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William T. Parsons  
*Ursinus College*

Mary Shuler Heimburger


J. Howard Fenstermacher

Amos Long Jr.

A. Russell Slagle

*See next page for additional authors*

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**Authors**

William T. Parsons, Mary Shuler Heimburger, J. Howard Fenstermacher, Amos Long Jr., A. Russell Slagle, and John R. Costello

# Pennsylvania Folklife

Spring 1980



30 YEARS OF THE  
KUTZTOWN FOLK FESTIVAL

Page 120



# Contributors

ASA, ELIZABETH and SILAS SHULER were three offspring of Samuel Shuler of Powder Valley, Lehigh (earlier Northampton) County and Frederick Township, Philadelphia (later Montgomery) County. Asa and Silas migrated to Ohio, from whence Asa and another brother, Amandus, went to California for gold. Silas died as a result of the Civil War; Elizabeth Shuler Rosenberger lived in Powder Valley until 1917.

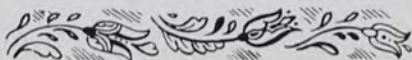
WILLIAM T. PARSONS is a Professor of History and Director of the Pennsylvania German Studies Program at Ursinus College. He has been Editor of *Pennsylvania Folklife* since 1978. He has published books and monographs on Pennsylvania Germans and the Quakers and articles in *Pennsylvania History*, *Pennsylvania Magazine of History and Biography*, *Quaker History* and *Swiss-American Historical Society Newsletter*.



J. HOWARD FENSTERMACHER has written local episodes as feature columnist for *The Independent and Montgomery Transcript* of Collegeville under numerous editors. He has long taken a vigorous interest in conservation and historic preservation and he brings devotion, personal charm and local color to his subject. He served in Bicentennial functions and is contributing to the new History of Montgomery County.



A. RUSSELL SLAGLE is a native of Maryland; he earned his degree from Princeton University and has done special work with Don Yoder in Folk Cultural Studies. His work in genealogy is well known and led to a book, *The Slagle Family in America*, published in 1967. He wrote "The Schlegel Family and the Rosicrucian Movement" for *Pennsylvania Folklife* in 1976.



MARY SHULER HEIMBURGER lives in Long Beach, Calif. and is a lecturer and writer on California genealogy and pioneer events. She is studying the peregrinations of the Shuler family members, in particular, a biography of Asa Shuler with emphasis on Gold Rush experiences. She maintains active interest in California Pioneer collections and has had some contacts with the Huntington Library.



AMOS LONG, JR., is a farmer and teacher in the Lebanon County Schools. He holds degrees from Lebanon Valley and Temple. He has contributed numerous articles and photographs to *Pennsylvania Folklife* and other regional periodicals and newspapers over the past two decades. He is the author of *The Pennsylvania German Family Farm and Farmsteads and Their Buildings*, both published in 1972.



JOHN R. COSTELLO is a member of the Department of Linguistics at New York University. He has done field work on Pennsylvania German in the Goschenhopper area, and on Yiddish in New York City. Articles by him on Pennsylvania German language and culture have appeared in *Linguistics* and *New York Folklore*.



# Pennsylvania Folklife

EDITOR:  
William T. Parsons

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Editorial correspondence:

Dr. William T. Parsons  
P.O. Box 92,  
Collegeville, Pennsylvania 19426

Subscription, business correspondence:

P.O. Box 92,  
Collegeville, Pennsylvania 19426

Folk Festival correspondence:

College Blvd. and Vine,  
Kutztown, Pennsylvania 19530

Folk Festival public relations:

Peg Zecher, 26 E. Knowlton Rd.,  
Media, Pennsylvania 19063

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## CONTRIBUTORS

(Inside front cover)

## COVER:

*Lillian Kauffman at the Country Church organ. The charm, value, continuity and real strength of the Folk Festival since 1950 have been the individual participants. A few of the many devoted workers appear in the anniversary story on page 120. To all the workers in all the years of Festival we dedicate this issue.*

Layout and

Special Photography: WILLIAM MUNRO



# Shuler Family Correspondence

By WILLIAM T. PARSONS and MARY SHULER HEIMBURGER



"Asa in the Mines" from Asa W. Shuler's *Cobey Bwook in Callafaney*, 1849-1851.

The two brothers Asa and Amandus Shuler and Solomon Yeakel were among the large number of Pennsylvania Dutchmen who headed west to answer the lure of the California gold fields in 1849. However, because of slightly earlier move to the westward on Evangelistic endeavors into Ohio, Asa and Mandes (the familiar usage of the second brother's name) ventured out of Southern Ohio rather than from a Lehigh County, Pennsylvania, location. In fact, one or more of three generations of Shulers had owned land in Northampton, Philadelphia and Lehigh Counties from the 1750's to the 1840's. One Samuel Shuler was born in Powder Valley, Upper Milford Township, Northampton County (later Lehigh County) PA, about 1758.

Mary Shuler Heimburger (Mrs. Ray A.) of Long Beach, California, a direct descendant of Samuel Shuler today, has contributed information regarding this collection of major interest: Letters, journals and papers which involve Asa Shuler, his relatives, business associates and friends from 1849 through the Civil War to 1897. She will develop material from those sources in a full-scale biography of Asa Shuler and has already lectured to numerous groups on the incidents and personalities described in the marvelous cache of folk and family lore from the mid-nineteenth century.

Of all the most interesting Shuler paraphernalia, the items which are of particular interest to students of local folk culture in the form of dialect language,

are sixteen or seventeen letters to and from family members. Although written in German script, even a quick perusal reveals that they are surely not composed in High German. Indeed, an absolute requirement for reading them is an intimate knowledge of local place and family names *and* the ear for sound that can only come from a lifetime of familiarity with dialect sounds. This is the *real Pennsylvfaanisch Deitsch* which can still be heard in the *Pulverdahl* any warm Summer day. It is also the same *Aldi Schprooch* dozens of similar characters from the Powder Valley and the territory between the Macoby and the Perkiomen Creeks bandy about at the annual meetings of Grundsau Lodsch #7 toward the end of April for the past thirty-odd years.

The letters presented here in dialect Pennsylvania German and in English translation have no plot nor any cohesive motif running through them. In a few instances letters, notations or journal passages in English





only are appended or interspersed in order to clarify or to fill a gap. Since there were half a dozen different correspondents, each with distinctive handwriting characteristics, transcription posed a few long-lasting obstacles. I believe I have resolved virtually all of them at this writing, though I will be happy to stand corrected if any of our readers have family evidence or personal knowledge of events and personalities who appear in the passages which follow.

Of the Shuler family members involved in the letters, Reading Shuler was born in the Powder Valley 30 November 1810, an area which would be in the southernmost point of Lehigh County when that County was laid out in 1812, though the area still lay in Northampton County at the time of Reading's birth. He died 21 February 1898 near Charloe, Paulding County, Ohio. From his half-brother Asa Shuler in California, Reading Shuler received gold-dust from gold-diggings, sent to him for safe-keeping. He also assisted Asa Shuler to locate in Rossville, Ohio (later part of Hamilton, Ohio) on his return from the gold fields.

Asa Shuler was born and spent his early years in Pennsylvania. During early manhood he lived, worked and farmed in Southern Ohio with a rather momentous interlude in California. He returned to Ohio to invest his California profits and establish himself as widely respected banker, enterprising businessman and textile manufacturer. That he met many interesting characters of varied lifestyles and personal outlook is surely evident in the references, direct and oblique, which pepper the lines of the correspondence.

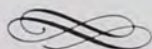
Elizabeth Shuler, who sometimes signs her letters "Lizzie" and acquired the married name of Rosenberger, was the youngest child of Samuel Shuler and his second wife. Elizabeth was born in the Powder Valley also, on 23 March 1831 and died in the Quaker State 25 July 1917.

Silas Shuler was another of the brothers and was likewise born in Powder Valley, Lehigh County, Pennsylvania about the year 1821. When he moved to Ohio, it was to engage in farming; he bought a farm for that purpose but at Canton, Ohio, he volunteered

for service in the Union Army, Company A, 107th Regiment, Ohio Volunteer Infantry. As for others in the service in that war, it provided him with a regular itinerary through the states and in and out of hospitals and prison camps. He died unmarried in a hospital in Charleston, South Carolina, 12 July 1865. In Letter #12, the return address near the end is in a different handwriting. But the soldier who obliged Silas was likely from New York, for he spelled the family name in a way he knew: SCHUYLER.

One of Amandus Shuler's sons said forty years ago, that Mandes and Asa spoke often of the California adventure in later years. Titus Shuler also supplied details; though he had not travelled west, he had financed their trip. Asa Shuler drove an ox team all the way to California, while Mandes went by sail to Panama, where he crossed, then on another ship to San Francisco. Sea route took seventy-two days with poor accommodations and rotten food. Maniluke Hill and Georgetown were near the north end of the gold fields, near present-day Auburn, California. When they sold out the brothers returned home by sea, a fact verified by Newton B. Love of Chester County, PA, for whom they delivered some gold. Mandes spent a second tour in California, 1853-1855, and sent out more than \$500 in gold by Wells Fargo. Both Asa and Mandes were active in Hamilton, OHIO, from 1856 through 1877.

A major interest of ours in printing both dialect and English versions of these letters is to note the dialect use and the spelling employed. Obviously Asa, Elizabeth and Silas Shuler spelled as they pronounced the words; no less so than did Stoos and Henrich Schultz. If we were expert enough we might attempt to correlate word use and pronunciation variations, for they are many and sometimes obvious, e.g. *anfachen* for *anfängen*; *gefachlen* for *gefallen*; *nechtten* for *nächsten* and many more. Common use reduced umlauted vowels to simple ones: *ä* to *e*; *ü* to *i* and *ö* to *eh*. The late Ernst Christmann or Fritz Braun would have had a field day with the possibilities of orthographical geography here. We need another like they were.



1. Letter Solomon Yeakel, Eldorado County, CALIF to Asa Shuler, Hamilton, OHIO, 18 December, 1853

Eldorado County, Cal[ifornia]  
December the 18, 1853

Freund: Diesen tag war dein Bruder Mandes, hier, nemlich an der alten Ellinois, wo ich und der E. Wieder and J. Barker wohnen, nicht weit von wo der John Newmeyer umgekommen ist. Wir haben von unterschiedlichen Sachen gesprochen von [18]50, wie du

1. Letter Solomon Yeakel to Asa Shuler, 18 December 1853 (translation)

Eldorado County, Calif.  
Dec. 18, 1853

Friend: Today your Brother Mandes was here, that is, to the old Ellinois, where Ed Wieder, J. Barker and I live, not far from where John Newmeyer was lost. We talked about different things from 1850, how you and your Brother Mandes had indeed met out here in California, and so on. It



und dein Bruder Mandes doch nachemal in California [California] zusammen gekommen Seit u. s. w. Es war Schier nacht wie dein Bruder fort ist. Dan hab ich mich auf das Bett gelegt und auf einmal ist mir es in das gemüt gefahren, dir ein brief zu Schreiben und ich Sprang auf und fang also an. Ich fühl ziemlich gut heut. Vorgestern hab ich den Schitler gehatt. Ich bin überhaupt nicht recht gesund. Ich winche aber dieses Schreiben tät dich und halt. Ich Weis nicht wie ich Schreiben sol, famili oder dein Weib gesund antrefen. Schlag um, und Verges nicht mit den meints ist es So. Es ist mehr 1850; Des ist 1853, das alter vergeht. Es wird al-e tag neu, aber das Gold vergeht nicht. Es ist noch hier wen es Schon nicht mehr So häufig ist in den Taler. Es ist genung auf den Bergen. Ich hab noch nicht viel gemacht, aber ich hof-e wil ich noch machen. Ich hab mein Geld all in d Hill Digings, a one turnel in Maniluke Hill, 2 in Sement Hill. Wart iust nach 6 monat. Dan wirst du es hören krachen, und es wird bis nach Pennsylvanien fliegen, und wird ihnen die ohren aufschlagen (merk wen des Pulver nicht nas wird.) Dan mus der alt Abraham Yäkel Seine Mühl gut aufrichten. Sonst kan er es nicht so Starck mahlen als es kommt. Ich weis nicht viel zu Schreiben. Das Weter ist Schön. Wir haben einen ziemlichen guten Schanzeze gehabt am 14. u. s. w. Es hat mich noch nicht gerennt mein trip. Ich hab schon oft an die guten alten Pensylvanien mät gedacht, aber Sind Weit von hier: Weit, Weit, weit, weit dort ----- drüben. Grüsse mir all mein bekanten und freund, bis du an den Büchseniokel kommst, dan hör auf! Ich denk er hat genug zu thun mit der Sägmühl und Schreib wie es ankomt. Ich denk Sel wird ihm [dialüchten] die büchsen noch aus dem Schank nehmen. (Es liegt mir noch etwas in dem herrm [Hirn,] aber ich wil noch eine weil Sweigen.) Schick mir ein Brief So bald als Schiklich und der Titus Sol mir von dem Büchseniokel Schreiben. So viel von deinen Freund,

Solomon Yeakel Asa

Der Edward Wieder der wühlt eben noh in dem grund herum. Er Schaft im turnel in Maneluke Hill. Er gebet Sein besten respect zu dir. Der Newton Bruder Love Schaft als noch in der alten Elinois. Er hat dir ein brief geschrieben vor unterschiedlichen Wochen. Er wartet für ein Antwort.

Asa Shuler  
Solomon Yeakel

2. Letter Henrich Schultz, Hosensack, Upper Milford Twp, Lehigh County, PA to Reading Shuler, Rossville, Butler County, Ohio, 16 December 1849

Mein freunt Reading Schuhler,

Ich Lass dich Wissen das ich deinen Prief Emp-

was almost dark when your Brother Mandes left. Then, as I lay down on my bed, I was suddenly reminded that I should write a letter to you, so I jumped up and began. I feel pretty good today. Day before yesterday, I had the shits. I am really not entirely healthy now. But I want this writing to you to be completed. I don't know just how to write to you, to find family or your wife well. Start over! and do not forget that it is like that with the mines also. It is *no* longer 1850; it is 1853, and old things vanish. Every day things here are new; Only the gold does not pass away. It is still here, even if not so frequently found in the valleys anymore. There is enough in the mountains. I have not made very much money yet, but I still hope to make some. My Money is all in Hill Diggings, in one tunnel of Maneluke Hill and 2 in Cement Hill. Wait just six months yet. Then you will hear it explode - and it will fly even as far as Pennsylvania, and will crack in your ears (but take care that the powder does not become wet.) Then old Abraham Yeakel will have to set his mill in order. Otherwise he will not be able to mill things as fast as they come.

I don't know much to write. The weather is beautiful. We have had pretty good luck on the 14th, and so forth. My trip has not yet run its course. But I have thought quite often of the good old Pennsylvania girls, but they are far from here; far, far, far far over ----- there! Greet all my friends and acquaintances for me, until the riflemen come, then stop! I think he [AY] has enough to do with the Sawmill; write how things come out. I think that will be enough for him to get his guns out of the closet. (I have something else on my brain, but I keep quiet a bit longer.) Send me a letter as soon as possible, and Titus shall write to me about the riflemen. So much from your friend,

SOLOMON YEAKEL / Asa

Edward Wieder is still digging around in the ground here. He works in the tunnel in Maneluke Hill. He sends his best respects to you. Newton Brother Love is also still working in the old Ellinois claim. He wrote you a letter several weeks ago. He is waiting for an answer.

Asa Shuler / Solomon Yeakel

2. Letter Henrich Schultz to Reading Shuler, 16 December 1849 (translation)

Upper Milford, Lehigh County  
December 16, 1849

My friend Reading Shuler,

Be advised that I received your letter a week ago



Obermilford Lassa County December 1861  
 Mein lieber Bruder  
 Ich hab gester ein woch. Er wahr ungefähr 2  
 Wochen In der Post offes gelegen un so Lass ich dich  
 Wissen das mier, Gott Lobnoch, gesunt Sint In meiner  
 familia. Ich hab mir Ein Sohn und der Wirt Bis den  
 18ten den Monat 6 Jhr Alt und die antere sint Auch noch  
 alle gesunt So Viel Ich weiss. Ich het deir schon  
 Langest gern geschrieben, Aber ich hab keine Antwort  
 zurückgekriegt Von den antren Prief und So hab ich  
 gedacht, Ich wolt Warten Bis du Mier wieter Ein  
 mahl schreiben detst und so willig auch zu dier schreiben  
 und deinen Prief das hat mich gefreit und beyna[h]e  
 Alle die dich gekannt haben, der kennen tun und  
 du hast mier geschrieben Vom Asa, du hetst Ein  
 Prief von ihm gekriegt Von Californien das er det  
 Goltgraben und Vieviel er schon hat. Hat er Auch  
 geschrieb bis wan Er wieter Einmahl zurick kommen  
 Wolt, oter willer Nicht wieter zurick kommen, wen  
 Sie so golt Waschen dun? Wie du mier es geschrieben  
 hast. Den kennen sie nergenwo Meer Verdienen und  
 sonst mich Verstanten hab. da hen sie zwey Indianer  
 bey sig gekomben. du hast mier Auch Ein Stick golt  
 Rausgeschickt. Es Sint schon Leit hier gekommen dass,  
 gott zu se[gn]en, hat er aufgeschrieben Was sie be-  
 zahlen missen Vor die Kost uns Wies [wie 's] Ihm  
 gefalt? Weiter las Ich dich Wissen das Ich Wieter In  
 Obermilford Wohn auf dem Alten platz und den nechten  
 Sommer Wirt Haus und scheier hier gebaut. Das  
 Haus Wirt 28 f. lang u. 22 f. preit, und die scheier  
 weiss ich noch nicht Wie gros die Wirt und das  
 spring-haus Wirt Auch RumGebaut. Es sint schon  
 yesterday. It had laid in the Post Office about two  
 weeks, but I now let you know that we, my whole  
 family, God be praised, are in good health. My only  
 son, who will be six years old the eighteenth of this  
 month, and the others, are also quite well, so far as I  
 know. I should have liked to write earlier, but I got  
 no answer from the other letter, so I thought to wait  
 until you would write to me once again. Thus I do  
 want to write to you. Your letter pleased me and all  
 those who have known you. You wrote to me about  
 Asa and that you had a letter from him in California,  
 how he must dig for gold and about how much he  
 had. Had he also written when he wants to come  
 back again from his gold panning? Or won't he come  
 back again, if they do so well at gold panning?  
 As you wrote to me, they know of nowhere one can  
 earn more; already I know that. There were even  
 two Indians had come by. But you have sent out a  
 piece of gold for me! People were already here, God  
 bless them, and he took notice. What must they pay  
 for board? And how would it suit them?  
 Another thing, may I inform you that I am again in  
 Upper Milford, living on the Old Place and next summer  
 a house and barn will be built here. The house will  
 be twenty-eight by twenty-two feet in size, although  
 I don't know yet how large the barn will be; the  
 spring-house will also be fully rebuilt. They have  
 hauled in one hundred loads of stone already and the  
 boards are also there. There is enough work around  
 here.

Dein Bruder  
Leif Lecha

fangen hab gester Ein Woch. Er wahr ungefähr 2  
 Wochen In der Post offes gelegen un so Lass ich dich  
 Wissen das mier, Gott Lobnoch, gesunt Sint In meiner  
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 spring-house will also be fully rebuilt. They have  
 hauled in one hundred loads of stone already and the  
 boards are also there. There is enough work around  
 here.



(The handwritten text is a dense, cursive script, likely a letter or journal entry, written in a historical German dialect. It is contained within a rectangular border and is mostly illegible due to the cursive style and fading. The text appears to be a continuation of the narrative found in the typed transcription below.)

Ein Hundert Lat Stein gefuren und die Bort Sin auch da. Arbeit Hat's genung hier. den Negsten Sommer Ich un der Josua machen die gebeÿ. Weiters Wier haben Ein Sorchen Spetiahr gehabt. schne als noch nicht Vielgehabt. Am letzen montag hats ein geschmissen Von 6 Zoll dief, aber der grunt wahr nicht gefroren. zum schlittenfuhren Wahr's nicht gut und heit Regent's den ganzen tag. nun is es Wieter trekig un schlabig. So ein Spetiahr hab ich noch keins Er-halt wie dieses. Es Wahr Warhm bis ungefär Einen tag zurich das Es Wintrisch Auch ist. Aber doch is die Kalt nicht gros gewesen. Weiter du hast mier geschrieben Ihr wärt auf die HirschJacht gewesen und Es hat auch gut gebuschelt. Ich wahr gester auch auf die Jacht. ich Kent Ein Häsel Se[h]nen, Aber Es wahr nichts. entlich trefich Ein Keasem spur an und Ich bin ihr noh und die Is an ein Baum gegangen un der hat en Loch gehabt. Ich hab ein Stecken gegrigt und hab daney geStart. da hat er geknart; nun hab Ich ihn Farstgrickt un hab i[h]n Rufgezogen, un war's Ein Plott schwanS. dan bin ich heim und hab Vudpicker geschossen mit der [Kugl] Kugel. der Erste den hab ich gans zerrissen und der zweÿde der is rumgesprungen un hat "zip zip" gemacht. denn hab ich den Fliegel abgeschossen und der tritte der Is am Stam nauf "zip zip" webl. Ich hab geschossen und hab Ihm grat Arschloch abgeschossen. na hab ich ufgeben. Ich hab gedenkt den necktten kentick gans Verfe[h]len. Weiter der Petters Dalman, den

Next summer Josua and I will construct buildings. Further, we have had a strange sort of autumn and have not had very much snow yet. Last Monday we had a blanket six inches deep but the ground was not frozen. Sleighing was not good and today it is raining the entire day. So it is sloppy and dirty again. Such a fall as this I have never experienced. It was quite warm until just a day ago and is becoming wintery only now. And the cold has not gone to an extreme.

