in the far west, they would walk sixty miles a day; they now step into gilded palaces and

with one wave of the magician's wand, they cover the entire distance in five hours, without effort or discomfort.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." These grandfathers sought the favor of God first, and through much tribulation they forsook Him not, but clung to Him, pleading the sacred words, "though Thou slay me, yet will I trust in Thee." They little reckoned on the measure of blessings that was being "heaped up, pressed down, and running over" for their children and their children's children, to the fourth generation of those who remained obedient to His commands.

THE RELENTLESS ENEMY

In the course of time there appeared in the colony that dreaded enemy whose summons no one could evade. It was the custom among all pioneer settlers to set apart a "God's acre" on each farm, where the precious remains of their loved ones were deposited, for many years, or until the establishment of public burying grounds, usually at the rear of their church buildings. It was found to be necessary to pile logs over the early graves to prevent their violation by wild beasts. Many of these private grave yards yet remain, some fenced in and well cared for, with modern tomb stones of marble or granite, others are overgrown with briars and the graves burrowed by wild animals, while still others have been plowed over by people who had no interest in the dead, and no respect for their place of sepulture. In several cases the remains of old settlers have been removed from their original resting place and re-interred in the beautiful cemetery at the rear of the Dunker church, where tasteful and enduring monuments have been erected.

OBITUARY

The Rev. Doctor Frederick Conrad Haller

The Reverend Doctor Frederick Conrad Haller, was a highly educated and cultured christian gentleman. He was banished for being a Pietist. His deep learning and influence were recognized. He spoke French, Latin, Greek and Hebrew. He devoted his life to the spiritual guidance and consolation of this colony. He ministered to their

needs in time of sickness, and taught their children the elements of education, so far as the circumstances would allow. When he settled upon his own tract of land he set apart a plot of ground twenty-four feet square, on the slope of a high hill near his dwelling, where the morning sun, to this day, kisses the opening flowers of spring, before the valley below is fairly awake. At this date (A.D. 1901) a rough board fence, hidden within a dense growth of young timber, encloses the crumbling markers at the graves of Doctor Haller's family. There are two dark slabs of mountain stone skillfully dressed and chiseled with peculiar allegorical emblems and inscriptions. They are said to be the work of Jacob Binder, a stone mason of extremely high temper, but deeply devout character. He alone, of all the colony, thought buttons a sin, and used hooks and eyes to fasten his clothes. Below the emblem referred to is engraved:

Hier Ruhet
Fredk. Conrad Haller,
geboren 5 Nov., A. D. 1753,
gestorben 14 Oct., 1828
Das Gedachness des Gerechten bleibt
im segen Die mit thränen sahn werden
mit Freuden ernten.—Psalm 126, ver.
5.

Upon another headstone along side:

Hier Ruhet
Gatha Barba Haller,
geb: Sehtect Dolch,
geb: den 24 Juni, 1765
gest: den 26 Juni, 1828.
Sie gehen hin und weinen und tragen
edeln samen, und kommen mit Freund-
en und bringen ihn Garben.—Psalm
126, ver. 6.

On another headstone:

Hier Ruhet
Johnathan Haller,
enkelson F. C. Haller,
geboren den 7 den April, 1846,
gestorben 8 den September, 1847.

On another stone is carved:

Jacob Murthem,
Died January 4, 1862.

On another:

Mary (Staiger) Murthem,
his wife
Died September 5, 1865.

There are several other graves on the plot, but they are only marked by plain pieces of flat mountain stone, mostly set with one sharp angle sticking out of the ground, and without any marks to identify the mortal remains lying beneath.

The old pioneer homestead now forms part of the highly improved and fertile farm of Mr. D. T. Thomas. The stone foundation of the original Haller dwelling of logs, and the nearby springhouse yet remain, the wood portion having been destroyed by fire some years ago. Many of the old orchard trees planted by Doctor Haller are yet standing on the hill side, annually bearing fruit and furnishing grafts for the delight of future generations.

Doctor Haller's children consisted of two daughters, Emma and Hannah, who died of measles, Julia Ann, who married John Kiess, Sophia, married Michael Biehl, (school teacher) Johnathan went west many years ago.

WENDEL HARMON

Wendel Harmon appears to have been the banker of the colony. He was a man of intensely exacting and parsimonious temperament. He loaned money to all in whom he had confidence, and exacted only five per cent interest, but got very angry if the borrower failed to meet his obligation on the appointed day. On one occasion two men, one of whom had borrowed twenty-five dollars to buy a cow, went to his house when the debt fell due, and found him awaiting them. They had walked seven miles, and it was about noon. Mr. Harmon was seated at the side of a table with a knife in one hand and the "heel" of a rye loaf in the other, "dining." After taking his money he said "he would like to offer them something to eat, but *that* was all he had."

He claimed that Doctor Haller, at his death, authorized him to take his place as spiritual leader of the colony. The people had settled upon David Young, so that when he and Harmon met in the church they contended for the leadership until it ended by their pulling the Bible out of each other's hands. Harmon disliked Young because he had loaned him money and he had not met the interest when due, and when he demanded both principal and interest, Young coll-

ected it all in old copper cents, and took it to Harmon, and poured the debt out of a three bushel bag upon the floor. Harmon said "Abe is that the kind of money you got from me." "No," said Young. "Well then you just take it away as soon as you can possibly do it" — which he was required to do.

Harmon's irritable and arbitrary manner in time wore out the patience of the people and they lost their respect for him. In 1840 he sold his property and with his wife (nee Margaret Matter, who had gone blind) he removed to Larry's Creek. He stopped with Joseph Losch (who had married Margaret Heid) and built himself a small log house, with two rooms and a loft, where he lived a year, when he quarreled with Losch. He then went to Michael Klutzenbicher and built another house for himself and wife. Here they lived for two years, when Mrs. Harmon died, after a fall, at the age of 71 years. Harmon then went to live with John Heid, where he died in 1844, at the age of 81 years.

They never had any children of their own, but raised three, who were distantly related to Mrs. Harmon. Mary Heid, who was orphaned at five weeks, went to Harmon's when ten years of age. She married Leonard Shaubacher. Ursula Heid, (sister of Mary) when five years old. She married George Rothfuss. Christina Shanbacher, daughter of Mary Heid Shanbacher, when three years old, who remained with them as long as they lived, after which she married John Winters. She is yet living, near Eder's Hill, in possession of a wonderfully clear mind and vigorous body.

Harmon and wife lie buried in a private plot, on the farm of George Heid, near the Freedens Methodist church, not far from Salladasburg. His estate was valued at not less than six thousand dollars; a very large fortune for his day.

FERDINAND FREDERICK SCHEEL

Ferdinand Frederick Scheel was a man of superior education and usefulness among the colonists. His grandparents died in 1804, at an advanced age, just before the colony left Germany. His parents came with him to America and died in Blooming Grove; his

father, Joseph Ferdinand Scheel, on August 29, 1834, aged 83 years, and his mother, Christina Margaret Staiger, in 1816, at the age of 65.

Ferdinand Frederick Scheel was born in Pfullingen, Kingdom of Wurtemberg, Germany, on December 14, 1775, and was found dead in the public road in Blooming Grove, on the morning of August 27, 1846. He was a very portly man, and is supposed to have tripped and fallen to his death while walking down a steep hill. He lies buried in a private plot on his farm, now the property of Ezra Heim. The grave is without a sign of identification, and the entire space is a corner patch of thicket of brush and briars. One little white marble headstone, of a child, mutely appeals for a decent respect for this sacred spot.