You wrote me you had gone deer hunting and that it was thickly-wooded there. Yesterday I went hunting too. I did see a little rabbit, but it was really nothing. Finally I came across a possum trail, not far behind the animal, and he darted over to a tree where he had a hole. I took a stick and poked inside. Then he snarled; so I grabbed hold and pulled it out, and it had a rat-tail. So then I went home and shot woodpeckers using rifle-balls. The first I really tore apart and the second hopped around calling, "Zip! Zip!" Then I shot one wing off and the third one went up the trunk with more of "Zip! Zip!" I shot again and shot off his entire asshole. With that I gave up. I thought the next one I might miss altogether.

Then also, more about Dahlman, whom I don't see very often. He lives above Michael Gehris but the last time I saw him, he was so stiff and tousled and as shaky as he's been his whole life. Also Reds Schmoyer who lives not far from the Swamp Church. He doesn't know how to get greater value out of his



*[Handwritten German text, likely a letter or document, written in a cursive script. The text is dense and difficult to decipher due to the handwriting. It appears to be a personal letter or a record of events, mentioning names and locations. The signature at the bottom right reads "Henrich Schultz".]*

Se[h]n Ich nich[t] viel. Er wo[h]nt obigs Michael Geris aber das Letztemahl das ich ihn gesehenhab, dawaren noch so Steif und so strublieg un so zitrig wie sein Leben und der Roteschmeyr der wo[h]nt nicht Weit Von der Schwamer kirch. Er hat sein Berg nich mer Los werten Kennen. no hat er Asamis. Er peint. Er hat geschworen. Es Detem mergeil Verrecken das Er aufmachen kent, Er het kein glick mer auf dem Berg un die Maricha, die hat ihn als den Bullen schmayr ghesen. sel hat ihn nicht gesut. Er is noch so grollig wie sein Leben. Er ist nicht mer Rot, Er ist weiss, aber die letzen die sint noch sodick ~~wu wie~~ u so schlabig wie ein sey ohr und der Sasaman der wa[h]nt in Allentaun. Er is ein Temberens dart, Is erschmert und der Scharter, der is in Holledesburg. dart Er hat ein grosen Stor. Er hat 2 Heisser dort und der Jacob Ackerman der wa[h]nt in Maunt Bettel und der Yohn Hilligass der Leit diesen Vinter Imring Bey ein Offen Stor, Hat er kein me[h]rs und der Abraham Schell der wa[h]nt am alten Platz un Er komt gut ahn. Es sin zwey von seinen kintern gestorben In einer woch an der Kirche und dein Vater hab ich schan weil nicht mer gesenen. Er ist noch beiem schwarzen Damme daheim. Er hat ein Haus angenommen zu machen beyem Barkalt [Burkholder.] Er schaft mer aser [als er] hat vor 15 Jahr. Er ist noch Ein Dummer zu del zeiten. Er guckt anfang zimlig Alt un Er hat die Rumatis ~~mus~~ Zeiten weis

mountain anymore. But he really missed Asa. He languished. He had suffered. More horses were dying for him than he could replace. | | He just had no more luck in the mountains and that Maria, she insisted on calling him Bull Schmoyer. That didn't suit him either. He is still as curly-haired as always. But he is not red-haired anymore, he is white; but what's left is as thick and | | as sloppy as a pig's ear. And there's Sassaman who lives in Allentown. He is a temperance man there, on best behavior. Sharter is in Hollidaysburg. He has a big store there; he has two houses there also. Jacob Ackerman lives in Mount Bethel. And John Hillegas runs a store for selling stoves during the winter; but he has no more merchandise. Abraham Schell lives on the Old Place and he is prospering. Two of his children died in one week at the church.

I have not seen your father for a while. He is staying at the *Black Woman* hotel. He undertook to build a house for Burkholder. He is working more [harder] than he has for the past fifteen years. He acts kind of silly some of the time. To begin with he looked old enough, for he has rheumatism, so that at times he cannot do anything. So do write to me without fail before long and send it to the Hosensack P.O., Lehigh County, David G. Derstine, Post Office, Hosensack P.O. So much from me,

Henrich Schultz



das er nicht dun kan. Und so schreib mier wieter zurick Eb lang, und schicken an die HoSenSack B.o., Lehigh County, Der David Gemanderstein [Der David Gehman Derstine ?], Postaffes, HoSenSack B. o. So Viel Von mier

Henrich Schultz

[At bottom of page or scribbled on enveloped side:]

Lech	Leiho	Rossvlle	
Lecha	Leihi	Calafane	
	Lehi		
Go	Gorg	Georg Neimeyer	Emouser Post
		George Neimeyer	
		Emouser P.O.	
		Lehi County	



3. Letter John Christian Stoosz, Upshur, OHIO to Raeting Schuler [Reading Shuler], Rossville, OHIO, 14 July 1850

Apscher  
den 14 Juli 1850

Mein Freund: ich ben geurthigt die einige Zeilen zu schreiben ob ihr alle gesund sind. wir sind mer wirklich gesund. ich habe gehört die Colera sey in Hamelton. ich kan ihm aber noch keinen Glauben schenken bis ich eine Antwort von dir habe. bey uns ist noch keine vor wirkly. Ich will dir zu wissen thun das ich dem Boppenmeier vor 14 Tagen einen Brief geschickt habe und noch keine Antwort erhalten. Ich habe ihn Dringent gebeten um etwas Geld deweil ich es so nahtwendig brauche. ich war noch ein in einer so Pensch wie wirklich. ich glaub auch das er mir diesmal helfen kan. er hat doch schon viele Fremde Menschen geholfen und ich hab i[h]n noch niema' geplagt mier zu helfen als wie dismal. ich bin willens zu thun vor ihn was er will, eine gute Bürgschaft oder eine Morketsch, das er gewiss nicht glauben kan ich wollt ihn betrügen. ich war letzte Woch 2. Tag herum geritten um Geld zu leihen vor gute Bürgschaft oder Morketsch. Aber ich hab leider keins bekommen. bis Spätjahr könte ich bekommen an 3. oder 4 Platz, aber ich brauche es. eben wirklich es Ruft einer den andern vor Geld. ich habe noch ein eine so Zeit gesehen wie wirklich. ich bin gebunden dieser Man 25. \$ zu bezahlen. von dem ich mein erstes Haus gekauft hab. der will und muss es haben und für diesses hab ich Burgschaft gegeben und ich gleich nicht das meine Bürgschaft daran Noth leiden thut. Ich gleich meinen Credit nicht zu verlieren und da bin ich einem Stoorkiper noch 25 \$ schuldig. der hat ausverkauft und ist fortgezogen. der hat etwas über 900 \$ ausstehen und der hat alles gesut, Reich oder arm. er hat Farmer gesut wo 2 oder 3. Farmen haben. Ich habe zu ihm gesagt er

3. Letter John Christian Stooss to Reading Shuler, 14 July 1850 (translation)

Upshur, 14 July 1850

My Friend: I feel impelled to write to you just a few lines to ask if you are all well. We are really in the best of health. I have heard that cholera is found in Hamilton but I will not put credence in this report until I have your answer. We have not had the real one here as yet. I want you to know that I sent a letter to Bobenmeyer two weeks ago but received no answer yet. I begged him most urgently to send me some money because I need it so much. I have never been in such a pinch as this one. I really thought he would help me this time. He has helped lots of other people who are strangers and I have never bothered him to help me out except this time. I am willing to do for him what he wants, either a good security or a mortgage, so he certainly cannot believe that I would cheat him. Last week I rode around more than two days to borrow some money against good security or mortgage, but unfortunately could not get any at all. At three or four places I could have gotten some by next autumn, but I really need it now. One pushes the other for money.

I have never seen such a time as this. I am obliged to pay \$25.00 to the man from whom I bought the first house. He insists on having his money, for which I have put up security, and I do not like to cause this security to suffer. I don't want to lose my credit either, but I owe a storekeeper a balance of \$25.00. He sold out and moved away. He has about \$900 outstanding and has sued everyone, rich and poor alike. He even sued farmers who own two or three farms. I told him not to sue me until I heard from you or Bobenmeyer. I would like to have it from him, for he has more, and that is about what I wrote him. I would accept it with thanks. This house in which I do my work, is soon to be



soll mich nicht suhen bis ich eine Antwort von dir hab. oder von dem bopenmäyer. Ich gleich von ihm zu haben wan er mehr hat, als diess war zuwas ich geschrieven hab. so nim ich es mit Dank an dieses Haus wo ich darin schafen thun, wird verkauft in bald. dan hab ich keinen Schap und kaufen kan ich nicht bey diesser harten Zeit. ich kan eine zweystokig Främ kaufen alles fertig Wettergebort und Dach darauf vor 25 \$ und ich denk das ist wohlfeil genug. ich muss es aber abrechen und herfahren. sie steht bald 600 Jart von meinen Haus und dieses kan ich die hälfte bezahlen in Arbeit. Ich bitte dich jertz, lieber Schwager, sey du behälflich dass ich das Geld bekomme vom Grossvatter oder wer es hat. mein ich es mit Dank an. ich erwarte es alle Tag. ich geh alle Tag auf die Post um einen Brief zu bekommen. wan du meinst es soll hinunter zu euch und eine Marketsch bringen, so kom ich. ich gleich aber zu allererst einen Brief von dir. Ich will schliessen mit den Worten mich nicht zu vergessen vor diesmal. ich erwarte einen Brief sobald wie möglich von dir oder Bopenmeier. Lebet wohl und gesund alle.

Der Grossvatter könnte nächste Woch selber komen und es mit nehmen.

Johan Christian Stooss

Ich hätte noch mehr zu schreiben aber die *Städs komt wirklich*.

Kelar 5 [cents postage paid]  
Kelafana

4. Letter Elizabeth Shuler, Upper Milford, PA to Anguline [Angelina] Shuler [ ],  
24 December [ ]

Obermilford Decemper 24ten

Liebe Anguline Shuler,

Gottes reichen Segen Dir und deinen Lieben Eltern zum herzlichen Gruss. Da wir soeben um den Tische sasen, gerade am Arbeid vor Christtag. Und der kleine Albert im Begriff ist um ins Bett zugehen, so ist mir eingekommen. Ich wollte je jetzt noch vor Schlaf-gehen Deine 2 Briefe beantworten die ich beide erhalten habe und war recht froh darieber. Ich bin gesund, so auch die Mutter. Die eben von Euch gesagt, Sie denken, ihr werdet jetzt wieder Welschhuhn u. Hirschfleisch und dergleigen Auf die Christtag haben. Bey uns ist, was dieses Angest nicht so reichlich obwohl wir keine Noth hatten. Eine schöne grosse frische Bratwurst liegt, während dem ich schreibe, neben mir auf dem Tisch, Die uns soeben für ein Christtags geschenk zugesand wurde und sonnst noch kleinigkeiten. Wir haben schon ungefehr 3 Wochen Schnee und guten Schlittenweg und war auch gester und heute ordentlich kald. Ich wundere wie es bei Euch ist in bezug auf Witrung. Ich erinnere mich das

sold. Then I won't have any job and buying one is out of the question in these hard times. I can buy a two story frame building, all weatherboard finish and with roof, for only \$25.00; I think that is reasonable enough. I must dismantle it and move up here. It stands nearly six hundred yards from my house and I could pay half of it in labor.

I beg of you now, dear brother-in-law, assist me and be helpful so that I may get the money, either from Grandfather or from whomever else may have it. I would be most thankful. I look forward to a response every day: I go to the Post Office to see if I have a letter. If you think I should come down to you and bring a mortgage along, I will come right away. But first of all I'd like a letter from you.

I will close for now with words of reminder not to forget me. I am looking for a letter as soon as possible from you or from Bobenmeyer. Goodbye and the best of health to all. Grandfather could come next week himself and bring it along.

Johan Christian Stooss

I would have more to write, but the stage is really coming now.



4. Letter Elizabeth Shuler to Angelina Shuler,  
24 December [ ] (translation)

Upper Milford, December 24

Dear Angelina Shuler,

God's bountiful blessing on you and to your dear parents, a hearty greeting.

We just sat around the table at work preparations for Christmas. Little Albert is about to go to bed, so it occurred to me, why not, before the time of our going up to sleep, answer your two letters, for I had received them both and was very glad to have them. I am well and so is Mother. She just spoke of you, thinking you would again enjoy turkey and venison and the like on Christmas Day. With us, with these alarms, things are not so plentiful, although we are by no means in need. A lovely, large, fresh sausage is lying, while I write, beside me, on the table. The meat was sent to us as a Christmas present, along with a number of other small items.

We have had snow for about three weeks already and fine sleighing, and it has been quite cold yesterday and today. I wonder how the weather is at your place. I remember last year on Christmas night, how it



Letztes Jahr Auf Christtagnacht gedonnert u. geregnet hat. was aber bey uns weit davon ist ---

Die Mutter wundert op ihn die kleine Elle noch nicht habt abnehmen lassen. Sie Wünscht ihr Bild zu haben und ich wünche Deins, zu haben so wie auch der Elle u. Carle u. Bille. Albert Aber ich weiss wohl, er wird Euch wohl zu viel mühe machen um von den Kindern alle die Bilder nehmen zu lassen und sie uns schicken. Seyd aber so gut und propiert aber dass ihr der Elle ihr Bild bekommt ehe Sie der Mutter aus dem Gesicht gewachsen ist, u.s.w. Schreib mir bald wieder auch was die mah macht, Ob Sie wieder gesund sey oder nicht. Ich denk ich muss beschliesen für diessmal. Es ist schon etwas spät in der Nacht. Sag zu deinen Vater dass David Gehmännen gestorben u. am Dienstag begraben wurde, An die Neue Menoniten Kirche, nicht wo ihre 13 Vorgegangenen Kinder liegen. Die Mutter lässt Euch alle Grüssen und wünscht Ihr könnet einmal alle zu uns auf besuch kommen Da wär die Freude gross sein. So viel von

Elizabeth Schuler

Noch etwas an Sorbers. Die Mutter war letzte woch bey Gorg Karls auf besuch und diese waren in wunder ob Hunsickers Sohn von seiner Krankheit geheilt sey, oder nicht. Karl sagte es fälle Ihm gewisslich geholfen so Sie nur damit angehalten hätten. Sein Bruder sei durch das geringe mittel gänzlich geheilt worden. ---

Wann ihr wieder einmal schreibt dan lasst uns etwas von ihm hören u.s.w. Mit diesem will ich's lassen und wünche Euch Gottes reichen Segen und noch mithin. Alles gute was ihr Euch selbst wünschet zum Neuen Jahr.

Elizabeth Schuler

5. Letter Elizabeth Schuler, Upper Milford, PA, to  
Brother and Sister [ ] Sorber  
[ ] OHIO] 8 December [1849?]

Obermilford Decem 8ten

Werther Bruder u. Schwester Sorber, in dem Herrn Gottes reichen Segen und seine trostreiche Gemeinschaft sey mit Euch:

Auf das verlangen von den Mutter, habe ich zur Feder gegriffen um an Euch zu Schreiben und Euch damit wissen lassen dass wir nach gewohnheit gesund sind, und hat die Mutter etwas kald. wer aber auch sich wieder machen wird, während dem ich schreibe, setzt Sie am Offen in stiller Ruh und schläft. Die Thamer und der kleine Albert sind bei uns diesen Winter. Letzten Donnerstag haben wir gebutschert und nach unserer Ansicht gut getroffen. Wir hatten dazu schönes wetter gehabt. Aber den anderen Tag war es sehr trübe und am Abend fängt es an zu schneen und biss den andere Morgen hatte einen tiefen

thundered and rained! That is far from the case with us now.

Mother wonders if you ever had a photograph made of little Ellen? She would like to have her picture and I would like to have your own, as well as Ellen's, Carl's and Billy's. Albert, of course, I know well enough. It would be too much trouble for you to have all these pictures taken and sent to us. But please be good enough and try to see that we get Ellen's picture before she grows up and out of her Mother's sight. Write soon again and let me know how Ma is doing, whether she feels better or not. I think I must close for this time. It's already somewhat late at night. Tell your Father that David Gehman died and was buried Tuesday at the New Menonite Church, and not where their thirteen children who preceded them in death, lie buried.

Mother sends her best regards and wishes you could all come on a single visit here. Her joy would be great indeed. So much from

Elizabeth Shuler

Still something else to you Sorbers: Mother was over to Georg Karl's on a visit last week and they wondered if Hunsicker's son was ever healed of his sickness as yet? Karl said they would surely have helped him if only they had continued the treatment. His brother was completely cured through this little remedy. When you write again, let us hear something about him. With this I will break off. I wish you God's rich blessing and everything good that you might wish for yourselves for the New Year.

Elizabeth Shuler

5. Letter Elizabeth Shuler to Brother & Sister Sorber,  
8 December (1849?) (translation)

Upper Milford, Decem. 8

Esteemed Brother and Sister Sorber,

In whom the richest blessings of God and His consoling communion be with you.

At the request of our Mother, I have taken pen in hand to write to you and let you know that we are in our usual good health. Mother does have a slight cold, though that should soon be better again. While I am writing this, she is sitting at the stove, peacefully resting, asleep. Thamar[Tamara] and little Albert are staying with us this winter. Last Thursday we butchered, and the way it looks, hit it just about right. We had beautiful weather for it. The following day it became overcast, in the evening it began to snow, and by the next morning there was a deep snow on the ground. Although it is not too cold, yet we were very glad that our butchering is over.



Schnee Gelegen. Obwohl nicht kald, waren wir doch recht froh dass unsere Schlachteren vorüber war. Wir haben gegenwärtig Eine Verlängererte Versammlung die gut im Gang ist, und wird auch nach eine quittung fort dauern. Ein Jungen Man namens Salomon Stenner hatte sich aufgegeben um sich zu bekehren. Ist aber bisher noch nicht in die Freuheit gekommen. In religeser hinsicht gehe es gut, doch könnte es noch immer besser gehen. Unsere Sontags Schul ist beschlossen für deisen Sommer. Nun hat sich die Gesellschaft von der Sontags Schul in einen Singverein verwandelt und wird nun Am Sontag Nachmitag Sing-schul gehalten. Anstatt Sontagsschul Dazu gehören grosse und Kleine Junge u. Alte Leute, wer lust hat antheil davon zu nehmen. Ich finde grosses Vergnügen daran und ist etwas derart (?) mein Ellement, wie ihr Euch wohl auch denken könntent. Letzten Sontag ist Solomon, Sohn von Carl Klein Begraben worden, Etwa 21 Jahr Alt. Er wurde krank am Nervenfieber im Sepdemper und hatte dazu kald bekommen. und die Krankheit ist ihm Auf die Lung geschlagen und ist also an der Auszührung Gestorben.

Hatte aber Selig v[o]llendet. Er hatte sich auf seinem Krankenbet Bekehrt und unter Singen, Jauchzen, Gottloben gab er den Geist auf. Dass Carl Schuler, Heinrich Stehler Mutter, B. Kriebel Letzten Sommer gestorben sind, werdet ihr wohl schon lange wissen. und Scharlotte Miller ist, so viel ich weiss, gesund. Sie war noch nicht lang bey uns auf Besuch, und von Rebeca Stehler will ich lieber nichts schreiben. Obwohl ich der meinung bin, es sey mir anbefohlen worden wie ich von Euch bin, etwas ihr zuschreiben, Nur so viel: dass Sie noch immer nicht in Ruhe ist.

Dass ist ungefähr was ich für diesmal zu schreiben habe. doch noch so viel das wir einschlossen sind unser Heil zuschaffen und unsere Selen zu retten. Auf dass wir in der Ewigen Ruhe und Heimath wieder zusammen kommen mögen wo wir nicht mehr Scheiden. Amen.

Die Mutter sagte mir sie habe der Miss Wetzel auch einen Brief versprochen. Ich will ihr einen Schreiben, und hätte schon ehe dessens, Aber wir wissen beide ihr Vornahme nicht und den sollte ich doch wissen. wollt ihr so gut sein und Ihr sagen dass die mir ihri schickt, wann es ihr der Mühe wert ist. Grüsse sie u.s.w.

Die Mutter hat noch eine Frage an Euch: Sie möchte es gern wissen wie es mit Mandas Famili ist. Die Anguline hat mir geschrieben [dass] Er habe ausverkauft und sey nach Calovorni gegangen. und wundert's uns so sehr wo seine Famili ist. Ob sie noch dort oder mit fort ist. wollt ihr so gut sein und uns schreiben wie es ist. Diese Woch habe ich wieder Ein Brief von der Anguline bekommen. Darin habe ich gesehen dass Märy krank sey. Ob es ein Fieber

Currently we are holding a protracted meeting which is well under way and will continue for some time longer. A certain young man named Solomon Stenner gave himself to God to be converted, but up to this time has not yet reached eternal freedom. In regard to religious matters, all is well within us, even though some things could be better.

Our Sunday School is closed since this summer. Our congregation has now become a Singing Society and on Sunday afternoons we hold Singing School instead of Sunday School. Large and small, old and young people belong; whoever has the inclination to take part. Personally I find great enjoyment in it, something like that is just my element, as you well know.

Last Sunday we buried Solomon Klein, Carl's son. He was about twenty-one years of age. Took sick with a nervous [typhus] fever last September, later contracted a cold which settled in his lungs, and eventually he died of consumption. He had a blissful end. He had been converted on his sickbed and amidst great singing, shouting and praising God, he gave up the Ghost.

I suppose you have known for some time that Carl Shuler, Heinrich Stehler's mother and B. Kriebel died during the past winter. Charlotte Miller is well, as far as I know. She paid us a visit not long ago; and of Rebecca Stehler, I would rather write nothing at all. Although I have a mind to, I have been forbidden to write about her. Just this much, she is certainly not at peace yet.

That is about all I have to write for this time, except to add this much, that we are resolved to work for our salvation and to save our souls. Until we may gather together in our Home of Eternal Peace, nevermore to part again. Amen.