The subject of this sketch was educated in the Lutheran creed, and learned the trade of stone mason with his grandfather, Christian Staiger. He married Mary Angles Losch, November 25, 1800, who died on July 13, 1820, leaving eight living children, the babe but four weeks old. They left Pfullingen to join the colony May 1, 1804. Their oldest child died on the way and was buried near Frankfort-on-the-Main.

During the controversy on board ship Scheel inclined to the Raap party, but upon taking the test of adopting celibacy, he declared that "he would rather risk the salvation of his soul than be parted from his wife and children." Upon landing he cast his lot with Doctor Haller.

Children:

John Frederick, born January 29, 1804, in Pfullingen, died May 7, 1804, in Sachsheim.

Gottlieb, born June 5, 1805, in Blooming Grove, died July 27, 1823.

Margaret, born July 15, 1806, died February 17, 1824.

Charlotte, born November 4, 1807, died October 20, 1876. Married John G. Heishely.

Frederick, born December 6, 1810, died March 4, 1878. Married Barbara Hyde.

John, born April 12, 1813, died March 27, 1824.

JOHN GEORGE WALTZ

John George Waltz and wife were among the sturdy pioneers of 1804. They lie buried in the private grounds on their original location, a little below Warrensville. The homestead is now owned and occupied by David Waltz, grandson of Michael Waltz, pioneer of the Mountain Waltzs, of 1806, and his wife, Catharine Waltz, granddaughter of George Waltz, pioneer of the Mill Creek Waltzs, of 1804.

John Waltz and Elizabeth Stahl.

Children:

Michael, (Mountain Waltz); John George, (Mill Creek Waltz); Catharine; Christina, married Abraham Young.

Michael Waltz and Regina Steiger.

Children:

Regina; Elizabeth, married George Stabler; George, married Catharine Strobel; Conrad, married Dorothea Wolf; John, married Sophia Stolz; David, married Maria Ulmer; Abraham, married Barbara Burghardt; Margaret, married Karl Hengstler; Jacob, married Sarah Steiger; Gottlieb, married Catharine Hedtner.

Upon one beautiful memorial tablet on the hillside near the old home, we find this inscription:

George Waltz
Born August 8, 1776
Died August 19, 1858

Upon another:

Catharine (Kiess) Waltz
Born January 18, 1779
Died January 18, 1853

Their children were:

Samuel, married Nancy Koch; George, married Dorothea Wolf; Catharine, married Abraham Kiess; John, married Mary Sheets; Dorothea, married William Kiess; William, married Mary Hurr; Abraham, married Caroline Stolz; Gottlieb, married Barbara Hedtner.

Catherine, born December 3, 1815, died Married Frederick Heishely.

Christian, born November 13, 1817, died 1880. Married Margaret Baringer.

Joseph, born June 17, 1820, died July 20, 1820.

After the death of his wife, Agnes, he married for his second wife Anna Mary Heinlin, who died February 2, 1874, aged 86 years.

Children:

John, born January 28, 1827, killed in battle in Arkansas, July 4, 1863, during the rebellion.

Mary, born August 28, 1829, now living in Lock Haven, Pa. She married George Seybold who returned from the army sick, and died March 11, 1862.

MICHAEL BERTSCH

Michael Bertsch, (Burkhardt or Burger) with his wife, lies buried in a private plot on the farm once owned and occupied by them near Quaker Hill, but lately owned by Mr. G. W. Kimble, and carefully preserved by him from desecration. Only flat mountain stones mark the graves, without inscription. The record of their lives has not been preserved.

The family comprised, beside the parents, three sons, Tobias, Michael and Gottlieb, and four daughters. The first two moved to Ohio in 1846. Gottlieb was drowned by being washed from a horse while trying to ford the Loyalsock, near Slabtown, about 1840. One of the daughters married George Kehrer. The other three were never married. They are remembered as living together for many years near Warrensville. One was a spinner, another a weaver, and the third the housekeeper. All are now dead.

MICHAEL BUEHL

Michael Buehl was born in Musberg, near Stuttgart, Germany, in 1759, and died September 21, 1848, in Whetstone township, Crawford county, Ohio. He emigrated, with his family, to America in 1804. His wife, Margaret, was born in 1753 and died in 1832. They had four children, Michael, Frederick, George and Dorothea. In 1843 Michael Buehl, Jr., moved to Ohio, taking his father along with him. George went west in 1842.

FREDERICK GROSS

Frederick Gross and family came in with the 1804 colonists, and settled at the north side of Quaker Hill. With his family he lies buried in a private plot, religiously venerated, which is on the brow of the hill a little south of the old home. His record is preserved upon a very old, but well kept native stone slab, bearing the following inscription to the memory of father and son who died of typhoid fever and were buried in the same grave:

Frederick Gross,

Geb: den 27 February, 1764,

Ges; den 24 Feb'y, 1820.

Das Gedacht ins der gerachten
bleibet im segen spruche salame
in 10 Capitol, ver. 7. Komen-
zamen von ver. 1 and 2.

Michael Gross,

Geb: 15 March, 1792,

Ges: 23 Febry., 1820.

Die gerechten werden weg-
gerafft vor dem ungluck und
die richtig von suh gewandelt
haben. dar Septed a 56. Isaiah
57:1.

A beautiful marble headstone bears this epitaph:

Joseph Gross,

Died December, 1898,

Aged 90 years, 8 months and 10 days.

On another of similar style:

Christina Gross,

wife of

Joseph Gross,

Died March 16, 1857,

Aged 39 years, 7 months and 17 days.

On another:

Catharine,

Second wife of Joseph Gross,

Died April 24, 1895,

Aged 75 years, 3 months and 11 days.

Children of Michael and Barbara (Graff) Gross:

Michael, unmarried; Barbara, unmarried; John, married Dorothea Wagner; Christina, married Jacob Scherer; Margaret, unmarried; Joseph, married Christina Ulmer and Catharine Stall.

JOHN GEORGE KIESS

John George Kiess, the father of Catharine Kiess, who was the wife of John George Waltz, kept the diary of the trip from Moehringen to Philadelphia. When he arrived at Philadelphia he had but fifty cents in money. He worked at his trade (shoe-maker) in Williamsport for a year, when he began to buy land in Blooming Grove, in small quantities, as he could pay for it, until he had 137 acres when he settled there. He lies buried in the graveyard at the rear of the Dunker church. His tombstone bears the simple lines:

Born August 7, 1781

Died October 1, 1858,

Aged 77 years, 1 month and 24 days.

Nearby are the following tombstones:

Dorothea Kiess,

Geboren 14 January, 1766,

Died 4 June, 1847.

Dorothea Kiess,

Born August 30, 1785,

Died May 12, 1860,

Aged 74 : 8 : 13.

Children of John George Kiess and Dorothea (Ulmer) Kiess:

Catharine, married George Waltz; Rachel, married David Young; Dorothea, married William Rote; Elizabeth, married Jacob Kremer; Rosanna married Jacob Sweeley; John, born in Germany (1793) and came with his father, married (1818) Elizabeth Seamiller; Elizabeth, married Leonard Kiess; Mary, married Jacob Cook; John, married Mary Cook; David, married Sarah Herritt; Jacob, married Elizabeth Staiger; Rachel, married Samuel Young; George.

CHRISTOPHER KIESS

Christopher Kiess, of the 1806 party, born January 10, 1778, died March 26, 1866. Married Christina Sheets.

Children:

Margaret, born September 2, 1801, died in Ohio January 22, 1855, married George Kurtz, also Abraham Eckert; Abraham, born September 12, 1802, died February 22, 1881, married Catharine Waltz; Christopher, born December 20, 1803, died January 4, 1806; Catharine, born October 24, 1805, died near Buryes, O., October, 1888; William, born February 28, 1808, died March, 1887, married Margaret Rote; Dorothea, born October 8, 1809, died August 14, 1885; Jacob, born August 6, 1811, died May 30, 1882, married Catharine Rote; Salome, born September 6, 1813, died November 19, 1862; Sophia, born September 3, 1816, died December, 1899, married George Rote; Emmanuel, born July 8, 1818, died January 30, 1895, married Carlotta Sigman; Christina, born July 26, 1820, married Samuel Entz.

Christopher Kiess had a wealthy friend named Saybold, in Baltimore, who frequently invited a visit from him. Finally he walked all the way to see his friend, but found that he had died. The family presented him with a horse and saddle to ride home. This was one of the first, if not the first horse in the settlement. They also gave him some "mint sticks" for the children, which were the first they had ever seen.

FREDERICK SCHAFFER

Frederick Schaffer lies buried at the Dunker church. He was born November 19, 1788, died May 25, 1842. In 1823 he married Elizabeth Guinter, born April 5, 1794, died November 4, 1883.

She walked to Philadelphia to meet her sister when she came from Germany in 1817.

Their children were:

John, married Elizabeth Heim; Frederick, married Dora Heim; Salome, married Isaac Ulmer; Elizabeth, single; Barbara, married George Beidelspacher; Margaret, married Henry Solomon; Catharine, married Martin Ulmer; Christina, married David Ulmer; Mary, married Jacob Heim.

Frederick Schaffer was a weaver. He and his wife came from Moeringen, but were

not acquainted until they came to the colony, although they came over in the same ship. In the course of time there came to them seven daughters and three sons, some of whom are still with us. The children were sent to school to Michael Biehl at the Klump school house, where they were taught in German. They sat around the room with their faces to the wall, and studied the alphabet, primer, the New Testament, and completed their schooling when able to read the Bible. The boys then worked at farming and the girls at spinning. They occupied one large room, with a dining table in one corner, leaving the space clear for the spinning wheels. Each one was tuned to a tone different from the others, and when all were in motion the music was decidedly original. They were often accompanied by an old aunt (Barbara Guinter) with her distaff and spindle, never having learned to use the wheel. She died in February, 1900, aged 90 years. The father had his weaving house where he had two looms, and wove the linen cloth for summer wear, sheets, etc., the woolen cloth for winter clothing, and counterpanes, coverlets, etc., for ornaments to their bed room furnishing.

The Schaffer girls were famous. They would wash and shear sheep, work the wool, spin it, carry the cloth to Ball's Mills to be fulled, and make it up into garments. They would pull the flax, and under the guidance of their mother, put it through the entire process of manufacture.

One morning a very short and very stout old lady said to her daughter that she felt so sleepy she thought she would not get up. So her daughter brought her a biscuit and cup of coffee, which she relished. As people went by, some one said "grandmother Schaffer is in bed." As she had never known a sick day, they called in to talk to her, and so it passed on until in the afternoon, when she fell into that sleep that knows no earthly awakening,—aged almost 90 years,—the fullness of days awarded for a temperate, industrious and peaceful life; a typical death in Blooming Grove.

DAVID YOUNG

David Young was born in Wurtemberg in 1783 and died in Williamsport, August

28, 1854, aged 71. Rachel Kiess, his wife, died August 15, 1852, in her 69th year. Both lie buried in the Williamsport cemetery.

Dollie, one of the children, was born May 6, 1809, and died July 12, 1872, aged 63 years. With her husband, Jacob Grieb, she lies buried along side her parents.

David Young was a cabinet maker, and for some years after coming to Lycoming county, lived in Williamsport, where he worked at his trade. Later on he bought a small tract of land near Ball's Mills, where he lived when a preacher in the Dunker church.

Children:

Margaret, married George Koch; Sarah, married John Koch; Dorothea, married Jacob Grieb; Rachel, married Jacob Koch; Elizabeth, married Jacob Guinter. All but Grieb settled in the west.

While living in Williamsport, Young was frequently accompanied by Thomas Updegraff and Jacob Miller when he went to Blooming Grove to attend church. Updegraff had a tannery near Poco farm and Miller was a wagon maker. He lived at Front and William Streets, and provided entertainment for the Dunker people. His daughter married Samuel Coder.

ERNEST MAXAMILLIAN ADAMS

Ernest Maxamillian Adams, a highly educated and religious German, was born in Dresden, Saxony, in 1807. He came to America and traveled in the south with the view of seeking a cave or other retired place in the wilderness, where he might dwell as a hermit and find peace for his troubled spirit. His wanderings continued until he finally came to Blooming Grove in 1838. He boarded with different families for two years, when he had a small house erected on the Gross farm, where he lived until he died in 1880, at the age of 73 years. His only companions were a large, noisy dog, a pet coon, and a profusion of flowers, which he loved to cultivate. He found the true solution for peace of mind in submission to God's will, and was baptized in the Dunker faith, after which he preached for them, for some time, at their church. He was never

married, and with all of his peculiarities, was a successful physician, and highly respected by all with whom he came in contact. In the course of his practice, over a wide extent of territory, he habitually walked, with a great stride, swinging a heavy cane; all the while absorbed in deep meditation. At his death, he requested that all his medicines be gathered together and buried, as they were not labeled and might be the means of injury to someone. His instruments and other effects were sold to pay his funeral expenses. He was buried at the Gross farm.

LEONHARD STAIGER

In the Dunker churchyard lie

Leonhard Staiger,
Geboren den 28 Oct., 1765,
Gestorben den 29, Marz., 1844.

and

Anna Margaretha Staiger
Geboren den 2 April, 1764,
Gestorben den 10 Mch., 1852.

Children:

John, married Margaret Wagner; Margaret, single; Dorothea, single; Anna Mary, married Jacob Rentz; Regina, married Jacob Heim.

CHRISTIAN RAISCH

Christian Raisch was born in Wurtemberg, in 1784, died and was buried in Blooming Grove, in 1848, aged 64. He came to America when 19 years old, and married Catharine Walker, of Lancaster county, and came to Blooming Grove in 1821.

Children:

Elizabeth, (1821) married Philip Koch; Christian, (1824) married Sarah Streiby; Lena, (1834) married George Walters. The first two settled in the west.

FREDERICK WEINMAN

Frederick Weinman was one of the ten children of Michael Weinman, a leather breeches maker, near Stuttgart, Germany. Frederick was born October 15, 1758, and came to America when of age. He settled in

Blooming Grove where he was converted and baptized in the Dunker faith. He died July 15, 1872, and was buried in the cemetery at the rear of the church. He never married, but lived with his parents, who came over later than he. He was a tailor by trade. Being a devout christian he acted as leader and exhorter in the church, when occasion required.