Mother told me that she also promised a letter to Miss Wetzel. I would have written before now, but neither of us could think of her first name. I should know it, too. Be good enough to tell her this so she can give me the information if she thinks it worthwhile. Best regards to her, and so on . . .

Mother has another question for you: She would like to know how things are with Mandes' family? Angelina wrote me that he had sold out and has left for California. We are quite concerned about where his family is, whether they are still there, or if they have gone along to California. Be good enough to tell us how everything is.

Last week I had another letter from Angelina. In it I read that Mary has been ill, but whether it was a fever or not is something else. Tell her I will write soon. Mother sends her best regards, also to Miss Wetzel. Farewell.

Elizabeth Shuler



ist war etwas sonst.

Sagt Ihr ich wolle ihr bald schreiben. Die Mutter lässt Euch alle Grüßen, so auch Miss Wetzel. Lebet Wohl.

Elizabeth Shuler

6. Letter Elizabeth Shuler, [Upper Milford, PA] to Asa Shuler, Hamilton OHIO, 19 November [ ]  
November 19ten

Lieber Bruder Asa,

Ich will geschwind, ein wenig schreiben. Wier haben heute so ungefähr Ein Bushel Kesten in eine Box gethan, und wollen sie morgen nach Millerstaun schicken. Sie werden wohl bald nach Hamilton kommen, sehet darnach. Der Josua hat auch 6 quart dazu gethan.

Die Mutter ist am süß aepfel schnitzen, und ist so wie gewöhnlich gesund; so auch unsere Nachbarn. Ich bin aber nicht gesund: ich habe vor 3 Monat eine harte Verkäldung Ankommen, und die Schug inerlich in die Rück u. Nieren und wurde dadurch so hier gerissen dass ich einige Tagen im Beth liegen musste. konnte wohl wieder affustehen aber nicht gesund. Konnte nicht hart Arbeiten, auch nicht schwer tragen oder heben habe; auch keinen guten Appetid zum Essen, wohl dem der gesund ist. Peter Rodenberger ist im Sommer gestorben. ihr werdet's wohl gehört haben.

Wir hoffen u. wünschen dieser Brief wird Euch alle gesund u. wohl antrefen. Theilet die Kesten Verhältnissmässig zu Mandas u. Breidensteins Familie,

Wir lassen Euch u. andere grüssen, Ich muss shliessen, meine Zeit ist dahin.

Elizabeth Shuler

7. Letter (part missing today) Reading Shuler, Charloe, OHIO to Asa Shuler, Hamilton, OHIO, 31 January 1854

Charloe Jan 31the 1854

Mein Brucer Asa Schuler,

Ich las dich Wiesen durch diese Par Leins, das ich, Gott lob, noch gesunt bin, und so Wensch ich das diese Par leins dich auch Vienden. Ich geb dier zu Wiesen das ich heit deisen Kuber gese [he]n hab. Wegen seinem land er Wiel's Ver Kaufen aber ar Nemt nicht Weniger als [120 1250] 12 Daller u. 50 sen Vier den Acker. es sin 122 aker und 15 Hunderts, aber die 15 hunderts Wiel er ab schmeisen. er Wiel's geben Vier [1500] 1525 Daller und es ist noch Wol feil an sellem. es land rest hier sehr stark; Wen du es Kaufen Kanst, den Kauf's. es ist Maist 15 Daller den aker nau. Wen du es liegen las eweil, Kanst du Me[h]r dran machen wie du am anden hast gemacht.

[remainder of letter lost; rough translation remains.]

6. Letter Elizabeth Shuler to Asa Shuler,  
19 November (translation)  
November 19

Dear Brother Asa,

I will write a little bit quickly. Today we packed up approximately one bushel of chestnuts in a box and will send them on to Millerstown tomorrow. They should soon get to Hamilton alright. Look out for them. Josua also added about six quarts to them.

Mother is busy cutting up sweet apples for schnitz and is in her usual good health, as are our neighbors also. But I am not feeling well: about three months ago I caught a heavy cold which has settled in my back and kidneys. It took me down to such an extent that I had to spend several days in bed. Now I am up again, though I am far from well. I could not do my harder work, carry or lift heavy loads, and have no appetite for eating, as a person has, who is in good health. Peter Rodenberger died last summer, which you may have heard about.

We hope and wish that this letter may find you all well and in the best of health. Share the chestnuts in proper proportions with Mandes and Breidenstein's families.

Best regards to you and the others. I must close, my time is up.

Elizabeth Shuler

7. Letter Reading Shuler to Asa Shuler, 31 January 1854 (translation of first paragraph; rough translation from pages now missing for the rest)  
Charloe, Jan. 31, 1854

My Brother Asa Shuler,

I am letting you know by these few lines that, God be praised, I am still in good health and I hope that these few lines may find you the same. This will inform you that I saw this man Kuber today. About his land, he is willing to sell it alright but will not accept less than \$12.50 per acre. There are one hundred twenty-two acres and fifteen-one hundredths, but he will knock off the fifteen-hundredths acre. So he will give it for the price of \$1525, and it is very reasonable at that. Land here continues to run to high prices. If you can at all purchase it, then buy it fast. It is worth up to \$15 per acre right now. If you hold on to it for awhile, you will make more on it than you did on the others.

In about five years this piece of land will be worth double the price he is asking for it. If you want to





Business letterhead of Shuler & Benninghofen, proprietors of the Miami Woolen Mills, which grew out of Asa Shuler's initial investment in 1856.

9. Letter Lizzie Rosenberger [Elizabeth Schuler Rosenberger] Upper Milford, PA to Asa Shuler, [Hamilton, OHIO] 28 February [1863?]

Upprber milford Feb 28ten

Werther Bruder Asa Schuler,

Deine werther inhaltsreichen Brief haben wir erhalten schon Anfangs Januar, und waren ganz überaus froh dafür. Ich hätte Dir schon vordem Geschrieben aber Zeit u. umständen haben es verhindert.

Wir haben eine sehr kalten Winter und auch immer Schnee bishehr. Die Mutter ist Gesund und Wohlauf. so auch der Josuas sind gesund. so auch unsere andere Freunden u. Nachbarn sind alle gesund, so viel ich weiss. Auch ich bin wieder Gesund und habe mich am 20 Februar Verheirathet mit Elias Rosenberger. Er wohnt hier auf der Farm wo Daniel Stahl gewohnt hat. Seine Frau ist vor 4 Jahr gestorben,

buy it, make up your mind right away and buy it, even though it takes the last dollar you have. Write me as quickly as possible what you intend to do. He has to know by March because he intends to move at that time. I wish you would decide to buy this property; you would be having a good piece of land. Today I got a letter from Titus. I see you sold your piece of land for \$725. You did right. I asked Kuber about terms. He wanted cash so I told him that perhaps you might not be able to have all the money available at one time. He said he did not care very much if he had to wait two or three months for part of it. Now do not forget to buy this property and also have Titus save up so he can buy Herman's place. Then we would all hold adjoining lands and all of it good. Hoffen's land cannot be bought any more for less than \$2000, and that for the 150 acres. Furthermore I want you to know I have not bought those sheep yet. Could not get them now but by spring I can get Herman's if I want them after the shearing. So much from your brother

Reading Shuler  
F. L. T.

8. Receipt, David Jacoby, Hamilton, OHIO, for payment by Asa Shuler, Hamilton OHIO, 15 April 1856

Received of Asa Shuler Two Hundred Dollars in Cash and a Note at Six Month after date for Seventy-five Dollars for the one Sixteenth part of the Miami Woolen Factory in Hamilton, O.

David Jacoby Adm.  
of Alf. Breitenbach Deceac'd

9. Letter Elizabeth S. Rosenberger to Asa Shuler, 28 February, [prob. 1863] (translation)

Upper Milford, Feb. 28

Dear Brother Asa,

Your good news-filled letter had already come to us by the beginning of January and we were very pleased with it. I would have written you before this, but time and circumstances prevented it.

We have had a very cold winter up to this time, with much snow. Mother is well and healthy and so are the Josua's, as well as the other friends and neighbors, as much as I know.

I am quite well again also and on 20 February was married to Elias Rosenberger. He lives here on the farm where Daniel Stahl had lived. His wife died four years ago but he and his children have continued farming up to this time. But now he wants to give up







Er ist ein geachter stiller eingezogener Mannanit, nun so sag es Mandas u. Breidensteins Familia, und kommt und besugt uns, und sehet euren Schwager.

Die Mutter Wundert wie es gehe mit Deiner Säu Schlachterrei. Ob du dich damit verreicheren thust oder gar verringeren? Bei uns waren die Säu letzter Späetjahr raar u. theuer.

Nun will ich schliesen u. lasse Euch alle Grüssen, und wünsche sehr Euch Alle zusehen. Die Anguline u. Allis u. Lille ich wundere doch wie sie ankommen. Der Carle u. bille Schmel u. Henry Franke werden auch bald gross sein. Schreibt mier bald wieder; macht's nicht wie ich, schreibt geschwinder. Ein Haussteuer aus Euerrer so reichangefüllten Fabrick würde mich gewisslich mehr Erfreuen, als wie erzürnen. Das läst sich Denken. So viel von

Lizzie Rosenberger oder Schuler

10. Letter Silas Shuler, near Stafford Court House VA, to Asa Shuler, [Hamilton, OHIO] 2 March 1863  
[original letter lost, rough translation only survives]



MAJOR-GENERAL FRANZ SIGEL, U. S. V.

11. Letter Silas Shuler, West Philadelphia Hospital, PA, to [Asa Shuler, Hamilton, OHIO] 16 July 1863  
Wesl. Philadelphia hospital  
Juli 16ten 1863

Am. 12te Juni haben mir Steffer Kort häus verlasen und sint am 16ten in Ferfecks an gekommen. am 17ten an Guss Krick und Waren da bies den 24ten: am 21ten haben Mier ein kleinnes gefecht gehabt. das 3ten [23ten] die Wichen hat die rechteln getriben gehat bies mir gekomen sint. am 24ten Sint mir fort. den 26ten haben mir den weit domeck gekrast. Den 1. Juli fient mir in getes burck an gekomen. Den selber tag sint mir 18 meil gelaufen

He is a respected, quiet and retiring Mennonite. So tell Mandes and Breitenstein's family about it, and come and visit us; come see your brother-in-law.

Mother wonders how you are doing with your hog butchering, whether you are getting richer or whether you're losing money. Here with us, pigs were scarce and expensive last fall.

I will close now and send all of you our best regards and wish heartily to see you all. Angelina and Alice and Lillie, I wonder how they are doing. Carl and Billy Smale and Henry Franke must be growing up too. Write soon, don't do as I do, you write more quickly. A wedding present from your well-stocked factory would surely do more to make me happy than it would anger me. Think about it. So much from

Lizzie Rosenberger or Shuler

10. Letter Silas Shuler to Asa Shuler, 2 March 1863 (partial & rough English translation)  
March 2, 1863

Mr. Asa Shuler,

I am letting you know that I am well and that I have been that way all the while. For over five months I have been an old Kitchen Maid. We have been building our winter houses. On 3 February we moved for the last time and on the Fifth we began building. During the entire time we have been having rain, snow, and bad roads.

We are now ten miles from Fredericksburg [portion illegible] two miles from Stafford Court House. General Sigel will attack Fredericksburg as soon as roads will permit. The devil-taking will begin. We have many sick people and lots of them have died. I wish that this war were sixty miles on the other side of Hell and not in America. We have almost nothing to eat. Nine corn pones [possibly corn dodgers-WTP] per day and a bit of [illegible.] As long as we were in Ohio, we had enough to eat. We arrived in Washington on 2 November. There I saw the large White House, but inside it is as black as the devil. It is about fifty-five miles from here to Washington and there is nothing but soldiers all the way. [more passages illegible.]

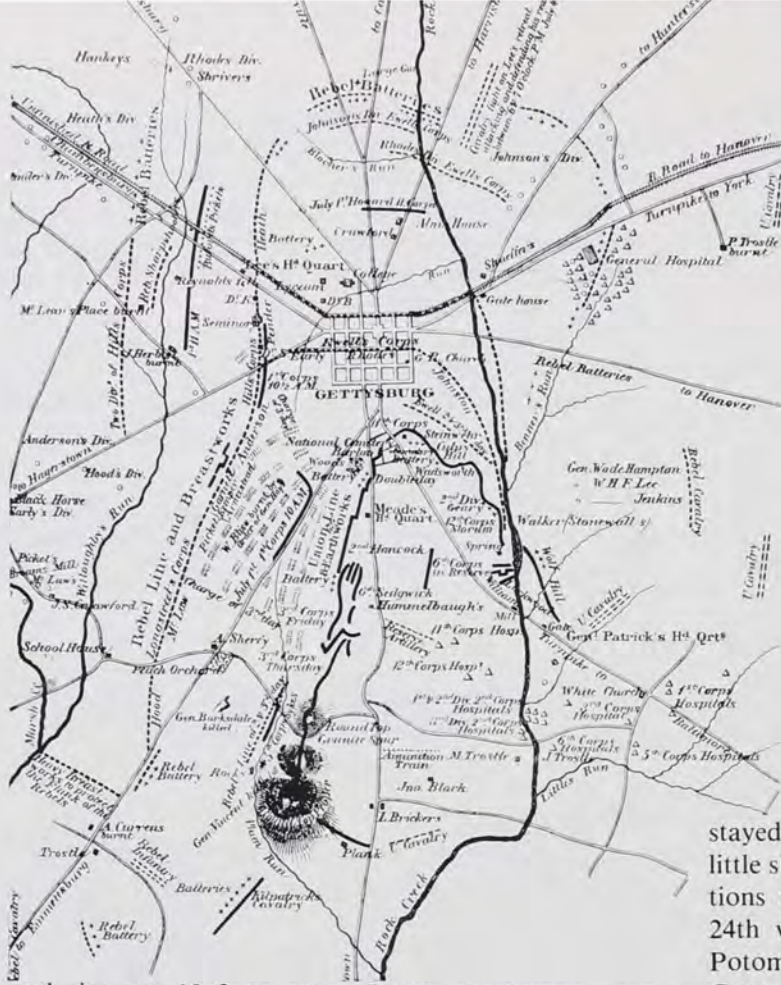
Write me in return, then I will write you more about this [?] matter.

Silas Shuler

11. Letter Silas Shuler to Asa Shuler, 16 July 1863 (translation)  
West Philadelphia Hospital  
July 16 1863

We left Stafford Court House on 12 June and arrived at Fairfax the 16th. On the 17th at Goose Creek and





**MAP**  
 by Andrew B. Cross  
 of the  
*Gettysburg Battlefield & Hospitals*  
 July 1<sup>st</sup> 2<sup>nd</sup> & 3<sup>rd</sup> 1863.

Scale One inch to the mile

- ▲ Union Hospitals
- Rebel do
- △ Union & Rebel Hospitals

From "Report of Select Committee (on) Soldiers National Cemetery," Harrisburg, 1865.

und sint um 10 2 ur gettes Burck angekommen. um 3 ur haben mir anfachen zu fechten. Das 11. Kohr war den tag fanna traus. Wir sind zu rick getriben worten eine Meill auf ein ho[h]en higel an der Baltemor tanpeick. Da haben mir die Kanonne auf gepanst und Stein mauer um die Kannonna rumgemacht. den antern tag haben mir wieder gefochten. Da habe mir den grunt behalten. Am 2 tag um 6. uhr abens, ein prickate vun Allabama und Lusiana hat uns am rechten flichel an gepackt. Sie sint gans bucklich den hiegel her rauf gekomen. Die Kannone haben gefeiert aber sie haben zu hoch gefeiert. Dan haben mier anfachen zu feiren aber zu hoch. Sie komen den hiegel her rauf bies auf die fleching Dan haben mir ein feier an sie gemacht. Dan sint etliche gefallen.

Sie kamen about 15. fus wech zu uns. Unser Atseptant fragt den Cepten, "Wielt's du aufgeben?" "Nosser!" der Atstant erschoss den Cepten. also balt war der linken fliegel vom die Wichen um rick. die rebelen dan macht sie steckernis. es waren etwas iber 800 mann. ich will beschliesen vier dies mal.

ich hab etwas ver gessen: den 2 tag fechten ist einer hinter mir gefachlen und hat mir die bachetnet in die lincken waten gestossen. Das hat mir nach dem has bin pital gepracht. Ich weis nich[t] wie lang das ich noch da bin. so viel vun mir.

Silas Schuler

stayed there until the 24th: On the 21st we had a little skirmish. The 23rd, the Artillery had taken positions on the right flank until we came in. On the 24th we left again. The 26th we crossed the wide Potomac. Then 1 July we found ourselves arriving in Gettysburg. That same day we had marched eighteen miles and arrived at Gettysburg at two in the afternoon; at three o'clock we began to fight. The Eleventh Corps was out front the whole day. We pulled back about one mile to a high hill [Cemetery Hill] on the Baltimore Turnpike. There we secured the cannons and built up stone revetments around these field pieces. The next day we fought again. We held our ground there. On the second day at six o'clock in the evening, a Brigade from Alabama and Louisiana attacked on our right wing. They were all bent over as they charged up the hill. The Artillery fired but they fired too high. Then we began to fire, but too high also. They kept coming up the hill right into the flat area in front of our position. Then we opened up our fire on them. Some of them fell.

They came within about fifteen feet of our location. Our Adjutant asked their Captain, "Will you surrender?" "No, Sir!" So the Adjutant shot the Captain. Then the left wing of the Artillery surrounded them. Then the Rebels took to using their bayonets. There were over 800 men. I will close for this time.

Oh, I forgot something: On the second day of fighting one soldier behind me, fell and stuck me in the calf of the leg with his bayonet. That sent me to the hospital. I do not know just how long I have been in here. So much from me,

Silas Shuler



12. Letter Silas Schuler, Jacksonville, FLA, to Asa Shuler, [Hamilton, OHIO] 27 March [1864]

Jackson Vill, Florida  
März den 27ten

Mr. Asa Schuler,

ich las dich wiesen das ich noch gesunt bin un so hof ich das der Brief dich un deine Vamile auch so an treffen det. ich wiell dier etwas schreiben von meiner reis.

ich hab dier geschriben am august 1863, von Koffintong, Kentocke. den 8ten. August bin ich nach der Kemb Demcours geschickt. ~~worten 19ten hospidal~~: De 19ten nach Klieflant hospidal geschickt Worten. den 26ten September hab ich einen furlor gekrigt un bin nach Kenten var 10 tag. Wie die 10. tag uf waren, dan hat die Kaute ferr an gefanchen. Dan hab ich gedenckt ich wolt noch pleiben bies den 13ten October, vor zu wa[r]ten, aber den 12ten bin ich aufgenumen geworten un bin nach ilnies geschickt Worten. den 13ten, I nach Kallumbus, den 14ten nach Sinsinnete. Den 25ten bin ich durch Hemelton nach Deten und Kallumbus. Den 26ten nach Wieling und Harbers Ferri und Baltemor. Dem 13. November nach Warchenton. den 14ten nach AlleXander, Virginien. Den 22ten nach der Fort Monro. Den 23ten nach Neyiork. Den 8ten December bin ich dort fart un kam den 11te an hilleri het, Saut Kallia; am den 15te kam ich zum rechement auf Kalts Eiltlant, Saut Kalina mit \$10.60 Baunte über die links Schulter.

Den 19ten Januar 1864. Sint mir nach falle Eilant Saut-Kalina gemauf; den 6ten Febewar sint mir nach Schuns Eilant, den 7ten nach Sie pruck Eilant zum feint. den 8ten Morchens um fier ur haben wir ein Feiht gehabt aber das Erst prickget hat sie gehalten. Das zweite prickget rickt far da is das 107. Regment darin. Der feint ist zurick gefallen. Ich hab juscht zwei Kugeln heren am mein Kobf verbeigehen. Wir haven kein Schus gefeiert. Den 18ten Sint mir wietr 2 Meill Weiter for gerickt. Da haben mir sie in die hiling geiagt. wir haben ein grosen Kanunen un bicken feier an sie gemacht, aber Wier haben sie nicht rous gekriget. Den 11ten Sint Mir Wieter zurick an Falle Eulant. Den 13ten Sint Mir fort. Den 14ten Sint Mier Jacksen Vill, Floreda angekommen.

Ich Mus beschlissen. Schreib mir weiter, ich wolt Du det's mir die Zeitu[n]g: Der West-Boten, oter der Friten-boten Schicken. Die atres ist die:

Silas Schuyler  
Comp. A, 107th O.V.I.  
1 Bragade, Ames Division,  
Jacksinville Fla.

Ich schreib balt wieter. ich wolt Du det's mir die Zweuÿ Zeu[t]jung Schicken.

12. Letter Silas Shuler to Asa Shuler, 27 March 1864 (translation)

Jacksonville, Florida  
27 March 1864

Mr. Asa Shuler,

I am letting you know that I am still in good health and I hope that this letter may find you and your family the same. I will write you something about my travels. I wrote you in August 1863 from Covington, Kentucky. [letter lost] On 8 August they sent me to Camp Demmers [?] and on the 19th I was shipped to the Cleveland Hospital. 26 September I received a furlough and returned to Canton for ten days. When the ten days were up, the County Fair began and I thought I would just stay until 13 October but on the 12th I was called up and sent toward Illinois. The 13th [back] to Columbus and then on the 14th to Cincinnati. On 25 October I went through Hamilton to Dayton and Columbus [again.] On the 26th to Wheeling, Harpers Ferry and Baltimore and on 13 November on to Washington. The 14th to Alexandria, Virginia, and the 22nd to Fortress Monroe and on the 23rd to New York. We left there on 8 December and arrived at Hillery Head, South Carolina, on the 11th. 15 December I came up with the Regiment on Colts Island, South Carolina, with \$10.60 bounty over my left shoulder.