LEONHARD ULMER

Leonhard Ulmer, born January 5, 1764, died January 23, 1837, married Christina Gohl, (1st) Catharine Wendel, (2nd) Rosina Weinman, (3rd).

Children by first wife:

Dorothea, married John George Kiess; Leonhard, married Mary Stumpf; John, married Susanna Heimann.

Children by second wife, none.

Children by third wife:

Abraham; Jacob, married Margaretha Heim; Regina; Christina, married Joseph Gross; Isaac, married Margaretha Baker; David, married Sophia Marquardt; Maria, married William Weinman.

LEONHARD ULMER

Leonhard Ulmer, born July 25, 1787, died June 8, 1869, married December 25, 1808, to Mary Stumpf, (daughter of Martin Stumpf) born December 7, 1790, died December 27, 1868.

Children:

John, born November 18, 1810, married Catharine Wurster, died October 27, 1875; Rosina, born August 26, 1812, married Abraham Beidelspacher, died May 9, 1871; Jacob, born August 27, 1814, married Barbara Kehrer, died May 20, 1894; Abraham, born March 2, 1817, married Maria Kehrer, died December 25, 1877; Gottlieb, born May 5, 1819, died April 23, 1884; Isaac, born June 8, 1821, married Salona Schafer, died November 5, 1899; Maria, born November 21, 1824, married David Waltz, died December 29, 1897; Martin, born July 10, 1827, married Catharine Schafer, died February 18, 1871; Leonhard, born May 30, 1829; married Margaretha Mutchler; David,

born May 7, 1832, married Christina Schafer, died April 24, 1890.

THE HEIM FAMILY

The Heims were a family of weavers; they were among the most zealous and devout of the pietists; and have to this day been prominent for strength of character, purity of life and general intelligence. They could patiently endure being made outcasts from society for conscience sake, and still cling to their beautiful vineclad Swabian hills, but when their beloved teacher and leader, Doctor Haller, was ordered out of the country, and their two sons, of military age, were conscripted into the army, and imprisoned for refusing to report for duty, they determined to dispose of their property and seek a home in a foreign land. The first party was organized upon the departure of Doctor Haller, in 1803, which John and Gottlieb Heim were enabled to join by being liberated for this purpose in the following year. These two pious men, through religious scruples, never married, but devoted their lives to the imitation of the Divine Master. They lived together, with Anna Mary Staiger as housekeeper, until the last summons came, when they were laid at rest in the burying ground at the rear of the Dunker church.

Doctor Haller and the Heims, immediately upon their settlement in Blooming Grove, organized the colonists into a church society, which was maintained in its original purity as long as they lived.

In the language of Christian Heim, who became their spiritual adviser in after years, they lived in peace, simplicity and separated from the world. But with material prosperity came worldliness which grieved the older people so much that they often met and read the lamentations of Scripture and wept over the dangers that threatened them.

It is related of John and Gottlieb Heim that their rule of life was based on I. Corinthians, VII: 7:8. When they had become old men, several sled loads of people were on their way to attend religious services in Rose Valley, one winter night. They passed the home of these good brethren and invited them to ride. They declined the aid, saying

that "their Savior always walked, and they were no better than Him." So they trudged along through the snow over the three miles and back.

In 1816 John Heim returned to Germany and collected a large number of relatives and friends whom he brought over in the following year, arriving in Philadelphia July 4, 1817. They all joined the colony. There appears to have been more than one party of emigrants from Wurtemberg to Blooming Grove in 1817, many of whom did not join the Dunker colony, but settled nearby, on all sides, and kept to their own religion, or no religion, but being fellow-countrymen, were always looked upon, by outsiders, as the same people.

"CHRISTLY" HEIM

(see frontispiece)

"Christly" Heim was born October 26, 1799, and died March 30, 1879. He was one of the most conspicuous characters in the history of Blooming Grove. He was of an intensely religious temperament, and had a great dread of innovations. During his ministry he baptized many persons. About 1855 he became so concerned about the religious life of the young people that he visited from house to house and conducted cottage prayer meetings, pleading with the people to repent and be baptized. This effort resulted in the baptism of eighteen young men and twenty-two young women at one time, besides others at a later date. Doctor Adams was among the number. He was the oracle of the settlement and his opinions were generally respected, though sometimes very radical. He opposed store hats for women, and preached a sermon against them, preferring that they use caps and sunbonnets. On one occasion he met a young lady relative, from Anthony, in the street in Williamsport; she was carrying a parasol; he accosted her thus: "Why do you carry that? Are you too proud to have the sun that God made shine on you?"

At one time he thought some of the young men were becoming too fond of hard cider, when he wrote them appealing letters for reform.

Such occasional incidents did not weaken his hold upon the people, and to this day his precepts are held sacred by those who knew him. Being ready of speech and familiar with Scriptures he took part in the services, and when other leaders became old, he was urged forward to leadership, without any further formality.

There have been no baptisms since his death. He married but one couple, when he shrank from the responsibility and often declined. After Doctor Haller died Rev. Gustav. Shultz usually performed the marriage ceremony, though some preferred 'Squire Johnathan Wilson.

JACOB HEIM

Jacob Heim was born in 1736 in Waldorf, district of Lubingen, Kingdom of Wurtemberg, whence he moved to Moehringen, not far from Stuttgart, Germany. His wife's name was Juliana. At Moehringen were born the following children:

Christian, December 25, 1764, died July 30, 1840; Gottlieb, April 1, 1767, died October 20, 1844; John, April 6, 1770, died October 4, 1830; Jacob, July 27, 1773.

CHRISTIAN HEIM

The family of Christian Heim and his wife, Elizabeth Guinter (born February 24, 1764, died April 29, 1838,) were:

Maria, born September 12, 1791; John, born November 27, 1793; Elizabeth, born August 26, 1796, died in her 20th year, of homesickness; Christian, born October 26, 1799.

Christian Heim and family moved to Blooming Grove, North America, in 1817.

CHRISTIAN HEIM

Christian Heim, born October 26, 1799, died March 30, 1879. His wife, Rosina Wagner, died May 24, 1842.

Children:

Elizabeth, born November 27, 1827, married John Schaffer; Maria, born November 19, 1829, married Jacob Ulmer; Jacob, born January 23, 1832, married Rosina Ulmer;

Margaret, born April 24, 1834, never married; John, born July 18, 1836, married Margaret Heim; Rosina, born August ??, 1838, married John Heim; Stillbirth, May 14, 1842.

JACOB C. HEIM

Jacob C. Heim was born January 23, 1832, died December 29, 1889.

Children:

Lydia, born June 4, 1857; David I., born June 17, 1859; Christian, born February 2, 1862; Christina, born August 14, 1864; Emanuel, born October 8, 1867, died June 8, 1885; Matilda, born August 8, 1870, died May 18, 1871; Sophia M., born August 17, 1872; Samuel B., born September 25, 1875; Elias T., born January 30, 1880.

JACOB HEIM

Jacob Heim, born July 27, 1773, married Christina Gohl, who died on the passage to America in 1817.

Their children were:

Christian, born March 17, 1799, never married; Margaret, born October 27, 1801, married Jacob Ulmer; Gottlieb, born January 11, 1804, married Margaret Staiger; Jacob, born March 20, 1806, married Regina Staiger; Anna Maria, born June 8, 1808, never married; John, born February 8, 1811; Michael, born September 29, 1815.

JACOB HEIM

Jacob Heim was born March 20, 1806, married Regina Staiger.

Children:

Gottlieb, married Sarah Ann Staiger; Dorothea, married Frederick Schaffer; Jacob, married Mary Schaffer; John, married Rosanna Heim; Christian, married Elizabeth Gross; Margaretha, married John Heim; Regina, married John P. Waltz; Joseph, married Catharine Waltz; Christina, married Simon Waltz; Maria, married Samuel Schaffer.

OVERFLOW

The second generation in Blooming Grove inherited the energy and frugality of their ancestors, and while yet young people began to look for homes of their own. Many went to the far western states; some settled in the neighboring region, and a number went into the hill country, west of Lycoming Creek, known as Anthony township, and carved themselves homes out of the primeval wilderness. The range of the latter settlement is on the headwaters of Pine Run, the Quinneshockene and Larry's Creek; about fourteen miles west of the Blooming Grove Dunker church.

At the outset it was the custom for about a dozen or more young men to walk to their improvements, with a supply of provisions for one week; bunk together in one cabin, and work on their clearings, until supplies were needed; walk home for Sunday, load up and return for another week. After awhile their sisters assisted them as they built their own homes, and later on, other sisters, not their own, but sisters of each other. In this way they have founded a community of intelligent, religious and industrious citizens, whose influence pervades the affairs of our entire county.

THE REGULAR GERMAN BAPTISTS

Rev. Konrad Anton Fleischman was born in Nuremberg, Bavaria, April 18, 1812, and died suddenly in Philadelphia, Pa., in 1867. He was converted in 1830 and lived in Berne, Switzerland. He was known as a Separatist. The chief leader was Karl Von Rodt. Their motto was: "Mercy in Christ; freedom from the established church, and from sin; love to Christ, to His words, and the spread of the Gospel." Nine years later he was sent by George Miller, of Bristol, England, to preach the Gospel to the Germans of America, among whom there existed a great religious destitution at that time. He came to Reading, Pa., and sent Jacob Michaelis, a young man, on horseback, as a colporteur, to engage in missionary work among the Germans in Lycoming county. Mr. Michaelis was a humble, earnest man, and met with a cordial reception, and his work proved very acceptable to the people.

In the following year (1840) Rev. Fleischman made his appearance in the Blooming Grove settlement, having ridden all the way from Reading on horseback. He was warmly welcomed by the German people in Anthony, Fairfield and Hepburn townships, among whom Mr. Michaelis had been laboring so assiduously. They worked together for several months and baptized many converts. Rev. Fleischman administered the ordinance as Mr. Michaelis had not been ordained. Great joy prevailed, and they ceased not in the assembling of themselves together. Mothers carried infants in arms for miles, rather than miss the meetings, and the younger children were put to sleep under the benches. In the words of a contemporary "there was no sacrifice too great, no distance too far, no snow too deep, no night too dark, no height too steep to prevent their coming together for worship as the children of God."

The Fairfield settlement is five miles east of Warrensville and was peopled by emigrants, mostly from Wurtemberg, from 1832 to 1840. They were Lutherans and had a minister preach to them every four weeks, probably the Rev. Gustavus Shultz, who was born in Germany, June 30, 1779, and died in Ball's Mills January 9, 1874. He came to America in 1829, and had been a soldier, under Napoleon, in the Russian campaign. Mr. Michaelis was announced as a missionary from Germany, and all flocked to hear and see a new messenger from the Fatherland. Rev. Dr. Fleischman arrived August 29, 1840, and preached his first sermon on Saturday, in a barn, where there were three hundred persons present. From here both went to Blooming Grove, where Rev. Fleischman preached his first sermon on Monday, August 31, 1840, in the old Dunker church, which was filled and numbered over two hundred persons. His first visit lasted twelve days, when he returned to Reading. He returned again in December, when he preached often and acceptably to a united people.

Church congregations were organized in Hepburn, Fairfield and Anthony, which have continued until the present day.

The Dunkers, of Blooming Grove, gave him the privilege of using their church for

religious meetings, and he labored so zealously among them, that on February 7, 1841, he baptized twenty-nine converts in Blooming Grove, eighteen in Anthony and eleven in Fairfield; cutting the ice on the ponds for the purpose.

Those baptized in Blooming Grove unconsciously marked the beginning of a new religious epoch, by founding the first organized German Baptist church in America, which has since become a great power for good in this country. Its present record is as follows:

Number of German Baptists in Pennsylvania:

Churches	14
Members	1,742

In America:

Eastern Conference	3,185
Atlantic conference	4,400
Central conference	4,535
Northwestern conference	6,047
Southwestern conference	3,214
Texas conference	749
Pacific conference	753

Total membership 22,883

The semi-centennial of this organization was appropriately celebrated in the First German Baptist church of Williamsport, Pa., by a jubilee meeting of the Eastern conference of German Baptist churches, held on Sunday, September 20, 1891. It was participated in by members of the congregations from flourishing churches in Anthony, Fairfield and Hepburn, together with their friends and co-laborers from many distant states and Canada.

Doctor Fleischman made frequent visits to this field, and kept in touch with all the work, assisting with his consecrated services as long as his life continued.

Mr. Michaelis settled in Anthony township, where he married a Miss Sarah Koch, who was related to the Waltz families. The Waltzs built him a house, where he lived but a short time, when on account of a family grievance he went to St. Louis, (in 1845) where he claimed to have received a call, but returned suddenly and found that

his people had sent for Rev. Fleischman. This offended him, and he accused him of heresy, which caused the people to suspect him of being out of his mind. After almost disrupting the church, he was sent away. He removed to Ohio and settled permanently, but his ability to preach the Gospel was taken from him. The house built for him was sold, taken down and hauled to Blooming Grove where it was put up again.

CHURCH ORGANIZATIONS

The first body of German Baptists in Anthony township assembled, under Rev. Fleischman, on November 10, 1843, with forty-two members. In 1853 Rev. Andrew Henrich formed a regular organization. The church building was erected and dedicated on August 20, 1855, during a three day's conference. Rev. Henrich labored in Anthony for nine years and baptized seventy-six persons. The charter was obtained February 8, 1879, with twenty-three signers.

The church at Fairfield was organized July 5, 1858, with twenty-four members. The building was erected in 1859.

The Lycoming church was organized in 1861, with eighteen members, which increased to thirty within a year, after which the church building was erected. Rev. Dr. W. H. Kunkle served them (with five other charges) as pastor for thirteen years.

The church was formerly known as the Buchanan church, from the name of a school house nearby, which has since been removed.

The Warrensville (called Eldred) Baptist church was organized in 1841. The (frame) house of worship was erected in 1859, and rebuilt in 1884, being dedicated on or about December 16th, of that year. The (brick) parsonage was built in 1900.

During a revival in Fairfield a father kept aloof from the meetings, even after all his family had professed conversion, but when the day arrived for the baptism to take place he joined the lookers-on. At the close of the ceremony the minister said "the last of one family, but one, is now safe in the Kingdom; may God grant that he may soon be ready to follow them in baptism." "He's

ready now!" cried a voice in the crowd, and as the speaker pushed his way through, he removed his coat, and wading out into the stream, started on the way of a pure christian life.