19 January 1864 we were moved to Folly Island, South Carolina, on 6 February to John's Island and on the 7th to Seabrook Island to meet the enemy. On the eighth at 4:00 a.m. we had a fight. The First Brigade held them back, then the Second Brigade advanced, the 107th Regiment along with them. The enemy had to retire. I felt the rush of air from two rifle balls that passed close to my head. We did not fire a shot. On the eighteenth [really 10 February WTP] we advanced another two miles and chased them into the hills. We had a large cannon and began to fire on them but we did not dislodge them. On the 11th we went back to Folly Island again. The 13th we set off and on the 14th arrived at Jacksonville, Florida.

I must close now. Write to me again. I wish you would send me the newspaper, either the Western Messenger [Der West-Boten] or the Peace-Messenger [Der Friedens-Boten.] The address is:

Silas Schuyler  
Company A, 107th Ohio Volunteer Infantry  
First Brigade, Ames Division  
Jacksonville, Fla.

I shall write more soon. [On second thought,] I want you to send me the two newspapers.



# VESTIGES OF THE MARKLEY FAMILY

By J. HOWARD FENSTERMACHER

## HISTORY OF THE MARKLEY FAMILY CEMETERY ASSOCIATION

The Markley Family Association, Inc., Cemetery was started by Johannes Kempfer on a plot set aside on his farm located along the Skippack Pike (now Route 73). The exact date is not known, but Johannes purchased the farm from Henry Denlinger on April 22, 1738, and it was some time after that.

Johannes Kempfer (junior) his eldest son, took over the farm around 1755, and in turn Johannes junior's son, Abraham, took over the farm. It is noted that Abraham, also known as Abram, was the first Kempfer to drop the "F" from the family name — to Kemper.

Abraham Kemper and his wife Maria (nee Johnson) had only one child, a daughter Ann, who married Philip Markley, a neighbor. Philip was the oldest child of Jacob and Maria (nee Koplín) Markley. Following the death of Ann's father, she and her husband inherited the farm, including the cemetery. Philip had been operating the farm for some years before his father-in-law's death, while Ann's parents resided with them.

The Philip Markleys are reputed to have taken good care of the cemetery and Philip also kept records of the deaths in the area. At any rate, in the course of time the cemetery became known as the Markley Cemetery — with the Kempfer origin seemingly forgotten.

The last burial in the cemetery is thought to be Philip Markley's interment in 1845. No records could be found, or indications from existing gravestones, that additional burials were made after that.

Present ownership of the cemetery was obtained by the Markley Family Association, Inc., on June 19, 1926, for the sum of One Dollar, when the deed to the plot was conveyed from Harvey W. Tyson, then owner of the original Kempfer homestead farm, to the Markley Family Association, Inc.

Research has revealed very little documentary evidence to prove exactly who is buried in the Markley cemetery. Senior members of the Markley Family Association agree that Philip Markley, who owned and resided on the Kemper homestead, had kept a record of deaths in the area, starting with his father's death in 1821, and probably going back much further.

However, after diligent search this record has not been found to date.

Mrs. Hannah Benner Roach, noted historian, of Philadelphia, before she died, advised us that she also was unable to find Philip's original list of Skippack area deaths. However, Mrs. Roach told us about a booklet listing deaths of the Skippack Region, presumably compiled by Philip Markley, Jacob Markley, Jacob K. Markley, "Old" Jacob Markley, Sr., and Jacob J. Markley — because their names are inscribed on the bookplate on the inside front cover of the booklet. Unfortunately, the information (in German text type) does not, in many instances, include the place of burial.

There is also a booklet entitled, "Record of Skippack Deaths" by John M. Hartman, published June 8, 1902, which lists 641 deaths occurring in the Skippack region from the years 1793 to 1845. It also does not in many instances include the place of burial. In the early days of the Markley cemetery there was a low, dry stone wall bounding the plot. The ravages of time caused this wall to disappear.

The following paragraph from T. W. Bean's "History of Montgomery County", published 1884, refers to this cemetery:

"On the northeast side of Skippack road, and about half a mile northwest of Amityville, is a private graveyard, inclosed by a stone wall; its dimensions are twenty-two by thirty feet. It appears to be filled with graves, but only a few stones bear inscriptions. The earliest date observed is that of 1776, but no doubt it existed much earlier. This was the burying-ground of the Kemper family and their relatives, the Markleys. The wall has now become greatly dilapidated, and long neglect is apparent. John Kemper, who is mentioned as holding one hundred acres in Salford, in 1734, was a deacon in the Dunkard Church. John and Jacob Kemper are mentioned in 1756 as residing in Perkiomen, the former owning eighty and the latter fifty acres and having one child. The name of the former is mentioned in the assessment of 1776 as holding eighty-five acres, two horses and three cows. The child mentioned was probably Gertrude Kemper, who died at a very advanced age about 1830, and who was said to have been the last of the family. Through the existence of this graveyard attention was directed to this brief mention of the Kempers."

The first recorded Markley Cemetery restoration project was authorized in the early 1920's by the Markley Family Association, Inc., which was a strong and thriving organization at that time. A committee was appointed with Russell K. Markley, of Lansdale,



as chairman to restore the cemetery, have it officially surveyed, and obtain a Deed for the plot from the Montgomery County Recorder of Deeds. The project was completed around 1924-26.

Steel posts were planted at the four corners of the cemetery with three strands of strong steel wire enclosing the 38-foot square plot. The top strand was breast high and the bottom strand was about a foot off the ground.

When I made my first visit to the Markley cemetery as a ten-year-old in 1914, I was shocked at the sight and shall never forget the mass of poison ivy, twice as high as I was, and almost impossible to penetrate. After the 1924-26 restoration project the cemetery looked respectable; but periodically again quickly reverted back to a poison ivy jungle, subsequent visits revealed. Either from the weather, falling limbs from the big trees, or knocked over by vandals, some of the gravestones fell over and were subsequently stacked up on occasion against the big hickory tree in the center of the plot. Indications are that all the gravestones originally were lined up in rows along the south end of the cemetery. It is thought that the bodies were buried with the head to the South, but there is nothing to document this.

The current restoration project was authorized by the Markley Family Association, Inc., at their annual meeting in September of 1973 when the following committee was appointed to do the job: Eugene K. Kerr, of Skippack Township (now of Loysville, Pa.); J. Ervin Shainline, and J. Howard Fenstermacher, both of Collegeville.

Work was started soon after the reunion meeting when the committee (Kerr, Shainline and Fenstermacher) personally chopped out the poison ivy in the plot and spread chemicals to kill the roots of the ivy and weeds. A narrow path was also cleared in the right-of-way from Rt. 73 to the plot. Later the entire right-of-way was cleared.

The committee acknowledges assistance in both the physical and research aspects of the restoration from the following persons: Mrs. Hannah Benner Roach, Philadelphia; Wilmer Reinford, Creamery; Edgar W. Kehs, Schwenksville; Lloyd Kerr, Telford; Jay H. Fenstermacher, Graterford; John Mack, Lower Frederick Twp.; Lloyd Heacock, Skippack Village; George Wentz, present owner of the Kemper farmstead and others.

John Mack, heavy equipment contractor, took out the large trees from both the cemetery plot and the right-of-way. This included a very large hickory tree, over three feet in diameter and very tall. The old monarch was estimated to be over 200 years old. Since it was located in almost the exact center of the cemetery plot, it is surmised that the tree was either planted in the center, or that the boundaries were adapted so that it would be in the center.

The large stump remaining after the tree was removed caused the Restoration Committee to subsequently place the new Kemper-Markley monument slightly off of center. This was done to avoid the expense and the time to remove the huge stump, incidentally still there at this writing.

There was also a very large oak tree in the right-of-way, almost four feet in diameter, and likewise estimated at over 200 years old. This tree was discovered to be only a shell, about eight inches thick, with the inside hollow for about 15 feet up to the first branches, which had long ago broken off. When the tree was cut down a second discovery was made. A large raccoon was reposing serenely in his harbor on the ground at the bottom of the stump. The sudden exposure to the limelight startled the animal so much that it was almost 10 minutes before he scrambled the four feet up the inside of the stump and beat it for parts unknown.

The reason it was deemed necessary to remove all the trees from both the cemetery plot and the right-of-way was to facilitate mowing and to eliminate the shade conducive to the vigorous growth of the poison ivy; but even more pertinent was the fact that for the aforesaid old hickory and oak tree, it appeared their time had come. Unless they were removed while still in saleable condition for lumber, it would become an expensive removal job. The smaller trees, mostly ash, were removed by Mr. Kerr's sons. All the trees, large and small, were removed for the wood, at no cost to the Restoration Committee.

A large corrugated steel storm sewer pipe was installed in order to construct an earth bridge over the small stream, which meanders by the cemetery on the West side. Without this bridge access via the right-of-way over the deep and precipitous ditch was difficult. The stream drains the large meadows to the North.

The boundaries of both the cemetery plot and the right-of-way were marked with large granite stones during the Fall of 1975, after all the trees, poison ivy and weeds had been cleared away.

A mistake was discovered in the placing of the granite markers on the East side of the right-of-way. Because the committee could not locate the original deed and in order to speed up the project, they went ahead on the premise that the right-of-way was half of the width of the cemetery plot. However, a short time later after the new deed was obtained, it was then learned that the right-of-way was actually 20 feet wide. Therefore the three East side markers should all be one foot further East than their present location. Since so much work was involved the committee decided to let the markers stay put where they are. Incidentally, the original deed was located soon after the duplicate had been made.



The nine granite markers were planted three feet deep, one at each corner of the cemetery, one in the middle of the cemetery marking the right-of-way, two marking the Route 73 entrance of the right-of-way, and two midway between Route 73 and the cemetery, one on each side of course. The big stones are approximately 42 inches long, and vary from 12 to 14 inches wide and 8 to 9 inches in depth. They cost \$25, and were paid for by Mr. Kerr of the committee. John Mack assisted in the digging of most of the holes for the markers with his tractor post-hole digger.

The committee located the new granite markers for the cemetery as near as possible in the exact spots where the old steel posts had been installed by Russell Markley's committee around 1925, undoubtedly at the surveyor's points when the original deed was drawn up. The old steel posts were badly rusted and deteriorated but still plainly visible. Exact locations were obtained with a builder's transit, cross strings (X), and a "survey's" center point was marked on each stone. The stones are native granite from the Spring Mount Hill and were originally used as the front approach steps to the former Shoemaker's Store in the South end of Schwenksville.

The surveyor's original starting pin (1925) could not be found, possibly because it was either covered or destroyed when Route 73 was relocated a few feet and considerably regraded, several years after the survey was made. A new guard rail was also put up at that time directly in front of the cemetery right-of-way entrance. The Pennsylvania Highway Dept. say they were unaware that there was a cemetery there, and have on numerous occasions promised to remove the same and put in a culvert; but to date have done nothing.

The Kemper-Markley monument is also native granite from the Spring Mount Hill. The stone was probably cut for use as a street curbstone. It is approximately 9 feet long, 22 inches wide and 8 inches thick. It is planted over three feet deep. The stone was purchased from John M. Graham, Barndt Road, East of Sumneytown, for \$17.00, and paid for by Mr. Kerr. Graham bought the stone when the Spring Mount Hill was being cleared in order to install a new ski slope.

Erv. Shainline, of the committee, hauled the heavy stone to Coopersburg where the Coopersburg Granite Company, well-known monument dealers, dressed the stone and engraved the lettering thereon. The charge was \$123.00 for this work.

The help of Edgar Kehs, retired Schwenksville monument dealer, was much appreciated in moving the heavy stone, obtaining a favorable price for the engraving, and installing the stone in the cemetery. Incidentally, the monument was placed as near to the center of the cemetery as possible . . . without removing the big hickory tree stump . . . a "monumental" task.

The historic old gravestones it replaced were then moved to the Trappe Historical Society Museum, where they are now on public display, safe from vandalism and theft.

Before the old gravestones were removed from the cemetery, the Honorable Alfred L. Taxis, President Judge of the Orphans Court of Montgomery County, and at that time President of the Montgomery County Historical Society, was consulted concerning the legality and advisability of such procedure. Judge Taxis would not give a written legal opinion; but the Judge did verbally acquiesce.

Most of the old gravestones in the cemetery came from an old quarry located on the original pioneer Jacob Markley farmstead, according to what my grandfather, Josiah B(enner) Markley told me (JHF of the committee): Grandpop told me that his father Jacob J(ohnson) Markley had told him. The Markley homestead was located a bit over a quarter mile South of the Markley cemetery. The entire original Markley homestead farm is now included in the Graterford Penitentiary tract. My grandfather was born on the old homestead and later operated his own farm at the corner of what is now Route 73 and Perkiomen Creek Road.

The strata of rock in the old Markley quarry was harder than any other rock formation found in that area, my grandfather said. Reputedly some, if not all, of the rock used in constructing the old Plank Road Mill Dam across the Perkiomen Creek in that area, came from the Markley quarry. The Plank Road was a short link that connected the Skippack Pike and the Gravel Pike, now Rt. 73 and Rt. 29.

An interesting sidelight on the old Markley quarry took place in 1928 when at the suggestion of the aforesaid JHF, Supt. Elmer Leightheiser with other Eastern State Penitentiary officials, investigated the possibility of using some of this rock in the construction of the big concrete wall then being built to enclose the penitentiary compound. However, the engineers deemed the strata was not of sufficient volume to warrant reopening the old quarry. Incidentally, erosion over the years had completely obliterated any semblance of a quarry site.

#### GRAVESTONES FROM THE MARKLEY CEMETERY

The gravestones displayed here are from the private burial grounds presently owned by the MARKLEY Family Association, Inc. All but four of the markers are native field stones from the area. The two large marble stones are those of PHILIP MARKLEY and his wife ANN and the two small marble stones marked P.M. and A.M. are thought to have been their footstones. The stones date from 1760 to 1845 and



were placed, during the Fall of 1975, in the Museum of the TRAPPE HISTORICAL SOCIETY in order to preserve them from vandalism and weathering.

The MARKLEY burial ground is isolated in a woods on the farm presently owned by George Wentz and is located on the North Side of Route 73, East of the Lederach Cross Road. The aforesaid gravestones have been replaced by a large native granite slab originally cut from a stone coming from nearby Spring Mount Hill. This slab has been planted upright near the middle of the old Cemetery and a dressed portion of the stone has been inscribed as follows:

In Memory of  
**JOHANNES KEMPFER**  
 and  
**PHILIP MARKLEY**  
 Their Families  
 and Descendents  
 Buried Here  
 1760 - 1845



*Native gray granite marker stone placed as memorial to all, as conditions of older stones became more precarious in 1975.*

Names, initials and dates carved on old gravestones found in the MARKLEY Family Association Cemetery, deciphered to the best of our ability, are as follows:

In memory of  
**PHILIP MARKLEY**  
 who was born the  
 10th day of November  
 1773  
 Died the 6th Day of  
 Feb. 1845 aged 71 years  
 2 mons 26 days

Large "bought" gray marble headstone, special cut top, 26" x 16", good condition, good carving. Initials P.M. cut on right hand bottom

Smaller "bought" gray marble footstone. Initials P.M. only, 19" x 10", good condition, with similar special cut top. Evidently was footstone for Philip Markley.

In memory of  
**ANN MARKLEY**  
 who departed this  
 life Sept. 19, 1829  
 Aged 47 years 7 mo.  
 7 days

Large "bought" gray marble headstone, special cut top, 31" x 12½", good condition, good carving.

Smaller bought gray marble footstone, 17" x 8", Initials A. M. only, with similar special cut top, good condition. Evidently was footstone for Ann Markley.

A. K.  
 1838

Undoubtedly **ABRAHAM KEMPER**. Large, hard, nice, area redstone, 26" x 13", good condition and excellent craftsmanship in the carving. Abraham was the first to drop the "F" from the KEMPER family name.

M. K.  
 1828

Undoubtedly **MARIA KEMPER**. Originally was large, hard red stone but the bottom was broken off at some time. Presently the stone is 18"x16" and in fair condition. Carving mediocre.



*J. Howard Fenstermacher at the Markley Cemetery location shows the relative size and shapes of old stones.*



- M. (?) K.  
1760  
Identity unknown, but evidently a KEMPFER. Small, 15 x 10 red area stone in fair condition, but the carving is weathered very much and gives indication of attempts to correct or deepen original carving.
- E. (?) K  
1776  
Age 14 yr. 6 mon.  
UND 20 DAG  
Identity unknown, but evidently a child of one of the KEMPFERS. The stone is a large 26'' x 15'' Irregular, area redstone, badly worn by the weather, but the carving is interesting.
- J. H. K.  
1793  
Died -  
Sept. 20, 1793  
(Information from  
Death in the Skippack  
Region. Montg. Co. Hist.  
Bulletin Vol 8 Page 4)  
Undoubtedly JACOB H. KEMPFER. Large, irregular, yellowish tinted stone of different texture than any of the other stones found in the cemetery or the area. Part of the top is broken off but otherwise in good condition, now 18'' x 16''. Good craftsmanship in the carving with large discernible letters.
- B. K.  
1793  
Died -  
Sept. 17, 1793  
Undoubtedly BARBARA KEMPFER. Small, red, hard, area stone, 15 x 10''. Carving is so badly weathered it is nearly obliterated.
- B. K.  
1771  
15'' x 11'' with carving  
Identity unknown, but might be a child of one of the KEMPFERS. Small red area stone 15'' x 11'' with carving nearly obliterated by weathering.
- J. (?) (H) (K)  
(1) 7 (6) (5)  
Identity unknown, but might be the original JOHANNES KEMPFER, or his son JOHANNES (Junior); because the first letter "J" is clear and so is the second number, "7". The last number might be a "5" or an "0". The third initial might be an "H" and the fourth initial might be a "K". It's small, red 15'' x 10'' area stone with the carving nearly obliterated by weathering.
- G. K.  
(?) (?) 18  
Identity unknown, but might be GERTRAUTE KEMPFER wife of Johannes KEMPFER (Junior). Small, red, 15'' x 10'' area stone with carving very much weathered. However, the G. K. initials are discernible.

In addition to the previously mentioned stones, there is one rather thin, smoothly dressed, red, area stone with the top rounded off. 21'' x 14'' It may be that all the lettering weathered off, because the texture of the stone is softer than the rest of the area stones.

There are also about a dozen small, flat, hard, red, area stones approximately 15'' x 10'', with no visible carving or indication thereof. Possibly these may have been used as footstones. At any



*The author examines the fallen B. K. stone with another 18th century stone behind his left hand.*



rate, we placed them standing against a tree several feet from the northwest corner stone marker of the Cemetery.

## MARKLEY SCHOOL HISTORY

The former Markley School House is located along Route 73 (Skippack Pike) several hundred yards Southwest of the Markley Cemetery. The school plot, similar to the cemetery plot, was originally a part of the Kemper farmstead.

The red brick one-room building, although now converted into a three-room dwelling still retains its original "schoolhouse" appearance. The present occupants are Mr. and Mrs. Ivan R. Righter, who have owned and resided in the building for the past 26 years. The Righters have preserved the bell and the large slate boards originally lined up in front of the room behind the teachers desk. They also have other artifacts and antiques.

The plot for the schoolhouse was taken out of the former Kemper farmstead in 1818, during the years that Philip and Ann Markley owned and operated the farm. It is thought that they donated the ground . . . hence the name "Markley School House".

The school plot was enlarged in 1885, during Benjamin Tyson's ownership of the farm, evidently to increase the playground area. The deed transfer was dated July 14, 1885, from George Tyson to Public School District, for \$78.50.

The school was discontinued and the building closed around 1927, after the new Creamery Consolidated School was built. The Markley School property was subsequently sold by the Skippack Township School Board.

The "cornerstone" of white marble is built into the peak of the front wall of the building. The inscription is still very legible and displays this information.

### MARKLEY SCHOOL HOUSE

Founded AD 1818

Rebuilt AD 1852

Rebuilt AD 1884

## KEMPER FAMILY ANECDOTES

Abraham Kemper was reputed to have served in the Revolutionary War; but this could not be documented. Present owner of the Kemper farmstead (now 84 acres) is George B. Wentz, a very distant relative of Peter Wentz, who was prominent in early Montgomery history. George is a large scale turkey raiser on the farm, and also is a partner in the Wentz Brothers turkey business at Lederach. The present Wentz dwelling was built by Mr. Wentz, and is not the original Kemper homestead.

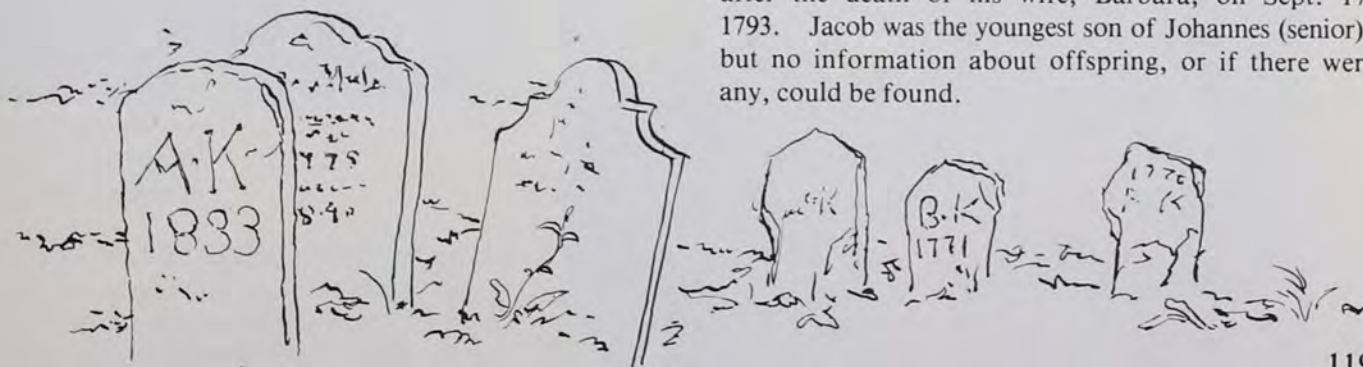
Harvey Tyson, a previous owner of the farm, raised muskrats and bullfrogs commercially in about a dozen artificial ponds he constructed. An extremely thick layer of ancient clay deposit under the wide meadows made these ponds feasible. At least five of these ponds are still in evidence and filled with water. Incidentally, Tyson's business ventures were never very successful.