Rev. Karl Roos, assisted by Rev. Fleischman, preached to this people from 1850 to 1858. He was born September 11, 1814 in Lahr, on the Rhine, in S. W. Germany. He was by trade a fur dresser. He came to America in 1847 and preached in Indiana, Philadelphia and other places before going to Blooming Grove in 1850. He lived on a small farm he had purchased, until his wife died, when he went back to preach in Indiana and other western states. He returned to Blooming Grove in 1879, where he died, in 1887, at the home of his daughter, Mrs. John Kehrner. He was buried at the Dunker church.

Rev. W. E. Kunkle was called to the entire field from December 3, 1867. In 1872 he remained in Anthony and Lycoming. Rev. C. Poelman, in April, 1872, was called to Eldred, Fairfield, Hepburn and Rose Valley. The church in Hepburn was organized in March, 1872, having been a mission church of Warrensville, and the church building erected in 1876, in Pleasant Valley. The first members were baptized in Fairfield in 1839.

Rev. John Eisenminger was called to Fairfield and Hepburn in 1875.

The First German Baptist church of Williamsport was organized June 13, 1869, with twenty-two members, with Rev. Rudolph Piepgrass as pastor. The frame church (southwest corner Packer and Washington streets) was replaced by a commodious brick building in 1901.

CONTRASTS

The fourth generation of Blooming Grove settlers, born to the new dispensation, can contrast their present environment with that of their ancestors in about this wise:

In 1804 there was but one public road in the West Branch Valley, and that ended at Newberry. All others were Indian paths

brushed out enough to allow a horse to be led by the rein, and so called "bridlepaths." There were no bridges over the streams. Many hair-breadth escapes and many drownings occurred in fording through the swift waters.

There were no railroads *anywhere* in the country for twenty-four years. There was no canal in this valley for thirty years. The settlers before then came up in canoes or on foot as they did.

Their mechanical tools consisted of a clumsy pole ax, a sickle and a mattock, with which they cleared the land and harvested their crops.

For a long time they did their cooking by an open chimney place in winter, and by a stump in summer. They heated large quantities of water, when required by casting redhot stones into section of hollow trees containing the water. It was a day of luxury when the crane was first put into the fireplace, and another when the first iron kettle was brought into the settlement.

They used wooden platters until they could buy pewter or, as a luxury, German silver. The earthenware, made of common red clay, glazed with lead, was made in Jaysburg by Joseph King, and was used for platters, bowls, crocks, etc., for fifty years.

They had no matches for fifty years, using the tinder box, flint and steel. They used pitchpine splints for light, and only the well-to-do had iron lamps for burning lard or other grease.

They had no envelopes or postage stamps for fifty years.

They had very few bake-ovens for a long time. They carried their unbaked bread as far as two miles to an oven. It is remembered of the late Joseph Gross that when a young man, he was sent with the dough to an oven, and in climbing a fence he lost his balance, and also his dough, which fell to the ground. He gathered it up, brushed off the dirt as best he could, and took it on to the oven.

They had no horses for many years, using oxen or hand work altogether. It is not so long since a spry young man was seen on the streets of Williamsport with his best

girl, riding on a white oak jumper, drawn by a young steer. They were dressed in homespun and were well covered with deer-skins and wolf robes. He treated her to gingerbread and spruce beer at "Granny Duitch's inn," northwest corner Pine and Willow streets, and then away they went, rejoicing in each other's love.

It is not a great while since the days when the mother would leave her babe, and with a great basket of butter, eggs and produce balanced on her head, would walk fifteen miles to and from town to serve her customers, or barter for the few store necessities which they required. Within a few years one young lad attended Dickinson Seminary; walking for miles or more each way.

Neither is it long since the oxtteams brought in great loads of cordwood and piled it along the railroad track. Other Wurtemburgers living in Newtown, armed with bucksaws, would cut it in two, for the locomotives on the Williamsport & Elmira railroad, after the strap road and horses had been abandoned. Forty years ago it was not known that coal could be used in locomotives.

The spinning wheel, the loom, the flax hackle, the sickle, the flail, iron lamps, steel-yards, and other housesold appliances are now exhibited as curiosities.

The use of the sickle was supplanted by the grain cradle, invented by their ingenious English neighbor, Samuel Ball, in 1847. He first hunted in the woods for the naturally crooked sticks for the snaths and fingers, but when the demand for his contrivance became so great he bent them by a steam box and form.

These grain cradles are yet manufactured by the Balls and shipped to various parts of our land.

It was a great day when the first yoke of oxen was trained to the plow, and thus gave rest to the mattock for loosening the soil.

The spoken language is yet preserved as a dialect, though everyone speaks English as well. The written text has become so obsolete that very few can read it as the idioms have been forgotten.

To the next generation the history of Dr. Haller's colony will be as a fable or a romance, in which they have only a passing interest; whose language will be forgotten, and of whose honest poverty they will be ashamed.

THE EVOLUTION OF THE HOME

The experience of the early settlers was very much the same everywhere. They all followed the same model, and their progressive steps depended upon their intelligence and energy. Some never advanced further than the first stages. Others found such charms in retirement and close contact with nature that they removed, from time to time, to *escape* "improvements," and keep in touch with frontier life.

In Blooming Grove they first built small round log huts, the joints chunked and daubed; with puncheon or earth floor; clap-board roof, held down with poles; open fire place, the rude chimney built outside the hut. From a thinly hewn piece of white oak, set on edge, and resting on projecting stones within the jams, they suspended their long hooks and trammels to hold their pots and kettles. The hot ashes and coals alone furnished means for cooking and heating. They had but one window, which was alongside the door, and was made of greased paper. The door itself was often the hide of some animal, or a blanket hung on wooden pins.

As they became settled in some degree of comfort, they built new houses. These were larger than the first, with a loft, reached by means of a ladder inside, or in some cases, outside. After the walls were up, the irregular surface within was hewn flat, the joints closed by chunks of wood and clay mortar, then whitewashed. The more prosperous now introduced the swinging crane with hooks and trammels, as well as skillets, "Dutch ovens," etc.

They now began to use "bull's eye" glass in their windows, hung their doors on wooden hinges, with great wooden latches, "with the string always out," as was said in a spirit of hospitality. They would twist straw into rope and make bread baskets, bee hives, baby cradles, etc., by working the straw rope into different forms with white

oak splints. Farming utensils made of oak and mounted with iron now came into use. Well made sleds and coopered vessels supplanted the natural crook and dugout forms.

When their log cabins were being built by the men, the women would walk several miles to a saw mill and carry on their heads or backs, the boards needed for the gables, floors, doors and other purposes.

The next advance was shown in the house of two or more rooms, chimneys inside, board floors and shaved shingle roofs, hinges for doors and other iron work, such as stands for their stoves, nails, etc., which were all made by the blacksmith; also cellars and spring houses of stone; the ten plate stove for heating in winter. In very small families they were used altogether and the fireplace abandoned.

Isaac McKinney and his son, William, established a forge on Lycoming Creek about five miles above its mouth, in 1828, and called the place Heshbon. In 1835 they built a furnace and 1841 a rolling mill, for making bar iron and nail rods. Ten plate stoves were made for several years. They bore the name "Lycoming Furnace." The improvements were destroyed by the 1865 flood and abandoned.

After this time the people began to cover their log houses with "weather boards." The new structures were made of hewn timber frames and sawed lumber, with store hardware. The log barn gave way to buildings on the same plan as the house, and provided comfort for man and beast. About the year 1840 the first cooking stove was brought in by Hines Stoner and sold to Jacob Wolf for fifty dollars. It was called the *Hathaway* and was well liked by the people.

Both men and women braided rye straw and made their hats for summer. They reckoned twenty-four yards of braid for each hat, which was "formed" over a block. In winter the men wore a long conical knit cap of colored wool, with a tassel, which on special occasions, such as going to town or to church, was covered with a fur hat, such as were then made in Williamsport, in one of the factories then in prosperous operation. Fred Biehl, a cripple, is remembered as a straw hat maker.

EDUCATION

The greater portion of the men who comprised this colony had the courage of their convictions, even unto death. They were deep thinkers, many of them had been taught in the higher institutions of learning in Germany, so that they appreciated the advantages of education, and often required of their children great exposure to hardships so they could attend such schools as might be provided for them in their sparsely settled community.

The first school in this region was established by the Quakers, on Quaker Hill, about the beginning of the 19th century. The house was built of stone, followed by a frame building and this in turn by the present modern brick structure. There was a school at Hepburnville in 1805, taught by Samuel Reed, and later on, the stone school house was built on Christian Hill, where Lewis P. Reeder taught, but these were English schools, and not sectarian. The Germans built their first school house as a mere hut, with open fireplace and oiled paper windows, near the present church, as before mentioned, where Doctor Haller taught. With the advent of a better class of buildings a hewn log structure was built near Wendel Harmon's, and afterward called "Klump's school," from the name of a blacksmith nearby. It was arranged with the desks along the wall and the pupils facing the same, with the little children around tables in the middle of the room. The boys occupied one side and the girls the opposite. The teacher's desk was at the rear end of the room. It was warmed with a ten plate stove. The teachers were extremely severe in their discipline, often unreasonably exacting, and cruel with the rod. The smallest children had a little primer from which they learned their letters, and the simplest combinations. They were then promoted to the "spelling class," then to the "Psalm class," then to the "Testament class," finally to the "Bible class," after which their education was completed. The teacher would set them "sums to do," and write them "copies" on foolscap paper, to be laboriously imitated with a goose quill pen. Three months in winter was the usual term of school, and many pupils walked four miles to and from their homes.

Dr. Haller was the first teacher; after him, Gottlieb Heim, (son of Jacob Heim); Christian Heim, Michael Biehl, and others at Klump's. Christopher Kiess built a school house on his own farm, near Warrensville, where he taught until after 1853. He received six dollars per month, and furnished everything but the books.

Like all other schools of their day, they were supported by private subscription. In this same territory now known as Hepburn and Eldred townships, there could not have been more than fifty pupils in attendance at the two schools, about six miles apart, there are now, A. D. 1900, eleven schools and an enrollment of 356 pupils.

HEPBURN TOWNSHIP

School	Name of teacher	No. of pupils
Hepburnville	J. A. Bulach	50
Factory	A. M. Cochran	25
Ball's Mills	E. C. Lunger	38
Klump's	D. E. Lehman	20
Pleasant Valley	Wm. Adderhold	35
Crescent	D. E. Stiber	30

ELDRED TOWNSHIP

Christian Hill	T. A. Blaker	30
Warrensville	W. A. Willson	40
Quaker Hill	M. T. Entz	35
Staten Hollow	Harry Stiger	33
Excelsior	Maude Kimble	20

At the time of the agitation of the proposed free school law (1835) this community was found to be in pronounced opposition. The dread of taxation and the fact that the use of the English language was alone contemplated in the state appropriation, aroused much uneasiness among them. In fact, the teaching of the German language in our public schools over the county has been a bone of contention until within very recent years.

When the compulsory education law was under discussion in 1895 it was opposed by the Germans of this locality; not because they objected to education, to a limited extent, but they did not like the ring of the word "compulsory." It brought up visions of oppression which their ancestors had endured and fled from to live in the land of promised freedom.

VALUATION, POPULATION, ETC.

Hepburn and Eldred townships of today represent the Hepburn township of 1804, or earlier, very closely.

The area is as follows:

Hepburn township, 8,320 acres.

Eldred township, 7,680 acres, total 16,000 acres.

In 1804 land was worth not over \$1 per acre, equal to \$16,000. In 1900 the valuation is as follows:

Hepburn, real estate \$165,756, with personal property, \$190,091.

Eldred, real estate, \$141,800, with personal property, \$160,807, total, \$350,898.

Increase in one hundred years, about \$335,000.

- THE END -

In justice to Blooming Grove it should be said that they have always paid fairly good salaries, and always set a high standard of qualifications for their teachers, requiring them to have high-grade certificates, and to have had two or more years successful experience in teaching so that they have maintained a uniformly high standard in school work. They have had but one lady teacher in Hepburn township in twenty years.

For those who desire a higher education than is offered by the public schools, the colleges and universities are chosen, and the familiar names of the old settlers are becoming just as familiar in the professions of learning, law, medicine and successful business. This religious sect has been conspicuous for the absence of peculiarities of dress or ascetic practices. The most rational and reasonable customs have characterized them so that while other religious colonies of their kindred have passed away, they have remained free and undefiled, and a constant evidence of the faithfulness of the sacred promises.

LIFE OF JOHN BARTRAM

BY RICHARD L. MIX

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John Bartram, the first native American botanist, was born March 23, 1699, at Marple, near Darby in Delaware County in the colony of Pennsylvania. Although coming from a three generation Quaker family, Bartram did not remain as orthodox in his later life as his fellow Quakers thought he should. This was probably due to his intense interest and study of the science of botany. He gave up Quaker dogmas and saw a mystical connection of the entire universe. He wrote, "It is through the telescope I see God in his glory. In the coffee house or at Twickenham or in the American wilderness, it is all one."¹

Being born on the level plain near the Delaware River and living his early life as a farm boy, Bartram saw firsthand many of the native American wild plants that were to occupy a greater part of his adult life. A story is told that one day Bartram, while plowing his field, came upon a daisy and became interested in its physical structure. From this incident he began to study the science of botany. His education was mainly self-taught. He was encouraged by James Logan who got him Parkinson's *Herbal*. He no doubt had to be tutored privately in Latin in order to read Linnaeus, with whom he later corresponded in relation to his ob-

1 Ernest Earnest, *John and William Bartram Botanists and Explorers* (Philadelphia, 1940), p. 64.

servation and collection of native American plants. Linnaeus, the father of the binomial nomenclature in botany and zoology, called Bartram the greatest contemporary natural botanist. Bartram, at an early age, joined the inner circle of the scientific minds of Philadelphia. He counted among his friends Franklin, Collinson, Rush, Clayton, Mitchell, Washington, and Jefferson. He used the Junto Library; and in the list of founders of the American Philosophical Society, his name stands next to Franklin's.