Johannes Kempfer and Susanna Katherine Bartman, who originally started the cemetery, were married in the First Presbyterian Church, Phila., on April 2, 1720. The Kempfers bought 110 acres in what was then Perkiomen Township, from Henry Denlinger in 1738. They bought 25 additional acres from Rudolf Lapp on March 3, 1743.

By the senior Johannes' will, dated March 19, 1775, his eldest son Johannes (junior) received 80 acres of the farm and Jacob received 50 acres. It is presumed the buildings and the cemetery were included in the junior Johannes' share.

Johannes (junior) died between 3 and 4 o'clock on November 1, 1793. It is not known when his wife, Gertraute, died and her maiden name is also not known. However, according to an undocumented report, Gertraute was the last survivor of the Kempfer family, at least in the Skippack area. Johannes (junior) and Gertraute had a son and three daughters, but no information concerning them could be found.

Jacob Kempfer, died on Sept. 20, 1793, three days after the death of his wife, Barbara, on Sept. 17, 1793. Jacob was the youngest son of Johannes (senior); but no information about offspring, or if there were any, could be found.







2. "Seller roathorich gaisbuck Shumocher," the man who made the Folk Festival come alive, Dr. Alfred L. Shoemaker prepares for the 1951 Festival with Ben Herman.



1. The tens of thousands of v each year since its inception in hearty laughter at country joke



Photo - Heilman

3. "Die Wunnernaus," G. Gilbert Snyder checks the time as he and Dr. Alvin F. Kemp swap folk sayings and "shtories uff Deitsch" on Berks County radio in 1951.



4. During those early ye directed the staging of chi young and old.



5. By 1954, the Kutztown Folk Festival had attracted a national audience. Arlene Francis interviews Dr. Shoemaker and Milton Hill, our barn sign painter, for New York television.





who attended the Folk Festival have always shared the joy of



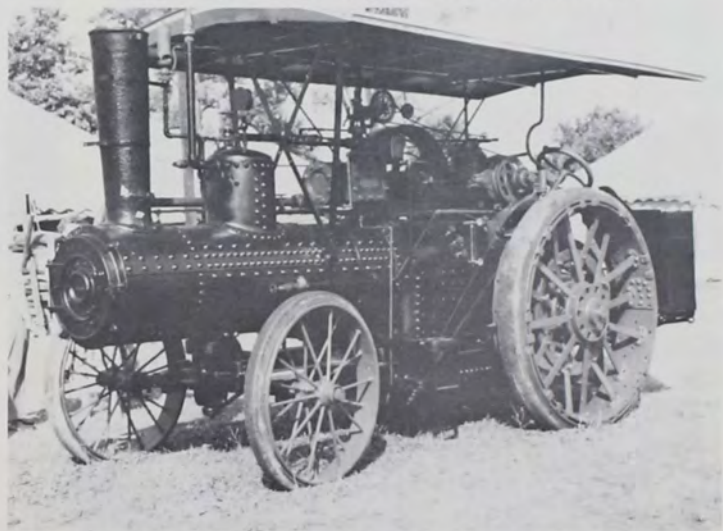
e Festival, Paul R. Wieand  
ames, to the delight of  
raphs from Pennsylvania Folklife Archives.

8. Daisy Sechler, "the chicken lady," has provided educational descriptions and kitchen humor to young learners and old listeners.



Photo - Parsons

6. Ursinus College Seminars for credit came in 1975. Teachers Lester Breininger and Dr. Earl Robacker meet students Jane Stinsmen and Judith Fryer at the Ursinus tent.



7. Antique and operational farm machinery each year offers a perspective of everyday life on the oldentime farm.







9. Mother and child dressed in the style of the nineteenth century reflect the family atmosphere the Festival would convey.

Photo - Hartman

10. As a teaching device, Goschenhoppen Historians bring shoo-fly, funny cake and other authentic foods to hungry visitors, with explanations.



Photo - Munro



13. The country fiddler leads out the music for the Reinholds Square Dancers during an Old Timers' Evening.

Photo - Heilman

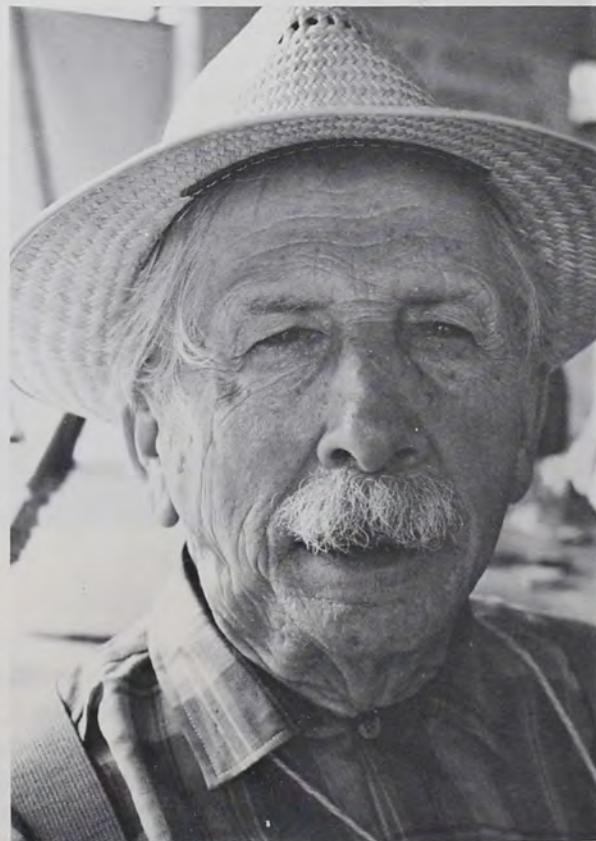


11. "Axle grease on all of them?" Proper attention to equipment and tools is required; so is contemplation.

Photo-Strickler

12. Who can forget nonagenarian Phares Herzog, his herpetology and his philosophy of the active life?

Photo-Tritsch





15. *With hammer and anvil, bellows and red coals, Blacksmith Harry Houpt beats out iron nails and a patter of common sense.*



*Photo - Munro*



*Photo - Munro*

16. *Mountain Bummy, bookman at Folk Festival, swaps herb remedies and hunting lore while he discusses used books and sells a few.*



*Photo - Munro*

14. *Square Dancing is also an exercise for youth. One of many organized groups who danced at Kutztown Folk Festival in 1979.*



*Photo - Munro*

18. *Lois Harting has developed the folk art of Fraktur Drawing into a fine art, and all with those quill pens.*

17. *Friendly and energetic neighbors using simple, old-style hand tools, make forgotten operations, procedures and crafts live once more.*



# The Rural Village

By AMOS LONG, JR.

*With photographs by the author.*



*Photo - Parsons*

*Several contiguous rural villages in Westphalia, German Rheinland. Dwelling houses and farm buildings cluster about "Höfe" or courtyards. Farm fields lie beyond and on extreme outer perimeter, the woodlands.*

The rural village is an outgrowth of surrounding farmland with its fields, meadows, orchards, woodlands, dirt roads and streams. It is a concentration of inhabitants located within the farming community although not necessarily actively engaged in agriculture as were the early village dwellers in Europe.

Except for the concentration of houses, shops, religious and educational structures, the village in Pennsylvania and America was unlike those in Europe, especially in the Palatinate and Rhineland regions of Germany from which many of the early German settlers had come. Those who lived in an early village in America did not go out each day into the fields to work nor did they concentrate in one area primarily for protection as they did in Europe.



*A row of beautifully constructed large, stone houses line both sides of main street in Minersville, Lebanon County, Pa. Built originally for the iron ore miners at Cornwall.*

The terms village and town though in common use in Pennsylvania have no legal status according to law. A village is larger than a hamlet and smaller than a town. It is not a municipality within a state. It is not a structure of government. It is not self-governing and therefore remains a part of the township in which it is located. The village and surrounding farms are governed by a local system of township government.

In general Pennsylvania is divided into counties, townships, cities and boroughs. Townships were established by the General Assembly before there were people living in some of the designated townships. They are classified into first and second class. To be a first class township there must be a minimum of three hundred people per square mile and the residents must agree to become first class by means of a referendum. All other townships remain second class. Some townships have fewer than fifty inhabitants. According to the Department of Community Affairs there are 1460 second class townships and 92 first class townships in Pennsylvania. Until the mid-nineteenth century Pennsylvania with few exceptions was overwhelmingly rural with many small villages. Settlements were much less compact and strong rural communities had not yet developed.





*Roadsign designating Schoeneck (Beautiful Corner) village limits, Lancaster County, Pa. Many villages have farm buildings within limits.*

There are still numerous villages located throughout the various townships within the state of Pennsylvania. When a village outgrows itself in size and capacity it is incorporated into a larger status. A specific number of inhabitants are required before it is eligible to change its status legally. Many rural villages of an earlier century have grown into a borough, town or city or because of spreading out so widely have merged with an adjoining town or city. Many of our present day cities were but a small village in times past and many a village at present will be a city in the future.

Villages and towns in southeastern and south-central Pennsylvania are separated one from another by only short distances. It is one of the most heavily populated areas in the United States and yet there are no two villages alike. Originally some had and still have a small square in the center of the village. Some of these villages retain a considerable amount of character, rural charm, beauty and appearance of an earlier period.

Such early settlements developed at a crossroad or at a point where traders, wagoners and drovers met. A village was frequently the result of an ambitious merchant or craftsman who sought out an ideal location to promote trade and industry. The village provided a place for supplying the farmer and villager with their needs.

When a mill became established, it inevitably became a place of activity and gathering. Usually it was not very long until other forms of economic activity were attracted. Perhaps later some craftsmen set up shops and became a part of the embryo community. Next



*Large frame-structured gristmill located near Sheridan, Berks County, Pa. Sawmill earlier located beneath roof attached to gristmill.*

an aggressive entrepreneur, a storekeeper, with a stock of goods, set up a frontier trading post or general store. Such a person became largely instrumental in promoting a center for increased services to the community. He purchased or traded store goods for excess products from the farmer and local craftsmen. He gave special orders to the artisan and farmer as the demand arose which helped spur prosperity.

Water power for turning a gristmill or sawmill, among the earliest and most indispensable utilities, was an important factor in determining the location and development of a rural hamlet or village. The mill was the center where people came with their grains or logs so roads and bridges were built to get there and frequently a village grew and prospered around the mill. Because there were few connecting trails and no highways, each early village was largely dependent upon itself for every necessity consequently the smallest village had its own mills for flour, meal, feed, linseed oil and cider.

Many early villages grew up near water because of transportation. There was no other way for transporting heavy loads which explains why most early inland villages and towns were located on rivers and large creeks. Other villages developed around a shipping center along canals and railroads. Some were the result of a mining or manufacturing industry which located nearby.

Until the mid-nineteenth century, most rural communities were mere hamlets or villages consisting of a general store, a tavern, one or more churches, a blacksmith shop, perhaps one or two other shops of local craftsmen and several houses. If the village was large enough it may have contained in addition to the houses of workers and retired couples those of a local pastor, school teacher, doctor and lawyer.





*Typical small general store-post office arrangement. Located in Trexler area, Lehigh County, Pa.*

Such early villages were mostly self-contained communities in which the residents worked with each other, went to the same church, visited back and forth with friends and relatives and rarely got outside the community. Farmers and their families or certain members of the family from outlying areas came into the village when necessary to trade at the general store, to get the mail, to shoe a horse, take grain to the mill, to have some logs sawed or attend church. Even though most village dwellers supplied their own foods, in later years, some went to Wednesday or Saturday market held on the square in a nearby larger town or city or obtain some of their food needs.

The village provided diversions unlike those at home. There was time for news, politics, gossip, just sit around or have a friendly game of checkers. Villagers and farmers took time to help each other with their work and with it had some fun. Community spirit in village life showed itself at contests, parades, parties, fairs, frolics and gatherings of all kind. There were few if any newspapers, fewer public meetings and irregular preaching. Each community had a distinctive social life determined largely by the nationalistic group or groups that comprised a majority of the inhabitants.

During the last quarter of the nineteenth century it was customary for many farmers who were no longer able to be actively engaged on the farm because of age, to build or buy a house and retire to a nearby village. A large percentage of the population in such villages were retired farmers and their wives. The village was considered a retreat for the elderly and retired. Moving to a village meant giving up lifelong friends and neighbors and becoming adjusted to a strange environment.

Among the Amish and other conservative Mennonite groups who retire from the responsibility of a farm operation, most remain on the farm in their declining years because of church regulations. Among such

families the farm was passed on to one or more of the children, frequently the youngest boy. When one of the children stayed on the farm, it was a common practice for the parents to move into several rooms on one side or build an addition to the house as needed. In this way they could associate daily with their children and grandchildren and yet be separate or alone as desired. Nor was it unusual for the father to help with the farm chores several days a week or several hours a day as needed. As part of his remuneration, he would receive his meat, milk and eggs or he may have kept several subsistence animals on the farm. Helping on the farm was also a common practice among those whose parents moved to a nearby village; particularly during the adjustment period.

In most instances the retired farmers and their wives whether they remained on the farm or moved to the village had accumulated funds or property to help compensate their children or relatives for any care that was given during the latter years of their life. If there were no children who were interested in the farm, which was a rarity, it was rented or sold.

In the village there were few chores which had to be done. Usually the retired farmer and his wife made work for themselves in one form or another. It was common for them to have a lawn and garden. Some kept a horse or two for transportation, a cow for milk, butter and cheese, one or more pigs were kept to butcher during the colder months and a flock of chickens and other fowl for eggs and meat. As a result the feeding, milking and care of the animals provided some chores.

Most retired farmers and their wives did not know how to idle away time nor did they want to or enjoy it. They were unhappy for something to do. They missed their daily round of chores. He longed to feel the plow and axe handle. She missed the familiar household routine. They continued to rise early each day. They had been accustomed to it for so long and now it was difficult if not nearly impossible to change.

Winter was torture for the menfolk. The porch and sidewalk were swept several times a day. When snow occurred numerous paths were shoveled even out on the road. Perhaps an hour or more to a half day were spent in the general store or blacksmith shop sitting on an empty box or leaning against the hitching rack outside. When finally spring arrived the retired farmer may have gone back on the farm to help but usually things did not seem the same. Such moving human tragedies were common in early rural village.

In addition to the farmers who retired to the village there were workmen in mills and factories and small tradesmen who lived there. Generally they were not as prosperous as the retired farmers. The circuit riding preacher or pastor of a church was frequently a resident



and among the most respected within the community. Others who were held in high esteem when they made their home there were the Justice-of-the-Peace, (squire) or lawyer who set up shop for the inhabitants to secure titles to their property or bequeath it in a last will and testament and the physician or practitioner of medicine who administered to the pains and ills of those in the community. Employers, business and government officials when residents were also among the prominent. Villagers also from time to time became active in local, county and urban politics in order to gain some control of the elections and legislature.

The rural village was stronghold of plain and simple folk. There was no one village or community which was completely settled or inhabited by any one nationality or ethnic group. In the German settled areas of Pennsylvania there were many villages which were at one time predominantly German. Scotch, Irish, English and smaller numbers of other ethnic groups also settled along side them in the village. Pennsylvania German or Dutch was the predominant language in many such villages during earlier years and can still be heard in some homes, in the market place and at other social meetings. English spoken with an accent continues to be overheard among the descendants of the German element that earlier settled these regions.

A paradox of the German settled areas of Pennsylvania is that one will find a great many variations of place names. Many villages which later grew into towns and cities were named after the original water-powered mill. Mill with a suffix such as Millbach, Millcreek, Milltown, Millville, Millford, Millton, Millwood, etc. is common. With the passing of time some took on a variation in spelling by dropping one or more letters such as Milton or Milford. Other variations such as Mill Hollow, Mill Landing and Mill Village were used.

The names of many villages were formed by a combination of a German family name with ville which is of French origin such as Kleinfeltersville. Schnecks-ville etc. or with town which is of English origin such as Hellertown, Hecktown, etc. Some place names are of distinctly German origin such as Schoeneck, Waldeck, Eshbach, Hosensack, etc.

Some villages which have grown into towns or cities have the more suitable German origin burg as a suffix such as Hamburg, Friedensburg, etc. Words or names were added to another noun such as Corner, (Leeds Corner), Wharf, (Hummels Wharf), Station, (Reinholds Station), Store, (Landis Store), Tavern, (Harpers Tavern), Crossroads, Gap, Heights, Creek, Haven, Summit, Run, Lake, Grove, Woods, Hills, Ridge, Mills, Valley, Forge, Furnace, Ferry, Port, Springs, Points, etc. Suffixes such as land, bend, ford, field, dale, etc. were also used.

There are villages which bear religious names because of the religious background of those who originally settled there such as Bethel, Ephrata, etc. There are others which preserve the names of old inns and taverns such as Red Lion, Cross Keys, Seven Stars, etc. More place names of villages in Pennsylvania are of English origin than German because of the English settlers who named them. In addition there are some villages which bear Indian names. There are place names bestowed by other nationalistic groups, Bohemian, Moravian, Alsatian, Irish, Welsh, and Holland Dutch among others.

The stream or creek along which the mill was located was frequently chosen as the boundary line separating one village from another municipality.

When the parents or grandparents instead of remaining on the farm toiling for their children or grandchildren and living on one side of the farmhouse or in a smaller attached or separate structure chose to retire and build or buy a house in a nearby village there were important considerations in the selection of a house site. Among these were location beside or near a roadway, transportation, nearness to neighbors, access to supplies and water supply. Soil quality, exposure and drainage or land were likewise important factors. Many of the houses were built on sloping ground providing easy access to the lower level from the outside.

Some of the first houses built in the hamlet or village were log structures a story-and-a-half or two stories high. The logs were generally square hewn and the mortar between the logs was whitewashed. During the middle of the eighteenth century the log dwelling was almost universal in the village and towns in Pennsylvania German settled areas.

John F. Watson in his book *Annals of Philadelphia and Pennsylvania, in the Olden Time*; noted concerning an anonymous traveler from Reading to Lebanon in



*Primitive log cabin structure earlier located north of Main Square in Schaefferstown, Lebanon County, Pa. Note steep roof and central chimney. Now demolished.*



1829. "Almost all their (German) houses are of squared logs neatly framed-of two stories high . . . (T)he taste is to white-wash the smooth mortar between the logs, but not the logs themselves, thus making the house in stripes of alternate white and dusky wood colour . . . Their houses were shingled with lapped shingles."<sup>1</sup> Other earlier travelers in the same area including the French exile, Colbert-Maulevrier, noted that Womelsdorf and Myerstown were villages of log houses.



*Early stone dwelling with two door front typical of numerous Pennsylvania German houses. Located in Berne area (Hamburg) Berks County, Pa.*

Although log houses were being built in the nineteenth century they were being replaced by substantial frame, stone and brick dwellings particularly by second, third and fourth generation descendants of the original settlers. When the logs rotted or the house began to settle it was frequently replaced with a frame structure especially after machine sawed framing lumber and boards were more readily available. By this time nails had begun to replace wooden pegs. The log houses which were in good condition were covered with clap-board siding or wood shingles which gave them the appearance of a frame structure on the outside. A number of log structures disguised with a sheathing of boards or shingles still exist in the villages, towns, and farmsteads throughout the areas of German settlement. One such more than two hundred years old exists wherein the writer and his family have dwelled for most of their lives.

Prosperous Pennsylvania Germans were among the first to build stone and brick dwellings both in the village and on the farm. Many were constructed before the time of the American Revolution. Those on the farm were usually more spacious and better built than those in the village. Many such houses reflect Teutonic influence. Some were two-and-one-half stories with central chimney, a more steeply pitched roof with beautifully proportioned dormer windows and elaborate cornices, pent roof structures which ex-

tended across the gables and frequently around the first story. There was a frequent use of arches inside and out and some had carving in the wooden (Doric) doorways and in the wood-work along the eaves.

These houses with their dignified proportions were solid yet simple in design. They displayed a heaviness of timber and stone a sturdiness of construction reminiscent of medieval practice. The German builders put a great amount of feeling in their building.

The frame, stone and brick houses that succeeded log cabins and houses were usually more pretentious and more adequately equipped. There were a greater number of windows and panes were becoming larger. The windows were hung with weights and had solid shutters. Another architectural feature was the porch or stoop which was being added in both front and rear areas; particularly on those houses facing the street. The benches or seats on either side of the stoop provided an ideal place for leisurely conversation on a summer evening after all the chores were completed.

Gray limestone and red sandstone, both good for building purposes, were used extensively in southeastern and south central Pennsylvania because they were more readily available than brick. Corner quoins of dressed red sandstone or grey limestone were common. Occasionally an exposed north or west wall or the entire building exterior was covered with plaster. Unlike the clay mortared exterior rough surface of many early farmhouses those in the village were generally smooth with lime mortar.

Just as the log cabin and stone house were characteristic of the eighteenth century, brick and frame houses became more prevalent during the nineteenth century. Villages predominant with stone houses are common in certain areas of German settlement while brick dwellings more prevalent in others. Many of the village houses had an ell attachment to the rear, some of them of considerable length. Frequently the ell had a porch on the ground level and a balcony on the second floor.

Some of the village houses have architectural oddities. One of these is the two front doors. Some are indicative of two dwellings under the same roof; however, many such houses were planned for only one family. Although no one has seemingly been able to provide a valid reason for this occurrence, it is believed to have been basically a convenience factor. Another feature of some of the houses was the pent or hood roof between the first and second and second and third stories. Such roof structures helped protect the chinking between the logs and the mortar between the stone. An unusual practice in later years was that of painting the exterior brick walls of the house. The bricks on some houses were painted and lined between with white paint to simulate mortar. The writer found that in some instances only the wall forming the



back of the porch is painted possibly to provide a warmer tone and a more tidy appearance.

An interesting architectural feature of many of the old stone houses built of Swiss and Palatinate ancestry is the house inscription cut into a stone which was placed over the doorlintel or high and conspicuous in the front wall or gable of the house. Generally it bore the name of the builder and that of his wife along with the year of erection. Some of the inscriptions were far more ambitious and included Biblical quotations.

Many of these fine, old houses have been retained in their original form others have been disfigured by unsuitable modern attractions or additions. Those houses built between the middle of the eighteenth to the middle of the nineteenth centuries represent what many consider the best in Pennsylvania rural architecture. Their beauty lay in simplicity of design, utility and excellent workmanship. They had a dignity and individuality of their own. Most of them were built by skilled, local craftsmen.

After 1850 houses were embellished with ornamentation, cupolas and many other elaborate and meaningless excrescences. The red, brick houses of the later Victorian era were invariably trimmed in white. Most of them had shuttered windows and a stoop adjacent to the front door.

Many of the houses in most villages at present show little or no architectural merit, except some of the earlier structures from the late eighteenth or early nineteenth centuries. Many of the better examples have been abolished over the years to make way for progress. The village, however, more than the town and city has been more successful in preserving houses of architectural merit whether they be log, stone or brick.

The central feature of the early house was the fireplace which occupied a large area of the kitchen. It was here the family could gather together to work, talk and be entertained. Interior arrangements remained simple. The house included the kitchen (Küche), livingroom (Wohnstube), bedrooms (Schlofstube), and perhaps a hall (Gang). The more imposing structures contained large serviceable areas on the upper and lower levels and fireplaces in several or all the rooms. The rooms were large, some with wood panels. A spacious hallway with a stairway provided easy access to the second floor. The cellar contained a heavy stone foundation on which the structure rested. Some dwellings also included a huge arched cellar which was used for storage of fruits, meats, milk, butter and beverages. The garret also served as a storehouse for smoked meats, nuts, teas and herbs. In a separate room in the garret or in another part of the house provisions were made for spinning and weaving.

Some village houses had a small structure attached



*Semi-attached stone summerhouse located in Berne area (Hamburg) Berks County, Pa.*

which was used as a summerhouse or outkitchen. Except for sleeping, it was here that the family lived and worked during the heat of the summer months. The area provided a place to perform many of the household chores, particularly the preparation of food, cooking, drying and canning. The use of this area eliminated the heat from cooking in the larger kitchen and allowed for more convenience and economy. The area was also used for chores such as laundrying and butchering. The size of the structure varied depending on the needs of the family. Many had large windows and porches and a protected passageway to the large house. Some contained an attached bakeoven in addition to the fireplace and a root cellar beneath the structure for added convenience.

Some women were so accustomed to baking in a bakeoven, they preferred it to the stove. The bakeoven was usually an adjunct to the summerhouse with an opening into the fireplace. It was constructed with stone and brick or a combination of these materials



*Attached stone bakeoven with red tile roof located in Blandon area, Berks County, Pa.*



with mortar. Again the oven eliminated the intense heat in the kitchen during the summer months and the hearth provided an excellent place for drying foods for later use.

The cooling cellar was used before the days of refrigeration for storage and preservation of food. The ventilated room was walled with stone or brick on all sides many with an arched ceiling and completely beneath the ground surface. Entrance into some was gained from within and from the outside. The floor was usually earthen but many which continue to find use have been concreted in more recent years.



*Exterior view of typical and very interesting 19th century cave cellar located in Schaefferstown, Lebanon County, Pa.*

Separate from or in conjunction with another building was the smokehouse. The structure was used as a smoking chamber to help preserve the family's supply of meat after it had been cured. Many village families butchered one or more hogs and part of or an entire beef. The smokehouse was constructed with wood, stone or brick or a combination of these materials. Stone and brick made the structure more durable and



*Large stone smokehouse located in Chambersburg area, Franklin County, Pa. Constructed circa 1850, on property of Colonel Ben Chambers descendant of the founder of Chambersburg.*

safe. The smokehouse had no windows. The door for entry was the only opening into the building except for the firepit, ashpit and any vents or openings on the side or roof. The building was usually square or slightly rectangular; the sides measuring from six to eight feet or more and eight or more feet high. The size of the structure was determined by the amount of meat to be smoked and to give the best results. The fire arrangement was located within the smoking chamber so that the smoke would have to pass freely up over the meat and out of the house. The roof structure varied, the shed and pyramidal among the most common.



*Outdoor privies and sheds in backyard area located in Midway, Lebanon County, Pa. Note crescent design in privy door (foreground) to provide light and air.*

The outdoor privy was one of the most important outbuildings to be found in the backyard area. It was constructed for family use; square or slightly rectangular in size from five to seven feet wide and seven or more feet high. Most were constructed with lumber and had a shed, gable or hip type roof. Others were constructed with the same materials as the house and for it was chosen the finest of stone or brick. It was located near but not too close to the dwelling so that it could be reached easily and quickly in emergency or bad weather. The heart, diamond, triangle, star, or crescent symbols which were cut or built into or above the door provided light and ventilation. Frequently the seats inside were too high or too low and the openings in the seats were too large or too small. Most privies had no windows. Some had double walls for warmth and also contained a ventilating duct. Within its walls were kept such articles as brooms, brushes, a carpet beater, old work clothes, shoes, boots, etc. Many contained a shelf built against the wall near the upper level on which were stored seasonal articles such as seeds, sprays,



small tools, etc. Kept spotlessly clean they were cleaned each week along with the other household chores. Because of greater convenience, sanitation and the introduction of many modern devices the number of outdoor privies in the small village have in most instances passed out of existence except where they have found use as a storage shed.



*Typical village small barn located in Stouchsburg, Berks County, Pa. Many such structures are presently used as garages for automobiles.*

On most of the village properties there was a barn or shed constructed in the rear of the lot to house any animals, equipment, wagons, and buggies kept on the property. Some were of quite sturdy proportions. Many had two floors for storage of hay, straw and grains. On the lower level were the stables, stalls and pens determined by the animals kept. Many such barns and sheds have been converted into garages for present day use. In conjunction with or apart from the barn or shed there may have been a small combination pigpen, chicken house or a separate structure for each in which the pigs and chickens were housed. An adjunct to or separate from the barn or shed was the woodshed or an arrangement of a kind to protect the winter's supply of wood from the elements. Such outbuildings found in the backyard were designed to be practical and were built to meet the needs and economy of the families using them.

The garden and yard were an important part of the village homestead. Both were under the woman's province and neatness and care prevailed. They were well arranged and weeds were uncalled for. Rural women were especially fond of flowers. Few homes were without them. The paths or walks whether ground, stone or brick were nearly surrounded with flowers. During the latter part of the past century more time and effort were given to enhancing the

appearance of the yard by planting more ornamental trees, shrubs and vines. Seeds were gathered each summer and fall to provide for next year's flowers. Many others were started from cuttings which were gleaned from neighbors and friends. Many yards also contained an herb garden. Frequently a grape arbor enclosed the porch to shade the area from the summer sun. In the back yard there were usually several fruit trees which were more prevalent than ornamentals. A fence frequently separated one property from another and to enclose the garden area; particularly if chickens were on the premises. In the garden such vegetables were grown which would be consumed during the growing season and those which could be preserved. The size of the garden depended largely on the size of the family and available time for care. Many families also had a hotbed or coldframe for starting plants early in the season.

Each village had one or more churches which were predominantly Lutheran and Reformed, at present United Church of Christ. The steeple to the church which was frequently added later than the original construction was a landmark one could see for miles around. If the congregation was large and progressive enough, a bell was hung inside the steeple which was rung on Sunday morning and evening to summon the church members to attend the meetings and to notify the inhabitants of the village and surrounding areas when a death occurred. Many such churches are found in the village at present and are of colonial origin.



*Kauffman's Church, presently United Methodist, built 1856. Earlier congregations worshipped in a nearby Mennonite meeting house. Located in Kauffmans, Lebanon County, Pa.*

The church usually preceded the school but in due time a schoolhouse was constructed to teach the basics including how to write one's own name and keep his own accounts.





*Washington School, presently renovated into a dwelling, located in South Annville, Lebanon County, Pa. Both farm and village children attended such one room schools.*

Taverns and inns were built as needed to serve the villages and travelers. There was also the old wooden pump which stood somewhere near the village or square. Depending on the size of the village, it could boast of more than one at which to gather and associate in addition to obtaining the water required. In most instances the pump and well have been destroyed entirely so that no trace of either exist. Multiple lime kilns and forges were erected near the village to burn lime and produce articles of metal as the demand for such products developed.



*Harper's Tavern, one of the oldest of its type in the area and still in operation, located in Harpers, Lebanon County, Pa.*

Having these utilities and institutions the village became firmly established. Frequently the development never progressed beyond the hamlet or village stage.

Some such villages became large enough and important enough to be chosen as the county seat making its future more secure. Other villages enjoyed more rampant growth than others because of the natural attributes including large streams, falls, lakes and dams where water power was readily available.

Since the middle of the past century the process of urbanizing the rural population has constantly accelerated. Country people have lost many of their characteristics that once sharply distinguished them from city dwellers. Many have acquired and continue to acquire the characteristics of urban residents in cultural and intellectual interests, social customs, dress and home life. With the automobile most rural dwellers are within minutes of a town, within an hour to a city and hours to a large metropolitan area where they have access to theaters, museums, libraries, art galleries and well stocked bookstores. With radio, television and one or more daily newspapers delivered to their home they are able to keep informed about local, regional, national and world events. There is even a police force of one or more men employed full or part time to aid in safety and protection for village residents. Except for those children who attend parochial schools, most of the children attend consolidated schools which are larger and perhaps better; many of which are also attended by town and city children. Instead of attending the closest church as was the custom of earlier years, many rural families attend a larger and more recognized church in town or nearby city. All these factors have helped to weaken long established rural customs. There has been a tendency particularly among the younger generations to develop a greater dependence upon co-operative action and less on individual effort. Rural people are no longer a group set apart. Many have become cosmopolitan in their habits and attitudes.

In a recent study conducted by the Department of Agriculture, it was found that rural America is very much alive and well. Small communities are thriving not dying. It was found the number of small communities in America increased between 1950 and 1970. Established communities gained in population by fourteen percent during the decade of the fifties and ten percent during the decade of the sixties. By 1970 many of these same communities had been reclassified into larger municipalities. The same report also noted that although the village as a center for business and social activity had been experiencing a steady decline, the residential importance of such smaller communities has increased because of the growing number of retirees and the trend toward working in the city and living in a rural community.

<sup>1</sup>John Fanning Watson, *Annals of Philadelphia and Pennsylvania, in the Olden Times* (Philadelphia 1857) II, 529.



Derzmann / der einen Peuschel oder Schlegel in der rechten Hand hält / in seinem von Rom: heu Käyserlicher Majestät / Ferdinando III. allergnädigst ertheiltem Adelichen Wapen / geführt. Segen seine unzergebene Pastores ist er auch ein ernstlicher Fucht-Schlegel gewesen und hat einem jeden / da es noth geth / seine Meinung gut und derb gesagt / auch sagen lassen / damit durch ärgerlichen Wandel das heilige Predicant nicht verlästert würde. †† Sonst ist er gegen alle und jede ein recht freundlicher Mann / und liebreicher Vater gewesen / also / daß er auch nicht anders / als Vater / von der Fraternität genennet und gehret worden. Ein rechter Bet-Schlegel ist er gewesen / wenn er fleißig und andächtig vor die Gnaden-Thür Gottes zu aller Zeit getreten / und mit dem gültigen Hammer seines gläubigen und inkünstigen Gebets dieselbe eröffnet / daß ihn Gott mit viel Segen geschmückt / \* mit Segen im Studiren / mit Segen in Beförderung / mit Segen im Amte / mit Segen in heyrathen / mit Segen in Kinder zeugen und versorgen / mit Segen in Haab und Gut / mit Segen in Ehre und respect. Davor er auch seinem Gott herzlich gedanckt / und dem Erzvater Jacob fleißig nachgebetet: Herr / ich bin zu geringe aller Barmherzigkeit / und aller Treue / die du an deinem Knecht gethan hast! \*\* Wie viel Unglück dieser Bet-Schlegel auch von dieser Stadt und Christlichen Gemeine zurück geschlagen / das wird der liebe Jungste Tag am besten eröffnen / der alles klar machen wird. † Ein rechter Todes-Schlegel aber ist er zu guter letzte gewesen / da Leib und Seele sich haben scheiden sollen. Denn als ihn des Todes Schlag getroffen / hat er den Tod wieder im Glauben fest und wol gerüst / dermassen getroffen / daß er durch denselben

1. Cor. VI. 3. \* Psal. XXIV. v. 7. †† Gen. XXXII. v. 10. † 1. Cor. III. 13.

selben Muth einen glücklichen Schlag ge:han / und durch die Krafft seines allmächtigen Hap:po:ez und Durchschlägers Jesu / †† demselben obgeleget / nach der tröstlichen Verheissung unsers Schigmachers: Warlich / warlich / ich sage euch / wer mein Wort höret / und gläubet dem / der mich gesand hat / der hat das ewige Leben / und kommet nicht in das Gerichte / sondern er ist vom Tode zum Leben hindurch gedrungen. \* Das heist wiederum: Esto, quod audis!

Was du heist / das solst du seyn /  
Daß der Nahm mit That treff ein.

Noch ein Name ist zurücke / der letzte / und der aller schönste / nemlich Gottleben / welchen der selige Herr Superintendentus auch mit Ehren geführt / und in alle Ewigkeit führen wird. Denn wie von den Erzvatern Henoch und Noha geschrieben steht / daß sie ein Göttlich Leben geführt / \*\* oder / wie es in der heiligen Sprache lautet / Gott nachgedandelt / als gienge er sichtbarlich vor ihnen her / und sie hinten nach: Also hat unser seliger Doctor auch in Gott zu leben alhier angefangen / seine Lehr und Leben nach Gott gerichtet / um Menschen Gumbt wegen von Gottes Wort nicht abgesehet / sondern dasselbe die Richtschnur seines Amtes und Wandels seyn lassen. Er hat seithero eine geraume Zeit lauter Sterbens-Gedancken geheget / Lust gehabt abzuschneiden / und bey Christo zu seyn. † Sein Leben ist verborgen gewesen mit Christo in Gott / †† dem er gelebet / dem er auch gestorben. \* Nun ist er ein rechter vollkommener Gott leben.

L ij

3m

†† Mich. II. 13. \* Joh. V. 24. *ista est vox, ita ex morte eluctatus est ad meliorem vitam: ut ad mortalitatem regressi nequeat.* \*\* Gen. V. 22. VI. 9. Confer. B. Mathesi Diluvium pag. 68. seqv. e in L. p. 10. de c. Et Cl. Pfeifferi Meno. hum. cap. 2. §. 10. † Philip. I. 23. †. Coloss. III. 3. \* Rom. XIV. 8.

Sample pages from the Funeral Oration on Christopher Schlegel (1678) by George Weissen von Weissenfels. The left hand page has the lines naming him "Father of the Fraternity."

## FATHER OF THE FRATERNITY: CHRISTOPHER SCHLEGEL AND THE FOUNDING OF ROSICRUCIANISM

By A. RUSSELL SLAGLE

It is widely known that Johann Valentine Andreae was the "Father of the Rosicrucians".<sup>1</sup> In a previous article, "The Schlegel Family and the Rosicrucian Movement,"<sup>2</sup> we analyzed a great variety of evidence from 17th Century German church history and asked the question, "Were the Schlegels a Rosicrucian Family". We are going to answer that question by saying: "Yes"; and we now ask the second question: "Was Christopher Schlegel (1613-1678) 'Father of the Rosicrucians No. 2'?"

In the 17th Century, when Rosicrucianism was

flourishing among the German ecclesiastical intelligentsia, no one said outright: "I am a Rosicrucian"; and for the present we will say again (as we said in our former article) that not even Andreae, Fludd and Maier, the three most ardent Rosicrucian apologists, ever said they were Rosicrucians. No one ever admitted it. Today we would call it "hush-hush," but in those days Rosicrucianism was more than "hush-hush". It might mean one's neck, for these men held ecclesiastical positions in the state churches. Therefore we must look elsewhere for the answer to our question.





**CHRISTOPHORVS SCHLEGEL**

à Gottleben Weissenfelsis Thuringus,

Primum Pastor et Theologiae Professor Vratislaviensis postea  
S.S. Theolog. Doctor et Superintendentens Grimmensis in arc. Lip-  
sij. optime meritis.

Natus a. 1614. Obiit a. 1678. d. III. Jul. At LXV. cum dimidio.

Engraving of Christopher Schlegel von Gottleben, grandfather of Christopher Schlegel of Germantown, founder of the Schlegel (Slagle) family of York and Adams Counties, Pennsylvania, and Baltimore, Maryland.



Christopher Schlegel von Gottleben, painted in clerical garb. This painting still hangs in the main church at Grimma in Saxony in the German Democratic Republic. The Latin inscription refers to him as “many times revered, most noble, and most excellent pastor” who was “doctor of theology, pastor, and for sixteen years superintendent at Grimma.”

So from the start we might as well say from what we find that Christopher Schlegel was the Father of the Rosicrucians No. 2. Our first premise is the fact that clergyman George Weissen von Weissenfels, who read the funeral sermon at the grave of Christopher Schlegel on 4.VII.1678 speaks of Christopher Schlegel as “Vater von der Fraternität”.<sup>3</sup> Surely this can mean nothing other than “Father of the Fraternity”; and of course the first thing that crosses our minds is: “What fraternity?”

The second premise is a letter to Christopher Schlegel,

while pastor of Leutschau, Hungary, from the clergy there — asking him (Schlegel) to separate himself from the “Fraternity” of twenty-four clergymen<sup>4</sup>— and twenty-four cities were also mentioned. Here we must bring in a bit of old-fashioned common-sense. Schlegel might have been a member of another fraternity, perhaps several. But let us hold things in abeyance a while longer. Note that this is the second mention of Christopher Schlegel being a member of “the Fraternity”.

We must now turn our attention for a moment to





Portrait of the Reverend Christoph Gottlieb Schlegel, archdeacon at the Church of Our Lady at Grimma in Saxony, born at Breslau, 9 June 1640. He was the son of the Rosicrucian Christopher Schlegel and father of Christopher Schlegel, emigrant to Pennsylvania in 1700.

Johann Valentine Andreae, usually spoken of as “Father of the Rosicrucians”. He was a generation earlier than Schlegel, and seems to have been vaguely connected with two Rosicrucian manifestoes: The *Fama* and the *Confessio*. Later he speaks of the two tracts as a “ludibrium,” (jest) and in 1618-1619 he (Andreae) published a serious, more orthodox tract called *Societas Christiana*,<sup>5</sup> naming twenty-four associated clergymen and the twenty-four cities from which they came. Here our Christopher Schlegel comes into the picture, because at the University of Jena he had become closely associated with his professor Johann Gerhard — in fact lived with the professor’s family in Gerhard’s home, used his library, and ate meals together.<sup>6</sup> Gerhard was mentioned second on Andreae’s above-mentioned *Societas Christiana*, the fraternity consisting of twenty-four clergymen and their cities. Gerhard was Andreae’s second closest friend, Johann Arndt being first on the list. Knowing Gerhard’s intimate friendship with Andreae, Father of the Rosicrucians, and knowing that Christopher Schlegel lived with the Gerhard Family, why do we look for a second or third fraternity for Schlegel to belong to? Our common-sense again comes to the fore, and we look to Rosicrucianism as the “Fraternity” spoken of at Christopher Schlegel’s grave.

As our fourth and last premise we find in Will-Erich Peuckert’s *Die Rosenkretzer*: “This seems to

## The Slagle Family in America

Descended from



## The Schlegel von Gottleben Family of Germany

Titlepage of the Slagle (Schlegel) family history by Baron Karl Friedrich von Frank and A. Russell Slagle, published 1967, with Schlegel von Gottleben coat-of-arms.

me a serious, important result: The *Societas Christiana* of Andreae was a christianized fraternity of Rosicrucians but nevertheless a fraternity of Rosicrucians”.<sup>7</sup> Here we find Peuckert naming the *Societas Christiana* a Rosicrucian Fraternity.

Thus we have come full-circle. We see Christopher Schlegel as “Father of the Fraternity.” While living in Leutschau, Hungary, he is asked to separate himself from the Fraternity of 24 clergymen of the 24 cities. Schick shows us that Andreae published his *Societas Christiana* consisting of 24 clergy, naming the city of each clergyman; also showing Andreae’s second closest friend (second on the list of 24) to be Johann Gerhard in whose house Christopher Schlegel lived. Peuckert states definitively that Andreae’s *Societas Christiana* was “a christianized R.C. — nay, even a Rosicrucian Fraternity”.

In addition to the above we have what seems to be even more convincing proof. This phase of our evidence revolves around August, Duke of Braunschweig-Lüneburg. About 1640 the Duke met Andreae and their friendship grew rapidly.<sup>8</sup> Duke August was head of the *Societas Christiana*. Soon he had appointed Andreae as his ecclesiastical councilor, 24 September 1642.<sup>9</sup> In the Wolfenbüttel Library there are 600 folio pages of correspondence from Andreae to Duke August and 650 letters between Andreae and Duke August’s children: Princes Rudolph Augustus, Anton Ulrich,



**Christi Kreuz!** 1707  
**Gottseliger Lehrer einiger Ruhm!**

**Vermöge seines Zeichen = Texts**

Gal. VI, 14.