One of Bartram's great contributions to science was the establishment of a botanical garden on his farm near the Schuylkill River. It was in this garden that Bartram carried on the first experiments in hybridizing in the New World. This garden, started in 1729, became a place sought out by foreign and American botanists. The garden itself was about five or six acres in extent, but the entire estate of two to three hundred acres was considered by Bartram to be the whole garden. He did not build a greenhouse on his estate until about 1760, but throughout his own house he had some plants growing, and some plants drying in the fireplaces and cupboards. The house overlooked the river and only about an acre was laid out in formal terraces and walks. Bartram built up the finest collection of native plants in America at that time. It has been recorded that Franklin enjoyed sitting with Bartram in his peaceful garden, drinking cider and discussing the topics of the day.

John Bartram, in order to get new seeds and plants for his famous garden, made several trips, recording in a journal his observations not only of the plants, but also of the actions of the American Indians. His trips were made usually in the autumn in order to gather ripe seeds, roots, and bulbs that he could plant in his garden. His first trip in 1738 was to Williamsburg, Virginia, up the James River and across the Blue Ridge. He traveled a total of 1,100 miles in five weeks' time, resting only one day, which he spent at Williamsburg. In 1742 he traveled to the Catskills to visit Dr. Cadwallader Colden, whom he described as a man after his own heart.

Not content to stay in Philadelphia, he made his most famous trip with Lewis

Evans, a mapmaker and surveyor, and Conrad Weiser, an ambassador to the Six Nations. It was on this trip that this party of men, plus Chief Shikillamy, were the first known white men to pass through the West Branch of the Susquehanna River Valley. James Logan sent Conrad Weiser to the Iroquois Council at Onondaga in 1743 to make peace between the colonists and the Six Nations. Logan, a friend of Bartram, probably suggested that Weiser take Bartram along into the little known region. The party left Womelsdorf, Weiser's home, on July 3, following Indian trails and streams until they came to the main branch of the Susquehanna River. They traveled north to the junction of the North and West Branches of the Susquehanna, where Shikillamy, an Indian chief, lived in the town of Shamokin (now Sunbury). Shikillamy, who for twenty years shared in all negotiations with the Iroquois and was a friend of Weiser, joined the party of travelers.

On July 12 Bartram wrote in his journal the following account of an incident that took place in present-day Williamsport, Pennsylvania:

"After taking our leaves, we continued our journey to a large creek 4 or 5 rods wide which wafhes on each fhore a charming country of rare foil as far as the river. On the other fide of this creek we rode through a deferted Town in the neck between them; a few miles more brought us to our dining place, and in the afternoon we turned our backs on this branch and rode N.W. down a valley 20 rods wide, wooded with pitch pine on the right hand and white on the left, the *Run* between; then N.W. by W. by the fide of a hill and bottom of white pine, down which we rode 2 hours, upon better land, the N.W. middling land, now up a hill N.W. to a point, a prospect of an opening bearing N. then down the hill to run, and over a rich neck lying between it and *Tiadaughton* bearing N.W. where we lodged within about 50 yards of a hunting cabin, where there were 2 Men, a Squaw and a child, the men came to our fire and made us a prefent of fome venifon, and invited Mr. *Weifar*, *Shickalamy* and his fon, to a feaft at their cabin. It is incumbent on thofe who partake of a feaft of this fort, to eat

all that comes to their fhare or burn it: now *Weifar* being a traveller was intituled to a double fhare, but he being not very well, was forced to take the benefit of a liberty indulged him, of eating by proxy, and called me, but both being unable to cope with it, *Lewis* came in to our affittance, notwithstanding which we were hard fet to get down the neck and throat, for thefe were allotted us; and now we had experienced the utmoft bounds of their indulgence, for *Lewis* ignorant of the ceremony of throwing the bone to the dog, tho' hungry Dogs are generally nimble, the *Indian* more nimble, laid hold of it firft, and committed it to the fire religiously covering it over with hot afhes. This feems to be a kind of offering, perhaps firft fruits to the Almighty power to crave future fucces in the approaching hunting feafon, and was celebrated with as much decency and more filence, than many fuperfstitious ceremonies: the bigotry of the popifh miffionaries tempt them to compafs fea and land to teach their weak Profelites what they call the chriitian religion. To this I may add another ceremony at bear hunting, as related by a celebrated author, this diversion being in the winter, when this animal is very fat, the greafe that fwims on the broth becomes a perfect oil, which the *Indians* frequently drink untill they burft — As foon as the bear is killed, the hunter places the fmall end of his pipe in its mouth, and by blowing in the bowls, fills the mouth and throat full of fmoak then he conjures the departed Spirit not to refent the injury done his body, nor to thwart his future fport in hunting, but as he receives no anfwer to this, in order to know if his prayers have prevailed, he cuts the ligament under the bear's tongue, if thefe ligaments contract and fhivel up, being caft into the fire which is done with great folemnity and abundance of invocations: then it is efteemed a certain mark (as it rarely fails) that the *manes* are appeafed. It was now time to return to our fire where we laid us down to reft.²"

The party continued up the Tiadaughton, now called Lycoming Creek, across the Burnett's Hill and on to the Lake Region of New York.

Bartram, throughout his journal, made careful note of plants and took back to his garden many new species from this wilderness. For the next few years he made several short trips around the area of Philadelphia, and in 1760 he made a longer trip to Virginia with John Clayton. On the Virginia trip, as on all his trips, he was a constant collector and recorder. One of his last great trips was made in 1761 after the fall of Fort Duquesne. His guide for this trip was Colonel Henry Bouquet, the hero of the battle. Bouquet was something of a botanist and gave Bartram the first pecans found in the east.

At the age of sixty-six John Bartram started on the longest botanical trip of his life. This trip took him to Florida. The events of this trip have been recorded in *Description of East Florida with a Journal by John Bartram* (William Stork, London, 1769). It was on this trip that he described the royal palm, unknown to botanists of the day. He did not publicize this new species, but merely wrote a description so that botanists could not fail to recognize it.

In 1765, he was appointed to the post of Botanist to King George III. In connection with this honor, he sent to London his scientific findings and many boxes of species. He also suggested to Franklin that a survey be made of the western territories. Franklin interested Jefferson in such a survey and Jefferson's instructions to Lewis and Clark bear a likeness to Bartram's original suggestions.

Bartram married Mary Morris in January 1723. They had two sons. She died in 1727, and in 1729 he married Ann Mendenhall who gave birth to five boys and four girls. William, a son of the second marriage, became a distinguished botanist and traveled with his father to Florida.

William Bartram described his famous father as rather above the middle size and upright. The artist, Charles Willson Peale, painted a portrait of John Bartram, but Josephine Herbst in her book *New Green World*, raises the question as to its likeness to John Bartram.

2. John Bartram, *Travels in Pensilvania and Canada* (Ann Arbor, 1966), pp 23-25.

John Bartram died September 22, 1777. His name is honored in science by Bartramia, a genus of mosses. American scientists since his death have studied John Bartram and his works. In the bicentennial celebration of his famous garden there was a great response from nearly every part of the world to honor this simple Quaker man. In

a speech at this celebration Professor Rodney H. True summed up Bartram's contribution to mankind by saying the following: "He did two things that made his name known even to our present day; he added greatly to mankind's store of knowledge and . . . he planted a garden."³

3. Earnest, *op. cit.*, pp. 80-81.

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