Es sen aber ferne von mir erhaben/ denn allein von dem Creuze unsers  
Herrn Jesu Christi/ durch welchen mir die Welt gezeu-

gigt ist/ und ich der Welt;  
Der HochEhrwürdige/ Edle/ Großachtbare und  
Hochgelahrte Herr

**Christoph Schlegel**

**von Gottleben/**

Der Heil. Schrift berühmter Doctor, Wohlver-  
dienter Pastor und Superintendent zu

Grimma/

Bey seinem Leben in die LXVI. Jahr/ und sonderlich in seinem XLVI.  
Jährigen Kirchen-Dienste/ iederzeit seine größte Vergnügung  
bis an sein seliges Ende empfunden;

entworfen

Bey dessen ansehnlicher und Wolcreichen Leich-Bestattung  
den 12. Julii 1678. in der Stadt-Kirchen daselbst

**D. GEORGIO Lehmannen/P.P.**

und Superint. zu Leipzig.

gedruckt bey Joh. Wittigauens sel. Witwe.

Titlepage of printed funeral sermon on the life of  
Christopher Schlegel (1613-1678).

Ferdinand Albert, and Princess Ursula.<sup>10</sup> August gave  
Andreae a house, horses and carriage, and a goodly  
stipend, yearly 400 imperials. Thus at Castle Wolfen-  
büttel, August's home, Andreae was "like one of the  
family".

Now turning our attention more closely to August,  
Duke of Braunschweig-Lüneburg, we find that his wife  
was Dorothy of Anhalt-Zerbst, the older sister of Prince  
Johann of Anhalt-Zerbst<sup>11</sup> whose tutor was none other  
than our Christopher Schlegel. Schlegel had been  
recommended for this position by John Hülsemann,<sup>12</sup>  
court preacher in Dresden and a close friend of  
Andreae. Also we must remember Matthias Høe von  
Hohenegg, who according to his biographer held the  
"most important spiritual position in the land"<sup>13</sup> and  
is said to have loved Schlegel "like nothing other  
than his own son," calling him such and considering  
him as such.<sup>14</sup> So with the unusually close relation-  
ship between Andreae (Father of the Rosicrucians) and  
August, Duke of Braunschweig-Lüneburg (head of the  
*Societas Christiana*),<sup>15</sup> whose younger brother-in-law,  
Prince Johann of Anhalt-Zerbst, had been tutored  
by Christopher Schlegel — we ask, isn't it just a matter  
of common-sense that we suggest that it was the Rosi-  
crucian Fraternity to which clergyman Weissen von  
Weissenfels was referring when he spoke of Christopher

Abdankung.

Pastorat- und Superintendenten Stelle mit einer wohl qua-  
lificirten Person wieder erlegen wolle / damit die Lehre vom  
Creuz Christi noch ferner in dieser Christlichen Gemeine getrie-  
ben / und der in Leben und Sterben höchstnötige und einig  
und allein unveränderlich-bestehende Trost fortgeflanget wer-  
de / bis wir endlich die Wort gleichsam von neuen erklicken :  
In hoc signo vincetis in diesen Zeichen werdet ihr überwin-  
den / und also vitterlich ringen / durch Todt und Leben zu Chri-  
sto Jesu in die ewige Seligkeit dringen. Welches alles von  
gotlicher Allmacht zu erlangen / demüthigen wir uns für seinen  
heiligen Angesicht und beten zum Beschluß ein gläubiges  
Vater Unser zc.

**Abdankungs-Rede/**  
auff Begehren gethan / und zum Druck  
übergeben

von

**M. George Weissen/ von Weissenfels/**

PASTORE & ADJUNCTO

zu Müggen.

**S**tandes/ Amts / und Würden nach / Hoch-Viel- und  
geehrte Herren; wie auch Edles und Jugend-belobtes  
Frauen-Zimmer.

Esto, quod audis! \*

War vorzeiten des Römischen Käyfers M. Aurelii Nu-  
meriani stetes Symbolum und Wahl-Spruch / welcher auf  
teutsch folgenden Verstand giebet:

R

Was

\* Vid. Clav. I. Symbol. Imp. Nicolai Reufneri, pag. 176. seqq.

Funeral Oration on Christopher Schlegel (1678) by  
Pastor George Weissen von Weissenfels.

Schlegel as "Vater von der Fraternität"?

There are three additional facts which would seem to  
support our thesis: 1. Christopher Schlegel wrote a  
letter of condolence to Andreae on the death of his  
close friend John Saubert, his son's father-in-law.<sup>16</sup>  
Saubert was number four on the *Societas Christiana*,  
the list of twenty-four associated clergymen mentioned  
above. 2. Andreae referred to Christopher Schlegel as  
a "Zelotes," which is the specific word used for a first-  
degree Rosicrucian.<sup>17</sup> 3. The only manifesto to which  
Andreae admitted his authorship was *The Chemical  
Marriage of Christian Rosenkreutz*. Schlegel took this  
manifesto as the model for his coat-of-arms.<sup>18</sup>

In view of the close in-house relationship between  
August, Duke of Braunschweig-Lüneburg, Johann  
Valentine Andreae, Father of the Rosicrucians, Johann  
Prince of Anhalt-Zerbst, and Christopher Schlegel, we  
suggest that Andreae probably "just appointed" Chris-  
topher Schlegel as his Rosicrucian successor, as there  
seems to have been no election in the Rosicrucian  
Fraternity. Can't we almost hear Johann Valentine  
Andreae, ecclesiastical councilor to August, Duke of  
Braunschweig-Lüneburg, suggesting to his patron  
August (head of the Rosicrucian *Societas Christiana*)  
that Christopher Schlegel be "Vater von der Frater-  
nität No. 2"?



Und mit der auserwehleten Schaar/  
Ewig schauen dein Antlitz klar.  
Nun das gebe uns allen der grundtliche Gott und  
unser Heiland Jesus Christus: dessen Creus unser Ruhm  
seyn und bleiben solt immer und ewiglich/ Amen! Amen!

### Lebens-Lauff

Tit.

Hn. CHRISTOPHORI Schlegels/  
SS. Theol. Doctoris, Pastoris und Superin-  
tendentens in Grimma.



Arben ohne Weitleuffigkeit und eitelcs  
Wortgepränge / nach dessen eigen Be-  
gehren bey seinen Lebens-Zeiten / solgen-  
des zu vermelden / nemlich / es ist dersel-  
be im Jahr Christi 1612. gleich an dem  
heiligen Neuen Jahrs- Tage in diese  
Welt gebohren worden. Sein Herr Vater ist gewesen  
Herr Martinus Schlegel / Churfürstl. Sächs. Durchl.  
wohl meritteter Hoffprediger zu Dresden / nachmah  
Pastor und Superintendens zu Weissen: See in Thürin-  
gen welcher im Jahr Christi 1640. Sel. in den H. Erben  
verfunden / die sel. Mutter Frau Maria / Herrn M. Za-  
chaei Fabri Kärserl. Bekrönten Griechischen und Latei-  
nischen Poetens / auch wohlverordneten treusessigen  
Pastoris und Superintendens in Kemnig ehelichs Toch-  
ter, welche im 32. Jahre ihres Alters / Ao. 1676. umb  
Micha-

Michaelis selig verstorben. Fernere vornehmte Ankauff  
oder Voretern zu erschlen wird unnöthig zu seyn erach-  
tet. Es ist aber der selig Versterbene alsbald nach  
leibl. Geburt nicht nur zur geistlichen Wiedergeburt  
durch die heilige Tauffe befördert / und mit dem schönen  
Namen Christophori ins Buch des Lebens eingeschrie-  
ben / sondern auch von Kindes Beinen an zu irahrer Got-  
tesfurcht / und guten Künsten angeführt worden. Da  
es dem seines Zwanges bedurft / sondern es hat vielmehr  
sein wohlgeartcs herrliches Ingemium sich freiwillig dar-  
zu gefunden: daher an Weisheit / Alter und Gnade bey  
Gott und Menschen mit höchster Verwunderung also  
zugemessen / daß / da er so wohl durch publicos, als pri-  
vatos Praeceptores, (unter welchen er sonderlich Herrn  
M. Andreae Sachlandi treusessige Institution gerühmet)  
unterwiesen worden / er in dem 17ten Jahre seines Alters /  
nebenst zwey ältern Brüdern / als Christiano und Gott-  
frieden / Ao. 1627. auff die Universität Leipzig geschickt  
worden / woselbst er 4. Jahr denen Studiis mit großen  
Nutzen und Ruhm obgelaufen / die Herren Professores  
fleissig gehöret / und derrer Collegia unerschämte beuchet;  
Darzu dem auch Sr. Churf. Durchl. hohe Gnade kom-  
men / daß er unter die Alumnos Electoral. aufgenom-  
men worden / und die verordnete Exercitia zugleich auch  
dazu deputirte Aufkosten genießen konnen. Mittler Zeit  
hatt er im Jahr 1628. d. 28. Martii, nemlich im angehen-  
den 16ten Jahre seines Alters daselbst nach 6. wohlgehal-  
tenen Disputationibus primam in Philosophia Laurea  
nicht ohne sonderbares Lob erlanget. Folgende noch  
dem kaum abgelegten 17ten Jahre hat er Ao. 1630. Impt-

E 111

### Obituary Biography of Christopher Schlegel, from the Funeral Oration book by George Weissen von Weissenfels (1678).

<sup>1</sup>Hans Schick, *Das ältere Rosenkruzertum: Ein Beitrag zur Entstehungsgeschichte der Freimaurerei* (Berlin, 1942), p. 40.

<sup>2</sup>*Pennsylvania Folklife*, XXV:3 (Spring 1976), 38.

<sup>3</sup>Funeral Oration of Christopher Schlegel given 4 July 1678 by request and printed by N. George Weissen von Weissenfels, Pastor at Mützchen, p. 42: "Sonst ist der gegen alle und jede ein recht freundlicher Mann und liebevoller Vater gewesen, also dasz er auch nicht anders als Vater von der Fraternität genennet und geehret worden". Copy courtesy Herzog-August-Bibliothek, Wolfenbüttel, on film from the Stolberg Collection. "Otherwise he was toward each and every one a very friendly man and loving father, such that he was also named and honored as nothing less than Father of the Fraternity".

<sup>4</sup>*Andeken an die 300 jährige Jubelfeier der evangelischen Gemeinde in der K. Freistadt Leutschau* (Leutschau, 1844), pp. 50-52: "Die Leutschauer forderten, dasz er von der Fraternität der 24 Pfarrer sich trennen . . . Er liesse sich aber doch zuletzt von den Brüdern der 24 Städte bereden". "The people of Leutschau demanded that he separate himself from the Fraternity of the Twenty-Four Pastors . . . nevertheless in the end he allowed himself to be won over by the brethren of the twenty-four cities".

<sup>5</sup>John Warwick Montgomery, *Cross and Crucible: Johann Valentin Andreae (1586-1654), Phoenix of the Theologians* (The Hague, 1973), I, 176: "Finally we have the circle of friends who participated with Andreae in his 'Societas Christiana' of 1618-1619".

<sup>6</sup>Funeral Oration of Christopher Schlegel, 4.VII.1678, p. 28: "Wie denn hochgedachter Herr D. Höe ihn wegen seiner sonderbahren Erudition, Pietät, und trefflichen Geschicklichkeit nicht anders als einen Sohn geliebet ihn also genennet und darfür gehalten dessen gnugsames Zeugnis verhanden". See also Note 14. "For example, the esteemed Dr. Höe, on account of his [Schlegel's] unusual erudition, piety, and admirable propriety, loved him no less than as a son, called him so and considered him so, of which sufficient testimony is at hand".

<sup>7</sup>Will-Erich Peuckert, *Die Rosenkruetzer: Zur Geschichte einer Reformation* (Jena, 1928), p. 190.

<sup>8</sup>Montgomery, I, 49, note 115: "It was perhaps the Lüneburger

Wense who circa 1640 first put Andreae into contact with the scholarly Duke Augustus of Brunswick-Lüneburg".

<sup>9</sup>*Ibid.*, I, 101: "The scholarly Prince Augustus of Brunswick-Lüneburg, whose councilor he had become".

<sup>10</sup>*Ibid.*, I, 101. MS Cod. 65. 1-2, Herzog-August-Bibliothek, Wolfenbüttel; Seleniana Augustalia (1649).

<sup>11</sup>James Anderson, *Royal Genealogies, or The Genealogical Tables of Emperors, Kings and Princes. From Adam to These Times; in Two Parts*, 2d ed. (London, 1736), p. 558.

<sup>12</sup>Heinrich Augustus Schumacher, *Biographies of the Grimma Superintendents* (Grimma, 1720): Christopher Schlegel von Gottleben (1662-1678), p. 1. *The Realencyklopädie für Protestantische Theologie und Kirche* says of Andreae (I, 512): "Ebenso steht er den orthodoxen Sachsen nahe Hülsemann und Calov von Metsch und von Friesen". "He stands equally near the orthodox Saxons — Hülsemann and Calov von Metsch and von Friesen". Also Hülsemann wrote a letter of condolence to Andreae at the death of Saubert. See Johannes Moller, *Umbra Saubertina*; also *Cimbria Literata*, p. 779, note 7. In the *Umbra Saubertina*, p. 644, Andreae spoke of Hülsemann as a *Zelotes*.

<sup>13</sup>*Allgemeine Deutsche Biographie*, XII, 541-549: "Indem H[öe]. die vornehmste geistliche Stelle des Landes übernahm". "Since H[öe] took over the highest-ranking ecclesiastical post in the province".

<sup>14</sup>Funeral Oration of Christopher Schlegel, 4.VII.1673, p. 2: also Schumacher, *Biographies of the Grimma Superintendents*.

<sup>15</sup>Montgomery, I, 215: "Andreae's explicit testimony that the Society was of an orthodox Lutheran character and had as its head the Lutheran prince Duke Augustus".

<sup>16</sup>Moller, *Cimbria Literata*, p. 779, note 7; *Umbra Saubertina*, p. 644: "re — Schlegelus: 'Lugebunt (mourn) veri & sinceri Theologi, imprimis hi aetheri spiritus Zelotes'".

<sup>17</sup>Arthur Edward Waite, *Real History of the Rosicrucians* (Blauvelt, N.Y., 1977, reprint of 1887 edition), pp. 417, 424; Fr. Witteman, *A New & Authentic History of the Rosicrucians* (London, 1938), pp. 145, 196. Both references speak of the first order or grade among the Rosicrucians as "Zelator".

<sup>18</sup>*Pennsylvania Folklife*, XXV:3 (Spring 1976), 35.

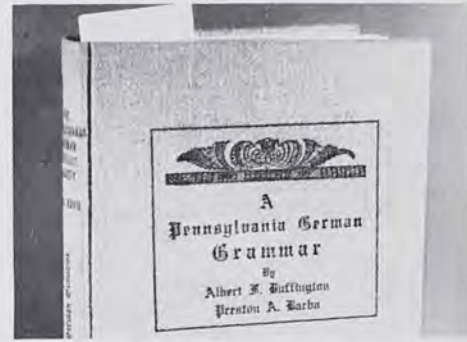


# A Lexical Comparison of Two Sister Languages: Pennsylvania German and Yiddish.

By JOHN R. COSTELLO

Though Pennsylvania German and Yiddish are spoken by groups of people that are very different from one another, the two languages<sup>1</sup> may be viewed as sisters, since both originated in the same area of Germany. Yiddish developed from the Middle High German dialects that were adopted by Jewish traders who migrated to the Rhineland from Italy and France, as early as the ninth century. The descendants of these early Jewish settlers began to be persecuted because of their religious beliefs after the first crusade (at the end of the eleventh century), and as a result, they left the Rhineland and migrated eastward, mainly to Poland, Lithuania, and Russia. Over the centuries, Eastern European Jews (who call themselves Ashkenazi, after the medieval Hebrew name for Germany, *Ashkenaz*) retained the variety of German that had been adopted in the Rhineland, gradually supplementing it with a substantial number of religious and philosophical words from Hebrew and Aramaic, and many common everyday words from Polish, Russian, and other Slavic languages. In Uriel Weinreich's book, *College Yiddish*, it is estimated that by 1935, Yiddish was spoken by approximately seven million Jews in Central and Eastern Europe, and by approximately three million Jews in North America, most of whom were residing in New York City. As a result of World War II and its consequences, however, one would have to estimate the number of speakers of Yiddish today as only a fraction of what it was before the war.

Pennsylvania German developed essentially from later forms of Middle High German Rhineland dialects, designated more precisely as Early New High German Palatinate dialects. These dialects were spoken by large groups of Germans who began to settle in the English colony of Pennsylvania as early as 1683. It is important to remember, however, that these Palatinate Germans were joined not only by a good number of settlers from other German-speaking areas, including Silesia and Switzerland, but also by Huguenots who had lived in various parts of Germany, and by Dutch-speaking settlers from the Netherlands. In time, the Palatinate dialects prevailed, although elements from the other dialects, including family names, may still be found in the otherwise fairly homogeneous Pennsylvania German of today. As a result of being bilingual in both Pennsylvania German and English, native speakers of Pennsylvania German have enriched their language with many English words having to do with all aspects of life. In their book, *A Pennsylvania German Grammar*, published in 1954 and revised in 1965, Buffington and Barba estimated that Pennsyl-



vania German was spoken by "more than 300,000 people" (p. 1) residing in Pennsylvania, North Carolina, Virginia, West Virginia, Maryland, Delaware, Ohio, Ontario, and elsewhere. Almost certainly the number of speakers is smaller today.

The very fact that Pennsylvania German and Yiddish originated in the same area of Germany would be reason enough for us to want to compare their vocabularies, since one may observe thereby the modifications and differences in the sounds and in the prefixes and suffixes of words that evolve in languages during the time that they are developing independently of one another. In addition to this, however, linguists have a special interest in comparing the vocabularies of sister languages, since it is possible to calculate, on the basis of the percentage of cognates in a small portion of the vocabulary of the two languages, the approximate number of years that have elapsed since the languages split from a common ancestor. This area of linguistic investigation, developed by Morris Swadesh in the 1950's and 1960's, is called glottochronology (from Greek *glotta* "language" and *chronology* "the determination of dates and the sequence of events"), and the portion of the vocabulary that is investigated in glottochronology is called the Basic Core Vocabulary. Although it is known that Yiddish is essentially an offshoot of Middle High German, and that speakers of Yiddish in Eastern Europe were isolated from speakers of German for several centuries, all that is known about the time of the eastward exodus of Jews from the Rhineland is that it occurred around the time of the crusades (the end of the eleventh to the end of the thirteenth centuries), a period marked by violent anti-Semitism. Since this is a span of approximately two centuries, it would seem that a comparison of the Basic Core Vocabularies of Pennsylvania German and Yiddish would make a genuine contribution to history if it could provide a date for when the two speech communities split. Toward this end I shall present such a comparison in the following paragraphs.

I obtained the Pennsylvania German and Yiddish



word lists for this comparison in the course of recent linguistic field trips that I undertook in Berks County, Pennsylvania, and in New York City, respectively. During these trips, I interviewed native speakers of either Pennsylvania German or Yiddish who are bilingual in English, and asked them to translate into their native language English sentences that were designed to elicit, among other things, the Pennsylvania German and Yiddish equivalents of the two hundred words in the Basic Core Vocabulary list. I taped the translations of my informants during the interviews, and later made transcriptions of the tapes. It should be mentioned at this point that readers who are familiar with either of these languages might very well be able to substitute alternatives to the responses given here. This is possible for several reasons. First, the words given below are out of context. However, it must be remembered that these responses were given by the informants for specific syntactic contexts, and therefore so-called synonyms would not, in most cases, really be appropriate. To illustrate this point with an example from English, let us consider synonyms such as *big* and *large*. Admittedly, in many cases, the two words are interchangeable, as in the phrase "a \_\_\_\_\_ box." In other contexts, however, only one would be suitable; for example, *big* is appropriate in "he's a \_\_\_\_\_ man on campus," but *large* is appropriate in the phrase "the \_\_\_\_\_ intestine." Second, every living language exhibits regional, social, personal, and other kinds of variants or preferences. To cite additional examples from English, consider pairs such as *tonic* and *soda* (regional), *policeman* and *cop* (social), *car* and *automobile* (personal). Previous investigations have shown, however, that such differences do not show up in Basic Core Vocabulary items frequently enough to alter the end results to an appreciable degree. The following table contains the two hundred items of the Basic Core Vocabulary in English, Pennsylvania German, and Yiddish. In the last column of the table, a plus sign indicates that the Pennsylvania German and Yiddish words are cognates (i.e., that they go back to a common ancestor in Middle High German), and a minus sign indicates that the words are not cognates. The spelling of Pennsylvania German words conforms to the orthography advocated by Buffington and Barba. Yiddish words, normally written with the letters of the Hebrew alphabet, are given below in the Latin alphabet, according to the transcription used by Weinreich.

English	Pennsylvania		
	German	Yiddish	
1. all	all	ale	+
2. and	un	un	+
3. animal	Gedier	beheyeme	—
4. ashes	Esche	ash	+

5. at	aa	bay	—
6. back	Buckel	rikn	—
7. bad	schlecht	shlekht	+
8. bark	Rind	kore	—
9. because	weil	vayl	+
10. belly	Bauch	boykh	+
11. big	gross	groys	+
12. bird	Voggel	foysel	+
13. bite	beisse	baysen	+
14. black	schwarz	shvarts	+
15. blood	Blut	blut	+
16. blow	blöse	oyfblosn	—
17. bone	Knoche	beyn	—
18. breathe	schnaufe	atmen	—
19. burn	brenne	brenen	+
20. child	Kind	kint	+
21. cloud	Wolk	nebel	—
22. cold	kalt	kalt	+
23. come	kumme	kumen	+
24. count	zeehle	tseylen	+
25. cut	schneide	shnayden	+
26. day	Daag	tog	+
27. die	scharrewe	shterben	+
28. dig	graawe	grobn	+
29. dirty	dreckich	shmutsik	—
30. dog	Hund	hunt	+
31. drink	drinke	trinken	+
32. dry	drucke	trokn	+
33. dull	schtump	shtumpik	—
34. dust	Schtaub	shtoyb	+
35. ear	Ohr	oyr	+
36. earth	Aerdt	erd	+
37. eat	esse	esen	+
38. egg	Oi	ey	+
39. eye	Aag	oyg	+
40. fall	falle	falen	+
41. far	weit	vayt	+
42. fat	Fett	fet	+
43. father	Vadder	tate	—
44. fear	(sich) farrichde	moyre hobn	—
45. feather	Feder	feyder	+
46. few	wennich	venige	+
47. fight	fechte	tsekrigen	—
48. fire	Feier	fayer	+
49. fish	Fisch	fish	+
50. five	fimf	finif	+
51. float	schwimme	shvimen	+
52. flow	laafe	flusen	—
53. flower	Blumme	blume	+
54. fly	fliege	flien	+
55. fog	Newel	nebel	+
56. foot	Fuuss	fus	+
57. four	vier	fir	+
58. freeze	friere	friren	+
59. fruit	Obscht	frukht	—
60. give	gewwe	gebn	+



61. good	gut	gut	+	117. right	recht	gerecht	—
62. grass	Graas	groz	+	(correct)			
63. green	grie	grin	+	118. right (side)	recht	rekht	+
64. intestines	Darrem	kishkes	—	119. river	Rewwer	flus	—
65. hair	Haar	hore	+	120. road	Schtrooss	veg	—
66. hand	Hand	hant	+	121. root	Warzel	vurtsel	+
67. he	er	er	+	122. rope	Schtrick	shtrik	+
68. head	Kopp	kop	+	123. rotten	faul	farfoylt	—
69. hear	heere	heyren	+	124. rub	reiwe	tseraben	—
70. heart	Haz	herts	+	125. salt	Salz	zalts	+
71. heavy	schwer	shver	+	126. sand	Sand	zant	+
72. here	do	do	+	127. say	saage	zugen	+
73. hit	schlagge	shlogen	+	128. scratch	gratze	tsekratsen	—
74. hold	halde	halten	+	129. sea	See	yam	—
75. how	wie	vi	+	130. see	sehne	zeyen	+
76. hunt	yaage	khapen	—	131. seed	Sume	zerne	—
77. husband	Mann	man	+	132. sew	neehe	neyen	+
78. I	ich	ikh	+	133. sharp	scharif	sharf	+
79. ice	Eis	ays	+	134. short	kaz	kurts	+
80. if	wenn	az	—	135. sing	singe	zingen	+
81. in	in	in	+	136. sit	hocke	zitsen	—
82. kill	dod mache	dehargen	—	137. skin	Haut	hot	+
83. know	wisse	visn	+	138. sky	Himmel	himel	+
84. lake	Leek	taykh	—	139. sleep	schlofe	shlufen	+
85. laugh	lache	lakhen	+	140. small	klee	klayn	+
86. leaf	Blatt	blat	+	141. smell	rieche	shmeken	—
87. left	link	link	+	142. smoke	Schmok	royakh	—
88. leg	Bee	fus	—	143. smooth	glatt	glat	+
89. lie	leige	lign	+	144. snake	Schlang	shlang	+
90. live	lewe	lebn	+	145. snow	Schnee	shney	+
91. liver	Lewwer	leyber	+	146. some	deel	etlekhe	—
92. long	lang	lang	+	147. spit	schpau	oysshpayen	—
93. louse	Laus	loys	+	148. split	schpalde	tseshpalten	—
94. man	Mann	man	+	149. squeeze	dricke	kvetschen	—
95. many	viel	a sakh	—	150. stab	schteche	shtekhen	+
96. meat	Fleesch	fleysh	+	151. stand	schtehe	shteyen	+
97. mother	Mudder	mame	—	152. star	Schtann	shtern	+
98. mountain	Barrig	berg	+	153. stick	Schteke	shteken	+
99. mouth	Maul	moyl	+	154. stone	Schtee	shtayn	+
100. name	Naame	nomen	+	155. straight	graad	grod	+
101. narrow	schmaal	din	—	156. suck	suckele	zoygen	—
102. near	neegscht	bay	—	157. sun	Sunn	zun	+
103. neck	Hals	hals	+	158. swell	schwelle	gshvoln vern	—
104. new	nei	noy	+	159. swim	schwimme	shvimen	+
105. night	Nacht	nakht	+	160. tail	Schwanz	shvants	+
106. nose	Naas	nus	+	161. that	sell	dus	—
107. not	net	nisht	+	162. there	datt	dort	+
108. old	alt	alt	+	163. they	sie	zey	+
109. one	eens	eyn	+	164. thick	dick	dik	+
110. other	anner	ander	+	165. thin	dinn	din	+
111. person	Mensch	mentsh	+	166. think	denke	denken	+
112. play	schpiele	shpilm	+	167. this	der	der	+
113. pull	ziehge	shlep	—	168. thou	du	du	+
114. push	schiewe	shtusn	—	169. three	drei	dray	+
115. rain	reggere	regen	+	170. throw	schmeissen	vorfen	—
116. red	rot	royt	+	171. tie	binne	tsezamenbinden	—



172. tongue	Zung	tsung	+
173. tooth	Zaah	tsun	+
174. tree	Baam	boym	+
175. turn	drehe	dreyen	+
176. two	zwee	tsvey	+
177. vomit	breche	brekhn	+
178. walk	laafe	geyn	—
179. warm	warrem	varm	+
180. wash	wesche	vashen	+
181. water	Wasser	vaser	+
182. we	mir	mir	+
183. wet	nass	nas	+
184. what	was	vus	+
185. when	wann	ven	+
186. where	wu	vo	+
187. white	weiss	vays	+
188. who	waer	ver	+
189. wide	breet	brayt	+
190. wife	Fraa	vayb	—
191. wind	Wind	vint	+
192. wing	Fliegel	fligel	+
193. wipe	wishe	vishn	+
194. with	mit	mit	+
195. woman	Fraa	fro	+
196. woods	Busch	valt	—
197. worm	Warrem	vorm	+
198. ye	(d)jhr	ir	+
199. year	Yaahr	yor	+
200. yellow	geel	geyle	+

A small portion of the words in the Basic Core Vocabularies of Pennsylvania German and Yiddish are of foreign origin. In Pennsylvania German, *Leek* "lake" (item 84), and *Schmok* "smoke" (item 142) were obviously borrowed from English, after German settlers came into contact with speakers of English. *Rewwer* "river" (item 119), on the other hand, may be a borrowing of English *river*, or French *rivière*; if *Rewwer* is of French origin, it almost certainly would have been borrowed in the Palatinate. (*Rivier* is the form that this French word took when it was borrowed into European German.) In Yiddish, *be-heyne* "animal" (item 3), *moyre (hobn)* "to fear" (item 44), *dehargen* "to kill" (item 82), (*a*) *sakh* "many" (item 95), *yam* "sea" (item 129), and *zerne* "seed" (item 131) are borrowings from Hebrew; *kore* "bark" (item 8), *tate* "father" (item 43), *kishkes* "intestines" (item 64), and *khapen* "to hunt" (item 76) are borrowings from Slavic.

The number of cognates among the two hundred Basic Core Vocabulary items of Pennsylvania German and Yiddish is 150, or 75%. This percentage may be applied to the following mathematical formula devised for glottochronology by Swadesh:

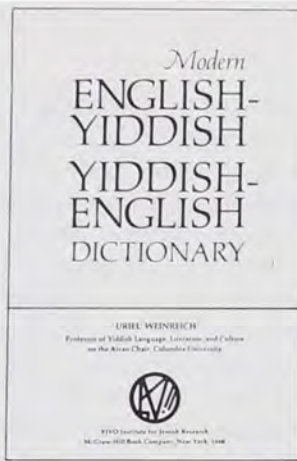
$$t = \log C/2 \log r,$$

where *t* stands for the approximate time (i.e. number

of years) of separation of the two languages being compared, *C* stands for the percentage of retained cognates with identical meaning (in this case, 75%) in the two languages, and *r* stands for the average constant rate of cognate retention per millenium (80.5%) for sister languages. After converting the values for *C* and *r* into their logarithmic values — a special table containing the logarithms of numerals less than 1.0 must be consulted, since percentages under 100% have a value less than 1.0 — and performing the indicated mathematical operations, the value of *t* is obtained which in this case is 663 years. Subtracting this number from the current year, 1980, one may say that, on the basis of the evidence provided by the Basic Core Vocabularies of Pennsylvania German and Yiddish, the ancestors of these languages separated around the year 1316 A.D. Although this date is meant to be understood as approximate, glottochronology definitely places the eastward migration of the Jews from the Rhineland at the end of the crusade period.

Aside from the date of the linguistic split of the ancestors of Pennsylvania German and Yiddish, there are several more general conclusions that may be drawn from this investigation. One is that glottochronology can help us to estimate more precisely the date of a population shift. To be sure, the date arrived at in this case cannot be confirmed by historical records; nevertheless, it definitely falls within the range of historical credibility, and thereby increases our confidence in the results of glottochronological investigations of American Indian, African, and Asian languages, where there is little, if any, historical evidence for comparison. Moreover, this investigation lends support to Swadesh's hypothesis that there is an average constant rate of cognate retention per millenium for sister languages, and that this rate is 80.5%. Pennsylvania German and Yiddish, in contrast to languages like English, are called "linguistic islands," because each is the language of a minority that is geographically completely surrounded by speakers of a dominant, official language, such as English, Polish, or Russian. It has been demonstrated that linguistic islands have traits which set them apart from other languages; for example, they enrich their vocabulary and syntax by borrowing heavily from the dominant language surrounding them.<sup>2</sup> Because of this, some linguists have come to doubt their usefulness in comparative linguistic studies. The present investigation suggests, however, that linguistic islands like Pennsylvania German and Yiddish are as useful as dominant, official languages in carrying out glottochronology. This is consistent with my findings in previous comparative investigations dealing with language acquisition, syntax, and semantics, all of which have benefitted substantially by the input of Pennsylvania German.





**FOOTNOTES**

Occasionally one hears statements to the effect that Pennsylvania German and Yiddish are (a) dialects of (European) German, (b) corrupted (European) German, or even (c) not really languages. Nothing could be further from the truth. Pennsylvania German and Yiddish are, like European German, languages in their own right. To be sure, a monolingual speaker of one of these languages may understand many sentences in the other two languages; for example, the Yiddish question *Vus iz dus?* "What is that?" would readily be understood by a monolingual speaker of European German or Pennsylvania German. On the other hand, (a) the Pennsylvania German sentence *Sell Braucher gleicht Welschkann* "That pow-wow doctor likes corn (maize)" would not be understood by a monolingual speaker of Yiddish or European German; (b) the Yiddish sentence "*Robotsay, mir veln bentshen,*" *zagt der zeyde* "Gentlemen, we shall say the benediction," Grandpa says" would not be understood by monolingual speakers of Pennsylvania German or European German; and (c) the European German sentence *Der Duesenjaeger und der Lotse siezen sich* "The jet fighter pilot and the control tower pilot are on formal terms with each other (i.e. they address each other formally, with *Sie*, not *du*)" would not be understood by a monolingual speaker of Pennsylvania German or Yiddish. Each of these three languages has its own vocabulary, and its own set of grammatical rules that govern the pronunciation and inflections of words, and the way that these words are combined to form sentences.

The reader may object to this statement, citing Modern English as an example of a dominant, official language which has borrowed much vocabulary — and, according to some linguists, a fair amount of syntax — from foreign sources, especially French, Latin, and Greek. However, it must be remembered that much of the French element in English was adopted during the Norman occupation of England, when French was the official language of the country. The majority of Latin and Greek elements in English were adopted during periods when culturally, though not geographically, these languages were the dominant languages of Europe.

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צריי ווייבער זיינען געזעסען אויף א שטיין  
 איינע האט געזאגט יוסף האט געהאבען א  
 גוט אויג.

זי ערשט האט געזאגט 'א.'

זי צווייטע האט געזאגט ניין.

זי דריטע האט געזאגט פון וואנען ס'יז

געקומען, אהין זאל עס גיין.

dray vayber zaynen gezesen oyf a shteyn.  
 eyne hot gezogt yoysef hot gehalten a gut oyg.  
 di ershte hot gezogt yo.  
 di tsveyte hot gezogt neyn.  
 di drite hot gezogt, fun vanen s'iz gekumen,  
 ahin zol es geyn.\*

Three women sat on a stone.  
 One said that Joseph had a good eye.  
 The first said yes.  
 The second said no.  
 The third said, "From whence it came,  
 thither it should go."

(A verse to be recited to a child when a small foreign object is being removed from his eye.)

\*Conveyed to the author by Robert Maller of New York City, on November 14, 1979.



# Altes un Neues

## Old and New

Good news on all fronts of Pennsylvania Dutch/German Culture, both major and minor. In face of the imminent prospect that another generation or two will see the loss of huge portions of our heritage, many organizations have stepped up their activities and enlarged their programs. Though one always fears that the effort, even though monumental in comparison with the many years of indifference or neglect, may still hardly scratch the surface, it is really heartening to note the quite apparent increase in activity. We are pleased to take note of some of these as space and time permit. That is done with the concurrent knowledge that many worthwhile activities which might come to your attention here, do not bring the news of their activities to our attention until after the fact, or otherwise arrive after the deadline for such items has passed. We will continue to try.



One of the most authentic of our local folk groups, Die Schpiel-Leit vun Huffa Karrich, note another season of success. Indeed, they have again tallied increases in both attendance and receipts for the various performances of the dialect plays they performed in Fall 1979. The grand total of 1588 persons who viewed their efforts (including one group who came as part of a tour organized by the Pennsylvania German Society of Breinigsville) surpassed all previous years.

We hear with pleasure, that their 1980 vehicle will be Paul Wieand's *Fohrra uff Die Train* (To Travel on the Train) whose cast of twenty-two will bring on stage most of the membership of those country players. They plan seven performances, evenings at 7:30 on September 25, 26 & 27 and again October 2, 3 & 4. Those Thursday, Friday and Saturday combinations will be followed for convenience of those who find evening travel problematic, on Sunday afternoon, October 5, 1980 at 2:00 p.m. I believe all performances this year are to be at Huffs Church. If you have missed the good fellowship and great hilarity until now, do not miss it any longer. See one of the performances. You will join their legion of fans.



John Schrack, up Sinking Spring way, has determined to do what many persons or groups have talked about

over the years. John is attempting to put together a calendar of events in the Pennsylvania German region, not only in his own Berks County, though they are among the most active, but as a handy guide to those who like to follow a succession of events, as well as for those who are looking for a single occasion or particular Fescht. We will be happy to pass along events or programs to be listed.



In the wake of a most successful *Conference on German-Americana in the Eastern United States*, organized by Steven Benjamin and C. Richard Beam, and held at Millersville on November 9 and 10, 1979, initial planning for a second conference has already gotten underway, and this will serve as a first call for papers to be presented at that second meeting. A well-balanced program took place at Millersville the past November despite almost cloudburst weather throughout. Those who had to challenge the raindrops as they dashed from one campus locale to another, were generously rewarded by a sequence of papers both varied and with scholarly challenge. In fact, scarcely a single speaker stepped down from the podium without facing some pertinent comment or challenge from a member of the audience or from a fellow speaker.

Franzi Ascher-Nash, with her paper on the special music program and award at Millersville State College, tribute to her father, and Emma S. Haynes speaking on special-interests of the American Historical Society of Germans from Russia, both delighted those in attendance. That they put such feeling personal references into their remarks which made the available time seem so much too short was surely true. It also set the tone for the program as a whole. Benjamin, Parsons and Pastor Druckenbrod each described the goals and activities of the groups they represented. Richard Beam told of the personal appeal of Ernie Bechtel, whose radio and television programs serve much of south-eastern and some of central and northeastern Pennsylvania today.

Obernberger, Corry, Coley, Hosch and Donaldson all added special insights into the scholarly topics each handled. Ronald Dunbar, West Virginia University, on "German in the American Skier's Jargon" and John R. Costello, New York University, whose "Standard German, Pennsylvania German, and the Reconstruction of Meaning" sighted language study from quite different perspectives, give some idea of the variety of ideas investigated. By the time Keith Brintzenhoff topped off the program with folksongs and folk instruments everyone who participated or who attended had only praise for the planning and the concept of the program.



When therefore, on Saturday and Sunday, November 8 & 9, 1980, a Second Conference on *German-Americana in the Eastern United States* convenes at Ursinus College, Collegeville, PA, make plans to be there. Early program ideas include a dialect worship service, panel on dialect variations, and inclusion of several folksinging groups or choruses. You are invited to put in your bid early: designate the subject of a paper you will propose to read, or program addendum you suggest, and send a brief description of your proposal to: Steven Benjamin, Dept. of Foreign Languages, West Virginia University, Morgantown, W VA 26506.

If you feel a need to brush up (or to re-learn) your Conversational German, you will want to take advantage of *Konversations-Abend* now and again at the German Society of Pennsylvania, or join in their many other programs which remind of homeland ties and German as also Pennsylvania German customs. President George J. Beichl heads the group whose varied activities offer many things to many people. Information from the Society at 611 Spring Garden Street, Philadelphia 19123.



We have been particularly gratified by the surge of interest as witnessed by weekly arrivals among the correspondence, in the initial article on *Servant Indentures* which appeared in the Autumn 1978 issue of *Pennsylvania Folklife* and has received good notice in several local history and genealogical columns in newspapers and journals across the country. We hope to bring you more along that line to add to the service to readers with a genealogical concern among our subscribers. Over the years it has been frustrating to note how many of the indenture records have been lost or destroyed. It seems appropriate, therefore, to present this record of economic and social achievement from a bye-gone day, where the papers have survived and offer useful contents.

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Pottery on the Kickwheel  
Fanciful Graining on Wood



### Ursinus College Studies at Kutztown Folk Festival 1980

Each summer since 1974, Ursinus College has offered lecture courses and seminars on topics which concern matters Pennsylvania German, including the unique opportunity to take college credit courses at the Kutztown Folk Festival. In June, July and August, such courses will once again be available to students of Ursinus College and other colleges and to others who are interested in subjects offered. This is part of a larger Summer School Program at Ursinus. The schedule of PENNSYLVANIA GERMAN STUDIES PROGRAM classes for 1980 is:

#### PENNSYLVANIA GERMAN STUDIES PROGRAM SEMINARS

Topics on the life, culture, customs and values of the Pennsylvania Germans. Individual topics supervised and directed by researcher professors and specialists. Research and folk cultural interviews, panels or workshops. One week of classes each. *One semester hour credit each seminar.*

SEMINAR AT KUTZTOWN FOLK FESTIVAL: June 30 - July 3, 1980  
PGP 436. Seminar German - American Music KEITH BRINTZENHOFF

An examination of the folk music and traditional music of the Pennsylvania Germans and of the German-speaking areas of Europe from which they came. A comparison of traditional and folk melodies in the form of songs, ballads and lullabies, with some variant modes and adopted words and melodies. Religious folk music. *One semester hour credit.*

SEMINARS AT URSINUS COLLEGE - July 7 to 11, 1980 9:00-11:30 a.m. daily  
PGP 423. Seminar Image of Pennsylvania DR. WM. T. PARSONS

Myth and reality about William Penn's experiment as a Promised Land. Reports, notices and enthusiasms for Penn's Woods from German and other European sources; letters and realities out of the New World. Critics of the dream in defense of the Old System. Bibliography and suggestions for reading. *One semester hour.*

PGP 424. Seminar Living History July 14 to 18 1980  
9:00 - 11:30 a.m. daily ALBERT T. GAMON

New methods of Living History interpretation and presentation of people and events. Craft opportunities and limitations; the daily lives of village and rural persons from ordinary eighteenth century situations and settings. This week classes meet at Peter Wentz Farmstead. *One semester hour.*

PGP 425. Seminar Palatinate & Pennsylvania Poetry July 21 to 25, 1980  
9:00 - 11:30 a.m. daily DR. WM. T. PARSONS

Dialect and regional poetry of the Pennsylvania Germans and their Pfaelzer cousins for appreciation, mood and understanding. Class readings and interpretations by poets and linguistic specialists. Poetry in translation for descendants who have lost the dialect and other students. *One semester hour.*

SEMINARS PGP 423, 424, 425 may be taken as a three-credit unit in SESSION C of SUMMER SCHOOL. See DR. PARSONS for details.

PENNSYLVANIA GERMAN STUDIES PROGRAM  
SUMMER SCHOOL: SESSION D - July 28-Aug. 15, 1980 9:00-11:30 a.m.  
PGP 201. Pennsylvania German Culture DR. WM. T. PARSONS

Study of the history, language and culture of the Pennsylvania Germans, their influence on American life and contributions to the American scene in the 17th and 18th centuries. Field trips among them, to events and museums; speakers and artists. A research paper or creative composition is required. *Three semester hours credit.*

For further information on the courses, costs, arrangements and concerning the availability of other services related to the Summer School, send inquiries to the Editor at his Editorial Address, or to: Prof. Thomas E. Gallagher, Jr.  
Corson Hall, Ursinus College  
Collegeville, PA 19426



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Pennsylvania Dutch

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## The Festival and its Sponsorship

The Kutztown Folk Festival is sponsored by the Pennsylvania Folklife Society, a nonprofit educational corporation affiliated with **URSINUS COLLEGE**, Collegeville, Pennsylvania. The Society's purposes are threefold: First, the demonstrating and displaying of the lore and folkways of the Pennsylvania Dutch through the annual Kutztown Folk Festival; second, the collecting, studying, archiving and publishing the lore of the Dutch Country and Pennsylvania through the publication of **PENNSYLVANIA FOLKLIFE** Magazine; and third, using the proceeds for scholarships and general educational purposes at **URSINUS COLLEGE**.



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